

## **Jesus is Greater Than Everything**

Hebrews 1:13-14

Pastor Jeremy Cagle, March 20, 2022

This morning, we're on the front end of a series that we began back at the start of the year, called the *No Greater Saviour* series, because that's what the book of Hebrews is about. It tells us that there's no greater Saviour than Jesus, because He did something no one else could. And that is to make you right with God. Because the Bible doesn't say that you have to do a bunch of things in order to go to heaven. It tells you that you have to do one thing, and one thing only, and that is to trust in Him. Because Jesus did something that no one could do, that the law couldn't do. And the sacrifices couldn't do. He did something that the commandments couldn't do, and the priesthood couldn't do. And neither could the Levites, or the temple, or the altar, or the lampstand, or the showbread, or the courtyard, or the veil, or the Holy of Holies, or the Ark of the Covenant, or the mercy seat with the presence of God. He accomplished something that all of those things failed to do, and that is to remove your sins completely. With the Lord, He satisfied God's wrath. In order to see this for yourselves if you would, just open your Bibles with me to the book of Hebrews, because that's the book we're in this morning.

And as you're doing that, I want to say that I'm excited about our passage for today, because after six weeks in the book, we're now finishing chapter one and it's a wonderful way to do it because the verse really summarizes all we've talked about so far. And that is that Jesus is greater than everything. Since He saved us from our sins, like we just talked about, God exalted Him to a place that is far above everything else, and greater than anything this world has to offer. And in fact, this idea is so important to the author of this book that he takes 14 verses to explain it. For most of us, if someone asked us, What do you think of Jesus, we would just say, well, He's great. And that's it, right? We would say He's awesome. And we wouldn't know what else to say. Well, this guy just goes on and on about Him for an entire chapter, and if you want to look at it yourselves, he says this in Hebrews one:

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature. And He upholds all things by the word of His power. When He had made purification of sins, He sat down to the right hand of the Majesty on high, having become as much better than the angels as He has inherited a more excellent name than they.

For to which of the angels did God ever say, "You are My Son, today I have begotten you?" And again, "I will be a Father to Him and He shall be a Son to Me"? And when He again brings the firstborn into the world, He says, "And let all the angels of God worship Him." And of the angels He says, "Who makes His angels winds, and His ministers a flame of fire." But of the Son, He says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God has anointed You with the oil of gladness above Your companions." And, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands; they will perish but You remain and they will all become old like a garment, and

like a mantle You will roll them up; like a garment they will also be changed. But you are the same, and Your years will not come to an end." But to which of the angels has He ever said, "Sit at My right hand until I make your enemies a footstool for your feet"? Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

I've told you before that the book of Hebrews could be called the letter to the wanderers, because that's what the word Hebrew means. It was a nickname given to the Jews, when they were wandering in the wilderness as a way to ridicule them. And apparently it stuck. Because all throughout their history, this is what the Jews did, they kept wandering off from God; they would come back for a little while and wander off again and come back and go back and forth. But at the same time, all throughout their history, they also maintain a curious respect for the Bible, which is what the author refers to here, because he quotes from the Old Testament seven times in this chapter, in order to reach the Jews. And just to say a few words about this. When you first read this chapter, you may not understand what he's doing here. But the author is employing an ancient biblical device known as cross referencing, which is the task of using one part of the Bible to cross examine it with another, which refers to the act of checking one verse of Scripture with another verse in order to make sure you got the interpretation right, because it doesn't contradict itself, it doesn't refute its own content, so in order to make sure your interpretation of one part is correct, you can look at another part and compare them.

The reason this is important in history is because it was a major tenant of the Protestant Reformation, because the Roman Catholic Church said that the bishops and popes were the ones who had the right to interpret the Bible for you; the ordinary person was not smart enough to do it himself. And the Reformers came along and said, No, the ordinary person can do that because Scripture can interpret Scripture. So if you come across a word like "atonement" in the book of Romans, and you don't know what it means, you can go back to the book of Leviticus and find out for yourself; you don't need a pope. You don't need a bishop. Or if you come to a word like "glory" in the book of Revelation, and you don't know what that means, you can go back to the book of Psalms and find out there. And we need to say a few words about this, because it relates to our passage for today.

I've told you before about 10% of the New Testament is nothing more than a reference to the old, because the New Testament quotes from the Old Testament more than 200 times, so you see a reference on almost every page, everywhere you look, because the apostles did not believe the Old Testament had a lesser revelation than the new; they thought it was the same. Proverbs 30, verse five says, "Every word of God is flawless." And they held that they didn't think some words of God were flawless while other ones were not. And they didn't think some passages just were inspired, where other ones had more inspiration, they thought it was all equal. Second Timothy three, verse 16, also says that all Scripture is breathed out by God, and profitable for teaching. And that refers to the Old Testament as well. You can use it for your growth in the Lord just as much as you can the new. And in fact, when you put it all together, you find there's several ways that they demonstrated this in the New Testament use the old, for one thing, they did it as a warning, or a reminder not to do what the people of Israel did because they made a lot of mistakes. When you read the Old Testament, you see that they had a lot of flaws. And so

