

850323 Passover & Fall Festivals HLH

And good afternoon to all of you on this particular and auspicious weekend.

I was thinking of the next occasion that Mr. Tkach was referring to, when the treasures of the bishops of Rome will be on display in Jerusalem.

Or have you read about that in prophecy? There's some very interesting things coming, but that's not the subject for today.

I would like to thank all of you whose participation, of course, is very important and made this time successful.

There are many who had a chance to experience what not otherwise would have been yours.

Something was said in the occasion Friday that I just wanted to repeat.

My wife commented what Her Majesty said, but among the various things in thanking us she wanted not to forget that we should all know that she appreciates and also thanks her own husband as Majesty the King for his role in making what she is able to do possible.

A number of the leading ladies of Southern California, whose general focus is not in this direction, said afterwards, that she, Her Majesty, is indeed a lady.

I hope they all learned something from that example.

And to the cost asked me to address the subject of, in a sense, the messiah, a view of what we should know in preparation of the Passover, and I thought it would be good to tell you some things that maybe you all take for granted if someone were to say it, but I doubt that most of you would explain it if you had to initiate the explanation.

We take certain things for granted in what we do today as a church.

For instance, the Holy Days.

We probably live with the general concept having grown up now, perhaps one or two generations in God's church, that you would be able to find, if you were to read the Bible, a clear explanation of the meaning of the Holy Days.

Yet the fact remains that the nation that had heard and lived these festivals for centuries, when the first and when the third as specific events were being fulfilled did not recognize the fulfillment, either on the Passover in AD 31 or on the festival of Pentecost that same year, toward the end of spring, which leads to the obvious question, did the Jews really understand what the Holy Days meant or why they observed them? We probably remember the statement that when Moses gave the law, which includes, of course, the statutes and the judgments that magnified the Ten Commandments, clarified, added information that was not otherwise clear in the simpler statements of the Ten Commandments.

When Moses came down from the mountains, he had to wear a veil.

You remember light shown from his face, which he didn't recognize.

The other saw it, and a veil was put over his face, and Paul says in the New Testament that this veil still remains over the hearts of the nation as a whole, so that they did not then understand the law, even when it was read to them.

There is no book that you can find in the history of Judaism in any language that explains all the festivals correctly.

That for that matter understands more than the possibility of one or two vaguely in the often.

This should not come as a surprise when you have to realize that Mr. Armstrong couldn't find any book that explained it.

He searched the libraries for many things and found clear explanations here and there as to why something should be translated this way or that way, but he didn't find any book that clearly explained all the festivals.

Let me put it another way.

There isn't a Christian church of this world's tradition that has ever written a commentary or a book on this subject that makes all the festivals of God plain.

So you have this remarkable fact.

The festivals were not given to make the plan of God plain to the children of Israel to whom the festivals were initially committed.

The law, the prophets, and the writings were given to a nation.

Not because God promised that that nation should understand all that was in the law, the prophets and the writings, but that they should be the custodians for those to whom the revelation should be clear.

Now Mr. Armstrong has written this up in his words, numerous occasions in the plain proof.

And I think we don't fully realize it.

To what extent neither the prophets and their prophecies, nor the law itself in terms of its intent and purpose, nor the writings, found some of the things that we regularly hear in the music, every Sabbath, none of those things were given to be made known with clarity to the nation that was the custodian of this Hebrew literature.

Similarly, there arose a nation that God selected, interestingly, from all the Gentiles.

God had a reason why he chose the Greeks to be the recipients of a message that was first made known to the Jewish nation, but their leadership clearly was unwilling to accept it as a part of revealed scripture.

But in the same way as the Hebrew nation was originally chosen to be the custodians of this marvelous revelation, so the Greeks came to be the custodians of the New Testament.

You don't go to the Arab Fort, you don't go to the Italians or the Russians, the Japanese, the Thais, or the Germans.

Now some may have made their contribution in translation, but the preservers of the text as it has come down are the Greeks, and you know the remarkable thing is this.

