

# The Hebrews Series - Message 14 - We See Jesus

## Part 2

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 06 October 2015

Preacher: David Antwi

[ 0 : 0 0 ] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.

May your knowledge of Jesus Christ increase as you listen. Be blessed. Hebrews starts with trying to get us to understand that Jesus Christ is the final word from God to man.

After Jesus Christ, any other thing that comes is a thief. Previously, he used to speak to us. He used to speak to us in Hebrew chapter 1. For God, who in times past spoke to our fathers in various ways by the prophets, as in this last day spoken to us by his son.

The last days. The son is the final word God is speaking to us. After the son, there's no other word God will speak to us. That's why Jesus could say that he who receives my word has eternal life.

Who doesn't receive my word is condemned. Because, in fact, Jesus told the Pharisees, he says that if you blaspheme against the son of man, you'll be forgiven. By blaspheming against the Holy Spirit, you cannot be forgiven.

[ 1 : 1 4 ] In what sense? Because if you die for all our sins, then what is it that you can't be forgiven? Because if you, in Hebrews chapter 10, it talks about, in chapter 6, it talks about if you make of non-effects, okay, if you tremble under feet, the Hebrew chapter 6, I think somewhere verse 9 or something, if you tremble under feet, the work of Christ on the cross, there's no other means of salvation for you.

So, the last stop, the final stop is with Christ. He started with the prophets. All what the prophets were speaking, actually, were pointing to Christ.

So, he told them that you are reading the Lord, set the scriptures, thinking that you will find eternal life. And the scriptures are clearly speaking about me. But because you are not looking for me, you are not really looking for eternal life, that's why you are not finding me.

I'm kind of here, prescriptions are pointing to me. You say you believe in the scriptures, and yet, you can't hear what the scriptures are saying. Because all the scriptures, the entire scripture is about me.

So, the Bible says that in this last day, he has spoken to us, final word of God is in Christ. God will not use any human agent again as a final authority after Jesus Christ.

[ 2 : 2 6 ] The human agents he used were the prophets who were all pointing to him. After him, anyone who comes is a thief. But why human agents? Because God has always used humans to reach out to humans.

God has always used humans to reach out to you. Do you know why? Because when we read Hebrews chapter 2, last Sunday, we found out that the author of Hebrews was writing, then he said that, it's like, it feels like, he quoted from Psalm, it feels like David went and sat, but there's no moon gazing, but just sat and watched the things, watched the stars, the galaxies.

And he says that, when I look at the works of your hands, Psalm 8, what is man that you are so mindful of him? What is man that you think of him?

What is man that you made him a little lower than angels? And you crown him with power and authority. And so God created us for dominion.

Say, I was created for dominion. I was created for dominion. That's what God created us for. As I showed you clearly from Genesis chapter 1, verse 26, let's create a man in our own image and our likeness.

[ 3 : 36 ] Let them have dominion. It's there. It didn't say let them come and worship. It said let them have dominion. Let them have dominion. But our dominion and our authority is, as I said last Sunday, is a delegated authority.

We are not the final authority. And so we can only exercise authority as long as we stay an authority. So in James chapter 4, verse 7, it says that, John said, submit to God, resist the devil.

Okay. So submit to God, resist the devil. If you don't submit to God, you try and resist the devil, he will resist you. So our authority is a delegated authority. And to be able to exercise dominion, exercise authority, we must be under authority.

But man lost that authority because we lost the dominion, the control, because we came off from under authority of God. And so since that time, man has been grappling and struggling to keep everything in control.

And when you look at your own life, it is a clear definition of what he's going through. And so God told man that the day you break my instructions, my protocol, the day you disobey me, you introduce death.

[ 4 : 55 ] I submit to you on that very day, Adam and Eve, since they didn't, the apple, no apple, they didn't eat apple, okay. The fruit they ate was not poisonous to their physical body.

But on that very day, when they ate, God told them that the day you eat it, he didn't say later, he said, the day you eat it, you will die. He said, you are free to, Genesis chapter 2, you are free to eat every fruit of every fruit of the tree in the garden.

