

## HLH- 830902- Role of Christ As God

We recognize, in a sense, generally, but I don't think consistently, that the one who spoke in the Old Testament, who sometimes is Adonai, or Lord, with lower case letters in English, Adonai in Hebrew, or who was Yahweh, which means the eternal, the ever-living, translated Lord, in many translations, Jehovah in some others, Yahweh in one or two, that one with capital letters for Lord.

We generally recognize that the God who dealt with ancient Israel was the one who became Jesus Christ.

But we haven't always thought every area through, and I would like to go through certain scriptures as time permits, and of course, this means that I'm leaving out most of them because we only have an hour here now.

But I would like us to start in a place in the New Testament, if I might, to give us a little idea of how New Testament writers understood the situation.

First, let's turn to the book of Acts, if I might.

Here we have the New Testament church dealing with the fundamental question of that day.

The Jews did not doubt that the kingdom of God was going to be restored.

Jesus announced the good news of the Restoration.

The Jews did not question that there was going to be such a Restoration.

They were rather concerned as to who would run it.

And they discovered that the one who is to run it, who is, in fact, to carry out God's government on earth was then there, and he stood for things they did not stand for, and that created a problem.

Because if they were representatives of the people, and they were teaching the people the way, that is, if that is true, then there was a conflict which the people began to see.

And either they had to amend their ways to conform to the one to whom this assignment is given, or they would have to, in their reasoning, dispose of him, have him out of the way if they decided not to change their attitudes.

So I would like us here to glance at what we have in Acts chapter six and seven as an introductory area.

The day of Atonement, of course, is remarkable because it shows the role of the devil and also the role of God.

And the way this world has been, what Christ, the Messiah, is to do, what is going to happen to Satan.

And it also indicates something about who the one is, whom we know as Yahweh, the goat that was representing Yahweh, that goat died.

Who then is this Yahweh, this eternal one? Is that the God of Israel? Did the God of Israel die for the nation? In the book of Acts chapter six, we have an introduction here.

In those days, the number of the disciples was multiplied.

And there were some problems where Greek-speaking Jews in the Grecian world were somewhat neglected in terms of service because they simply had no organizational pattern in Judea here following the interest of so many of them.

Whereas the Aramaic-speaking people who are contrasted here as the Hebrews versus the Greeks, we're not talking about Greeks and Jews, we're talking about the Greek-speaking Jews and the Aramaic or Hebrew-speaking Jews, though Aramaic was normally spoken, many of them did understand Hebrew.

And there was a certain neglect which was resolved by the choice of the number of prominent men, deacons.

Now in those days, deacons had a great deal of responsibility and they had to be men of significant ability.

The first place, the whole nation was a nation of significant ability.

These men were set before the apostles who prayed for them, laid hands on them verse six.

And as a result of their physical service to take care of the widows, they were also imbued with God's spirit and came to the attention of other peoples.

The word of God increased, verse seven.

And very greatly, it increased.

And verse seven says, a great company of the priests were obedient to the faith.

And now this is one of the more important verses in the New Testament actually, in terms of understanding the state of affairs at the time.

A great company of priests were obedient to the faith.

Verse seven would clearly indicate, since in a sense the priests as a whole in the earlier part of this period were Sadducees.

Without any question, many people who denied the resurrection before, who denied angels, who denied there was any life, and therefore clearly denied the kingdom of God which the Pharisees did not.

Many of them were priests.

The Pharisees tended to be among the Jewish laymen rather than the Levitical priests who were Sadducees.

Many of them came to realize their error.

That also must have been a problem that so many came to amend their way is the thinking.

Who had as a priest, each as a priest, the responsibility of instructing.

The book of Malachi says, of course the people go to the priests for knowledge.

He is the one who should have information that generally isn't that accessible or clearly understood by ordinary people who have devoted most of their life to their occupations.

So Stephen was full of faith and power and did wonders and miracles.

He didn't just wait on tables.