The Greeks as a nation no more understand the revelation written in Greek in the New Testament and practice it than the house of Judah or the other children of Israel long since lost in the world's sights understood the Hebrew even when they read it.

So that when we say in scripture that the veil is over the nation that reads the law, the veil is also over the nation that reads the gospel.

And when we read today in the plain truth or other of our literature, that in a sense the Bible is a puzzle, is an enigma, even when you are gifted as a translator, that is a very true statement.

Perhaps a best, a good illustration, one of the best in terms of the Greek, was when one of our faculty members who speak Greek, born in the Greek world, came to visit the monks among whom manuscripts have been preserved, they assured him they were the disciples of Polycarp, not as a bishop at Rome.

And they were doing the things that Polycarp did like Easter Sunday.

And he reminded them, of course, that what Polycarp did was no such thing, but it is remarkable in the human mind that you can actually read something and draw some other conclusion that was intended. Now, the great remarkable thing is that this is characteristic of the Bible that came from God. Of course, we should have guessed that because we learned also about the parables. The parables were given that seemed so plain on the surface that the Jews who listened to Jesus' parables thought they got the point, and in fact missed it entirely.

Because he gave a parable or a story and they associated the story with the daily experiences and didn't understand the symbolism. I think it is important now that we take a look at the Holy Days, but instead of starting as we have always done at the Passover, I want to do the opposite without going through the whole thing. I want to pose a question to you. The Jews who are alive today, and of course the nations are not about to witness the fulfillment of the Passover, so let's start in the other direction and work backward for a moment until we come to where we want to be. Yes, there is a nation that anticipates the coming of the Messiah, whether or not they associate it with the Feast of Trumpets. There is a nation that anticipates deliverance from their neighbors or their enemies by the Messiah, who is the son of David, and that he will establish a kingdom and that he will raise the dead, their ancestors at some time in the future in a great day after the kingdom of the Messiah has been established.

There shall also be a judgment of the wicked, but they also know that David is going to rise from the dead, and surely there will be Abraham and Isaac and Jacob.

Now we ought to pose the question to ourselves.

If indeed we dimly perceive in the festivals in the autumn something of the kingdom of the Messiah and of a resurrection, where we can read clearly of David being resurrected in the Prophet, Ezekiel 34, verses 23 and 24, Ezekiel 37, verses 24 and 25, you're familiar with that, Jeremiah 30 verse 9, one has to ask oneself as we work back if there is a symbolism in the autumn which is not too difficult to perceive, because some Jews have seen some significance there, then what if you work back to the spring, step by step, where you discover the giving of the law in association with the festival of First Proof. Now here of course is an enigma, a people who are given the law but not the power to do it. The Christian community may talk about the Holy Spirit. The difference of course between the Jewish nation and the Christian world as a whole is the Jews hold to the law and the Christians talk about the Spirit. The Jews without the Spirit cannot keep the law in the Spirit and the Christians who have a

Spirit do not keep the law because their Spirit tells them to do something else, at least to alter or modify or amend the law.

So then you come to the Festival of Unleavened Bread preceding that and here as in the Jewish community, it is remarkable to what extent the focus is on what constitutes leaven, not what the meaning of leaven is, as the focus is on what constitutes a booth and not why you dwell in one.

And so the Jewish nation tragically has focused in, has focused on the symbol, the Christian nation, peoples in general, have in fact set it aside and turned it upside down and placed it in front of the Passover and call it Lent, which they precede by a fat Tuesday.

Now that's another way of looking at the law. I was just hearing someone in the economic world, if you want to understand economics, the only way to understand it is stand on your head.

And you know that's exactly what has happened when it comes to the Christian explanation of the Bible. They have in fact put the Days of Unleavened Bread out and put in advance some kind of long path preceded by this fat Tuesday. And then the 40 days of this semi-fast.