God planted the garden, put man there, and he said that of every tree of the fruit of the garden, you are free to eat. You may freely eat. But of the tree of knowledge of good and evil, he says that you should not eat.

Genesis chapter 2. He said that, but of the tree of the knowledge of good and evil, you shall not eat. For in the day, in the day you eat of it, he didn't say you will begin to die.

You shall surely die. The devil said, did God say that? No, you shall not surely die. You will be like God to exercise dominion and full control so that you can come out or come out from under authority and still have full authority just like God.

[ 6 : 13 ] Just be free, be yourself. Why? Are you not your own man? Are you not your own man? Why? Why must someone be telling you what to do? That's the only way you can exercise authority. How God.

So since that day, death was introduced. Now, death, most of us, as I said last Sunday, most of us when we talk about death, what we think about is funeral. What we think about is the closing of the casket.

The funeral and the closing of the casket is like the drawing of the curtain over a life of futility. So from the day you are born, you are introduced into life of futility, hopelessness, testlessness, boredom.

That's why as soon as you hit the ground, you start crying. I have never seen a child born. Living takes a few weeks before they can laugh. You should have seen it.

You know, can you imagine your child is born as soon as you come out of the others? It can't happen because this is a life of futility.

[ 7 : 17 ] Job went through so much. Job, he said, case be the day I was born. May that day never be remembered. He said, no, my birthday celebrated.

My birthday must be cast out of, removed from calendar. And he said, Job chapter 14, verse 1, he said, Man born of a woman is of few days, but of many troubles.

I think Job chapter 14, man who is born of a woman is of few days. Is that true? No, no, think about your life. Is that true? So, death was introduced to humanity.

Now, it's not dying at the funeral, but as I told you last week, it has different nuances. There are different nuances of death that began to invade life or pervade the whole of life.

Okay, so, hopelessness, frustration, depression, sick diseases. I'm talking about worry, stress.

[ 8 : 22 ] All are incipient death. They are death in the making. They are forms of death. But the full one is when you finally, the show is over.

So, I heard one man of God said, he was preaching something ago, I heard a man of God say that. He quoted Shakespeare talking about life being the futility of life. Shakespeare said, life is like one long tale told by an idiot with a lot of noise and sound, but ends in nothing.

That's why we have to be careful what we place, we deem important in life. Because most of the time, at the end of the day, you sit down and realize, what's the point? That's why many people easily commit suicide.

Because sometimes you wonder, what's the point? What's the point? So, entire creation was subjugated to futility. All of creation was subjugated to futility.

Everything is futile. Ecclesiastes, the writer of Ecclesiastes, he says that vanity upon vanity, all is vanity. He says, life is like a shadow, a vapor.

[ 9 : 33 ] It just shows up and it's gone. And Bible says that all life and the glory is as grass. He says the glory of man is like grass. That's why you have to go for grace.

Other than that, you will just eat grass. Whatever you think you have in life, there's no guarantee. And it actually doesn't measure your life. So, God created us to be in dominion.

But then the Hebrew writer says that. But he created us for everything to be under subjugation or in our control. But we don't see everything under our feet.

We can't see that yet. Because we lost control right from the garden. So, man has always, it's in us. It's in us. There is this still vestigial desire to be in control.

It's still there to live the way God created us. God created us to have dominion. So, have you realized that man has not stopped trying to control everything in their lives? So, we've been trying to do things better and get things in control.

[ 10 : 33 ] Have you realized that we have made serious errors and serious development or serious advancements as human beings? We have made serious advancements when it comes to the use of technology.

Serious. Serious. You can stay here and just now, you can WhatsApp somebody what is going on. Take a picture and WhatsApp. Check. Whatever in the world that they are getting it.

You can WhatsApp people. For information, I've said this before. But what I'm trying to say is that technological development doesn't make you a better human being. I found out by research and by studies and by development that men, the fathers of men, human beings of antiquity, ancient history of man, will tell you.

You can trace back to thousands of years. Okay. 4,000 years ago. 5,000 years ago. Or even 2,000 years ago. Or, you know, 1,000 years ago.