the New Testament would bring that up as a way to say don't follow their example. If you want to keep your fingers in the book of Hebrews, you can turn to the book of First Corinthians and see this one there. Because if there was any church that needed a warning in the New Testament, it was this one, because the church at Corinth was a mess. There wasn't a single issue they didn't fight over. And if you look in First Corinthians chapter 10, Paul said this to them as a way to get their attention. In first Corinthians 10, verse one, he says, "For I do not want you to be unaware of brethren that our fathers were all under the cloud and all passed through the sea. And all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food." But then down in verse five, it says, "For they were laid low in the wilderness. Now these things happened as examples for us, so that we would not crave evil things like they craved. Do not be idolaters, as some of them were for it as written, 'The people sat down to eat and drink and sit up to play.'" When it refers to them being idolaters, there, Paul is quoting from Exodus 32 to refer to the incident of the golden calf. Because after Israel went through all these experiences in the wilderness of going under the cloud, and passing through the sea, and walking behind the cloud by day and that kind of thing, this is what they did, they made an idol. He took all their gold, made a statue of it, and then bowed down like a bunch of pagans. Before you're too hard on them, the lesson is found down in verse 12, where it says this, "Therefore let him who thinks he stands, take heed that he does not fall." In other words, if it happened to them, it can happen to you. If they fell into such a terrible sin, you can do the same because you're not better than them. So many times we look at the Jews and we say, How could anybody be that stupid? How could anybody worship a golden calf after everything they went through in the wilderness? But Paul says you only say that because you're proud; if you were humble, you'd realize we don't worship one golden calf today, we worship millions of them knowing we don't bow down to one idol. We have 1000s of them. If you don't believe me go home and turn on TBN which has golden calf after golden calf on that channel. So Paul says you need to be humble and take it to heart. That's one way the New Testament used the Old as a warning.

The New Testament also used the Old as an encouragement as well, to turn that around and look at it from another angle. The New Testament quoted the Old as a way to inspire us and you can see this one in the book of Romans if you want to turn over a few pages to the left to Romans chapter 15. This is a good book to go to for this because if there's ever an encouraging book in the Bible, it would be the book of Romans. I don't know about you, but every time I read it, it brings a smile to my face and shows you all the wonderful things God has done for us in Christ. And toward the end and chapter 15, verse one, it says, "Now we who are strong ought to bear the weaknesses of those without strength, and not just please ourselves, each of us is to please his neighbor for his good to his edification." And then down in verse four, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures, we might find hope." This phrase, "we who are strong" here refers to anyone who is strong in the things Paul has been writing about in Romans: strong in the Gospel, strong in salvation. And Paul brings that up here to say, if you're strong in that, this is what you do, you need to help others by pointing them to Scripture, because the idea here is that as a weaker brother is discouraged and beat down by the world around him, this is one way to encourage him, you can take him back to the saints of old and show them that they went through it too. And so can

you when they feel tempted and tried. You can have them read stories of men like Abraham and Moses and David and Noah and Joshua, and all those guys in order to remind them, that life was not a bed of roses for them either, but the Lord took care of them, and He will take care of you. So many times when we go through a trial, we think we're the only ones going through it believing that no one else has ever had this bad. You know, we got it. Worse than anybody in human history in the book of Romans says that's not the case. The Old Testament people had it way worse than you.

Which brings us to one more way the New Testament authors use the old, and that was to show you how it fulfilled prophecy. And if you want to turn back to Hebrews chapter one, you can see this here, but they did it as a warning, and they did it as an encouragement, and they also did it to show how it fulfilled prophecy. And you see this when the book of Hebrews quotes from Psalm 110 here in verse 13. And it says this, it says, "But to which of the angels Has he ever said, 'Sit in My right hand until I make your enemies a footstool for Your feet.'" Now I'm going to get into the prophetic part of that verse here in just a moment. But a key phrase here is the word *footstool*. That's the Hebrew word *hypopodion*, which refers to a footstool, or a small table, you would prop your feet up on. The significance of the term here is that it says, way back in the Old Testament, that Jesus will make His enemies into one of those, not His friends, but His enemies, not His allies or those who support Him, but it will do it to those who don't as a sign of His victory over them. When a king would conquer someone in the first century and defeat them on the battlefield, in order to show their power over them, he would step on them; he would make him come up in front of his entire army, while everyone's watching, and he would put his foot on their neck. We actually have pictures and relics from Persian Babylon of Kings doing that. And it was a way of saying, "Now you might have been great there, but you're not great here. You might have been a king somewhere else. But here you're nothing more than a slave." And the author of the book of Hebrews quotes this Psalm as a way of saying that this is what Jesus will do to His opponents. One day, He will come and break their necks to show how powerful He is.

If you're wondering who this word *enemies* is referring to, one commentator said that it could refer to anything; it can refer to all the demons, devils and themes in the world. It can refer to every sinner, criminal and murderer, but it can also refer to the sweet old lady who turned her back on him on the street when you witnessed to her because she says, "I don't need that young man, because I'm a good person." It can refer to the nice well-mannered co-worker that sits next to you in your cubicle at work and says, "You know, I really appreciate what you're saying to me, but this Jesus thing isn't for me. I didn't hurt anybody and never broke any laws. So what do I need religion for?" Because the idea here is that Jesus will do this to them too because they live in his world. They breathe His air, they eat His food, but they don't acknowledge Him. They exist on His earth. They use His resources. They take and take and take and take, but they give Him no glory whatsoever. So a day is coming when He's going to punish them for it because He's had enough.