But going back one step before the Days of Unleavened Bread, we are introduced of course to the Passover. And here we come to the most remarkable thing we should ask ourselves. There was a lamb for each household whose minimum would be about 10. Usually there were more, but that was considered a proper minimum. How come we start the sequence with the death of a lamb for a certain number of people in a household? Or why is the Passover the slaying of a lamb or a kid ago? Now the Christians say here is all very clear to them. That lamb is the Lamb of God who came to do away with sin by getting rid of the law. He nailed the law to the cross. I mean you can see what actually happened was the Romans nailed him, but in theology he's there nailing the law. I would have to say not even standing on your head could give you an interpretation like that. But that's in reality the conclusion of much of modern Christianity. Now the more traditional great churches of Protestantism and the traditional Christianity of the Holy Roman Empire takes a different view, never been their view that the law was nailed at the cross. Rather it has been the view that those who follow the Messiah have authority from the apostle to alter the law.

And this is why we have Sunday instead of the Sabbath. Why it's now proper to renumber them so that we don't have to bother with number two is a separate issue that's a little sensitive as you understand. And now we can have two kinds of number 10. Do you know the Protestants? Traditionally, not the more modern ones, and the traditional religion of the Roman Empire, number the commandments in an entirely different way in order that they can justify their form of art in the name of religion.

And we could go much further on that for these who call themselves Christians have their own view of Jesus, their own definition of God, the relationship of father to son.

They have made Jesus eternally the son of God. And of course, such a term is incomprehensible because the term father and son have a clear meaning in terms of a relationship.

But that arose as a result of a reaction to an idea pertaining to Mary, where someone wanted to have the father, the son, and the mother. And the conclusion was that we should end up with simply the father, the son, and the Holy Ghost or the Holy Spirit. And so they made them a trinity, kept out all others, that way they would not have any other species of idolatry, as they would view Mary being made equal to God the Father and part of a level of deity. That is what the majority then disapproved. And they had to close out anyone else. So when you look at their understanding, the Christian understanding of the Passover, it is remarkable that they talk about the Lamb. They

misunderstand the role of Christ in terms of the father and the law. And then in commemorating it, now look what they do, you would think at least that we should have an Easter Friday. Because what you do on that day has something to do with white bread and grape juice or unleavened bread and wine. Now, if this represents the body of the Messiah, the body of Christ, if this represents the death of Christ, then logically those symbols ought to be held once a year from their perspective on Friday.

But what they do is commemorate that on a day they think is the day of the resurrection.

So I leave it with you as to how much logic there really is in Christianity and its practice.

But rather, I would like to focus on the other question. The Jews got to looking at history so much and were so impressed that whereas in the days of Egypt they stood at the Passover later on, they reclined because they were delivered. And they saw in this a great historic event.

They might even have seen that there was coming a deliverance at the end of time. And although not every generation might have perceived it, you would hardly have perceived it in the days of Solomon, most certainly the Jews at the end of the first century AD perceived there would have to be a new exodus from the lands of the Gentiles, another exodus, another time when they should be set free so the Passover could have had from that perspective a future meaning.

But it never dawned on them as a whole or on their leadership.

What that lamb was, that was sacrificed.

There is a veil so that they did not see that the lamb whose blood was shed must precede the story of the Messiah to deliver the house of Judah and the house of Israel in a second exodus. They did not see that there would have to be the death of someone who could pay the penalty of the sins of all the world.

And that that must precede a true understanding of the giving of the law.

Now for us, perhaps it seems so clear and so simple, but on the other hand you had it clearly explained, the Pharisees did not know how to explain it, so they did not have a teacher whom they respected. They listened to one another and their ancestors simply had not understood.

As Paul said, there was a veil over their hearts and minds so that in the reading of the law they didn't grasp it. The one thing they thought about themselves was very important, that being born of Abraham and Isaac and Jacob made them so distinctive and being given so many points of the law not given to the Gentiles, they all became conscious of their righteousness by birth and circumcision and by having the law. And they therefore saw their good deeds as so impressive for God asked them to do things he never asked the Gentiles to do, that they began to think that their righteousness by birth, by circumcision, by keeping the law dutifully or when failing following its injunctions of rituals, that that was sufficient.