The problems of humanity, moral issues were the same as it is today. The difference between us and them is technology. But at core, they're the same.

[ 11 : 41 ] They're the same. They used to steal. We still do. You think we should have developed by now. Now the thieves are even more sophisticated. I thought when you go into a developed world, there shouldn't be prisons.

Because everybody is so developed and intelligent now. But there are more people in prisons in the developed than the developed world. Not because justice is not being enforced.

But because human beings are the same everywhere. So, back to Hebrews. The point is that death crept in. Death came in.

And there has been this big problem of how to bring everything under control. In fact, the entire creation was subjected to futility.

Romans chapter 8 verse 20 talks about how the whole creation is groaning for a day of liberation. The whole creation. It says that for the creation was subjected to what?

[ 12 : 44 ] Futility. Not willingly, but because of him who subjected it in hope. Creation. That's why it's not just the human beings, but the systems. And the more we try to gain control, we are losing control in something else.

So, you want to now travel faster, develop good cars, and now we are having problems with carbon emissions. By the time we try to solve that, now we are going back to cycling.

Let's use cycles. And everything we try to do to stay in control, which is wise, is good. We find out that we also invariably create another problem.

So, the whole creation has been subjected to futility. It's a one big life of futility. So, without Christ, really, you are a very miserable person.

So, we do not see man in control, but what do we see? Jesus. What do we see? Jesus. Now, angels are superior to man so long as power is concerned.

[ 13 : 48 ] Or when it comes to exhibition of power, they are just superior to man. That's what it is. But watch this. When God created the galaxies, he created part of the galaxies.

He created an earth. And then he puts man there to exercise dominion on earth. Just on earth. Not the entire galaxy. Just on earth. Because there are billions of millions of planets and stuff like that.

And galaxies. In fact, they said that this galaxy is just a solar system or whatever. It's just one. There are so many other ones. So, created man to be in control of earth.

Isn't it interesting how we go under the sea to try and control everything under the sea? Go to the moon. Try and control the moon. Now, we are looking for water on Mars. It's good. It's in us. It's in us. It's in us to control.

But we keep finding futility upon futility. We go, go, and then we hit a brick wall. And then the last straw of a life, a long life of futility is when you get into the casket.

[ 14 : 53 ] End of story. So, before you get into the casket, make sure you sort out some stuff. And so, we try. We try to solve things.

We try by trying to. Let me tell you something. You see. Before I go on to death. Thank you, Jesus. Death in itself is not, let's say, an object or something.

Death is the absence of life. So, let's say someone is knocked down by a car or something and the person lies down, falls down. And then the paramedics come or the doctors come and check him.

And the doctors begin to check. What do they normally check first? Falls. Why? Why falls? After checking, they say, no, there's no life.

There's no life. Death is the absence of life where there's no. And so, we have been trying to chase things that will make us stay in control. And many, it's placed out in many people's lives by trying to gain more money.

[ 15 : 53 ] Thinking that if you have more money, if you have more freedom, you can begin to live life well. There are young ladies who believe that if I can marry, I can begin to live life well. There are people who believe that if I can get a better job, if I can change where I live, if I can do this, if I can get this, then I can be in control.

And so, life then becomes one big attempt to chase things that really in this. And haven't you realized that the more people chase money, the more they miss out on life? The more people are trying to get a mass wealth, the more they miss out on their sins.

There are people whose children don't know them. Because they are busy making money. And money is raising their child for them. When they come from town, so you have just money so much that you are losing your marriage.

And some people don't mind as long as, because there's this deception that the devil poisons us thinking that if I can get a little bit of money, if I can get a little, I can buy a better house.

If I can do this, if I can get this, if I can wear this, I can, then it makes me. I don't know why young ladies may think that it's your hair that makes you a better human being. It's your makeup that makes you a better human being.

[ 17 : 07 ] And so you have to go and undergo someone who may save money in some thousands and go and do all kinds of things on her body. And the more they do, the more ugly they look. And the more they are not confident in themselves.

You can go and put some silicone inside and people will not even notice you. And you are wondering why. You do everything. Everybody, and they don't notice. Because, you see, what you think is important, it's not important to people.

