

THE RIGHTS OF THE LORD YAHOSHUA

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IT is characteristic of man that he is educated and trained for one object—that is, to stand up for his rights. That is the only part of his education that perfectly succeeds, and everywhere we see man standing up for his rights. Woman, too, is now standing up for her rights; and the People are standing up for their rights. Is it not time that someone should stand up for the rights of the Lord Yahoshua? He has not yet got His rights in this world, but He is going to have them; and now He would have His children witnessing for those rights, and speaking for Him while He is absent, and while those rights are in abeyance. I propose to bring them before you in connection with His four titles—the Son of Man (Adam), the Son of Abraham, the Son of David, and the Son of Yahweh.

"THE SON OF MAN (Adam)"

With regard to man, we know that he was created for two great objects. First, he was to have dominion over all the earth; and, secondly, he was to have fellowship with Yahweh. I need not enlarge upon this. It does not require any proving, because man is ready to acquire any amount of dominion on the earth, although he does not care for fellowship with Yahweh. He lost those rights and those privileges in the fall, through tampering with the word of Yahweh. We know the consequences of that fall. Sin entered, and death by sin. The whole creation was overwhelmed in that awful calamity, from the effects of which we are suffering today, and the influences of which we see around us. Now there is one great principle on which Yahweh ever acts. He never improves what man has marred, never! He never repairs what man has ruined, but He always makes something new, something fresh. Let us go down to the potter's house with Jeremiah (Jer. 18.), and there you will see this wondrous lesson which Yahweh there taught. Jeremiah saw the potter making a vessel, that vessel was "marred on the wheel, and so he made another vessel, as it pleased the potter to make it." That is the picture that Yahweh showed Jeremiah, and the strict interpretation of it belongs to Israel. For as Israel had been marred and spoiled, He was not going to mend the nation, but to make it new, to give His people a new spirit and a new heart. The same great principle underlies all that man has marred; it underlies the whole creation. Yahweh is not going to mend this earth, He is going to make a new heaven and a new earth. He does not mend the old man, but He makes a "new man."

Men are trying to mend the old man, and they are absorbed with schemes for his improvement. Man is occupied in reforming the world, but Yahweh has cursed it, and there will be no blessing for it until He comes and takes the curse away, when He will make a new heaven and a new earth. These mortal bodies will never be repaired; they will all sink in death if the Lord does not come for His people; and those who are not Christ's

¹ I edited God to Yahweh and Jesus to Yahoshua and 'raised from the dead' to awakened (egerio) from among (ek) the dead (nekros).

are bound, not only to sink in death, but to end in everlasting destruction. But we look for new bodies, glorious bodies, like unto His own body of glory. That is our blessed hope.

Thus the hope of creation is now bound up in another, not in man, but in "the Son of Man," "the Seed of the Woman," another man, "the Second Man," "the last Adam," "the Lord from heaven." He is going to restore all, and that work belongs to Him by right. It is His own special work.

He came and He was rejected as the Son of Man. Therefore, in consequence of that rejection everything is now in abeyance, and we wait for the Lord Yahoshua to have His rights as "the Son of Man." We wait for the fulfillment of Psalm 8, which has never yet been fulfilled." We see not yet all things put under Him,"but the time is coming when all things shall be put under His feet as the Son of Man." This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of Yahweh, from henceforth expecting." And we too are " seated" with regard to all the work connected with our salvation and "expecting," if we are in fellowship with Him; expecting, not some happiness to come to us (that is ever our poor selfish view), but expecting Him to have His rights in this world, for Him to have dominion over it. It is His by right, and He is coming to exercise this wondrous dominion over the whole creation. "We see not yet then all things put under Him."

" THE SON OF ABRAHAM"

We will now look at Him as the "Son of Abraham." The nations of the earth had utterly failed, As "man" had done; they were so sunk down in their ruin that Yahweh destroyed them with the judgment of the flood. Then Yahweh proposed to make another nation, and He made a new nation of the seed of Abraham. We cannot stop to go into his call, or into his life, but we just notice this, that in Genesis 15. Yahweh made an unconditional covenant with Abraham. We must mark these unconditional covenants as distinguished from those that were surrounded by conditions, because man has never yet kept any covenant he has made. ("Which My covenant they brake.") However, Abraham was quite ready to make a covenant with Yahweh. He divided the sacrifices, and had got everything in readiness, when Yahweh restrained him by putting him to sleep. In his sleep he saw the symbols of the divine presence pass between those pieces, and that covenant was made unconditionally, an everlasting covenant, which can therefore never be broken. In that covenant the land was promised to Abraham.