And yet in every ritual was the shedding of blood, which was the same as telling them some one would have to pay the penalty in their spits, that the blood of the goat or of the lamb or of the bullock was clearly not going to pay for this. But they got their mind so on the work of sparrows and pigeons, doves and animals and thought that the price that they were paying when they gave up these animals was so much that they thought that along was worth it.

We don't realize to what extent John the Baptist said a thing that cut to the heart of the nation and why so many listen to him. He said, do not assume that because you were born once of Abraham, Isaac and Jacob, that as heirs to the kingdom you were going to go through the door, just because

you were born of them, were circumcised the eighth day and have kept the law or appeared to keep it. John did not go as far as Jesus nor was it his purpose. He said, that except you all repent of your sins, turn around and do something different. Begin to do the law as it was intended to be kept, you will all perish. John gave a baptism to acknowledge that those who repent wanted to die to their past. John did not promise the Holy Spirit that was not Jesus' baptism John was administering.

Now there were many of the poorer people who listened and they thought John had a point that had never been made that clear before, that in fact there has to be a repentance of the past not merely a balancing of good and evil deeds, not merely the ability of some people to pay for a bullock whereas the poor could only pay for sparrows to compensate for sins. But the Jewish nation looked at it much as the Egyptians. You know in the monuments you see the Egyptian God and he stands here with a scale and the evil deeds are here and the good deeds are here and depending on how you communicated with the God he touched this one so it's your good deeds seem to be definitely way dear than the evil. And this whole philosophy had developed until it had permeated Judaism. It never occurred to them that there would have to be the death of a Messiah before he arrived to deliver the nation and the world because they never really understood those sacrifices.

The Passover is the story in its initial form not complete because in the initial form there was only the slaying of the lamb. At a later time we discover something more which I'll just elude to here it is not in the main theme I have but if we were only commemorating the death of the Lamb we would only be using wine. But preceding that we have the breaking of bread and of course in the original symbolism the Lamb was not tortured and beaten. That would have been disallowed by the law nor would the Jews have ever thought of such a thing. But when it came to the Messiah hours before he was crucified he was beaten and spit upon and ridiculed. In other words his body was broken before his death which ensued with a spear wound as Matthew makes clear in the footnote to some modern versions and in the Moshe Bible with the missing verse that you should all know about.

It is quite clear from this that the Jews never understood the symbolism of these holy days.

They didn't understand the Omer that is the sheaf which was in Omer's weight which was cut.

They didn't understand that the Lamb of God which was slain should rise from the dead and be accepted in heaven and should then later the Holy Spirit to enable people to see the law with clarity to read the prophets and the writings and the gospels with assurance.

None of that occurred to them. It appears that there is something characteristic of human being that in general we have to go through a traumatic experience to realize what we should or should not do. It doesn't appear that words alone are adequate. We know this because the first woman who heard words didn't listen. The first man who heard words didn't listen.

So a peculiarity of human being right there in the Garden of Eden is you can talk and explain that Eve was deceived and the man was willingly a sinner followed his wife because it was the easy road.

The Japanese at the end of World War II realized as they now do with the whole that there were things they did that no nation of Asia should have done and it took the destruction of their land and of two cities and the threat of total annihilation to awaken them to a realization that their nation had deviated from the normal responsibility of nationhood.

It was at the end of World War II that the Evangelical Lutheran Church of East Germany in Berlin said that our nation was brought to a place where they were faced with the question of whether we should repent of our national sins and they noticed that no other nation alive today had been willing to or seemed to need to and so they set the question aside.

This means that there is yet a greater punishment that must befall Europe.

Not only the German nation but of all those who fought for themselves as righteous because they were punished in the last war by the German nation. One Frenchman said to me in the church years ago he said how could God be God and allow the Germans to do what they did to the French and the other peoples. I said that's very simple. It's because you were what you were morally that that judgment came on you. Germany had a capital that was full of homosexuality and other things and so did Paris was only a question who would carry the story.

The Jewish nation and the children of Israel scattered and unknowing by the world as a whole went through traumatic experiences.