Your legs are fine. You are doing everything to. So, it's interesting how Satan has introduced death. And it's a life, a long life of futility.

But God is delivering somebody from you. How did he do it? But he says that in, let's go to the text now. Hebrews chapter 2, reading from verse 5. For he has not put the world to come, of which we speak, in subjection to angels.

But one testifies 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, and have crowned him with glory and honor, and set him over the works of your hands.

[ 18 : 11 ] That's what God did. You have put all things in subjection under his feet. That's how God did it. Not under the feet of the angels, but man. So, he's wondering, angels are faster, better, more powerful than man.

But why do you put it under man? It's amazing. God just loved us. And so, now, but what does it say? Verse 8, now it says, For in that, for in that he put all things in subjection under him, he left nothing that is not put under him.

But now we do not see all things put under him. But what do we see? That we see Jesus. Let's say we see Jesus. This is significant. So, things have not been put under man yet, but everything has been packaged in Jesus.

Now, in what way was it packaged in Jesus? We see Jesus, who was made a little lower than the angels. He got the title deed of the earth. That's why it says that I wept. No one was able to take the scroll and break the seven seals.

Or break the seals. And then, when I wept, the angels said, Revelation chapter 5, verse 5, the angels said, Weep not, O John. The lion of the tribe of Jeddah has prevailed to open the scroll.

[ 19 : 15 ] And then I looked. In the midst of the throne, there was a lamb. Wow. In the midst of the throne, of the throne of the fourth living creatures, the midst of the elders, stood a lamb, as though it had been slain.

A bleeding lamb. A bleeding lamb. Having seven horns and seven. And he has the, watch this, he was able to receive back the title deed of death.

So, to get everything back in control, it takes, we see Jesus. He has done it. We see Jesus. We see Jesus. Now, how does it get back into our hands?

I will show you that, the whole, I showed you earlier in Romans chapter 8, verse 20, that all creation has been subjected to futility. It's not only your life, and it's not only human life. Everything created was subjected to futility.

Don't forget that. Okay. But now we see Jesus. Let's go back to we see Jesus, so I can pick from the verse 9. But we see, we see, well, we see Jesus, who was made a little lower than the angels, for the suffering of death.

[ 20 : 17 ] Because, he was made a little lower than the angels. Remember, God created man a little lower than the angels. Do you remember that? In the verse, verse 5. What is man that you mean for him?

I saw verse 7. Sorry, verse 7. You have made him a little lower than the angels. Okay. So, Hebrews 2, verse 7 says, man was made a little lower than the angels. And Hebrews 2, verse 9 says that, we see Christ, who was made a little lower than the angels.

Talking about, Christ was made like man. Okay. He brought, he came into the, why? Watch this. That's very important. A little lower than the angels. For the suffering of death. Crown with glory and honor.

Okay. So, he was made a little lower than the angels. For what purpose? For the suffering of death. For what purpose? For what purpose? So that he can suffer death. But why must he suffer death?

That is actually the key of, the key thing I wanted to talk about. Why must he suffer death? He was made a little lower than the angels. For the suffering of death. So that he can suffer death. Because, angels don't die. It's human beings.

[ 21 : 12 ] Death was introduced to humanity by Adam. So, that, watch this. This is very important. Talking about, you can suffer death. It's not just dying, it's just the death of the cross. Then, the, the ministry of Jesus, and the life of Jesus, it ends at the cross.

So, maybe time, if time permits me, some other times, I may take time to, speak to you about, four, kind of, four lanes, or four tracks, so long as the ministry of Jesus is concerned.

Four routes, I can show you, four tracks. Every one of them, ends on the cross. So the cross is the, final, the reason why Jesus came on earth, is to come and die.

Remember that. The reason why he came, is to die. Now, I was taught, when I was growing up, and we all know that, for God so loved the world that he gave, his only begotten son, that he was a love of believers. But, that's why he came to die.

But, it's a very deeper, reason for the death. But, he had to die, watch this. Thank you, Jesus. He had to die, so that he can release, every blessing of God, he has for, God has for us.