In Luke 1. He speaks of the son of Zacharias, and of the mercies which he promised to the fathers themselves. What were they to remember? His holy covenant. What covenant? Why the covenant that He made with Abraham to give them the land. But the land was never possessed to the extent which Yahweh had mentioned in Genesis 15. Israel failed just as man had failed, just as the nations had failed. Israel failed to possess the land, and in process of time they were driven out of it. Then "the son of Abraham" came as the heir of the land. "He came unto His own (possessions), and His own (people) received Him not." He came as "the seed of Abraham." "He saith not unto seeds, as of many, but to thy seed which is Christ," but His rights were rejected. When He was alive He had not

where to lay His head, and when He was dead He was buried in the tomb of another.

So His rights as "the Son of Abraham" are all in abeyance. This is "the land question," dear brethren. People are talking about the land question. But it will not be settled until "the Son of Abraham" comes. And "the Eastern question," which continually occupies the thoughts of politicians, will not be settled until "the land question" is settled, and that will not be until "the Son of Abraham" our blessed Lord Yahoshua Christ—gets His rights.

"THE SON OF DAVID"

But then He was "the Son of David." Here you have the question of the throne. The government of Israel was a pure theocracy. Yahweh was their King, and their sin was in rejecting Yahweh as their king. Not merely in desiring a man as their king. Yahweh was not the king of the other nations, they had not Yahweh for their king, but Israel had in a special manner. And if you read their history you will find that that is the point which is emphasized. Saul was anointed, but was soon set aside. It is very instructive to read the story of the anointing of David. (1 Samuel 16.) Yahweh gave them a king in His anger, and took him away in His wrath. Then He chose David. That is what it means when it says that David was "a man after His own heart." It does not mean, as infidels are never tired of saying, that David did all that was after Yahweh's own heart, but that David was the man of Yahweh's choice. Hence it is written of Jesse's other sons, "I have not chosen" him, as they passed before him. Samuel asked Jesse if these were all his children, and he said, "There remaineth yet the youngest, and behold he keepeth the sheep." He did keep them too. So, will the true David keep His sheep.

I need not go into the history of the kings. Kings have been a failure. The world has never yet seen a proper king, because man with his fallen nature has never possessed power without using it for his own advantage. You would do just the same. Men cannot make a right use of Yahweh's gifts, aid the greater the gift the worse the failure is with regard to the gift. So then in 2 Samuel 7 Yahweh makes another unconditional covenant with David. That is the great kingdom chapter, and answers to Genesis 15, which is the land chapter. As "Son of Abraham" the Lord Yahoshua is heir to the land; as "Son of David" He is heir to the throne.

We come down to the opening book of the New Testament, and read, "The book of the generations of Yahoshua Christ, the Son of Abraham, the Son of David." The Lord Yahoshua came as last heir of the family of David; it ended with Him; He was rejected as "the Son of David." We read of Him "that the sceptre shall not depart from Judah until Shiloh come." Shiloh came, and Shiloh died, and then the sceptre departed. It did not depart before, because the line of David had always been preserved; but now when the Lord Yahoshua was laid in the grave with no issue, the sceptre had departed. Therefore if the Lord Yahoshua be not "the Son of David," there is no hope for Israel at all; there is no King for them. The line of David was exhausted in the Lord Yahoshua, who was laid in the tomb, and there all hope for Israel ended; that is to say, it would have ended if Yahweh had not awakened Him from among the dead as "the Son of Yahweh." They said, "We

have no king but Caesar;" and they have had a Caesar for their king ever since, and bitter his yoke has been. Now the royal rights of "the Son of David" are in abeyance; but the time is coming when He is _____ going to possess them and exercise them, and He whose right it is to reign is going to take the sceptre and wield it over a glorious creation.

"THE SON OF YAHWEH"

Now all hope is centered in Him as the risen Son of Yahweh. As the Son of Yahweh He must have His rights. The Son of Yahweh came into this world, and He was rejected as the Son of Yahweh, just as He had been rejected as "the Son of Abraham," and as "the Son of David," and as "the Son of Man." The Son of Man came. "In the fullness of time Yahweh sent forth His Son made of a woman." "He came unto His own, and His own received Him not." They rejected Him. They said, "We will not have this man to reign over us." And they put Him to death. They said, "This is the heir; come, let us kill Him, and let us seize on the inheritance." It is a great mystery. Scripture tells us it was through ignorance they did it. It says, in Acts 13, "They knew Him not." And the Lord Yahoshua said, "They know not what they do." But they knew one thing; they knew that He was innocent. The thief said, "He hath done nothing amiss." Pilate's wife said, "Have thou nothing to do with that just man." Pilate said, "I find no fault in Him." The centurion said, "Surely this was a righteous man." And even Judas said, "I have betrayed innocent blood." They did not know, but they might have known. The Lord had told them, "Ye do err, not knowing the Scriptures," and that is why they made that awful mistake. That was the secret of that grievous sin; they knew not the Scriptures. I should not be surprised at any mistake you may make, or any error you may fall into, if you are ignorant of the Scriptures. "Ye do err, not knowing the Scriptures." They erred, not because they did not possess them, but because they do not want to know them. That was their sin.

