

## **Hebrews (Part Twelve): Chapter 2, A Mind-Bending Purpose (Part One)**

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I thought it very interesting that the sermonette today was on self-examination because I am beginning this sermon on examination of myself. In fact, I did that in the last sermon but on further examination of myself, I found out that I have to go back to one sermon before that because for the last two, I did not feel that I did this series the kind of job that I feel that I should be giving it. Because what is involved here in this beginning of the book of Hebrews is, perhaps you can tell from the title, "Hebrews: A Mind-Bending Purpose." It is going to take at least two sermons and maybe even three to get through this. And that is part of my problem here, evaluating myself, because I have never spoken on this particular subject before. And so, even though I am sure that what I am going to give you is correct, it is nonetheless something that I have no background on to the degree that this is going to take us.

I was not at all pleased with my delivery of my two previous sermons, especially the first one after the Feast. It was not the material itself that was the problem. It was a discouragement that I had with myself because of my poor presentation of what the author was saying. Now, I am going to repeat the last part of that sermon just before this, because the part is critical to what might be in the opinion of quite a number of researchers, the most exhortative book in the Bible.

Why are there so many strong exhortations when I, by contrast, was so disappointed in myself? The one reason is because what the author, probably the apostle Paul, is saying through this section is especially essential to our relationship with Jesus Christ and he was truly filled with his subject, but I was not. Recall that Hebrews is answering the critical issues the Jews had with Jesus Christ being appointed High Priest rather than an angel, which is

what they favored. In other words, they believed Jesus to have been unqualified. He had no experience. He was never even a priest. That is something that they could come back with.

You might want to recall that Jesus Himself said though, and it is recorded in John 15:5, that "without Me you can do *nothing*." I know that has been going through our heads because it has been mentioned several different times since we discovered the importance of that issue that Jesus had. What a difference of His evaluation of Himself in the position that He was soon to take, and what the world, pictured by the Jews, had to say about Him, that He was unqualified.

Now, a relationship with Him is as essential to our growth as a branch is in producing something from a plant. Pleasing God by producing fruit is *absolutely essential* to our salvation so we better be tuned in.

I laid the groundwork for my previous sermon for what I am going to repeat: with my observation in my pastoring experience since 1969, which is quite a bit of experience behind me, people rarely discontinue fellowshiping with the church within the midst of an intense controversy. Rather, most seem to leave by simply fading away from fellowship. This becomes important right at the beginning of this sermon. It seems they leave, they give themselves permission to leave, because they get frustrated believing they are going nowhere. Now, it is not that the fault lies with them. They shift blame to the church itself, including its doctrine, the ministry, or people in the congregation.

But in the book we are going through, here in its early chapters, the author of Hebrews does not hold that kind of thinking at all. I believe that in all too many cases that these people are victims of one or two, or perhaps even both together, of the critical terms that the author used in his exhortation beginning in Hebrews 2. This chapter begins with "Therefore," that is, considering what he said in chapter 1.

**Hebrews 2:1** Therefore we [the church members] must give the more earnest heed to the things we have heard, lest we drift away.

This is an exhortation to you and me, to church members, coming from an apostle. And like I said, probably the apostle Paul. Therefore, because of what they had just heard in chapter 1, we must give the more earnest heed to the things we have heard lest we drift away.

**Hebrews 2:2-5** For if the words spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness with both signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? For He has not put the world to come, of which we speak, in subjection to angels.

Now there are two words I want to remind us of. In verse 1, it is the word drift. That is the way that many people leave fellowshiping with the church of God. They just simply drift away because other interests catch their fancy and become more stimulating to them. The term "drift" gives one the impression of one who does not set himself to carry through with a determined will to accomplish perhaps smaller set goals. They are a person who has no plan for accomplishing what God has set before him.

The second warning is to not *neglect* so great salvation. The English term neglect is not derived from but has the same meaning of a Greek term, that neglect is what occurs when one does not place much in the way of value to what he has been freely given. The gospel came to you with gifting from God and they were freely given by Him for a purpose that is high and great.

The author does not go into great detail. He simply charges each member with doing their duty to God because it was God who created them, and it was God who called them, and it was God who gifted them. We owe Him, brethren! It is our duty to respond to the gifts and to the opening of our minds that God freely gave. *It is our duty*. It is simply stated that, after God calls and gifts us, brethren, we must carry the ball, focusing on what God calls upon us to do as His children. It is not hard to figure out. It is written very plainly in the book and it is our duty to respond to His calling.

