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SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE PSALMS

Speaker: Bro. Jim Cowie

Class #2

Dominion Over All Things

Reading - Psalm 8

My dearly beloved brethren and sisters in our Lord Jesus Christ.

We come to psalms of the Son of man. In our session yesterday, we saw that there were two essential ingredients for the conquest of sin, brethren and sisters, there was the need for divinely bestowed capacity, that One bearing our nature might have the means to overcome it, every moment of His life until He destroyed that nature on the tree. And the second ingredient, just as important, though dependent of the first, was the need for an enthusiastic willingness on the part of that One, to mesh Himself with His Father's mind and purpose, and to obey Him even to the death of the cross, at the expense of His own will. Without those two things, brethren and sisters, there never would have been dominion over sin. But dominion lost by Adam, would never have been recovered by the son of Adam, as He is called in Psalm 8, 'the son of Adam' 'ben-a- adam', who would come to take up the dominion lost by our forefather. And this morning, brethren and sisters, we're going to have a look at the son of man. We are going to have a look at the psalms which speak of Him in that way, and to see what they mean to Him, and we're going to find, brethren and sisters, and this is a wonderful thing, we're going to find that the thoughts of Psalm 8 and the power of that Psalm was with our Lord Jesus Christ every day of His life. And He thought upon that psalm because He saw in it, the full extent of the work that the Father had sent Him to achieve.

It's Asaph in Psalm 80 who makes this point; come with me to Psalm 80. We're going to start and finish with this psalm, brethren and sisters. We are going to see the amazingly extensive ramifications of this little psalm which revolves around the son of man. And the first thing that we've got to get right in our minds, when we come to this subject, is that though quite obviously, the title 'the Son of man' identifies our Lord Jesus Christ with the human race, that is not the meaning of that title. It was never intended, brethren and sisters, that when our God, through the mouth of David, and now here in Psalm 80 through the mouth of Asaph, used the title the son of man, that it should refer primarily to His humanity. It was intended that that title should refer to His divinely delegated authority to exercise dominion over all carnal things. To do what the first

Adam did not do, to rule His own spirit, to have dominion over sin every day of His life, and because of that, brethren and sisters, be given ultimately, dominion over all things. That's the purpose of the title, the son of man, as we shall see in a moment.

In Psalm 80 and verse 17 of course, we have those well known words, 'Let thy hand be upon the man of thy right hand, upon the son of man (ben-a-adam) whom thou hast made strong for thyself.' What do you think the leading import of those words is brethren and sisters? Is it emphasizing the humanity of Christ? Or is it emphasizing the fact that God has visited this man? as Psalm 8 verse 4 describes, 'He has visited him to strengthen Him for a special work even dominion over all carnal things'. Just cast your eye back to verse 14 of Psalm 80, 'Return we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine' (the vine referred to, of course, is the vine of verse 8, 'thou hast brought a vine out of Egypt'. So Yahweh brought His ecclesia out of Egypt and planted them in His land and the appeal of the Psalmist is that Yahweh might visit that vine. What does it mean to 'visit' the vine? Well, of course it means to 'grasp strengthen and help', to do for that vine what it could not do for itself. We are going to see those words used again in a moment in Psalm 8 verse 4, well known words to us, 'what is the son of man, that thou visitest him', so what he says in verse 17 'let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself', it's telling us, brethren and sisters, that that title has relationship to His divinely delegated authority to exercise dominion over all carnal things. And that's the way that title is used in the scripture; wherever you go that's the way you find it.

For instance, in the Old Testament in the book of Ezekiel in particular, 92 times the title 'son of man' is used. Not the son of man because Ezekiel was only a type of our Lord Jesus Christ. But why is it that that title dominates the book of Ezekiel? Well, what's the book of Ezekiel about? It begins in chapter 1, brethren and sisters, with a vision of the cherubims. 'I saw visions of mighty ones and the cherubims of Yahweh go forth with great power, to subjugate the nations and to establish the throne of David', which is seen there enshrouded by a rainbow, the symbol of peace, having settled upon the earth at the time when Christ's victory over the nations is complete. That's how that prophecy begins and how does it end, brethren and sisters?, with the beautiful vision of the house of prayer for all nations and the land, the joy of the whole earth, proceeded by this statement. 'Son of man, set thy face against Gog, out of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him'. You see, brethren and sisters, Yahweh calls Ezekiel son of man because he is a type of Christ, and his book is about the exercising of divine dominion over carnal things, and the crushing of the power of the nations, and the sweeping aside of the dominion of sin over the earth, that righteousness might dominate the earth. So when you come to look at the book of Ezekiel, and over and over again, you find that statement, son of man, it is not referring to Ezekiel's or Christ's humanity, it's referring to Christ's divinely delegated authority, to exercise God's power on earth in the conquest of sin. Can you see why we began yesterday with Psalms of heritage? to trace where that power truly lay, brethren and sisters? IT LAY WITH THE FATHER WORKING THROUGH A WILLING SON, and when He came to read psalms like Psalm 80 and Psalm 8, they had an enormous impact upon His comprehension of what His Father was doing through Him as we're