There was one trauma that changed Judah. There was no trauma that has ever changed Israel.

And one trauma that has yet to come that will. And I hope you know when Israel is used in my term versus Judah I'm talking of the 12th tribes in two parts. Israel in this reference being the 10 tribes of the north that lost their national identity disappeared from the world scene.

Assyrian captivity never brought them to their senses nor has any event since changed their view. They have to go through one final tribulation in which they will come weeping with the children of Judah. Now the children of Judah did learn a lesson that was incomprehensible apparently to many and transformed that nation of Levi and Judah after the Babylonian captivity.

That captivity was such a national disaster that they came to their senses and received revelations afterwards for scripture was added afterwards both in the minor prophets in Daniel in the song sections of Chronicles.

They were in a different state but that did not last for all those centuries.

And finally they ended up in the captivity of Rome from which they have never been released.

In a real sense of the word they have in a sense thrown off from time to time the chains of having to live in the Gentile country. But even now they realize that they missed something that they should have done in 1967. But now it's too late and then came 73 and then came the debacle as it has turned out of Lebanon and still nothing has really changed. It's going to take one last international crisis that will threaten not only the whole world but the extinction of the nation of Judah and shall we say the potential extinction of the democratic nations of Northwestern Europe the English-speaking world where there is no one to help.

Where there is no nation other than Babylon on one side and those who trade with her and the organization the great union of nations described in Ezekiel 38 and 39 on the other and those who have to submit to that superpower there is no one to help. You see in the last war there were many who helped. All Latin America came to the aid in much of Asia and North America people scattered in the periphery of Europe. There has always been someone to deliver but this next time there will be none. Just two powers whose motives are such that freedom as we know the term and as the Thai nation has known the term in Asia will be extinguished from the earth.

The Soviet Union may like to call itself democratic at least they use the term but there's one thing the Soviet Union has never claimed for itself it has never claimed to be a free nation. Never never and never will because communism is made in the image of the Russian mind and historically that mind has never understood or lived a free experience for any length of time and when they did briefly under Kerensky whatever his politics may have been in 1917 remember Kerensky's group over through the czars was not the communist the communist over through Kerensky's government most

americans don't realize that the fact remains that they didn't know what to do with freedom they didn't know how to defend it and how to keep it and it disappeared within months so we get back to the fact that a people who read as christians certainly are free to read in the new testament that these holy days are named and in the old testament described or that the Jews who read the Hebrew scriptures can have these holy days read to them and define it does not enter their mind what those symbols mean unless god chooses to reveal himself as he did to the apostles later earlier the kings and the prophets whom he chose the judges in the patriarch and their wives and those who may have chosen that is to say the spiritual things simply don't enter the mind of man when he's left to himself or so we clearly understand in this age also the mind of woman somehow our generation no longer accepts man as a definition for what we all are it's interesting now to take a look at a few of the verses of the bible that talk about who this messiah is and what his role is i would like to have you look at a few of them to see what you might have anticipated had you read in the old testament as christians call it today or had you read the Hebrew scriptures we have some interesting points first of all to highlight what we are addressing i think the book of daniel is still the best to start with in chapter seven there is an important point that surely is associated with the establishment of the kingdom of god and the messiah verse nine chapter seven book of daniel i'm reading at this moment from the revised standard version as i looked thrones were placed and one that was ancient of days took his feet his raiment was white as snow the hair of his head like pure wool his throne was fiery flames its wheels were burning fire the stream of fire issued and came forth from before him a thousand thousand or thousands served him and ten thousand times ten thousands stood before him the court sat in judgment and the books were opened it's not my purpose to explain all this because what i wanted to come to is now about to appear and i i looked then because of the sound of the great words which the horn was speaking so the judgment had begun to sit while the horn was still speaking the decision is made the ancient of days fits and the time has come to intervene in world affairs at a time when a horn speaks great words and i looked what happened was the beast was slain out of which the horn grew so that ended both the horn and the beast its body was destroyed and given over to be burned with fire and as for the rest of the beast their dominion was taken away but their lives were prolonged for a season and time that that is an explanation that might be of interest at another occasion but i will not comment on that because what's important for this sermon is 13 i saw in the night visions and behold with the clouds of heaven there came one like a son of man and he came to the ancient of days and was presented before him so in another occasion he sees this story he saw one dream one night and on this occasion maybe the same night may be another he has another vision and in this case one like the son of man comes to the ancient of days and was presented before him and to him was given dominion and glory and a kingdom that all people's nations and languages should serve him his dominion is an everlasting dominion which shall not pass away in his kingdom one that shall not be destroyed and i ask you to note that before he takes over the dominion of the peoples on the earth he is presented in heaven so we have now a question if this is indeed the great creator god the mighty god who melchizedek served who is here called the ancient of days for melchizedek served god most high here is one who is an ancient of days he is already there in heaven before he is to be given the authority to take over at that time the peoples and nations and to begin to exercise an everlasting dominion he therefore could not be born of david and grow up on earth and become a messiah out of some kind of zionistic activity he comes from the ancient of days and anyone who has read daniel chapter seven would have to recognize that here is a being who could survive unlike moises in the presence of the ancient of days at the throne of god and remember moises was not even allowed to see the face of yahweh when he was on earth on mount sinai how could this person who clearly is the messiah who appears before the ancient of days be the son of david unless he in fact had been the son of david at some time before this event takes place he does not proceed from this event in verse 13 to become born of david he