[ 22 : 13 ] If he doesn't die, that blessing will not be released unto us. So, watch this. Verse nine says that, we see Jesus, made a little lower, than the angels, okay, for the suffering of death, crown, we see Jesus, crowned with glory and honor.

The man came, he came, he's an honorable man. He came, and he, we could see the glory of God on the man. The man Jesus, when he was on earth. Crowned with glory and honor, that he, by, this is, by the grace of, most of us think when we say, the grace of God, means that everything is so cool.

Grace of God actually means, that God is working. God supports. So, sometimes, a boyfriend will live your life, by the grace of God. Sometimes, you may lose a job, by the grace of God.

Are you getting what I'm saying? As long as it is fulfilling the purpose of God, God and work is great. So, Bible says that, that's the situation, back to the other screen, it says that, that he, by the grace of God, might taste death.

If it's just tasting death, that's to, the word taste, let's look at the word taste. Think about it. What does it conjure? What does it remind you of? Taste. It's like, it's like, experience.

[ 23 : 24 ] Experience. Because, normally, he wouldn't. When the chef cooks, he's not cooking to eat. He's cooking for others. But, he has to taste like mothers. That's why sometimes, it gets very difficult, when there's, a Christian mother is fasting, and she's cooking for the house.

And, some of you like that, because, but, you taste the food, you, when I tell the food, the food is finished, you've eaten half of it, just in the name of tasting.

But, that, he was made a little lower, than angels, made a human being, so that he can, experience that, because, God can die.

That's why, but, but watch this, man is in trouble, and God has given, the rule of earth, to man. So, it must take man, it was man, who puts man into trouble, it must take another man, the last Adam, the second man.

So, Adam was the first man, but Jesus was the second man. 1 Corinthians chapter 15, verse, verse 45, it says that, 1 Corinthians 15, verse 45, it talks about how, the second Adam, so the last Adam, the second man, became a life-giving spirit.

[ 24 : 37 ] 1 Corinthians chapter 15, verse 45, says that, and so it was, it's written, the first man, who is the first man? Adam. Who is the first man? Adam.

became a living being. Who is the last man? The last Adam. So, the first man, Adam, became a living being. Then, the last Adam, became a life-giving.

Jesus is the last Adam. He's the last Adam, and the second man, not the second Adam. He's the second man. First Adam, took us into, so Adam took us in, and we exit through the, last Adam.

So, whatever Adam put us in, when you get to, when you go into Christ, you exit that. Do you understand? You exit, so he became the last Adam.

The second man introduced, as to what the first man lost. So, I think in Luke chapter 19, verse 10, I think so. He says that, said, for the son of man, came to seek, and to save that, which was lost.

[ 25 : 38 ] So, what is he? Jesus Christ, came to suffer death, as a man, so that he can bring you, and I, we humanity, back to the original stage.

Now, watch this. Watch this. He says that, he tastes death. Okay, that he might taste death. Hebrews chapter 2, verse 9, he made him a little lower, than the angels, for the suffering of death, crown of glory, and honor, that he, by the grace of God, might taste death, for everyone.

Why did he come? That he might taste death. For whom? For whom? Everyone. Everyone who is born, as a human being, Christ came to taste death, for all of us.

That's, that's very important. And so, the whole, the road, the road, of everything Christ did, was leading to death. That's why, when he said, I have to go, to Jerusalem, I have to be crucified, Peter said, God forbid, you can't do it.

He said, get behind me, Satan, for you are not seeking, the things of God, but the things of men. You don't mind, the things of God, but you mind, the things of, you do mind, the things of men. All right? That's Matthew chapter 16, verse 23, there about.