It may sound strange to hear that Jesus is going to do it to people like that, but the reason is because this is His world, and He's letting them live in it free of charge. But a day is coming when He'll come to

collect. And the context for this is important because the author puts this at the end of the chapter as a way to climax. All he said before, because earlier in verse two, if you look in Hebrews one, verse two, he says that Jesus is the heir of all things. And that means that He owns all things. I mean, this world is His property. Not some things, but all things. Not a few items in the world, but the world itself and all that it contains. Because in the same verse, it says that He made it. Verse two says He has the rights to it because He created it on the first days of creation, and formed it out of the breath of His mouth. So who else does it belong to but Him? No one else has that distinction. It also says in verse three that He upholds the world. That doesn't mean He holds it up, but it means He upholds it, He sustains it, because He keeps it going by His powerful hand. But now after saying all this, the author tells you what will happen as a result of that. And that is that one day Jesus will come back to reclaim what is His. The time is coming when He will return in order to get his property back. And not even His enemies themselves can stop Him.

This is important because, I haven't told you this before, but Hebrews one has a lot of end times references. Because it says a lot about Jesus coming back to destroy the Earth and roll it up like a mantle, and change it and shape it like a garment and make all things new. But the reason it does that is because you can't see the glory of Christ displayed fully in this life, you have to go to the future for that. He can't see all his wonders and majesty and greatness at this moment because you have to look down the road. And when you do that, it shows you that Jesus is bigger than anything you could even imagine. One Baptist preacher named W.A. Criswell once said it like this: "Jesus was born a king, lived, and died like a king with a crown on His head, and a title hanging over Him that said, the King of the Jews. But the people didn't want Him. They rejected Him as their king. So a time is coming when He'll return, and He won't give them a choice in the matter, because He'll make everyone admit that He's king, whether they want to or not."

And that brings us to three reasons why Jesus is greater than everything this morning. So if you're taking notes, that's our outline for today. But in Hebrews one in the last few verses here, we're going to look at three reasons why Jesus is greater than everything. And it's going to be a very sobering topic just to warn you, it's going to be very serious thing to consider, because this is the way the chapter comes to a close. And it does it by saying that Jesus is greater than the prophets. And He's greater than the angels. And He's greater than the nation's and is greater than the world. But as the author comes to the end here in verse 13, in a final gesture, he just throws his hands up in the air and says, Okay, that's it, we don't have to keep going on and on, Jesus is greater than everything, let's just throw it all in there. Because He's greater than those who don't even like Him. He's more powerful than those who want to stand in His way. And it's one thing to conquer your friends, but He does it to his foes as well.

I think this is a comforting thought, because some people watch the news today, and they think God's not going to do anything about all this madness, right? Well, He is. He's going to stop it. And when He does, He'll do with one person and one person only, and that is the Lord Jesus Christ. And that's what we're going to talk about with three reasons why Jesus is greater than all of this.

The first one is because He sits at the right hand of God. We talked about this one before, but we need to do it again, because it's repeated here in the passage. But the first reason why Jesus is greater than everything is because He sits at the right hand of God, which means He sits over his enemies *now*, even today, this moment, although they don't realize it. And if you would read starting in verse 10, of chapter one, it says this, it says,

And, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands; they will perish but You remain and they will all become old like a garment, and like a mantle You will roll them up; like a garment they will also be changed. But you are the same, and Your years will not come to an end." But to which of the angels has He ever said, "Sit at My right hand..."

Now I just mentioned the importance of cross referencing or letting Scripture interpret Scripture. But as you read through this passage, you can tell how the author felt about that because He's quoting one Old Testament passage after another in here; he's just almost bombarding you with them. And just to show you how he does this, in verse five, he quotes from Psalm two, to say, "You are My Son. Today I have begotten you." Then in the same verse, he quotes from Second Samuel seven to say, "I will be a Father to Him and He will be a Son to Me." Then in verse six, he quotes from Psalm 97 to say, "And let all the angels of God worship Him." Then he quotes Psalm 104 in verse seven, and in verse eight, he quotes Psalm 45, in verse 10, he quotes Psalm 102. But the reason he did this is because it's kind of hard to read as a Westerner, North American, but the rabbi's at this time would often preach a sermon this way. They will start their messages off by piling Scripture on top of Scripture with it, because that was their method, they would give you Bible, then explanation. They would give you Scripture, then interpretation as you listen to them preach in the synagogue. And so to reach the Jews, this is how he puts this all together. He's writing this like a rabbi talks. And as he does this, the author comes to this quotation from Psalm 110: "Sit at My right hand until I make Your enemies a footstool for Your feet."