comes to take the dominion and the glory and there is no indication that he is born of david at this time well we could have surmised this story right at the beginning we wouldn't have had to wait till daniel near the close we could have looked at genesis chapter one and yahweh said no i'm getting ahead of the story at this point it is god that's the word Elohim verse 26 and god said let us make man in our image there was an attempt some years ago in the new revision of the jewish society translation it's not a new revision that's wrong it's a fact a new fresh translation but when making proposals for this new fresh translation to replace the older one of the jewish publication society some jewish scholars proposed to have verse 26 read then Elohim said let me make man in my image after my likeness it happened to be that the scholarly world laughed that out of school and they've had to adopt what is already so plain and so obvious Elohim says let us make man in our image after our likeness and before man was here there are beings who communicate with one another the one of course who does the speaking we shall see later is the one who is regularly yahweh now what happens of course in a moment that we shall see this same Elohim says when talking to man not when talking with another being at his level but when talking to man behold i have given you every plant yielding seed so we are given a revelation here in verse 29 as well as in verse 26 and in between that this person in personality called god here Elohim who does the talking and communicating speaks before man at a level with at least someone else and in a certain sense in the presence of thousands of thousands and when addressing man he speaks in the first person singular so there should not be a problem when we see one like the son of man surviving in the presence of the ancient of days surviving in his presence that could only mean that if the ancient of days is without question in the jewish mind the great creator of all that is this one also in whose image man is made is able to live in the presence of that creator and survive and he must be a great spirit a great being not made of mortal flesh to do so but let's go on we might like to look now at a number of these verses isaia has a few points here for us to take note of do a quick review now of some that you may be familiar with but how we place them in juxtaposition would be important in chapter nine verses five and six we have the people who walk in darkness in verse two who see a great light now we look at verse eight the lord has sent a word against jacob it will light upon israel and all the people will know Ephraim and the inhabitants of samaria who say in pride and an arrogance of heart to bricks are fallen but will build a dressed stone now here it's very important to realize in this verse that there is a message that is sent not only to the house of juda but it will even come to israel and all the people will know and even the children of jacob who dwelt in the north at samaria is capital and not at jerusalem they are all going to know now the question we should look at here for the moment did this message come at a certain time as the christians would have it be by jesus and the answer of course is no jesus did not go to all the tribes of israel so we have here something new to understand about the work of the messiah that perhaps something we have overlooked is important in chapter nine verses eight and nine and ten here we must look momentarily that the messiah may also have messengers who would follow him before the nation would finally be rescued from its captivity but let's go back now to verses five and six for every boot of the trampling warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire that sounds like the end of the militarism of today the beautiful translation of the state of affairs as we clean up the world for to us a child is born to us a son is given verse six and the government will be upon his shoulder and his name will be called and we have a list of names here and of the increase of his government and a peace will there be no end upon the throne of david and over his kingdom to establish it and to uphold it with justice and with righteousness from this time forth and forever more now we want to note that when the son of man in daniel appears before the ancient of days we do not find that the next event is that a child is born a son is given and the government is upon his shoulder we discover that there is only the government upon his shoulder now this is a very important thing to note and yet here we have the child being born a son is given and we remember in daniel that it says he is a