And a problem arose.

Certain of the people of various synagogue areas of Asia, North Africa, Asia Minor, could not resist the wisdom and the spirit by which Stephen spoke and explained the Bible.

And so they decided to accuse him before the council.

He was dragged before the council.

Verse 15, he speaks.

His message is summarized then in the next chapter.

The high priest said, now what about these things that have been said of you? Are they so? Now instead of denying them, which would only have led to their accusing him the more, he simply chose to ignore their accusations and to take the opportunity to explain the reality of things.

This therefore was his message and he explains.

I think it'd be very interesting if you were to read this, how they looked at scripture in those days before it was divided into chapter and verse.

They looked at it in terms of the story.

And it picks up the story with the God of glory who appeared to our father Abraham.

This is a God who dwells in glory.

And this God appeared to our father Abraham.

Now in the church, we learned that the word in Hebrew Elohim has a plural form, the I-M.

Sometimes it clearly indicates plurality, but the same word may be applied to a single individual in the God plane when a single pronoun or a single verb is used with that plural form.

So we discovered that the Greeks did not have this quality in their language that the Hebrews did.

The Greeks, however, were able to identify other things in their language that Hebrew does not.

In any case, the God of glory who appeared to Abraham is one who manifests himself.

In many cases later we read the same God appeared and it is said the word of the Lord, that is the word of the eternal, the word of God came.

And that word we will discover more clearly identified in the Greek as an actual being, not merely a message heard in the ear.

Now this God also spoke verse six.

So the God of glory both speaks and appears, verse two and six.

We know therefore that we have to ask when we read the rest of the Bible, which individual, which person this is.

The nation to whom they shall be in bondage, the Egyptians, this God of glory said, I will judge.

And I'm going to deliver the people and bring them out, which he did.

He gave them Moses after, of course, they had been in the land and I'm skipping all of that not relevant for the comment this evening.

And when Moses had experienced at the court and was 40 years old, he was forced to flee to the Sinai where he had another 40 years of training to unlearn some of the things that he had learned and to learn new things that he never could have done if he had sat in the court of Pharaoh.

And there it was that God also now appeared.

And he was given 40 years to Moses.

Moses fled, verse 29, was 40 years there, verse 30, and there appeared to him in the wilderness of Mount Sinai and it is a wilderness, a messenger.

And this messenger of the Lord, and here of course we have the Greek word, this word is translated in the King James, angel.

Now an angel may be a created spirit, but interestingly the same Hebrew word may simply refer to a mortal man.

When that man is a messenger, because one of the primary functions of an angel is to carry a message.

So sometimes you will find this word identifying a level of being.

Sometimes you will find it not identifying a level of being.

This word is used sometimes to identify the God of glory, sometimes to identify John the Baptist, because each was a messenger at a certain time.

So we must learn that as you compare scripture with scripture.

And you also need to realize that our English word angel has a limited sense, which the original word did not so convey.

He came to the wilderness of Mount Sinai and looked on the mountain and there saw a bush that burned.

And there was the voice of the Lord.

Now here the Yahweh, as it turns out, who speaks to Moses, the Yahweh who spoke in verse six and who speaks again, who appeared to Abraham, is the one who we in the church have all come to learn to identify as the one who became Jesus Christ.

The world does not really understand that.

The world assumes that the God of the Old Testament was some kind of legalistic, and sometimes I even think he was a little monstrous, a legalistic individual who imposed the law that now has been removed, that we don't have to obey the law, we can now rather please ourselves with our own definition of love.

This being, Yahweh, who appeared to Moses at more than one occasion, out of glory who appeared to Abraham, and here the voice of Yahweh says, I am the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob.

And Moses was scared.

I mean, he had never really encountered deity before, or as the modern theologian would say, this was Moses' confrontation with the holy other, a very brilliant statement that clarifies nothing.

God was making himself clear, he said, I'm the God of Abraham, the Isaac and Jacob.