In fact, it would probably be good to talk about this in its original context. So if you would, keep your finger in the book of Hebrews and turn back to Psalm 110 with me. You can read this for yourself there and get a feel for what he's saying. But if you would, turn back to Psalm 110. This psalm is quoted six times in the book of Hebrews, more than any other passage in the Old Testament. And it was used by Peter on the day of Pentecost, to explain what was happening there because as the people receive the Spirit and spoke in tongues and did miracles and the church began, Peter pointed them back to this text. Jesus did it Himself and in three of the four Gospels, but Psalm 110 says this, in its entirety, it says,

The Lord says to my Lord:  
Sit in My right hand  
Until I make Your enemies a footstool for Your feet.  
The Lord will stretch forth Your strong scepter from Zion, saying,

“Rule in the midst of Your enemies.”  
Your people will volunteer freely in the day of Your power;  
In holy array, from the womb of the dawn,  
Your youth are to You as the dew.

The Lord has sworn and will not change His mind,  
“You are a priest forever  
According to the order of Melchizedek.”  
The Lord is at Your right hand;  
He will shatter kings in the day of His wrath.  
He will judge among the nations,  
He will fill them with corpses,  
He will shatter the chief men over a broad country.  
He will drink from the brook by the wayside;  
Therefore He will lift up His head.

Now, if you're wondering what that's about, Psalm 110 has been called the psalm of the priest-king because it tells you how a ruler will come to Israel who will be a king in verse one and a priest in verse four. In other words, he will lead the nation politically and spiritually, which is an unusual combination at any time. We certainly don't have that in Canada or anywhere in North America.

And they didn't have it back then either because priests didn't normally serve as kings, not Jewish priests, because it was too political of an office. It was too violent and required bloodshed and that sort of thing. So they avoided it. And most kings did the same thing with the priesthood because they just weren't godly enough. You can take a man like David, for example, he was probably the godliest King Israel ever had, but he slept with Bathsheba, remember that? And he murdered her husband Uriah. So he was disqualified. But David says that a time is coming when the Lord will send us a man who will take on both offices, Priest and King. And when He does, verse two says that He will stretch forth His scepter from Zion, which is a reference to the short two foot pole that kings would carry with him as a symbol of their power. Because it says not only will this king have a scepter, but he will have a strong scepter. And not only will they conquer with it, but verse two says He will rule in the midst of His enemies, which means He'll conquer those who are against Him on the battlefield. Verse three says as a result of that, the people will volunteer to serve them, which means he won't have to force them to fight; they're going to sign up for it. They're going to come running to the battlefield knowing that he's victorious. And as they do that, they're going to see something very strange because verse four says he will be a priest forever, according to the order of Melchizedek.

In other words, in all the bloodshed, why change this man and deter him from his mission, because he will continue to lead them closer to God. It's very unusual to see a man who kills people and leads you closer to God. Those two things don't go together. But they do in this guy.

The allusion to Melchizedek there in the passage is a reference to an Old Testament character from the book of Genesis, who met Abraham after a battle and impressed him so much that Abraham gave him a 10th of all his spoils. The reason he's mentioned here, or the reason Abraham did that, is because Abraham had never met anybody like him, because the priesthood has not started yet in Israel. This was before the law was given to the Jews. And Abraham met a priest of the Lord Most High. At this time, he was also serving as a priest in a place called Salem, which some believe was a reference to Jerusalem. So he was the king in that city before David was to show that he was a perfect picture of what the Messiah would become. The Messiah would be a warrior with a sword in his hands, blood on his robes, a knife between his teeth, who had come to serve the living God. Because he would fight and he would worship, he would kill and he would praise the Lord at the same time, is why the Jews got really hung up on Jesus, they wanted him to kill, they didn't care too much about the worship part. But the Lord had come to do both. And in light of that, as a way to reward Him, the psalm starts off this way in verse one, by saying, "Sit at My right hand, until I make your enemies a footstool for your feet."

As you can tell, that's the same verse that was quoted in Hebrews one. So if you want to go back there, the reason the author mentions this is because this is the kind of Messiah Jesus would be: He would sit at the right hand of God. The angels don't do that, and neither to the saints. The spirits don't sit there at the right hand of God, and neither do people like Melchizedek, or Abraham or Moses. Jesus does this alone. In fact, in Hebrews, it doesn't quote the entire reference in Psalm 110 to you, but if you quoted the entire part of verse one in the original, it says that the Lord says to my Lord, sit in my right hand. And that doesn't come across well in English, but David uses two words for Lord. The first is *Yahweh*, which is the name for God. It was the unspeakable title that no Jew is allowed to pronounce for fear of blasphemy. And the second one is *Adonai*, which meant lord or master. The noteworthy thing about the passage is that both of those names were used interchangeably for God in the Old Testament. So Psalm 110 could be translated, "God says to my God, 'Sit at my right hand.'" Or, "The Almighty says to the Almighty..." This is a reference to the Trinity. It shows you proof that God is one God in three persons way back in the Old Testament. In fact, you may remember this same doctrine, as mentioned earlier, in Hebrews one, verse three, when it says this, "When He made purification for sins, Jesus sat down at the right hand of the Majesty on high." And that's an interesting verse because there it emphasizes Jesus' willingness to sit down at the right hand of God or His readiness to do it, because the work was done. He was sitting down as a way to rest and say that His suffering on the cross was over.