going to see.

Let's just take a couple of passages in the New Testament; we can't look at all of these, but just a couple to demonstrate what the phrase, the son of man, meant to our Lord Jesus Christ. You ever look, for instance, at Luke chapter 5, there in the New Testament the title the son of man occurs 85 times; 80 of those are in the gospel accounts, and I'll issue you with a challenge, brethren and sisters, if you take out your concordance and go through each of the occurrences of the phrase the son of man, in the gospel accounts, I guarantee that you'll not find one of them, where the leading idea is the humanity of Christ or His identification with man! I guarantee that what you'll find in every single occurrence, is that it's going to emphasize His divinely delegated authority to act as God upon the earth.

You look at Luke chapter 5; the context in verse 18 is of this man being lowered down, of course, through the roof. We heard about that a little earlier in the week, and as this man comes down the Lord says in verse 20, 'Man, thy sins are forgiven thee', because that was His first and greatest deed. He doesn't heal him; that came later. His first and greatest deed was the forgiveness of sins, but of course, this aroused indignation in the Pharisees, who were there watching on with the scribes. Verse 21, 'And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God only', and they're right! brethren and sisters, they're right! Who can forgive sins but God only? 'But when Jesus perceived their thoughts, He answered them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?' So, what kind of authority is He using? that He might take the role of God upon the earth to forgive sins? Look what He says in verse 24, 'But that ye might know that the Son of man hath authority upon earth to forgive sins (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house'. Now, that's the way you'll find it right throughout the New Testament.

In John chapter 5 for instance, you know the words! Have a quick look at that; (we can't look at the entire context here, but it's well worth reading from verse 17 right down through the context to verse 27), because He keeps on saying things like this, because He was accused of making Himself equal with God in verse 18. And He answers in verse 19, 'The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise'. Verse 21, 'For as the Father raiseth up the dead, and quickeneth them; even so the Son quickens whom He will'. Verse 23, 'That all men should honour the Son, even as they honour the Father', this was His answer to those who said you're making yourself equal with God. He says, 'I'm not equal with God, but I'm the manifestation of God and I have His authority on earth. And what kind of phraseology would you use in this context, brethren and sisters? Would you use the phraseology, son of God? Back in Luke chapter 5 when it said, 'that the Son of man has authority on earth to forgive sins', what would you have said if it had been you? I would have said, 'that you might know that the Son of God has authority'. He doesn't use that terminology! nor does He here; have a look at verse 27. 'And hath given Him authority to execute judgment also because He is the son of man'. Now you might say to me, 'Well, He can judge man because He knows man;

He's been through our experience'. Yes, brethren and sisters, that's true, but Christ is not using that phrase, for that reason. He's using it because His mind is back in Psalm 8!