Then the Lord said to him, put off your shoes from your feet for the place where on you stand is holy.

I will give a little aside, I've said it before, but we don't always realize it.

If you've never been there, you wouldn't know the following.

Where Mount Sinai is, if you were a nomad, you would have to wear shoes.

The soil, the rocky soil, is sharp.

In the northern Sinai, where some people, modern speculators have assumed the mountain might be, the sand is round and soft and pleasant, and nobody wears shoes.

Mount Sinai was not in the northern part of the peninsula because Moses wore shoes, and nobody wears shoes there who has any sense.

The sand is so pleasant in the north.

But where Moses was, it isn't pleasant.

But Moses walked up into the mount to the point where he found this bush, and God says, take your shoes off here in my presence, which was, of course, the custom.

Now I've had the chance to climb Mount Sinai, and it is very interesting, at a certain point on the mountain, from the bottom to this point, you will want to wear shoes like Moses did.

And from a certain level up, the rock becomes smooth, and you can take your shoes off, and there is no problem.

And when we climbed to the top, I noticed that because I kept my shoes on, sorry, I kept my shoes off when I came down a little further than I should.

And put off these shoes where you stand as holy ground.

This was a holy God.

And God speak, we're going to learn, of course, that there is one who has never directly spoken to the world, one who has never been seen by the world, whom we call the Father.

So the rest of the story, you can read here, but we haven't finished it.

Moses is described, and all the things that happened, to Aaron too, and then, of course, we have the deliverance of the children of Israel, the time of the judges, and we come to the time of David.

Verse 45, David who found favor before God and desired to find the tabernacle for the God of Jacob.

Now, the God of Jacob is the one with whom David normally communed, the God of glory, the one who speaks, and the one who appears.

Verse 46, but David was not allowed to build a house, Solomon was.

Our story isn't over.

Then in verse 51, Stephen addresses his hearer.

Now he says, you stiff-necked and uncircumcised in heart.

That's where the real issue is.

You do always resist the Holy Spirit as your fathers did, as he gave the record.

So you do now.

Which of the prophets have not your fathers persecuted? This is the record of the nation.

They have slain them, which revealed before the coming of the just one, that's the Messiah, one who is just, one who deals absolutely with equity, of whom you have now been the betrayers and murderers.

Stephen was a little wrought up.

I couldn't resist this topic today when I think much of the Western world is wrought up over the kind of misdeed that has been done.

We don't get wrought up enough over the kind of misdeed that is done every day, recorded in almost every newspaper of this world.

You who receive the law and angels assisted in its mediation or disposition and have not kept it.

So we are introduced here to one who is just, but the story isn't over.

When they heard these things, they were exceedingly angry that they had been accused, you see, of being heirs of murderers and themselves guilty of the same thing.

It reminds me of a dear friend, many Jews are our dear friends, who are not converted.

This man who is a Hebrew scholar, an Israeli scholar, when I explained to him what we stood for, he said, out of the blue.

He said, well, you must be heirs of the Jerusalem church.

I didn't even mention it.

I just mentioned what we do.

And this man who has written more than one book, immediately identified who we are.

His next sentence after a little pause, he said, come to think of it, I'm not sure I like that idea.

Because he discovered we then were heirs, as well as his people.

And that also has, in a sense, troubled him.

That because the Jerusalem church did not require circumcision of those who were born of the Gentiles.

I mentioned, of course, I've told this story before, but many of you are now new.

A member who may be here in our midst, I don't know in every case.

He and his wife and I took this man to dinner.

And he, of course, was liberated from orthodoxy and he ordered some unclean seafood and we both ordered lamb.

And as the waitress walked away from the table, he said, come back here a moment.

I'll change my order.

Mine will be lamb too.

You see, whether he liked it or not, he knew that we kept the law and he was not.

I thought that was really something.

So here we have this state of mind.

Now, Stephen, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God.

Now, the God of glory is the God who appeared to Abraham.