son of man and yet he can live in the presence of the ancient of days so he must also be a son of god
oh now we can begin to put the story together we see that in the end his government will
accomplish this but we'll want to see whether as i read to you in verses eight and nine and ten
whether the one who was born accomplished all that at that time if that be the jesus of the new
testament and the answer of course is no but let's look now at some others first of all you'll
remember some of the statements that are given in isaiah chapter 11 you're quite familiar with these
i'm sure in chapter 11 there shall come forth a chute from the stump of jesse a branch shall grow out
of his roots the spirit of the lord will rest on him now in the sense this is interesting because it
implies that in some way the line of jesse produces a chute but it comes out from the roots shall
grow out of his roots now that is an interesting thing in the sense that it implies the one who does
come from jesse who is of the house of david preceded jesse and the house of david that symbol
should be clear a little later in psalm 110 that david sees in vision a very interesting experience that
he reports a song or psalm of david yaway said to my lord adonai sit at my right hand till i make your
enemies your footstool here we discover another enigma messiah to be the son of david yet messiah
is already called adonai or lord in the days of david he therefore must have been living in david's day
so here now we discover that yaway can refer as in psalm 110 verse one in the normal numeration of
the psalms that we're familiar with in english the jews numeration differs by one verse because they
usually give verse one as the verse that unfortunately is left without a numbering in the king james or
others which is the introduction to the psalm under the number but in any case yaway here must be
a name for the ancient of days as elsewhere yaway is the one who speaks to the children of israel so
we take note of that here we discover of course yaway sends forth from zion your mighty scepter
speaking of the lord adonai rule in the midst of your foes now there is a sector denomination today
who says well the lord sends forth from zion that's new york and christ there at the headquarters of
the jehovah's witnesses is ruling in the midst of his enemies no it says the adonai sends forth your
mighty scepter from zion that scepter is not now being exercised either from a symbolic zion or the
church over the world but only over the church and in reality literally it is not being exercised from
zion today at all god has not yet chosen zion but he will when he makes jerusalem the new capital of
the world adonai at your right hand he will shatter kings on the day of his wrath verse five he will
execute judgment among the nations and he will shatter chiefs over the wider he is going to come to
do these things there is no question who this lord is he is messiah the son of david and jesus posed
the simple question later how come if he's the son of david david calls him lord adonai well there can
only be an explanation that messiah the son of david lived before he was born into the house of
david but let's now look at some other verses in the book of isaiah chapter 42 behold my servant
whom i uphold my chosen in whom my soul delights i have put my spirit upon him and he will bring
forth justice to the nations he will not cry or lift up his voice or make it heard in the streets a bruised
reed he will not break in a dimly burning wick he will not quench he will faithfully bring forth justice
he will not fail or be discouraged till he have established justice in the earth and the coastlands will
wait for his law how interesting that in some places he appears to be one who shouts and gives
commands and the nations plead or submit and in another sense he doesn't cry or lift up his voice or
make it heard in arguments in the streets you have a picture of someone who is born as the son of
david and someone who descends from the ancient of days to take the dominion look at verse six
well let's go back to verse five we have the time thus says elohim that is god yave who created the
heavens and stretched them out who spread forth the earth and what comes from it who gives
breath to the people upon it and spirit to those who walk in it that's defined elsewhere in scripture
we won't go into those specifics that's not the purpose i am yave i have called you in righteousness i
have taken you by the hand and kept you i have given you as a covenant to the people a light to the
nations to open the eyes that are blind to bring out of the prisons sorry to bring out the prisoners
from the dungeon from the prison those who sit in darkness i am yave that is my name my gory i give