And look what Psalm 8 says! Come back to Psalm 8. Now here, brethren and sisters, we need to depend, of course, upon your knowledge of this subject. I'm sure that Psalm 8 is familiar to all of you. It is one of those foundation chapters in the bible; and yet, might I say, not always understood in the context in which it ought to be understood. We need to establish where we're at with Psalm 8; firstly, what's its background? How did it actually come to be written? It's a psalm of David, as says the superscription, The words to the chief musician upon Gittith, of course, belonged to the previous psalm, Psalm 7. And a similar thing has happened at the heading of Psalm 9; the words to the heading of Psalm 9, To the chief musician upon Muthlabben, those words actually belong to Psalm 8, they are the subscription of Psalm 8, and of course, 'Muthlabben' means 'the death of a champion' as explained by Thirtle. You'll find that in your notes in fact, so here we've got a Psalm written, by David, on the occasion of the death of the champion, that is, the Philistine champion, Goliath. And of course, we know the story of 1 Samuel chapter 17, how that David arrived to find the Philistine blaspheming the God of Israel and the ecclesia in disarray, through lack of leadership. And he saw in this, brethren and sisters, not only an opportunity to vindicate the God of Israel but an opportunity to set forth, an absolutely magnificent type of the crucifixion of Christ in the exercise of dominion over sin. For there before him was the giant, Goliath; in all the glory of the flesh with six stamped all over him. Six cubits high and a span, covered with brass, the symbol of flesh, the giant of sin, King Sin, stood before him, brethren and sisters, blaspheming the God of Israel, and holding the ecclesia in fraudem. And David's mind which had been exercised in these things, was ready for the challenge, and when he heard the words of the giant, 'that I'm going to feed your flesh to the fowls of the heaven and the beasts of the field', his mind flashed back to Genesis chapter 1. And he turned upon the giant and he said, 'I'm going to feed your flesh to the fowls of the heaven and to the beasts of the earth'. That's the language, brethren and sisters, as I see it, of Genesis 1, that's the language of Psalm 8, did you notice that?

Verses 6 to 8, 'Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet' and David came and stood on the neck of the giant, and took out his sword and cut off his head, like sheep and oxen. David had been a shepherd and the wild beasts had come; the bear and the lion; and he had exercised divine dominion over carnal things. He reminded Saul of that, he was therefore, not fearful of the giant. He had exercised dominion over the symbols of Israel, sheep and oxen, yea, and the beasts of the field, the wild beasts like the bear and the lion. Look at verse 8, 'The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas'. So dominion was to be given to our Lord Jesus Christ, brethren and sisters, and that was firstly to be exercised, of course, within Himself by the crucifixion of the flesh.

And David saw all that! We know he saw all that, because you see, brethren and

sisters, when the giant was dead, the picture we have in 1 Samuel 15, (and it would be lovely to go back there, we just don't have time) the picture we see is this, that in verse 54 of 1 Samuel 17, is of this young man with the head of the giant in his hand. (He's got hold of the hair of Goliath) He's got the head of Goliath and he goes, brethren and sisters, a full day's journey to Jerusalem from the valley of Elah, and he places the head of Goliath, in the place of the skull, Golgotha, outside the walls of Jerusalem, or as it was then known, Jebus. And there's no question, brethren and sisters, as to where David put that head. He put it in the very place where our Lord Jesus Christ, a 1,000 years later, would arrive to do the same thing. How did David know where to put the head of Goliath? Quite apart from seeing, brethren and sisters, that this transaction of the destruction of the giant, was typical of the crucifixion of Christ, how did he know where to put it? He understood Genesis 14 and he understood Genesis 22. He knew that that place where Melchisadek had dwelt, as the priest of the Most High God, was going to be the seat of Christ's kingdom. That He would reign as a king priest, but only after a great sacrifice had been accomplished, and it had been demonstrated to him in Genesis 22 as we shall see in another session. He saw in Genesis 22, a father and a son at work, the work of sacrifice, and he knew where that sacrifice had occurred, on one of the mountains in the land of Moriah. So he takes the head of the giant and deposits it in a place that belonged to the enemy at that time. You and I would have got hold of the head of the giant and said, 'Get rid of that rubbish'. But not David! because his mind was back in Genesis chapter 1. You come back with me, don't lose Psalm 8. These are truly marvellous things, brethren and sisters, the mind of David was a mind patterned after that of Yahweh Himself. As God looked down from heaven upon that boy upon the hillside of Bethlehem, as he worked these things out, He said, 'I have chosen a man after mine own heart'. He thinks like Me; there'd never been a man until that time, that had seen so much of the divine plan and purpose, had seen so much of the Lord Jesus Christ in the Old Testament that existed to that point. He saw it all, brethren and sisters, and he brought it all together, and he began back here in Genesis 1.