That God who appeared to Abraham dwells in glory.

He has glory and he dwells in glory.

And he saw the God of glory here and this is the God whose glory Jesus dwells in.

Because it says very clearly here, I saw the God of glory.

He looked up above and he simply had to his mind and to his sight, the heavens opened and there was the one whom we know as the Father and Jesus standing on the right hand of that divinity.

This so shocked the Jews that of course, the rest of the story you will read in a hurry, but there's another thought.

And said, Stephen saw that and then he said, I see, he's explaining what he saw, the heavens opened.

And the Son of man, a mortal human being now made immortal, standing on the right hand of God.

Now either this was true or it was not.

And if this is true, and the Jews thought it was blasphemy, if this is true, then there is no question what set of verses in the Bible we ought to look to.

Many people today who are Christian or called themselves by that term don't know what verses really make plain the relationship between God the Father and the Son of man, Jesus Christ.

So they stoned him.

Now, where are some of these verses mentioned in the Bible? It says that the Son of man is standing on the right hand of God.

So let's look at where we may have scriptures where this fulfillment was foretold.

Let's turn first of all to Psalm 110.

The Lord, Yahweh.

Normally the Lord, as I say, and others of course have said too, but as I have mentioned this evening, is the one who appears and who speaks among mortals in times past and through the prophets to the nation.

On other and rare occasions, however, it is referring to the Father.

Why? Well, because deity.

Elohim, the God Kingdom, is defined in Psalm 90, written by Moses, a very important Psalm.

You wanna have a definition of God, the simplest definition in all the Bible.

Before the mountains, verse two, were brought forth, or ever you had formed the earth and the world, even from everlasting in one direction to everlasting in another, you are God.

So here is a picture of God.

Yahweh, the eternal, the ever living, is a characteristic of deity.

God has existed, does exist, and will continue to exist.

He has never had beginning of days.

Now, one says to the other, now what is very interesting here is, Yahweh said, this is the Psalm of David, Yahweh said unto my Lord, the one whom David normally communed with, my Lord, Adonai, is here the one spoken to.

One says, sit thou at my right hand until I make your enemies your footstool.

It was foretold that there would be a being who is David's Lord, who would sit at the right hand of Yahweh.

Now that's a remarkable statement.

In Matthew 22, 41, let's turn to that before we go on.

Jesus addressed this very question near the end of his ministry.

While the Pharisees were gathered together, 22, 41, Matthew, Jesus said to them, what do you think of the Messiah? He didn't say like a lot of people, I'm the Messiah, how come you don't believe it? He said, what do you think of the Messiah? Whose son is he? The typical Jewish question, as I've said before, so you all remember those of you who are new, one Jew asked the other, why do you always answer a question with a question? And he responded, why not? This is just the way it's done.

Who do you think, what do you think of the Messiah? Whose son is he? They said to him, the son of David, because it is very clear that the Messiah is to sit on David's throne.

The son of David.

Jesus therefore says to them, well now, how can you explain this? How come David, if he's his son, in spirit calls him Lord even then? Because the Psalm said, Yahweh said unto my Lord, Lord, he was even David's Lord in that day.

And yet as far as the Jews were concerned, the son had not yet appeared.

And here's the quote, Jesus now quotes the verse.

The eternal Yahweh, the Lord, and of course the Greek doesn't convey the distinction here, said unto my Lord, sit thou on my right hand till I make thine enemies my footstool.

Now if David said Jesus then, at that time, underline then, if David then, call him Lord.

If that be the case, that he was even David's Lord then, how could he be his son? You know, the Jews had no answer.

You, if you have no answer, admit you don't know the scripture and have no way of identifying the Messiah.

The only way is that the one who then lived as David's Lord became later David's son.

And that takes a divine act, which of course is elsewhere recorded.

But going back here to Psalms, the book of Psalms number 110, the story isn't over.

Not only does he say, here sit at my right hand until I make my, your enemies, your footstool, the Lord shall send the rod of your strength out of Zion.