And as we saw in John 17, this is to glorify Him by producing much fruit and growing in the grace and the knowledge of Jesus Christ. God is not going to accept our mistakes, our laziness or whatever it is, our lack of placing a good value on what He has given us, because He knows how valuable it is and He knows our weaknesses, even when He called us. Now, this begins with one correctly evaluating the truth given him and then taking action. To accomplish this, one must create a plan and steadfastly, faithfully carry it out.

Now, one part of that plan must include covering and discerning and using a basic knowledge of the book of Hebrews because it focuses on our relationship with Christ. There is no other book in the Bible that focuses on Him so directly and so completely because the material that is in it affects our relationship with Him. And we must acknowledge to ourselves that this world has major drawing powers ordered and arraigned against us, against God's Holy Spirit in us, and that we must be hard on ourselves, and in many cases, sacrificing ourselves from enjoying things we receive perhaps more pleasure doing.

Most of that came from the previous sermon, but we will continue today going back to Hebrews 2:5. I wanted to give you that little exhortation at the beginning of chapter 2 because from here on, boy, it is full of bombastic and wonderful things.

**Hebrews 2:5-8** For He [that is, God] has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying: "What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, You have set him over the works of Your hands. You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

These verses continue toward a conclusion of the thoughts that the author began all the way back in Hebrews 1:5. I will remind you of that. "For to which of the angels did He ever say: 'You are My Son, today I have begotten You'?" And again, "I will be to Him a Father, and He shall be to Me a Son"?

That verse begins concerning the offices Jesus holds as High Priest of the New Covenant, the Head of the church of God, and as King over the Kingdom of God when it is established on earth. The author of the book of Hebrews started off with a bomb blast at the Jews for their rejection of Jesus Christ in favor of any angel, *any* angel. Now, the author's concern in this section mainly focuses on what the church members stand to lose if we neglect our salvation, as shown by conduct similar to what the unconverted show. That is why he mentioned neglect and that is why he mentioned drifting away. And that is, by living a life that gives clear indications that the conduct is of one who takes salvation lightly.

Now, why does the author have concern with this issue? Well, it is because God clearly holds us accountable—hang onto that word—because God called us, because God gifted us, God now holds us accountable for what we have been given. This has strong implications. I want you to notice verse 9 of chapter 1. The apostle here is speaking of Jesus.

**Hebrews 1:9** "You have loved righteousness and hated lawlessness."

That is what God said of Jesus and the apostle who is writing this is quoting it. What this verse does is it clearly states Jesus' attitude regarding salvation. Now, we have to ask a question. Does yours match His? That is the place we can measure ourselves against. Do we love righteousness and do we hate lawlessness? Those are pretty strong terms, but Jesus had them and He is our guide and He is the model that we are following. So when we add to that, that God clearly holds us accountable for what we have been freely given and He gives us something to evaluate ourselves against.

Do not overlook that the apostle is writing to Christians and Jesus set the standard for Christians who will inherit salvation. That is one high standard. We are going to see more of that as we go along. Not so much today, but probably in the next sermon, where we are going to see some standards that are set for Christians that are astronomical.

Now, the apostle, by this evaluation, is clearly implying that we do not have salvation yet. He does not say those words, but that is why he is exhorting

and that is why he is setting standards before us that we are going to have to grow into. But he is clearly implying, since he is being so exhortative in this book, salvation clearly provides a quality of life overwhelmingly superior to our present life, but it will not be given until the future. We do not have it yet.

Christian life is often portrayed as a race, but it is an individually-run race that ends at either our death or at Christ's return. Though these Christians then and we today are covered by the blood of Jesus Christ, we have not yet crossed the finish line set by God. That is why this book is so exhortative that we work on our relationship with Jesus Christ. He is our Savior, without Him we can produce nothing! Do we need Him? Absolutely! And that is why he is exhorting more than any other book in the Bible. Do you understand what I mean when I said that the apostle is concentrating on what we are going to lose if we drop the ball? One thing is, we lose the relationship with Jesus Christ and we need Him.

So, we are involved in a race, an individually-run race that ends either at our death or Christ's return. Now, the once saved, always saved doctrine of this world's churches calling themselves Christian, clearly teaches a lie if they presume that once one is under the blood of Jesus Christ, that person is already saved and therefore forever assured of salvation. And this false doctrine is one of Satan's most deceitful and destructive lies. Now, why? Because it gives people an assurance that does not exist. It is an out-and-out lie and tends to motivate one to let down and neglect or not follow through.

Jesus Christ is indeed the payment for our sins by means of what He accomplished in our behalf as we now live. His death will indeed save us from the penalty of sin as long as we continue to remain faithful to our calling. However, life has not yet ended and growth in the grace and knowledge of Jesus Christ has barely begun. How much fruit have you glorified God with? We are evaluating, are we not? Or we are in that period where we are supposed to evaluate. So we have things to do.