'Let them have dominion', verse 26, that was the phrase that was etched upon the mind of David. 'Elohim said, let us make Adam in our image (shape) and after our likeness (mental and moral likeness)' We know that because Paul picks it up in 1 Corinthians 11 and verse 7, he says, 'the man was made in the image and glory of God, but the woman was the glory of the man'. By 'glory' he means 'the mental and moral likeness' that was given to us, exclusively amongst the creation, that we might manifest the glory of our God'. That man and wife might work together to adduce from each other, those principles of the Father's character to which they were more readily inclined than their partner. There was to be this fusion on the two, that they might be one to manifest the Father. 'Let us make Adam in our image and after our likeness, and let them have dominion', notice that? Now, this word 'dominion' here, is a word which means 'to tread under foot' (radah) in the Hebrew. In Psalm 8 there's a different word used; we're going to see why in a moment.

In Psalm 8 the word is 'mashal' which actually means to 'have trodden under foot', that is, whereas 'radah' is talking about the process of treading under, 'mashal' sees the end

of the process, the result of the treading under. That's very important brethren and sisters, because David understood where all of these things were heading, and as he looked back on the loss of dominion by Adam, he looked forward to the gaining of that dominion 'by the Son of Adam', ben-a-adam, and he knew that the only way that that could be done was through Genesis 3 verse 15, and the crushing of the head of the serpent. Hence, when he had taken the head off Goliath, he took it to the very place where the head of the serpent would be crushed. He had it all worked out, brethren and sisters, and he looked for that dominion; have a look at the words that follow in verse 26, 'let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth'. He's picked up those words in Psalm 8, hasn't he? verses 6 to 8. But look at verse 27, 'So Elohim created the Adam as it should read; there's an article in there. Not just talking about the creation of Adam, the man responsible for the introduction of sin, it's talking about the Adam, and the original Adam, brethren and sisters, was a type of the second Adam as Paul calls him in 1 Corinthians 15:45, and when God made the Adam, He was setting forth the work of His Son, and He wasn't to be alone! And as the sixth day drew to a close, as the shadows began to fall on the sixth day, as bro. Thomas rightly says, 'Yahweh performed the last and the finest of His works; He brought forth the woman, from the open side of the sleeping Adam, and produced from that quivering flesh, a bride for the Adam, and formed between them a relationship that was unique in the creation, that they together might manifest the character of their Father, who had made them and who gave them dominion.

And when God rested on the seventh day, brethren and sisters, Adam and Eve exercised dominion together'. Do you know that? The first sabbath was not kept in the way that you might expect! or the Israelites expected. The first sabbath was kept by God; He rested on the sabbath and He gave dominion to Adam and Eve to be exercised on the seventh day. You know why I can say that? because that's exactly what Christ and His bride will do! God has been at work for six days almost, but time is nearly up, brethren and sisters, the shadows of the sixth day coming to an end, are there to be seen. And the first glimmerings of the seventh day, the day of rest, are beginning to emerge on the horizon. As the long night of Gentile darkness recedes, brethren and sisters, then God is going to rest together with His elohim, His angels, on the seventh day, because the work of developing a new creation will have been done, and He's going to give dominion to His Son, to be exercised together with His Bride, on the seventh day. We're not going into the kingdom, brethren and sisters, to rest from labour! We will rest from our conflict; we will rest from the struggle against sin, to be sure, there remaineth a rest or a keeping of the sabbath for the people of God, but we're going into the kingdom to exercise dominion with our Husband. And that's going to mean labour and work, not the kind of work that we do now, or at least, should I be more specific; not the kind of work that I do when I go to work, but the kind of work that we do when 'we work for God'. So you see, when it says, verse 27, 'so Elohim created the man in His own image, in the image of God created He him', it's talking about one man who was now going to be multiplied into two, and that second person, who was one with him, represents His Bride, which will be, of course, in that day, a vast multitude. So it says, 'male and female created He them' now in the Hebrew the term

'them' of course is plural but it's also masculine. We've got one made into two, to develop a multitude, and then God blessed them in verse 28 and said, 'Be fruitful, multiply, replenish the earth' and what a need there is to replenish the earth, brethren and sisters, in the seventh day, 'and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth'. That's where David's mind was, brethren and sisters, he was in the kingdom, and that's what Psalm 8 is about! You come back to Psalm 8.