And here I would like to read the New King James Version, which the British call the revised, authorized version, R-A-V.

It's a little bit smoother and it doesn't have the archaic, the thine and thine in it.

And so I'll read that here.

Sit at my right hand until I make your enemies your footstool.

The Lord, that is Yahweh, shall send the rod of your strength out of Zion, rule in the midst of your enemies.

We've read about those enemies in Ezekiel 38 and 39.

Your people shall be volunteers in the day of your power.

That's beautifully written, verse three.

It says your people shall be willing in the King James, that's nice.

But volunteers is clearer in terms of modern usage.

Not merely being willing, our sense of volunteering and being volunteers is a very interesting expression.

In the beauties of holiness from the womb of the morning, you have the dew of your youth.

This being is ever young, will never grow old.

Yahweh, the eternal, the Lord has sworn and will not relent, never, never change his mind.

You are a priest forever, according to the order of Melchizedek.

Now we haven't turned to Melchizedek, but that's an interesting reference.

This being, David's Lord is going to have this scripture prophecies, the rank of Melchizedek.

The priest of the most high God.

Not the function of Aaron, offering at a material altar.

The Lord is at your right hand.

That's just a statement.

The Lord is at your right hand.

This was David's Lord.

He is at your right hand, speaking of Yahweh.

Now this Lord, he shall execute kings in the day of his wrath.

He shall execute kings.

I don't think we get the full impact of that.

Verse five, he shall strike through.

That's the old King James reading.

To execute means to pass the death penalty and to bring about the execution of rulers of this world who have stood in the way.

Many, it's very interesting.

Many world rulers today are hearing the message.

The question is, what will their state of mind be or the state of mind of their successors? We have to see.

He will execute kings in the day of his wrath.

He shall judge among the nations.

He shall fill the places with dead bodies.

The enemies of the Lord, those who are attempting to destroy the earth, who have taken upon themselves to rely on themselves in their weapons, he shall execute.

It says in the rest of verse six, he will execute the heads, kings or not, of many countries.

Not all, but many.

And there will be some who will not be because there will be kings who will bring God's people back.

And there will be others who will be executed.

He will drink of the brook by the wayside.

No fighter ever drinks of the brook and kneels down to a brook to get some water in battle.

But only when it's over and his enemies are vanished.

Then he is free to lay aside his armor and drink of the brook.

That's the symbol here.

Therefore he shall lift up the head of all those who have been oppressed up to this time because the oppressors are gone.

What a remarkable picture of a being whom the Jews themselves recognized here as the Anointed or the Messiah.

The one who was to be born of David, to sit on David's throne.

But we will now turn to another verse.

In fact, there are two.

I would like to pick up Psalm two at this point, which tells the same story.

In other terms, why do the nations rage? The people plot a vain thing.

The kings of the earth set themselves and the rulers take counsel together, most probably in some continuity of the United Nations where the nation's representatives get together.

They do it against Yahweh, the eternal, and against his anointed.

Now in this particular case, Yahweh, the eternal, the ever living, is clearly a reference to the one who is seated on the throne at whose right hand stands the anointed.

The anointed means in Hebrew, the Messiah, or the Greek, the Christ.

So sometimes it is a reference specifically to the person whom we know as the Father.

But in this case, whenever, as in Psalm 110, it is an event that takes place in heaven that is described.

I don't know of any case where the word Yahweh, or Lord in capital letters, when referring to the Father in the Old Testament, actually occurs in any other setting, but at the throne in heaven itself, where God exercises his government over the universe.

But wherever the being, Yahweh, appears on earth and does speaking and talking and is seen among men, it is the one who is here, the anointed, because both may bear this name because both have been ever living from eternity.

The kings say, let us break their bonds and pieces and cast away their cords from us.

Let's not have God's law saddled on us.

Now, he who sits in the heavens shall laugh.