Now here are a couple of realities we need to recognize and to deal with in our private lives after receiving the Spirit of God following baptism. Turn with me to Romans the eighth chapter.

**Romans 8:12-14** Therefore, brethren [this is the way our life has to be aimed], we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh, you will die [But that is what that doctrine that I just mentioned to you (once saved, always saved) tends to pull a person toward.]; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.

That is a reality that is plain and clear regarding this subject. Let me ask you a question. Have you grown, in Christian understanding, to recognize and to deal with the *power* of sin that is in the world and may even yet, some of it, dwell in you? There is a power there. It is a power the Bible frequently touches on in order that we be aware that it is constantly enticing the carnal nature and thus death. So there is a power and it is real.

Well, brethren, we have not been saved yet from the power of sin because it is there, it is a reality. The power of sin in the world residing in demons attempting to persuade our carnality to sin and to bring death. You know, we are living through a time in this nation when it is undergoing a major change in attitude toward God and toward God's law. And it is a powerful influence that is beating on us almost constantly, day in and day out, regardless of where we go or what we are doing. You cannot escape it. It is there! And all the while, within demons and men, they are attempting to persuade our carnality to sin and to bring death because that power has a way of being attractive to our carnality and makes us want to go in that direction, and we have to fight it tooth and toenail.

Here is another reality regarding this of which we need to be very wary. We are not yet saved until we are totally beyond the presence of sin to influence our decision making. Sin encompasses almost everything in this world. When I say that, escaping the presence of sin, it is until sin has absolutely no wedge into us that can deny us salvation because its very presence on Planet Earth is almost like it is an eternally-living beast of prey. And brethren, we are still alive and we are still here, and we are in the presence and the power that has to be beaten off. So, there we go. Sin's presence and sin's power is right here too.

Satan is described as going about as a roaring lion seeking those he desires and his presence and his ways are right here on Planet Earth, and brethren, we are still here, alive as a human being, and the remnant of the carnal nature is still in us to be appealed to. We still possess our carnality and if allowed to, it will leap at the chance to sin. So, we are not guaranteed eternal life only on the basis of our acceptance of Jesus Christ.

Here is something to ponder for just a little bit. Have you ever pondered this fact regarding the presence of sin? Now consider this, and you know this is true. Sin was not even an issue for Adam and Eve until God permitted Satan to join with Adam and Eve, right in their very midst. And though he did not make them sin, he indeed was part of that small three-person company and undoubtedly having some influence, and that was part of the problem. And we will not be completely free of his and this world's presence until we are changed and totally beyond the grasp of sin that still dwells in us.

It is no wonder he began this chapter with that strong exhortation to not drift away or do not neglect. We have got to pay attention! That is our first order of business.

We are going to go from here to II Peter 1. We are still laying groundwork here about the responsibility that we have to work on our relationship with Jesus Christ.

**II Peter 1:1-11** Simon Peter, a bondservant and apostle of Jesus Christ, to those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-



control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are in you and **abound**, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now this urgent appeal that Peter makes here for growth in Christian character are totally unnecessary if salvation is absolutely assured upon our acceptance of Jesus Christ as our Savior. I want you to notice, especially in verses 3, 4, and 11, what is said. First, I want you to notice the gifts given. Second, the promises are conditioned upon use.

**II Peter 1:3-4** As His divine power has given to us **all things** [He has not been stinting.] that pertain to life and godliness, through the knowledge of Him [Jesus] who called us by glory and virtue, by which [the gifts] have been given to us exceedingly great and precious promises [to stir us up, to keep us in action], that through these [gifts] you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

I am saying these things because I want you to see that God has given us everything that is needful for maintaining a relationship with Jesus Christ and producing much fruit. We have no excuse.

**II Peter 1:10-11** Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will **never stumble**; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Here is a conclusion that I get from what Peter says here. Salvation hinges on completing the course. It is an individually-run race assigned us, growing in

the grace and the knowledge of Jesus Christ, because God stands ready, *always*, to help us, to give us greater gifts, and Jesus Christ is there to intercede for us.

Now, we are still in II Peter, so we will go to chapter 3. I hope you are getting the idea here. I am using these verses and these exhortations to point us in the direction that we need to go in so that we make sure of the foundation of our relationship with Jesus Christ and take advantage. That is the greatest gift God has given all of us.