Psalm 8 is about the kingdom; how do we know that? Well, it's quoted in several places in the New Testament, preeminently of course, 1 Corinthians 15 verses 24 to 28. What's the context of this? Well, of course, we all know! as you look at 1 Corinthians chapter 15 verse 24, 'Then cometh the end' (the end of what?) The end of the millennium or the end of the sabbath day; the 1,000 year reign of our Lord Jesus Christ, 'when He shall deliver up the kingdom to God even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet'. Where's this phraseology coming from? Well, it's obvious, isn't it? because he now quotes from Psalm 8, Psalm 8 verse 6 to be specific. You'll notice from that transparency that Paul uses, at least we might say the Spirit uses through Paul, in this little bracket of verses, 24 to 28 of 1 Corinthians 15, he uses the Greek word, 'pas' which simply means 'all' ten times. He also uses another Greek word 'hupo' which is there in the purple colour. There's a bit of a trick in this, but you look up the original Greek, you'll find that the word 'hupo' occurs eight times in that context, and this little bracket ends in verse 28 by saying, 'that God will be all and in all', in other words, all will be like God. All will be immortal, ten is the number that stands for all, the number of ordinal perfection and eight, brethren and sisters, which reminds us of the 'eighth millennium', eight is the number of immortality. And Paul is basing that upon Psalm 8.

Psalm 8, brethren and sisters, is about the millennium and where the millennium will lead. To the time when there shall be complete dominion over all carnal things and mortality will disappear. Is that right? Have a look at Hebrews chapter 2; these are the two major places where Psalm 8 is quoted. It is, of course, alluded to on scores of occasions in the New Testament; (we may have time to look at one or two of those a little later on). In Hebrews chapter 2, Paul begins in verse 5 by saying this, 'For unto the angels hath He not put in subjection the 'oikoumene' the inhabited world to come, whereof we speak' (he's talking about the millennium) 'that hath not been put in subjection to the angels'. No! because they're going to rest, and Christ and His Bride are going to exercise dominion on the seventh day. That's the reason for that, 'But one in a certain place testified, saying, What is man, that thou art mindful of him? (Psalm 8:4) or the son of man, that thou visiteth him? He was made lower than the angels in nature for the suffering of death', he says a bit later on. And he quotes from Psalm 8 extensively, in fact, he quotes verses 4 to 8 of Psalm 8. And he says in verse 9, 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things (see the language of Psalm 8:6) and

by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings', so what Paul is saying is, we're not quite there yet! Psalm 8 is not yet fulfilled, brethren and sisters. The sacrifice has been made; we see Christ in glory but it's not fulfilled because He hasn't got a Bride yet and He's not exercising dominion in the sabbath day. You see, we are there in Psalm 8, brethren and sisters, because Psalm 8 is about the kingdom age, when mortality will be behind us and we'll be exercising dominion over all carnal things with our Husband.

You come back to Psalm 8, and look at the first and last verses of this psalm. The first and the last verses at least the first half of verse 1, and verse 9 are identical in the Hebrew, and we are there, brethren and sisters! You see, when it says in verse 6, 'thou madest him to have dominion over the works of thy hands' that is a quotation from Genesis 1:26 and 1:28, and we saw that the him of Genesis 1 incorporated male and female, them. Got that? so when David picks up that phrase, David has in his mind, not just Christ Himself, as Paul says, 'we just see Jesus at this stage', but He hasn't yet got others with Him. So Psalm 8 is not fulfilled, and cannot be fulfilled until they exercise dominion together in the kingdom age. So we're in the him of verse 6, and we're certainly in verses 1 and 9 when it says, 'O Yahweh our Lord'; that phrase is Yahweh Adonynuw, (now if you need to see that with your eyes, you'll find it on page 17 of the notes. You probably have that coloured in, if you've done your colouring in of Divine Titles, as Adon, right? And that's correct if you just look up Strong's, that's correct, but if you look up the original Hebrew for the term 'Adon' in verse 1 and verse 9, what you'll find is, that in the Hebrew there's a suffix added to it. Not just 'Adon' it's 'Adonynuw', as I said, you can check that out from your notes) but what that suffix does, is, it makes the term 'Adon' which means ruler, singular, it makes the term into a plural term. So that we should read that phrase 'O Yahweh our rulers'(plural) because you see what's happening here, brethren and sisters, is that when this is fulfilled, it won't just be the Adam who has exercised dominion, He will have others with Him as His Bride, who've exercised dominion with Him and through Him, and He's going to share that dominion with them on the sabbath day, just like Adam and Eve, shared it on the sabbath day.