Yahweh shall hold them in derision and he shall speak to them in his wrath and distress them in his deep pleasure.

He manifests that through the anointed one.

He says, yet have I set my king on my holy hill of Zion.

The king who is set on Zion now speaks.

I will declare the decree.

First, Yahweh says, I have set my king on my holy mountain.

That's the anointed one, that is the Messiah.

Now the Messiah speaks.

I will declare the decree.

Yahweh has said to me, you are my son.

Today I have begotten you.

That was at one time a prophetic statement.

More than 19 centuries ago in BC, the end of BC five, the statement was made.

You are my son, today I have begotten you.

And he was born in BC four.

Ask of me when you become a mature man and I will give you the nations for your inheritance.

Not merely the land of Israel that was promised to Abraham, Isaac and Jacob or Israel, but ask of me and I will give you the nations for your inheritance and the ends of the earth for your possession.

Now to get this, he would have to confront the being to whom the nations had sold themselves, the devil.

And so Jesus was to meet the devil.

He could not have gotten the nations until he first brought into subjection and could give orders to the one who had the nations as his possession and the ends of the earth once he qualified to do God's will and proved that he could keep God's law and carry out God's work on earth.

Then he could petition the one whom we know as the father here and the whole earth could be his.

You will break them and that's speaking of the nations with the rod of iron.

That's quoted again in Revelation in the prophecy given by Jesus to John in reference in one case, but not the only case to the church at Thyatira.

You will dash them in pieces like a potter's vessel.

The messiah says, this was the decree, this is the authority I have.

Now therefore be wise, O kings, be instructed, you judges of the earth.

Serve Yahweh with fear and rejoice with trembling.

Kiss the son lest he be angry.

Now Yahweh here would be in the same context, the father and the son are referred to here and there is no question but what the messiah is here, not just a son of David.

The messiah here is actually the son of Yahweh, the son of the creator who rules over all, the one who created through and by Jesus Christ.

The rest of course is a reference here to court procedure.

Now in Acts chapter 13, there was another interesting discussion, Stephen is dead, Paul is in Cyprus, then Paul goes to Antioch in Pisidia.

Another problem arises and in the discussion we read.

I better go back here, men and brethren verse 26, sons of the family of Abraham and of those among you who fear God, meaning the Greeks who attended synagogue services.

To you the word of this salvation has been sent, verse 26.

For those who dwell in Jerusalem and their rulers, because they did not know him, nor even the voices of the prophets that are read every Sabbath have fulfilled those very prophets in condemning him.

And though they found no cause for death in him, though they accused him, they asked Pilate that he should be put to death and even Pilate said, I find nothing worthy of death in this man.

Now when they had fulfilled all that was written concerning him, they took him down from the tree in lady minute two, but God raised him from the dead.

He was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

Now we declare to you glad tidings, that's the gospel, good news, that promise which was made to the fathers.

God has fulfilled this for us, their children, in that he has raised up Jesus.

One of the points of the good news is that the king who was slain, who had been destined to rule the world is alive again.

There are people who say, but we were preaching the gospel, but we weren't preaching Jesus.

They were saying that in 74, nonsense.

The king, the son of God, who was slain, who had been destined to fulfill these prophecies is now alive.

God has fulfilled this for us, their children, in that he raised up Jesus.

As it is also written in the second psalm, you are my son, today have I begotten you.

Now he here points up that this Jesus is the son of God and he became the son when he was begotten in the womb of Mary.

And that he raised him from the dead, no more to return to corruption, he has thus spoken.

I will give you the sure mercies of David.

Now what we have here is that God would never have allowed his son to remain dead, nor would he have allowed his son to return to corruption.

The sure mercies of David are salvation, eternal life.

The son was raised as an immortal spirit being, having the same mercies in a sense given to him who had been condemned unjustly, that will in the future be given to David, who was a man with sin, but who asked God's mercy to wipe it all away.

Therefore, he also says in another psalm, you will not allow your holy one to see corruption.