- [ 26 : 46 ] So, Jesus Christ came, for the purpose, in fact, I think John chapter 12, I think so, somewhere there in particular, I think John chapter 12, verse 36, or something like that.
- He says that, for this reason, the son of man was manifested. No, he said, no, he said, for this reason, have I come on earth, I must go to the cross. He said, for this, he said, for this purpose, was I born.
- So, he was born to taste death. Now, remember, I've been talking about death, how death has pervaded every aspect of life, because of Adam, because we didn't die immediately, but then death came.
- I've explained what the death means. The funeral is the final stage. It's finished. I'm out of here.
- It's done. This life of futility, it's beating me, beating me now. It's killed me. But an interesting, unfortunate thing is that, we are all dying.
- [ 27 : 42 ] No one was born to live permanently. We are all dying. But death is introduced into our lives right from the beginning. There are people listening to me, who doctors have diagnosed with some sickness.
- It's a form of death. There are people here, who doctors have told you, can't live beyond a certain life. The devil is a liar. You will live beyond that life. Shout amen. Amen. Why?
- Because we see Jesus. Amen. We see Jesus. Amen. So it gives us control in our lives and life around us until the final stage.
- So everything on the earth is waiting on, is waiting for the manifestation. All right, let's go back into the text. And then verse 10. Hebrews chapter 2 verse 10.
- It says that, for it is fitting, for whom are all things, talking about God, okay, for, it's fitting for him.
- [ 28 : 41 ] That's him, the him that is God, for whom are all things, talking about God, and by whom God are all things. In bringing many sons to glory, to make the captain of their salvation, perfect true suffering.
- It's loaded. For it is, let's not read it from the screen. Are you ready to read it? All right, let's go. For it, louder, louder, let's start again, louder. 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 true suffering. It is fitting for God. God deemed it fitting to make, who is the captain of our salvation?
- Jesus. Okay, he's the captain. He's leading us. Made him perfect through suffering. Now, what I was, I really would have loved to talk about today as well, is make Jesus perfect.
- Wasn't he perfect when he was born? Was he not perfect when he was living in, living, working with, because he didn't do anything wrong. He was a perfect human. So, what does it mean to make him perfect through suffering?
- [ 29 : 42 ] What does it mean by that? But, I don't think this time will permit me to talk about that. We'll go back a little bit, and he says, fitting for him, by whom are all things, or for him, for whom are all things, God, everything belongs to God, by whom are all things.
- In bringing many sons, that's a key one. Says, many sons. Many sons. Say, many sons. Many sons. God's, yeah, God's agenda and purpose is to bring, not a son, bring many sons to glory.
- His plan is to bring many sons to glory. Someone shout glory. Glory. That was his plan. And so, in Romans chapter 8, verse 20, 29, it says that, for those he did for new, for those he, if you're new, he also predestined to be conformed, to the image of the son.



Why? That he might be the firstborn amongst many brethren. We don't forget that. So, the purpose of God is that Jesus comes, and then once we see Jesus, once Jesus has come, he begins to now conform us, he called us to be conformed into the image of Christ, so that he, Jesus, will be the firstborn amongst many brethren.

Because, because, listen, listen, listen, listen, he said he didn't just come to die, so you go to heaven. He came to die, that God will have many sons.

[ 31 : 12 ] He came to die, that he will have many brothers. So, it says, in, in, in, in John chapter 12, verse 24, it says, Jesus told them, except a grain of wheat, falls to the ground and die, it is a bison.

But, but when it dies, say dies, say dies, but if it dies, what happens? It produces much grain. So, the release was in his death. He came so that he might take death, death for everyone, so that through his death, he will release something, that by his death, he will bring many sons to glory.

Now, our destination is glory. So, Romans chapter 8, verse 29, for those he found you, he also predestined, to be conformed into the image of his son, that he might be the first one among many brothers.

The verses, he said, for those he predestined, what? He also called. For those he called, he also justified. For those he justified, he also did what? I don't hear, he also did what?

He also did what? He also did what? So, the journey starts, with God following you, he has already said, before I formed thee in your mother's belly, your mother's womb, I knew you.

[ 32 : 21 ] So, those he foreknew, he also, he predestined. What's predestined? Your destination has been said before you start. Predestination.

Predestined. So, where you are ending, so, because he knew you, he has already defined where you are ending. Okay? So, those he foreknew, watch this, he also predestined.

The main, ah, I got it, thank you Holy Spirit. I told you I got it. The main reason why he predestined, why did he predestine us? It's on the, yeah. Put, put it on the script quickly, please.