That was the fault which Christ corrected, even among His disciples. He said, "O foolish men and slow of heart to believe ALL the prophets have spoken!" They did not believe "all." They believed the part that they liked to believe, and they rejected the rest. That is just what the majority of "Christians" are doing today. The Church believes a part of the Scriptures, not all, and is therefore every whit as guilty as the Jews in rejecting the rights of the Lord Yahoshua.

The Jews said when He came, that He was not good enough, therefore they cast Him out. The Church says today the world is not good enough for Christ; and it would fain keep Him out.

The Jews explain away all the prophecies concerning Christ's sufferings; the Church explains away all the truths concerning Christ's future glory, thinking that it honors Christ by rejecting such "carnal views."

The Jews separated one portion of the truth from the rest, and thus made the Scriptures of none effect. The Church does the same to-day by rejecting the other portion.

The Jews said, "Let Messiah come, and He will subjugate the world for us." The Church says, "Let Messiah stay where He is, and we will subjugate the world, and convert

it for Him."

But they are equally guilty, except that the unbelieving Jew is not so bad as the unbelieving Christian.

There is a time coming when "the Son of Man shall sit on the throne of His glory. "He is not seated there yet. In Rev. 3:21 it is written, "He that overcometh, to him will I give to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne." So that now He is seated at the right hand of the Father, on the Father's throne, "expecting" the time when He shall sit on His own throne. He is not reigning there yet.

But then our friends say, "He is reigning in our hearts." That is not the subject of the prophecy. He is going to reign upon "the throne of David," over the earth, and over the kings of the earth. Thank Yahweh if He does reign in your heart; but that is not the question here. Besides, the Church cannot present a throne to Him, even if it had it in its power to offer one.

He can receive it only from Yahweh. When He was on earth the people wanted to make Him a king, but He could not accept it from them. He will receive it only in a rightful way from the One who has the right to give it. Besides, the Church is absolutely helpless without Him, and can do nothing without Him in the world.

We have seen that He was rejected as "the Son of Abraham," as "the Son of David," as "the Son of Man," and as "the Son of Yahweh." But, nevertheless, He declares, "My counsel shall stand, and I will do all My pleasure." The claims of the Heir are in abeyance. In Hebrews 1, He is called the "Heir of all things," and the righteous claims of the heir are not met by the gospel. They are not met by anything the gospel can accomplish. Just suppose that all the world was converted, and all the churches were filled, we could not have a millennium without Christ. He is the very centre of it. And, moreover, that would not be the condition of the world that was foretold by the prophets; the curse would not be removed; death would not be destroyed; broken hearts would not cease.

Nothing can satisfy the claims of the heir, but the fulfillment of the scriptures of truth. Politicians may preach about universal peace; but there can be no peace until the Prince of Peace shall come. Cruelty and oppression will continue until "the Son of Man" comes to remove the curse from the earth. Oh, how blessed, dear friends! how blessed to think of these glorious "rights" of the Lord Yahoshua Christ!

What has been the only consequence of the Church's rejection of these rights? The Church has got itself into trouble! Everything is in confusion for a terrible apostasy has already set in. Ecclesiastical corruption abounds. It is only the blessed hope of Christ's return that can settle all false religions, because all false religions usurp the rights of the Lord Yahoshua. They usurp His Priestly rights, for they claim to forgive sins. They usurp His Royal rights, for they want to govern the world. They usurp His rights as Prophet, for they make void His, word by their own traditions. But once you own the real rights of the Lord Yahoshua, and witness for Him, that is death to all false religion. There is nothing that will set you right ecclesiastically, politically, and socially, except this precious truth. Nothing remains for the Church and for the world but judgment, tremendous judgment,

which shall soon descend upon apostate Christendom.

Now, the Heir is waiting for his inheritance; the King is waiting for His throne; the Man is waiting for universal dominion; the tabernacle of David is waiting to be set up; the temple is waiting to be built; the Jews are waiting for their land; so it will be until the time comes to fulfill the glorious prophecy: "I continued looking in the visions of the night, when lo! with the clouds of the heavens, one like a son of man, was coming,—and, unto the Ancient of days, he approached, and, before him, they brought him near; and, unto him, were given dominion and dignity and kingship, that all peoples, races and tongues, unto him, should do service,—his dominion, was an age-abiding dominion, which should not pass away, and, his kingdom, that which should not be destroyed" (Dan. 7:13-14). Amen.