'O He who will become rulers how majestic is thy name in all the earth', you get that, brethren and sisters? Can you see the excitement in that? I hear those words today, I hear brethren say, and I'm not criticizing, but I hear that statement made, 'O Yahweh how majestic, how excellent is thy Name in all the earth'; IT IS NOT, brethren and sisters, majestic in the earth, in the way that's meant by David in Psalm 8. It will not be until the 'dominion is exercised over sin'. That's why Paul picks it up in that context, 'O He who will become rulers' and you and I are in that, brethren and sisters, as those who have learnt to follow the Son of man, Who came to exercise dominion over carnal things. First, and foremost in Himself, that He might give to His Bride, an example to follow. 'He that takes up his cross and follows Me' shall finally find themselves in that picture. That's the lesson of that, brethren and sisters. Can you imagine, is it possible to conceive the impact that a psalm like that would have upon the growing and developing mind of our Lord Jesus Christ? And if we can see it, brethren and sisters, what did He see? What did He see in it? I'll give you one example, maybe two; Luke chapter 10, (and I haven't even shown you verse 4, but you said I wouldn't say this),



'What is man (enosh) weak, mortal man, that thou rememberest him?', and David sees himself there, standing before the giant, and he asks a question, 'What am I, weak mortal man, that you would remember me in this situation? But then he says, brethren and sisters, and what is the son of man (ben Adam) that thou visitest him? Get the idea of that? 'Out of the mouth of babes and sucklings, says Psalm 8:2, thou hast ordained strength' and it was the spirit of utter dependence in our Lord Jesus Christ, utter dependence that led to His victory! 'Out of the mouth of babes and sucklings thou hast laid a foundation of strength. What is (enosh) that thou rememberest him or the son of man', it was only because He had ordained, delegated authority that He could exercise dominion over Himself, brethren and sisters, and still the enemy and the avenger.

Look at Luke chapter 10 verse 17, 'And the seventy returned again with joy'; seventy, seventy is the number of the Gentiles, and when the Lord sent out His disciples to preach, in Luke chapter 9 He sent twelve; in Luke chapter 10 He sent seventy; to the Jew first, twelve (the number of Israel) and to the Gentile, second, 70. And when the 70 returned to do their work which was typical of the preaching of the gospel amongst the nations, brethren and sisters, this is what they said when they came back to Him. Verse 17, 'Lord' (interesting isn't it?) 'kurios' in the Greek, (supreme in authority), 'Thou that art supreme in authority, they said to Him, 'even the demons are subject unto us through thy name'. 'Subject' 'hupotasso' in the Greek, it's the word Paul uses in 1 Corinthians 15 when he's quoting from Psalm 8, 'thou hast put all things under (hupotasso, under his feet). 'All things are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power (exousia=delegated authority) I give unto you delegated authority to (look at the words in your bible) tread (thou hast put all things under His feet) this is all a foretaste, brethren and sisters, of our work in the kingdom age. 'To tread on (look at the first one mentioned) serpents (Gen.3:15) and scorpions and over all the power of the enemy (the word drawn I believe, from Psalm 8:2) and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven' (you belong to Psalm 8). You are the 'rulers' of verse 1 and verse 9; those who have learnt to exercise dominion over carnal things, through a spirit of utter dependence upon God; who know that they are 'enosh', weak, mortal men that have to be visited, that a foundation of strength might be laid. Rejoice over that!

You know, he uses 6 terms here for those things that belong to the flesh; just like Goliath had 6 stamped all over him. It the term 'devils' in verse 17, termed 'satan' in verse 18. The term 'serpents' and 'scorpions' and 'enemy' in verse 19 and finally the word 'spirits' in verse 20, sums them all up. The 'spirits of the flesh', (look at the next words), verse 21, 'In that hour Jesus rejoiced in spirit' (He jumped for joy as the words mean, and said) 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes'. Where's that coming from brethren and sisters? 'O Yahweh, Adonynuw, how majestic is thy name in all the earth; when I behold thy heavens and the work of thy fingers, out of the mouth of babes and sucklings thou hast laid a foundation of strength. O Father (kurios)

of heaven and earth, you've hidden these things from the wise and prudent and revealed them unto those that are utterly dependent on your strength', (babes). 'Even so Father, so it seemed good in thy sight'.