Why did he predestine us? So, then he looks at you, we have been predestined to be a son. So, he, even though, you were in a mess, you were not under control, in control.

Even though life was controlling your life, you, even though things were going out, as death was raining, hmm, you have been predestined before you were born, to be conformed into the image of his son.

[ 33 : 22 ] But, there must have been a son first, so that, he becomes the first born, among the others. Because, Adam led us away, another man came, to lead us into the glory of God.

Now, watch this, sons end in glory. Ah, I like this, thank you Jesus. Sons end in glory, but, you can't go into glory, if you are not a son.

So, he, those he, he predestined us to be, to be conformed, into the image of his son, so that he can be the first one, among the men. All right, now watch this. So, we are supposed to be sons, that's the predestination.

But for what? So, then he says that, and those he predestined, to be conformed, to the image of his son, those he predestined, to be sons, now he came on the scene, and those he called.

So, those, those, verse 13, those he, moreover, who he predestined, these he also called. Who he called, he also justified.

[ 34 : 23 ] Who he justified, he also glorified. So, watch this, don't worry. He, the thing starts, starts from foreknowledge.

He foreknew you, predestined, after predestined, he called you, and after calling you, justifying you, after justifying you, glorified.

Watch this, in Hebrews, chapter 2, verse 10, Bible says that, it's fitting for him, by whom, of whom are orphans, throughout, in bringing many sons, to where?

Glory. Uh, uh, uh, got it, got it. In bringing many sons, to glory. Remember, he said, yet, we do not see everything, in subjection, but what we see, we see Jesus.

So, in Colossians, chapter 1, verse 27, it says that, Christ, in you, the hope, of glory. Glory. Glory. Glory.

[ 35 : 19 ] Glory. Christ, in you. Christ, is the answer. That is why, he came to die. That he might lead, the many sons, into glory. He might lead, the many sons, but why then, must he die?

Bible says, Hebrews, chapter 2, verse 10 again, and I'm going to end on that. I feel, someone is getting something. For, that statement, that statement, for it is fitting.

Think about it. It is fitting. It is fitting for God. Don't worry, Jesus was suffering, but God said, this is right. This is right. Someone said, but why am I someone down on the cross?

The cross is very obscene, and cruel. Why am I saying, it is fitting for God. That's why you preach the cross, and people are upset. Bible says that, it takes the preaching of the foolishness of the cross, if you think it's foolishness.

Bible says, it has foolish God that took the foolishness of preaching, to save those who believe. So, it is fitting. Say, it is fitting. It is fitting. It is fitting. Watch this. It is fitting for God, in bringing many sons, I cut the other one out.

[ 36 : 21 ] Does it make sense? It's kind of a parenthetical. If your English teacher was good, he would tell you that, two comments, one before the other one, means that, you can replace those comments by a dash, or by brackets.

Some of you don't know that. You see, I don't know who taught you in school. All right. So, in bringing, in bringing, so, it is fitting.

So, that statement, put it up, I'll just replay my time. It is up. That statement is a parenthetical statement. It is fitting, what, it is fitting for God, in bringing many sons to glory, to make, now, his agenda is bring the sons to glory.

But, you must be a son. That's what we have been predestined. But, his purpose plan is bring the sons to glory. How does he do it? He said, bring them to make the captain of their salvation, perfect, true suffering.

And, the suffering was unto death. In the verse 14, verse 14, oh, no, no, let's read through to verse 14 quickly. So, that we're done. Verse 11, look at verse 11. Verse 11 said, for both, for both he who sanctified, and those who are being sanctified, are all of one.

[ 37 : 28 ] This is interesting. It's called the identification of the incarnation. Jesus Christ had to identify with us. He had to become man, so that we can be of one. Yeah.

For he who sanctifies, and those who are being sanctified, are all of one. For which reason, he's not ashamed to call them brothers. God is bringing many sons to glory, but Jesus is bringing many brothers to glory.

The sons are brothers. So, he's not ashamed to call us brothers, or brethren. Saying, that's another one. That's a lot. I don't know when I'll get it. If I'll get that. Maybe there's something. Saying, I'll declare your name to my brethren.