to no other here is an interesting case of yave translated lord with capital letters which means it doesn't come from adonai but from the name in hebrew and here he speaks of one who has been called in righteousness who is given to establish a covenant with the people comes as a light to the nations and delivers those who have been imprisoned it now yave does not share his glory with another therefore he is sharing it in the sense only with someone of his rank not of some other rank not an angel and not someone who originated as a mortal this would indicate clearly that the messiah the son of david is also the our way and can be in the presence and live in the presence of the ancient of days the rest of chapter 42 is very interesting to see the description of what the world will be like when messiah must intervene but we could go on let's look now at chapter 50 to get the full picture as we close the lord god yave adonai or adonai yave in this sense has given me the tongue of those who are taught that i may know how to sustain with a word him that is weary morning by morning he wakens he wakens my ear to hear as those who were talked the lord god or adonai yave has opened my ear and i was not rebellious i turned not backward i gave my backs to my back to the smithers my cheeks to those who pulled out the beard i hid not my face from shame and spitting so he communed with yawai the lord yawai helps me therefore i have not been confounded i have set my face like a flint and i know that i shall not be put to shame not found guilty of sin he who vindicates who vindicates me is near here we have the interesting thing of someone who is to be the son of david who will be smitten who will be treated shamefully who will contend with me as verse eight goes on let us stand up together who is my adversary let him come near to me behold the lord yawai or adonai yave helps me who will declare me guilty behold all of them will wear out like a garment the mall will eat them up here we have as if there are accusations against one who is without guilt and one who would pay for sin must of necessity be without guilt then we see here a picture of one as elsewhere defined in chapter 49 we'll go there and pick up the story and now the lord says who formed me from the womb verse five to be his servant to bring jacob back to him and that israel might be gathered to him now jacob or israel is referred to before in verses three and four israel labored in vain spent my strength for nothing in vanity israel was to be god's servant but in israel is born a servant with the capital s of the house of david modern jewish translations have tried to alter the meaning of verse five but the translation in the rsv is sound as the traditional translation should have been for i am honored in the eyes of yave and my god has become my strength now the lord says that's a continuation of the first phrase of verse five we pick it up again in verse six it's lost somewhat in the king james because there is no dash at the end of strength that would really tell you that the thought goes on and then picks up again his conversation is it a light thing or too light sorry it is too light a thing that you should be my servant just to raise up the tribes of jacob and to restore the preserved of israel i'll give you is the light to the nations and your salvation will reach to the ends of the earth thus says yave the redeemer of israel and his holy one now israel had a god that god was holy but in another sense israel had an heir through david who was also holy and without guilt to one deeply despised abhorred by the nations the servant of rulers king shall see and arise princes they shall prostrate themselves how interesting that on the one case he is despised of rulers and on another occasion he causes them to prostrate themselves before him here we have one of those enigmas that need not have been because if we read all of this and discover that there was a messiah the son of david who was despised and rejected of men who was treated as a criminal charged with guilt who nevertheless was holy whose body did not see corruption david said you will not suffer your holy one to see corruption that means that he died but didn't decompose then we find the son of man a son of man if you please because there are going to be others in the presence of the ancient of days and coming to rule this could only mean that the one who comes and is associated with the feast of trumpets the feast of tabernacles the day of atonement first comes as the lamb of god who is slain to pay for sin his message is that we put sin away and reconcile to god and then the holy spirit is given in connection with the baptism of that messiah that we should not

only bury the past but rise in a new attitude toward life i never heard nor do we have a full explanation none of you have ever heard of all that the apostles must have said in quoting scripture to prove that jesus was the messiah i've simply picked out a few of the verses that show the enigma that the jewish nation faced and could not resolve as a whole because they could not distinguish the difference between the events in association with the feast of trumpets and the events in association with the Passover but that is clear to those to whom god chooses to reveal his will and his truth by his spirit