So Paul jumps from one to the other of these verses.

Now we'll look at them.

I will give you the sure mercies of David.

We'll turn here to Isaiah chapter 55.

This is the time when salvation is being opened to the broad majority for the first time in the millennium.

Everyone who thirsts come to the waters.

You who have no money come buy and eat.

Come buy wine and milk without money and without price.

These are all analogies to the spiritual.

Why do you spend money today for that which is not bread, false salvation, and your wages for that which doesn't satisfy? The religions of this world do not really satisfy.

Now listen diligently to me and eat what is good and let your soul delight itself in abundance.

Incline your ear and come to me.

Here and your soul shall live.

This is God's message.

And I will make an everlasting covenant with you.

The sure mercies of David.

Now what is interesting here is that Isaiah does not record Yahweh as saying, I will make a new covenant with you.

He says I will make an everlasting covenant.

Why didn't he say I'll make a new covenant? Because he's addressing everybody.

This is for the millennium.

And for most people, God never made an, quote, an old covenant.

The Gentiles never had a covenant.

Therefore, when Isaiah speaks, addressing all people, that is quoting Yahweh who was saying this, it is an everlasting covenant.

When the house of Israel and Judah are mentioned in the book of Jeremiah, God says of that nation, I'm going to make a new covenant.

Because with them, he had previously made one.

And by calling another one, which is an everlasting covenant, a new one, the first one becomes old.

And it was not called an old covenant.

It's Sinai.

So when Israel and Judah are referred to, that's the old or the new covenant.

You know, when both are referred to.

But here, that new covenant is not called new because for the Gentiles, there never had been an old one.

God had never called them before.

But now he opens to them an everlasting covenant, the sure mercies of David.

Now that means that David understood the law in terms of the new covenant.

He understood the law in terms of the new covenant.

Therefore, David said, you did not demand sacrifice.

The old covenant required sacrifice, the death penalty stowing, stoning.

And you had to offer certain things if you did things in ignorance.

And David said, well, I know God, that you don't really require those animal sacrifices in accordance with your new covenant.

That is with your everlasting covenant.

So here, Jesus himself is pictured as sharing in this relationship as David is.

Well, because Christ is going to be part of the covenant, he's going to play the role of the husband as the church plays the role of the wife.

And just as Christ, the Messiah, came to be mortal.

As David was mortal, as you were mortal and as I am mortal, so he was raised from corruption, sorry, he was raised from mortality to immortality.

He was changed from mortal to spirit, but he was not allowed while dead to see corruption.

That's the other one.

You will not allow your holy one to see corruption.

And now we haven't finished some, or Isaiah 55 yet.

Indeed, I have given him as a witness to the people, a leader and commander for the people.

That's speaking of David and times past and in the future.

Surely you shall call a nation you do not know.

And nations who do not know you shall run to you because of the Lord your God and the holy one of Israel, for he has glorified you.

Now here we are introduced to the Lord, in this case, Yahweh is clearly a reference to the one who is distinct from the holy one of Israel.

So there's no question that the father was known, not as the father, not as the son, but they were known as individuals within the God family.

The father-son relationship had not yet been established until five BC.

It was foretold, but it was not enacted.

And it was only later, of course, that the Jews got into the habit of using the word father when they saw these verses, but it never occurred to them when that actually happened.

The Christian community, or communities that are so divided, believing in the Trinity would have Jesus Christ as the eternal son of God, which of course is a great mystery.

Because if he's always been a son, then how do you explain how he could be a son? Because a son has a certain beginning relationship with respect to a father.

So that's simply untrue.

Here we have the holy one of Israel.

Now the holy one, that's Jesus Christ.

The scripture says here, you will not allow your holy one to see corruption.

We'll come to that in a moment, but I wanted to point up that the holy one is introduced here in Psalm 55.

David is introduced, and David's son is here introduced as the holy one of Israel, the only one in the entire family of Israel who is and was without sin.