**II Peter 3:17-18** You therefore, beloved, since you know this beforehand [he is specifically pointing to things that Peter himself wrote in the books that he gave], beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and the knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

These verses clinch this misbelief of once saved, always saved. Now since you know this beforehand, do not let yourself be led astray through neglect. Do not let yourself drift. Apply yourselves to growth and application of Jesus Christ and His way of life. It is applying these principles and working to ingrain them in you that assures you and me of a place in the Kingdom of God.

If you would reread Hebrews 2:5-9 very quickly, maybe, and you look at the context of what the apostle was saying there, it might seem as though these verses are somewhat of a digression from the flow of the author's arguments that Jesus (this is very strong in chapter 1), is decidedly superior to everybody else that might be imagined as High Priest of the New Covenant. But the reality is that the author has begun addressing yet another aspect of the objections of the Jews to Jesus and that is this. Their objection was more specifically, how could anybody who died be considered superior to angels, that the Bible itself states that they are excellent in strength and apparently do not die, ever.

The argument begins actually in verse 4, briefly reminding the Jews of the many miraculous things done through Jesus. It is interesting how he loads up

what he is going to begin pouncing on in just a little bit. So what he was doing was throwing this at the Jews, who believed that an angel should be High Priest. How can any angel match what Jesus Christ did? They cannot! They are being, in a way, rendered speechless. That is something they cannot answer. How God backed Jesus' ministry with miracles all over the place, raising a person from the dead! How can they even consider an angel? That is really what he is saying to them.

Now, there is something else there in verse 5 that is important.

**Hebrews 2:5** For He has not put the world to come, of which we speak, in subjection to angels.

What did the Jews understand "the world to come" to mean? Well, from that phrase, we, from our background education in the church of God, could understand that phrase, "the world to come" to indicate either pre-millennial or post-millennial if we had a little bit more information. That is, at the beginning of Christ's reign over Israel or 1,000 years later after the Lake of Fire.

But to the Jews, with their biblical education, that phrase only meant one thing. The world to come to them would be when Christ, the promised Seed, the Messiah, would be ruling over Israel. All wars would cease. Israel would be firmly settled in their own land, with great blessings, and would be first among the great nations.

He really did this, psychologically, in a wonderful way. He was backing them into a corner they could not escape from.

I want you to notice that Hebrews 2:5 begins with the word "for." Now having that conjunction there, that word indicates a conclusion, and at the same time, a look backward at something that appeared earlier in the context and the connection is made by that word with what came forward and then afterwards. So, I will tell you what "for" looks back on.

It looks back on Hebrews 1:13-14. "But to which of the angels has He God ever said, 'Sit at My right hand until I make Your enemies Your footstool'?" Jesus had a lot of enemies. This is also the verse where God has assigned

angels to be ministering spirits firmly subservient to Jesus Christ and assigned to attend us. We are mere men.

Now with the word "for," the author is picking up the flow of his thoughts from Hebrews 1:13. This really becomes something. But like I said, it is probably going to take at least one more sermon to get to that. He throws the Jews a bit of a curve because, very likely to the astonishment of very, very many Jews, the author directly quoted from Psalm 8—from the Old Testament scriptures—for his proof. Now this is going to carry on for quite a while.

The Jewish scholars were generally perplexed by Psalm 8 because they did not grasp how it fit into the flow of their understanding of their own nation's history. They could grasp that it might apply—might—to the Messiah. But what was so puzzling to them is that the psalm is about *mankind*. Catch that distinction. The psalm is about mankind generally, not a specific one person, man. And the Savior was one person. Now you are beginning to catch on to something, I think. That Psalm 8 does not apply just to one person. I have been pretty straightforward on this. It applies to mankind.

Let us get back to this theme here. I mentioned it just a little bit earlier, but I will go back to it. Psalm 8 certainly includes the Messiah but many, many, many others besides, because it is addressed to mankind. This is because the clear answer to man's destiny within God's purpose are written in the New Testament. And this is a major reason why the Jews could not grasp it. They could not understand it. David got it because he wrote it and he understood and he got it exactly the way God inspired it to be written: to mankind, not just to one person. But I think we are going to see before these two sermons are over, that David understood that it meant an awful lot more than one person, and that is why it was written with "mankind." So the Jews could grasp that it might apply to the Messiah, but He would only be included along with one.

I will give you a truth here. Psalm 8 proves beyond the shadow of a doubt, that in the world to come it is not angels who will be governing man, and nobody is going to turn God aside in that matter. God has determined, and thus ordained, that angels are wonderful creations in a serving capacity, but not in a governing capacity.