Look at the next words in your bible, verse 22, where do they come from? 'All things are delivered unto me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him' (Psalm 8:6) Do you know how many times the word 'Father' occurs in that context, brethren and sisters? in verses 21 and 22. The emphasis is on the Father; that's where the strength lies - 5 times it's there and when David went out against Goliath, in the spirit of utter dependence, knowing that he was an 'enosh' a weak, mortal man, he went out, brethren and sisters, with only one thing related to strength, 5 smooth stones which represented the mind of Yahweh, Himself, operating in the life of David. Interesting isn't it? but I guarantee that if you go through the phrases, the son of man in the New Testament, you'll find that same idea, over and over again.

We've got 15 minutes; let's come back to Psalm 80. I didn't mention, (there's a lot of things I have mentioned), in Psalm 8 verse 2, brethren and sisters, the word 'sabbath' occurs, but you can check that one out for yourself, 'that he might 'sabbath' the enemy and the avenger'. The enemy = sin, the avenger = death, but that's something that we don't have time to spend on right now.

We've got to fill out this picture of the Son of man. This is the psalm, brethren and sisters, in which we find those words in verse 17, that clearly Asaph has picked up from Psalm 8. And look at the work of the Son of God, given this divinely delegated authority to be the Son of man. Verse 1, 'Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth', so here we've got the Shepherd of Israel leading Joseph. Look at verse 2, 'Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us', so we're in this Psalm of the Son of man, and Yahweh has a work with Joseph. Now of course, in the encampment of Israel as you can see from the transparency behind me, on the western side of the encampment, the tribes of Ephraim, Manasseh and Benjamin were located directly behind the Most Holy Place, and of course, the tabernacle faced to the east, that would be the direction of travel as it were, so that you'd be looking that way. So as we look towards the tabernacle from the encampments of Ephraim, Manasseh and Benjamin, we notice something very curious about the way that Psalm 80 verse 2 has described that scene. Do you notice an inversion of order? Ephraim, of course, was the leading tribe on the western side; 'Before Ephraim and Benjamin and Manasseh, stir up thy strength and come and save us' so as the Ark moved forward, so to speak, it would lead those three tribes set behind it. But you'll notice Benjamin has been placed in the middle, I wonder why? Well, the reason, brethren and sisters, is that Benjamin's name means the son of the right hand, the one referred to in verse 17, 'Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself', so Benjamin's been placed in the middle, directly behind the Ark because He is the Ark. 'The son of thy right hand' and on either side of him, he's got Ephraim and Manasseh, now who do they represent?

Well, very quickly, Manasseh and Ephraim represent the two families that will form, ultimately, the Bride of Christ, but at different stages; one at the beginning of the Millennium, and the other at the end. But when you look back, brethren and sisters, on the way that Manasseh and Ephraim are used in the Word of God, this is what comes home to you. Manasseh means 'causing to forget' or 'forgetting', it's a reference we believe, to natural Israel. Manasseh was the natural 'firstborn' of the family of Joseph, but we know that in the blessing that Jacob gave to the two sons of Joseph, that Jacob crossed his hands, and he placed his right hand upon the head of the younger boy, Ephraim. Why would he do that? Well, in the scheme of things, brethren and sisters, Manasseh was to represent natural Israel who like the meaning of the name of Manasseh, were always forgetting their God. They're time is yet to come! And because they forgot their God, as Jeremiah 2:32 says, 'My people have forgotten Me days without number'. The Lord Jesus Christ said this in Matthew 21:43, 'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof' and Ephraim just happens to mean 'double fruit'. And Ephraim, brethren and sisters, who becomes the rightful 'firstborn' is a type of spiritual Israel; you want proof of that? Genesis 48:19, (this is awful, brethren and sisters, we really should be doing a lot more here to settle some of these things in your mind, but we simply haven't got time) but this will do. Genesis 48:19, as Jacob crosses his hands and Joseph objects, 'his father refused and said, I know it, my son, I know it: he also (that is Manasseh) shall become a people, and he also shall be great (just like Israel was great in its history) but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations'. Where's that from, brethren and sisters? Genesis 17:4-5, 'I'll make thee a father of a multitude (hamon) a multitude of nations'. So Yahweh promised to Abraham He would develop him a family; 'I delegate my fatherhood to you, Abraham, that I might develop my family from both Jew and Gentile, a multitude of nations. There's going to be double fruit from Jew and Gentile, and from natural Israel, the kingdom would be taken and given to a nation bringing forth the fruits thereof'; those words are actually drawn, by the way, from Isaiah 55 through 65. If you needed to look that up to prove to yourself that the term 'nation' refers to the introduction of the Gentiles, I could help you to do that. But that's what it's talking about, brethren and sisters, it's talking about the work of God, firstly with Israel, He could only save a few from them, to be part of the Bride of Christ, first time around. But when it came to the Gentiles, there was an enormous response; you and I are part of that, and look how this flows into the work of our Lord Jesus Christ!