In the midst of the assembly, I'll sing praise. This is Jesus talking. In the midst of the assembly, I'll sing praise to you. That one is a lot. So, let's just jump here. We'll come to that later. Look at verse 14. Verse 13. Verse 14.

Verse 13. Again, it says, I am I and the children whom God has given. I. Here I am and the children whom God. So, God has given me children. But let's go.

[ 38 : 29 ] Let's go. Verse 14. That's the one I was looking for. Verse 14 says that, in as much then as the children have partaken of flesh and blood, Jesus himself likewise shared in the same, the same meaning was flesh and blood too.

He also became flesh and blood. Why? That, did you see that? That through death, that through death, that through death, that through death, he might destroy him who has the power of death, which is the devil.

And not just that. And to, what? And release, through verse 15. And release those who through the fear of death. So, next week, I'll speak about death and destroying the devil.

Is the devil destroyed really? Has Jesus destroyed the devil. So, what's going on then? All right. Destroy the devil. And then, then, and then he said that, I'll also tell you all, the fear of death, what it means.

The grips of death. That's what I spoke earlier on about chasing money and chasing so many things. So, you don't die. People think, I'll get it. So, the devil is using that to control people. So, moves the fear of death were all, all their lifetime subject to bondage.

[ 39 : 41 ] He had to do that through death. The end was the cross. So that, by the cross, he can release the glory. His life. Now, we have not yet gotten into glory.

I'll also go on to explain, well, because we are, we, those who he justified, he glorified. We are on our way to glory. I like how Papa put this. He said, he said, you were called to be glorified, not to be shameified.

Christians are called to be glorified. And so, if, as I told you, if death, okay, was introduced, and we begin to see the, we see the, the manifestation of death through all kinds of sicknesses, harassment, all those things, then if we have been saved unto glory, we will also have to see the manifestations of the final glory, through breakthroughs, through prosperity, through favors, through healing, through, you have to see because you must gain control back.

Is someone learning something? It's so important to get this. It's fitting for him in bringing many sons to glory, to make the captain of their salvation, perfect through suffering, perfect through suffering.

I have to pick it up from the next week. Perfect through suffering, making, bringing many sons into glory. But today, we are all being brought into glory. We are all being brought into glory.

[ 41 : 09 ] We are all being brought into glory. So that it says that Christ in you, the hope of glory. Christ outside of you, the continuation of doom and shame and gloom.

Aluta continues. The battle rages on. The struggle continues. Outside of Christ, your frustration is not ending now. You can do everything you want.

You can develop anything you want. You are still on the way to doom and frustration. Nothing can stop it outside of Christ. Get it! It doesn't matter how wise.

I'm wise. I'm better. I'm this. I'm this. You are still dying. The frustration is not ending. Go and ask those who live in palaces. They will tell you they don't have peace.

Go and ask those who live in ghettos. They will tell you they don't have peace. Go and ask those of us who have Christ in us. We will tell you, even though things look funny, there's still peace. Shout hallelujah.

[ 42 : 13 ] Hallelujah. But I know a lot of Christians who are still struggling. They don't have peace. Because they have not made use of what they have come into. They have not made use. That is why I'm teaching these things.

So that you can know. He says that, man, he's not praying for you, that the eyes of your understanding will be enlightened. Ephesians chapter 1, verse 17, 18, 19, that you will know the hope of your calling.

And he says that, that you will know, that you will know the hope of your calling. And what are the riches of the glories of his inheritance in the same tomb. The riches of the glory of God's inheritance in you.

Rich in glory. It's rich. It's like a land. A land that is rich in gold, diamond, bauxite, oil, all inside. One land. Rich.

But on the surface, you won't see it. You must find ways of drilling it. Drill the oil out. Extract the gold and the diamond out. So, when we come to church, these are all systems, extraction systems.

[ 43 : 12 ] Show you how to extract and enjoy. You're like, if someone gets something, if you get something, I thought, put your hands together for the Lord. Thank you for listening.

To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn. Why don't you subscribe to our YouTube channel at Karis Church and subscribe to our podcast so you are always up to date.

Be blessed.