But here in verse 13, it emphasizes something else, and that is His worthiness to go there. Because now Jesus sits down because He deserved it. It was God's way of rewarding Him and putting Him in the place of highest honor. As one commentator said, No person or individual can ever effectively resist Jesus. And this psalm communicates that loud and clear because He is God. And the thought of it should make the whole human race tremble, because the ones they're currently rebelling against is no ordinary helpless king. He is the one who will one day wipe out every form of evil and every vestige of sin, in

every form of wickedness, and no one will be able to stand against Him, because He's none other than the Lord of heaven and earth.

Let me tell you how this applies to our lives today. Jesus may have been rejected the first time He came, but He will not be rejected the second time. And He may have been laughed at and scorned and mocked and ridiculed the first time He showed up, but I promise you, it won't happen twice. And the reason is because of where He is right now. He is seated at the right hand of God. And when He comes back, He's bringing all of Heaven with Him and no one will stand in His way, which should be an encouragement to you this morning because it means that if you're tired of being persecuted and tired of being oppressed, and tired of being laughed at by this world, and tired of watching evil men win, and tired of watching, seeing things like sex and drugs and violence run rampant in our culture, and tired of seeing all the heresy and tired of seeing all the lies, and tired of watching all the golden calves on television, you only have to hold on for a little while and that's it. You only have to endure it for a season, because Jesus is coming. And when He comes, He's going to bring it all to a grinding halt. Because the idea of Jesus sitting at the father's side is meant to convey one word, and that is power, or ultimate power. It tells you one thing, and that is sovereignty. Because when He returns, he's going to return as God.

The Bible tells us that when Satan tried to take over the throne of God, God threw him out, along with a third of all the angels. Why? Because he had the power to do it. He had the strength to defeat an enemy, any enemy, including the devil. Then in Genesis 11, when men tried to build a tower reaching up to heaven, so they could sit on the throne, he did the same thing, God merely snapped his fingers and the whole thing fell apart. He'll do it later with the beast and the Antichrist and the book of Revelation, when they try to take over the earth, he'll just throw them into the lake of fire because Jesus is stronger than anything. And the book of Hebrews, it doesn't give you a lot of details as to what this day will look like. He just makes the point that Jesus is great, and it kind of moves on from there. But there's other passages that talk about this. For example, if you just want to write down Matthew 25, verses 31 through 33, it says,

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left...

Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.'"

And that passage is pretty brief, but it has one important element to it, and that is that when Jesus comes, there will be a separation. There will be a divide among the nations, not some nations, but all nations. And it won't be into the categories of conservative and liberal. Jesus Christ is not going to divide the nations in a Democrat and Republican or NDP and Tory, or black and white; it will be sheep, and it will

be goats. And that's it. There'll be no other class of people. So the point he's making there is you need to make sure that you're on the right side. Do all you can to be a sheep.

Matthew 16, verse 27, also says that the Son of Man is going to come in the glory of His Father with His angels. And when He does, He will repay every man according to His deeds. And that is brief as well. But it has another important element, and that is that when Christ comes, there will be a repayment. He will reimburse every person for the deeds they have done in the body, whether good or bad, because He won't forget any of them. I know it's hard for some people to grasp, but because we see all this sin in the world today, some people think there's no way anybody can judge all that. The Bible says Jesus can. Because he is the Lord. And He has the strength to do it.

Revelation 20 even goes further when it says,

Then I saw a great white throne, and Him who sat upon it, and from whose presence earth and heaven fled away and no place was found for them. And I saw the dead, the great and the small standing before the throne, and the books were opened, and another book was opened, which is the book of life. And the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it. And death and Hades gave up the dead which were in them, and they were judged every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. And this is the second death. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The one thing that stands out in that passage is the totality of the judgment. John says anyone whose name is not found written in the Book of Life is thrown into that lake. That means anyone young or old, male or female, moral person or non-moral church attendee or non-church attendee, if your name is not found in the book, you go to hell, period. That's it, there's no questions asked. So you need to do everything you can to get into that book. But the idea behind all this is that you need to have a higher view of Christ today. And when you consider this, there's only one conclusion you can come to and that is that you need to keep putting Jesus higher and higher upon the throne, because someone else is not going to send you to hell, Jesus will. And someone else is not doing the punishment. I mean, that's not given to Satan or the demons; that's given to Christ.

This leads us to another reason why Jesus is greater than everything and that is because He will make His enemies into a footstool. The first one is because He sits at the right hand of God or in the place of infinite splendor, where nothing can touch Him. But a second one is because He will turn His enemies into a footstool, which means He will leave His place of splendor in order to judge them and make them pay. If you read this passage again, starting in verse 10, just for the context, it says,

And, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands; they will perish but You remain and they will all become old like a garment, and like a mantle You will roll them up; like a garment they will also be changed. But you are the same, and Your years will not

come to an end." But to which of the angels has He ever said, "Sit at My right hand until I make your enemies a footstool for your feet"?