Without sin, he was holy, never had earned, never will.

Because God does not sin.

He has decided that he will not go any other way than the way that we define as love and concern for others.

Now this holy one of Israel in Psalm 16, verse 10 is again referred to.

Now we know what family he came from, but it was a family of Jacob.

In Psalm 16, we are again introduced here.

My heart is glad, verse nine, and my glory rejoices.

My flesh will also rest in hope.

Whatever glory David had as a king, he rejoiced with.

His flesh, he saw in the grave, would rest in hope.

For you will not leave my soul in she-all.

That's the world of the dead, the grave.

It doesn't necessarily mean a single tomb.

The Hebrew word can give the thought of simply the world of the dead, like a vast cemetery that this world has become.

You will not leave my soul in a grave, nor will you allow your holy one to see corruption.

Now your holy one here is very interesting because if the analogy is to be carried through, this implies if the holy one is not to see corruption, the holy one would therefore be in she-all, in a grave, but would not be corrupted like David's soul would be.

You will not leave my soul in she-all.

You'll raise me from the dead, but in contrast to that, and also in parallel, you will not allow your holy one to see corruption.

That's the way Hebrew poetry is.

Now that would make no sense if he were living.

It makes sense only if he were dead.

The miracle here is that the holy one of Israel, the one who was without sin, will never see while in the grave corruption.

That's a prophecy of the death of the Messiah.

So we know he was to die, but he was not to see corruption.

The analogy with she-all makes that clear.

And we know what his role shall be.

He is the son of God.

He is the son of David, because he sits on David's throne, and the Jews themselves acknowledge that.

The scepter of promise, and I won't take time for that now because our study is nearly over.

The scepter of promise went through Judah, and it went through, in the family of Judah, the house of David.

And therefore, we draw the conclusion, as all of the Jews correctly did, in giving the scepter of promise, there was no doubt it was to go through Judah.

And when David came, there was no doubt it was to go through David's line.

So the Messiah was to come from David.

No one would have known that, of course, until David was anointed.

So we have here both in Acts 13 and in Acts 6 and 7 some very interesting passages that give us the feeling of the background and the relationship.

Now, in closing, I would like you to read sections of the book of Hebrews.

Mr. Armstrong, over the years, because the series has been replayed, has gone through the book of Hebrews verse by verse.

It would be good for you sometime to read the section in the book of Hebrews about the covenant and the tabernacle and the characteristics of the tabernacle.

Most people have never understood the role in that day.

So let's just note that we can quickly glance at the book of Hebrews.

And there are many references in chapter one.

You are my son, today have I begotten you, as again quoted in verse five from Psalm two, verse seven.

I will be to him a father, he shall be to me a son.

This is quoted again from 2 Samuel 7:14.

Let all the angels of God worship him when this being was brought into the world.

So the angels were required to bow down and to worship him when he was made mortal.

He was still worthy of worship.

Verse six, and that is of course derived from more than one passage in the Old Testament.

Now, in verse eight, your throne, O God, is forever and ever.

And in verse eight and verse nine, we have a quotation from Psalm 45, verses six and seven.

So if you were to go through these, you would discover the characteristics seen in the New Testament.

Now, we don't say that you just read the New Testament, that's a quick way of getting at the prophecies in the Old.

Find out where these are quoted in the Old.

Look at what it says in the Hebrew and you have to ask yourself, who else fulfilled them? No one else has ever fulfilled them.

Then when you see the story developed here about many sons being brought into glory, we'll pass that over.

Christ is a high priest.

We don't have the consciousness problems that afflicted people in the Old Testament when the Jews go through the day of atonement.

For instance, they are constantly reminded of their past sins.

We can be freed from them.

But then we are introduced to the role of Christ in the Order of Melchizedek, chapter seven.

And the new priestly service, the description of the new covenant.

In contrast to this in chapter eight, we find in chapter nine, the Old covenant, the earthly sanctuary, and the limitations of the service of Aaron.