John chapter 3 and 4, in just two chapters, brethren and sisters, we have the work of Christ, as the son of the right hand, leading forth Manasseh and Ephraim. You know the story of John 3 with Nicodemus coming to our Lord Jesus Christ in the darkness of the night, mystified by what he had seen, confessing that they knew He came from God, that He had divinely delegated authority. Look at the titles that are used, verse 13, 'And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven' (I ask you, brethren and sisters, is that about His humanity or is it about His divinely delegated authority?) He's in heaven, He wasn't in heaven; He came from heaven. He was in heaven, He was God on earth. 'How long

have I been with you and you've not seen the Father?'

Verse 14, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up'. Why? that sin might be crushed, that's why? 'That whosoever believeth in Him should not perish, but have eternal life'. You can go on and on; just cast your eyes to verse 27. 'John answered and said, A man can receive nothing, except it be given him from heaven', that's why He called Himself the Son of man; you see, He's dealing with one man that represents that class in Israel who could be saved, but it was an incredible job! They didn't really want to be saved, I mean, Nicodemus comes groping in the darkness of the night. He's got a problem, do you know what his problem is? It was the same problem as the nation's. Have a look at verse 10, 'Jesus answered and said unto him, Are you the teacher of Israel? the prominent teacher of Israel? and you don't know these things'. They were Manasseh; they'd forgotten!

But what about the next chapter? Came to Samaria and the Samaritans believed that their origins were in the tribes of Ephraim and Manasseh, they certainly inhabited the area of Ephraim, but they were Gentiles and Christ makes that very clear; recall the healing of the lepers? only one returned and he was a Samaritan, and Jesus said, 'I marvel that of all those that I healed, there's only one that's returned and he's a stranger, that is, a Gentile. So Christ looked at the Samaritans and said, 'They might have a confused background, but they're Gentiles. So when He came, brethren and sisters, to the well of Jacob, look what it says in verse 5, 'Then cometh He to the city of Samaria which is called Sychar, near to a parcel of ground that Jacob gave to his son, Joseph'. Did you ever wonder why in the story of the woman of Samaria, that Joseph is referred to? There are many reasons, but here's the one we want; Psalm 80 talked about the shepherd of Israel leading Joseph like a flock, then it said, remember? Before Ephraim, Benjamin and Manasseh puts the Son of the right hand in the middle and when Christ comes, having dealt with Nicodemus, as a representative of Manasseh, he comes to Samaria, he's going to deal with Ephraim a confused lot that had some origins amongst the Jews (some sort of connection with the Jews. Certainly had some beliefs based upon the covenants made to Abraham, but they confused them but they're really Gentiles. And now He's going to lead Ephraim, that's where they lived, in the tribe of Ephraim. He talks about the parcel of ground that Jacob gave to his son, Joseph. And when He's dealt with this woman, she and many of her community embraced the truth; do you know what they said at the end? verse 42, 'And they said to the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.' Pharaoh gave to Joseph a second name, a name that was given to him because of what he did in gathering in 'double fruit' that the world might survive. He gave him the name 'Zaphenath-paneah' which just happens to mean 'the saviour of the world'. Isn't it interesting? 'thou that ledest Joseph like a flock, the son of the right hand, the man who God made 'strong for Himself'. He's got Manasseh, (Nicodemus and those few Jews who would respond groping in darkness because they'd forgotten!) and many Gentiles came willingly, that they might exercise dominion with Him over carnal things.

Just have a look, a final verse, John 3 verse 35. Can you see the echos here of Psalm

8 and Psalm 80, 'The Father loveth the Son, and hath given all things into his hand', right in the middle of Nicodemus, and the woman of Samaria'.