I wanted to read all that to you again, because as you go back through this passage, you can see what the author is doing here, because he's making a lot of references to the future, or two things that are to come because he mentioned the heavens perishing, and the world being rolled up like a garment while Jesus remains the same. But the reason he does that is to show you that the story is not over as far as Christ is concerned. He has more to do in the future. Because in verse 13, it says that Jesus will make His enemies into a footstool because yes, He's sitting in heaven now, and yes, He's at the father's side, but he won't stay there because there is a time when He will come down. And like I said, Before, the word *footstool* here is the word *hypopodion* in Greek. It's a compound word from *hypo*, under and *podion*, foot, and refers to something that was placed under your foot as a sign of humility and embarrassment. The reason the author mentions it here is because feet were considered to be a very disgusting thing in the ancient world. A lot of people today are proud of their feet because they're petite, and they paint them and do all kinds of stuff for them. That wasn't the way it was back then because people walked everywhere they went in open toed sandals. And so your feet became synonymous with shame and disgrace. If you remember your Bible history of the Last Supper, Jesus washed the disciples' feet. And they protested. Why? Because their feet were filthy. It was Passover time in Israel when the rains came in the spring, and they attract all that mud into the house. And so Jesus decided to clean them off, and they couldn't believe it. I mean, how could you do this? At another time, Jesus complained to a man named Simon the Pharisee, because he gave him no water to wash his feet. Because Simon thought it was beneath him to do something so gross.

And with that in mind, the author says here, Jesus will one day put His enemies under His feet. Not only would He make them wash His feet, but He'll keep them there. Not only will He make them bow down and cleaned them off and that sort of thing, they will stay in that position for all eternity. In fact, Psalm 110 actually talks about this when it says that He will shatter kings in the day of His wrath, which means that He will break them into a million pieces. I just told you that kings back then would often make people come and bow down before them on the battlefield so they could prop their feet up on them as a way to shame them. That Psalm says that He will crush them into smithereens, just like you would take a clay jar and smash it. Jesus will do that to the kings of the world. And it says that He will fill the earth with corpses as well, because when He comes, there'll be dead bodies everywhere. That's the context of this psalm. There'll be so much carnage that you can't keep track of it, because it will literally be like Armageddon. It says He will judge among the nations because He won't just punish a few people, but He'll do it for everybody.

And then Psalm 110 finishes by saying that He will drink from the brook by the wayside, which means He'll go on as if nothing even happened. It's no big deal to Him which really changes your view of Jesus because most of us, we've kind of we have developed kind of a soft, mushy gushy Santa Claus-kind of Christ who never hurt anybody and never damaged a fly. But this is totally different because He'll bring judgment on a scale that's never been seen before. In fact, theologians have come up with a term for this

when they call it the already not yet of eschatology. Because there's a sense in which Jesus is already the king of the world, and He already rules it, and He already judges people in hell because every time a lost person dies, that's where they go, they go to the place of judgment, immediately. The rich man in the story with Lazarus dies and goes to Hell. But there's another sense in which the final judgment has yet to come because He hasn't done all this yet; it is still being put on hold.

And let me tell you what this has to do with our lives. And that is that Christ's enemies may be escaping judgment right now, but they won't do that forever. And they may be running the world right now and leading it and directing and in plunging it further and further into darkness. But it won't go on. Because Jesus is coming back to stop it. I know the subject of end-times can be pretty controversial nowadays, because there's a lot of different ideas about it. But the reason it's so important is this: Do you know what would happen if Jesus didn't do this? Nothing. Nothing. This world would keep getting worse. And you know what would take place if there was no second coming of Christ, and there was no Armageddon and there was no putting his enemies underneath His feet? This world would just keep sinning and indulging in sin. It will keep lying and promoting lies, stealing, swearing, murdering itself to death. There's no way God's going to let that happen. And trust me friends, God hates this world's sin more than you do. A day is coming when He's going to send Christ to stop it. You know, I don't know about you, but on the one hand, the thought of that fills me with joy because I'm sick of all the sin. I can't hardly even watch the news anymore. So the thought of this judgment makes me happy. But on the other hand, it makes me sad because I know so many people who are going to Hell and I can't stand the thought of it, because like I just told you, this includes all the demons, devils, and sinners and criminals and murderers. But it includes all the Muslims, Sikhs and Buddhists as well. And this judgment includes all the Mormons, J.W.'s, and Christian scientists who are part of the cold. It includes all the nice, moral, taxpaying citizens in Canada, and includes all the decent, polite atheists out there, and who doesn't know one of those, this country is full of that. And to us, they're very different. I would much rather have a nice moral taxpaying neighbour than a murderer, but to Christ they are the same because He's their king, and they are rejecting that He's their Lord, and they refuse to submit. So He can, He's going to judge them both the same way, because they both committed the same crime.

So He's coming back to deal with it. Philippians two talks about this when it says, "For this reason, also, God highly exalted Him and bestowed on Him the name which is above every name, so that the name of Jesus every knee will bow of those who are in heaven, and those under the earth." And the word *will* is very important in that passage, every knee will bow because it means that every knee is not bowing yet. And every tongue is not confessing right now. As we all know, some tongues do nothing but curse nowadays, and some knees do nothing but run away. But they won't do it indefinitely. Paul says whether you want to or not, whether you're saved or not, whether you're a Christian or not, when you die, your tongue will confess. And your knee will bow. The question is, where will you do it? In heaven? Or will you do it in hell? Will your knee bow now? Or will it on the Day of Judgment? The choice is up to you. And I pray that we all take that seriously this morning. This is not for us to point fingers at the world and

talk about how bad everybody is. This is for us to examine our own hearts before the Lord and ask ourselves where are we going to end up on Judgment Day.