**Hebrews 2:8-9** "You have put all things in subjection under His feet." [That is taken from Psalm 8.] For in that He put all in subjection under Him, He left nothing [Catch that word. God left **nothing!**] that is not put under him [whoever mankind represents]. But now we do not yet see all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Quoting Psalm 8 word for word it states that God has put *all things in subjection under man*. Not one thing is not under man, then, according to that psalm. And so that is something that has to be deferred until Psalm 8's fulfillment. Man has a great deal under him that he controls right at this time, but not *everything*! So we do not see all things yet under man, but we do grasp that Jesus, that is what verse 9 says, "but we see Jesus, who was made a little lower than the angels." I can put the word "also" in there. He is also lower than the angels, if you understand what I mean, simply being human in the eyes of the Jews, "for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone." But we see more than that already.

What else do we see about Jesus? We also grasp, brethren, that it is Jesus, one person, upon whom the highest glory and honor is given. That is what chapter 1 is about. The first thing the apostle did was describe where Jesus Christ really, actually stands in the outworking of God's purpose. *There is nobody higher than Jesus Christ* except the Father. So everything is already under Him. But brethren, I am going to let you know that does not fulfill Psalm 8. It is only one part of it. It is a major fulfillment, but Psalm 8 is not fulfilled yet.

So, we do grasp that it is Jesus, one person, upon whom the highest glory and honor is already given and He is the promised Seed. He is the Messiah. He is the heir of David's throne. Now what we are beginning to slowly but surely move in on, Hebrews 1:13-14 thus has a direct connection to this section beginning in Hebrews 2:5. Remember the word "for," in that God has already shown in that scripture that angels—all angels—are subservient to Christ's authority. The author is thus reinforcing that fact here and is in the

reality hitting the Jews with a double-barreled scriptural whammy. Their choice of an angel as High Priest is wrong, wrong, wrong! And the Jews should have known that and I will prove that to you in just a little bit.

Let us go back to Psalm 8 so that we will just see these things. You can look first at verse 4 so that we are at least familiar with what it says here.

**Psalm 8:4-8** What is man that You are mindful of him [again, you see, man is singular], and the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all things under his feet [I do not know whether you noticed that it says, You have made him, *mankind*, to have dominion over the works of your hands.], all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas.

The descriptors here in Psalm 8:4-6, combined with Christ's resurrection and all the apostles who were preaching out on the street or congregations or whatever, give the clear possibility that man, as created by God, is only *for a little while* lower than angels, and that even includes the High Priest's office.

Now, I said that some of the answers are in the New Testament and we are going to turn to I Corinthians chapter 15.

**I Corinthians 15:26-27** The last enemy that will be destroyed is death. For "He has put all things under His feet." But when He says, "all things are put under Him," it is evident that He who put all things under Him is excepted.

There is the one exception that is going to not be put under man. Do you see that? We are heading toward really, to me, exciting things. Let us go to Ephesians chapter 1.

**Ephesians 1:21-22** Far above all principality and power and might and dominion, and every name that is named, not only in this age

but also in that which is to come. [There is the mention there of coming into even things that are prophetic and need to be fulfilled.] And He has put all things under His feet, and gave Him to be head over all things to the church.

What is a truth but not directly stated, but is an honest and right conclusion because of the comparison of scriptures that we just looked at actually, is that man is lower than angels only for a little while. We have just read that mankind is going to be put above everything except the Father and the Son. Now, let us explain this just a little bit more thoroughly.

**Hebrews 2:9-10** But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Here is a clear example of this fact of being lower than angels for a little while: man is subject to death, but an angel is not. However, in the future, following the resurrection at Christ's return, man too will be having eternal life, and in addition to that, he will be elevated to governing positions far superior to angels. Are you beginning to see things taking shape?

Now, I want you to go back into the Old Testament again because I want you to see that the Jews should have figured out the right understand on Psalm 8, but they did not. Let us go to Daniel the 7th chapter. Nebuchadnezzar is telling of his dream.

**Daniel 7:13-18** "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed."

Who is the Son of Man? It is Jesus Christ. Here this was in the Old Testament all this time and the Jews never figured out that their Messiah, that One who is going to be taking over David's throne and so forth, the promised Seed, was the one who was the Son of Man and that He was going to be given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed.

We have come part of the way through the foundation for what I am leading to. And if you are thinking at all, you might already have the answers that I am going to give you in the next sermon. But we have laid a pretty good foundation and we have seen that Psalm 8 does concern the Messiah. But right as it is written there in Psalm 8, it does not concern the Messiah. It has to be fortified and expounded by other scriptures. And I am starting to give those to you as to what is going on here.

We already know that the Son of Man, the one who receives the Kingdom, is Jesus Christ and He already has the power and the glory. So the answer for us is, we are going to join Him in that same power and glory. I want you to think about that and I am going to show you how it is going to be accomplished.