And it brings us to one more reason why Jesus is greater than all of this. I mean, just to review these other ones, the first one is because He sits at the right hand of God. And secondly, because He will turn His enemies into a footstool. I know it's hard to believe that because the world seems so out of control right now. But this passage reminds you that it's not out of control, because it's under the sovereign control of God, and He's bringing it to the throne. And on that throne sits a king, and in the King's hand is a scepter and on His head, there is a crown. And on that crown, there is the name Jesus. Because this world belongs to Him, and He will make every one answer for the way they treated it.

And it brings us to one more reason why He is greater than all of this. And that is because eventually Jesus will have no enemies left. A third reason why He is greater is because not only will He turn His enemies into this footstool, but eventually He will have no enemies left because He will rule this world so perfectly, that he will take away every trace of them from the earth. Remember, I told you before that Hebrews one is about the greatness of Christ and how He surpasses everything. And to express that now the author says the one thing that obscures you from seeing His greatness is His enemies. So eventually, He's going to deal with that too, because He's going to wipe them out. And this one's not stated in the passage as much as it is implied. But if you read in verses 13 and 14, it says, "But to which of the angels has He said, 'Sit in my right hand until I make your enemies a footstool for your feet?'" Are they not all ministering spirits sent out to render service for the sake of those who will inherit salvation?" When you first read those passages together, it seems like they don't connect but they do. Because the author is making a comparison here between Jesus and the angels. He mentions them at the start of verse 13, when he says, but to which of the angels as he said, and he does it again here in verse 14, because they're the greatest thing you can think of. Next to God Himself, angels are the most powerful beings in heaven. But the author says Jesus is more powerful still, because whereas the angels minister in verse 14, Jesus sits at the right hand of God. And whereas the angels are sent to serve, Jesus has come to conquer. And whereas they save us or render service for the sake of those who inherit salvation, Jesus has come to do one thing and one thing only here and that is to judge.

Salvation is not on His mind in this passage. We call Jesus our Saviour, and He is. But one day He is going to do more. And it might be good to say a few words about this because the word angel is a Greek word *aggelos*. It means a messenger or someone who has sent to help. The angels are God's helpers who have been sent down to assist us in our time of need. And Jesus' name is similar to that because His name means Saviour, the name Jesus. It's a spin off of the word Joshua, Yeshua, someone who saves his people and delivers them from sin. I think we all understand that the first time Christ came, He came offering forgiveness full and free to anybody. But a lot of people don't understand that that's not the only name that He has. Because His other name is Christ. We call him Jesus Christ. Christ is actually not His last name. It's His title. It refers to the Anointed One or the Messiah; we should call him Jesus Christ and a version of this word is actually used in verse nine right above this when it says, "You have loved

righteousness and hated lawlessness. Therefore, God, Your God has anointed You." And the term *anoint*, there is the word *chrio*, from which we get the word *Christ*. It's a reference to the ancient practice of pouring oil on someone's head, in order to set them aside to be king. Because the idea is that Jesus is king, but He's also been set aside to be king. He serves in that office now, because He sits at the right hand of God but He's also been put away in order to wait for a time when He will do it in a different way. Because at that time, He will come back in order to judge and crush and destroy the Earth. When He comes back as the king, He will dam and condemn and punish all who stand against Him, which He hasn't done yet. I mean, obviously, you can look around and see that hasn't occurred.

I mentioned all of that because it brings up another thing that separates Christ from the angels and that is terror. Because when Jesus does all this, everything in the Bible says that He will be frightening. We make no mistake, the angels were pretty scary at times in the Bible. I mean, when Adam and Eve sinned in the garden of Eden, the Lord put an angel there with a flaming sword to block anyone from ever entering again and kill them. That's a scary thing. That's not a friendly, chubby Angel. Then later on in the Bible, it says that the Lord sent an Angel of destruction, to go through the land of Egypt, and kill the firstborn of every person who failed to smear the blood of the Lamb of the Passover on the doorpost. He didn't send a beam and to do that, He sent an angel. He didn't send a creature of hell, that was a creature of heaven. It boggles the mind. The book of Second Samuel tells us how an angel struck the people of Israel with a plague on account of David's sin. The book of Second Kings tells us how another one went through the Assyrian army and killed 186,000 soldiers, which was just a slaughterhouse. But even with all that judgment in mind, the author of Hebrews says here, that it won't be anything compared to this because one day Jesus is going to wipe out the entire Earth. He'll kill every last person who has not received Him already as king. Because the angels have been involved in a partial judgment, but His judgment will be total. They've killed one or two people there. Jesus is going to kill anyone. When you study a passage like the Olivet Discourse in Matthew 24, it says this pretty clearly, because there it says that when He returns, there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. Because there'll be something about that judgment that stands out in its ferocity, you won't have to wonder if it's going on, you will know what's going on. You won't have to guess. Because the sun will be darkened and the moon will lose its light and the stars will fall from the sky and the powers of heavens will be shaken, because it'll be a worldwide event.

Some have said that passage refers to the time when the Romans destroyed the temple in AD 70. And that might have been a foretaste of this judgment. But it couldn't be the whole thing because it didn't include the whole world. This one does. And when you look at a book like Revelation, it tells you more because there it says the judgment will just go on and on; it won't happen in an instant. It will be much more involved because earthquakes will occur, and wars will break out. And famines will take place and sores will pop up on people's body and fire will come down from the sky, and the water in the sea will be turned to blood.

52:53

If you go even further, you can look at a book like Joel and see how dust and locusts and ruin and total waste will fall upon the land. But the point that the author is making here in Hebrews one is that when all of that occurs, there will be one person responsible for it. And one person only and that is Jesus Christ. There will be one king standing when the dust settles, and that's Him and those who are on His side. There will be no one else, which means that you need to make sure you're standing on the right side of Christ today. You need to do everything you can to be certain that you're with Him, not against Him. Because make no mistakes, as we just said, when the day comes, there will be a separation, because God will divide humanity into camps, and it won't be rich and poor, and it won't be black and white. And it won't be Canadian, or American or any of those things that we prioritize. And there'll be no middle ground in between them. Because those who know Him will go into eternal life, while the rest will be judged. So you want to do your best to avoid that.

And the good news is that you can you can give your life to Christ today and not be judged. Because the Bible tells us that Jesus was born of a virgin. He came into this world without a sin nature. And as the perfect Son of God, He kept it all throughout His life, He never sinned. And yet, in His mercy and grace, He allowed himself on this first trip to the earth to be nailed to a cross so that God the Father could pour out all His wrath toward sin on Him and you could be forgiven because your sin required a perfect payment. So God crucified a perfect man. He required an infinite punishment. So God gave you an infinite Saviour who could give you pardon in full and free, but it's all for nothing if you don't believe. So you need to do that today. If you think about it, it makes no sense to hear sermon like this, and go home the same. It's the most foolish thing in the world to study a text like this, and leave here unchanged as if we just had a normal Sunday, because this is not normal. We're talking about the end of the world. So you have to let it change you. And the greatest thing it can do is push you to the Saviour. You don't want to meet Him then for the first time, you want to meet Him now. You don't want to bow then, you want to do it today.

In my studies this week, just to show how old this doctrine is, someone reminded me of an ancient document that summarizes this very well. It's known as the Apostles Creed. It comes from the fourth century. But listen to what it says. It says,

I believe in God, the Father almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. In the third day, He rose from the dead when He ascended into heaven to sit at the right hand of the Father Almighty, from whence He shall return to judge the quick and the dead.

Friends, I tell you that because they got it right in the fourth century. Jesus will come back to judge the quick and the dead, because sin will not reign forever. Evil men will not prevail in this world. Jesus is coming back to destroy it. The question is, will you be standing with Him when He does? I pray that you will, because that's what this is all about. And let me close us in a word of prayer.

Heavenly Father, Lord, I come to you this morning with a prayer or a plea for those who are lost this morning. I pray for those who are lost in the world, those who lost on the news, those who are lost in our government, those who were lost in their neighbourhoods, those who are lost in our workplace, those who are lost on the ball field, those who are lost in our school. Because this judgment is coming for all of them. And our hearts mourn over that. There's no joy and thinking of all these people going to hell. But at the same time, Lord, I'm not talking to them directly. Right now I'm talking to the people in this room. And so Lord, I offer up a plea to you for the lost in this room that they would repent. It's a silly thing to hear a sermon like this and not repent. But it's very foolish as well to come to church week in and week out, Sunday in and Sunday out and go home never know Christ. So Lord, I pray if nothing we've said so far in our ministry gets their attention, I pray that this would, because that judgment is coming for them as well. They don't get a pass, just because they're sitting among Christians. You only get a pass if you become a Christian. So Lord, I pray for a time of repentance for them this morning. And Lord, I want to also offer a prayer of thanks and gratitude to You, Father, knowing that you will not let this madness in this world go on. We live in a planet that's just lost its mind. And we live among a people who have just embraced and drunk wickedness like water. There's no sin we are not committing right now in Canada. We murder babies. We sleep with whoever we want. God, we thank You that You will one day bring a perfect justice to it. We rest in that Lord. And we turn to Jesus Christ not only for salvation, this first time for our sins, but we look to Him for salvation on the final day. God, thank you for what the author of Hebrews has taught us this morning. And as we continue to go through this book, Father we do pray, and we ask you for mercy, to enlarge our minds and make them go higher and higher toward the throne where Christ sits. We are sorry that our view of Christ is so low today. Help us to repent of that. We often have a Saviour who is so puny and weak and measly. That's not the God of the Bible. That's not the Jesus who is reigning at your side. So Lord, may our praise continue to rise up to Him for He is worthy. Help us to go out now Lord and apply these things in their lives be changed for eternity. I pray this in Jesus name. Amen.