

Jesus is Greater Than the World

Hebrews 1:10-12

Pastor Jeremy Cagle, March 13, 2022

Well, this morning, we are continuing our study of something we started several weeks ago in the life of our church. And that is the book of Hebrews. If you've been with us for a while, you'll know this is something we like to do here at Grace fellowship, we like to get in a book of the Bible and stay there for a while. We took about two years to finish the book of Ephesians. But we because we like to open it up week after week after week and study it thoroughly to know what it says. You can overlook a lot in the Bible if you go too quickly. And so we don't want to do that here. We want to take our time, it's been said, "You can't find gold, if you don't take the time to look for it." And it's the same way with Scripture, you've really got to take time to dig the gold out of here, and to get the nuggets from the Word of God. And so if you would, with that said, please open your Bibles to the book of Hebrews, because that's the book we're in today.

And as you're doing that, I've had several people ask me how long I think this series will take. They did that in trepidation and much fear because Ephesians is half the size of this and it did take two years. But the answer is, I don't know how long it'll take. Preaching something this big is a little tricky, because on the one hand, you want to be thorough as you go through it. You want to dig deep into the nitty gritty details, like we just said, but on the other hand, you want to keep it moving or else you'll never finish. You don't want to get bogged down with anything. I read somewhere recently that a New Testament scholar, A.W. Pink, spent 10 years studying the book of Hebrews. And he wrote a commentary on it which was 1200 pages long and fine print. It's so big, it's hard to actually read it because you can't quite get it in your hands. But we want to move a little quicker than that in here. So please be in prayer as we keep going through the book.

But if you want to read Hebrews chapter one with me, this is our passage for today and it sets the stage for what we're going to talk about. It says,

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?

We will end the reading there. As you go through this chapter, you can tell that a major theme in here is the Old Testament because this book was written to the Hebrews, which is another way of saying it was written to the Jews or the people that the Old Testament was written to. And so the theme of it is how does the New Testament fit into the old? How do they compare to one another? Because it talks about the prophets in verse one or the spokesmen that Israel had back then and it mentions purification in verse three, which is another way of referring to the sacrifices or the offerings that Israel made. Verse four mentions the angels because they played a prominent role in the life of Israel back then; you see them everywhere you look in the Old Testament. And just to say a few words about this, I don't know how many of you have studied a book like this before, but if you have, one word comes to mind before anything else when you talk about the book of Hebrews, and that is the word “law.” Because that's how God told the Israel people of Israel to follow Him back then, He told them to do it with the law or the sacrifices or the commandments that were laid out in the Old Testament Scriptures.

The New Testament is different from that because Romans 10 verse four says, “For Christ is the end of the law for righteousness to everyone who believes.” And that doesn't mean that Christ is the end of every law for us so that we become lawless now that we're saved and we can do whatever we want. It means the exact opposite of that; it means Christ is your new master. Now, when you're saved, He takes the place that the Old Testament law once had in the life of the believer, because now He is the One over you; He is your new authority. But it was different for Israel, because Christ hadn't come yet. They didn't have the same relationship to Him because the Messiah had not been revealed. So they follow the law as it was given to them way back then. The Hebrew term for law is the word *torah*. And it means law or commandments. But it can also mean teaching our instruction. And that's a good way to look at it, because the law was Israel's instruction book on how to get to God; it was their teaching manual that show them the way there. Which is why the word *torah* is mentioned 500 times in the Bible, and it's always in a positive light. The Old Testament said, “Oh, how I love your law for it's my meditation all the day.” And that's shocking as a Christian. I mean, we read the law sometimes and groan but they loved it, because it showed them the nature of God. It also said, “Blessed are those who walk in the law.” It's really not the picture you get when you study the Pharisees, because they're crusty and mean and hard all the time, and rude and callous, and so forth. But the law was supposed to have a different effect; it was supposed to soften your heart toward God, and tenderize it. It promised great peace for

those who love God's law. But the point is in all of this is to remind you that the law was a good thing in the life of Israel. It wasn't bad.

In fact, when you put it together, you find that the word law was used several different ways back then, it might be good to talk about this a little bit, because it sheds light on our passage this morning. But for one thing, it was used morally, to deal with issues of right and wrong. When Israel was first saved, and called out as a nation, they were coming out of an immoral lifestyle in Egypt, where the people just did whatever they wanted, and killed whoever they wanted and stole whatever they wanted. And so one of the first things God did was to tell them to cut it out, stop it, you can't live that way. And if you want to see this for yourself, just keep your finger in the book of Hebrews and turn with me back to the book of Exodus, which is the second book of the Bible. It comes right at the very beginning. Because as the Lord was drawing them out of their slavery. Exodus chapter 20 says that one of the first things he did was to give them the 10 commandments that they were supposed to follow, and carve them on tablets of stone. And if you read an exodus 20 in verse one, this is a sampling of the 10 commandments. It says, "Then God spoke all these words, saying, 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.'" Commandment one: "You shall have no other gods before me." Number two, "You shall not make for yourself an idol." Number three is down in verse seven, "You shall not take the name of the Lord your God in vain." Number four is in verse eight, "Remember the Sabbath day to keep it holy." Then in verse 12, "Honour your father and mother." And then in verse 13, "You shall not murder, You shall not commit adultery, You shall not steal or bear false witness or covet your neighbor's house." Now, as you read that, it's a little interesting, because it's obvious Moses doesn't mention any sacrifices in here, doesn't talk about any rituals, or customs or things like that. All these commandments have to do with one thing, and one thing only, and that is morality; it had to deal with issues of right and wrong, eternal issues we might add, because it's always wrong to steal something. And no matter where you live, and what culture that you're in, people don't like it when you take something that isn't yours. That's a transcendent command because the same way with something like murdering even the worst cultures in the planets frown on the act of murder and killing. Because these laws go past all that and they show you the nature of God, they tell you what it means to be like Him, because nobody will do these things in heaven, so nobody should do them now. No one will act that way in God's presence and you shouldn't act that way in the presence of others. That's the first way to look at the word law. It has to do with morals.

The second way to look at is this is ceremonial. The law was also given to show you the ceremonies or rituals that the Jews were supposed to follow. As you know, the Old Testament was full of these because the people of Israel had ceremony after ceremony after ceremony, which made them a very peculiar people. They stood out like a sore thumb from all the nations around them. And this one isn't mentioned here in Exodus 20, but it's found a lot in the book of Leviticus. So if you want to look over in the book of Leviticus, the next book to the right, this talks about those types of laws in Leviticus chapter six in verse eight. And I'm just going to go through these briefly as well, but it says, "Then the Lord spoke to Moses saying, "Command Aaron and his son saying, this is the law [or the Torah] for the burnt

offering.” Then if you look down in chapter six, verse 14, “Now this is the law for the grain offering.” Then if you look in chapter six, verse 24, “Then the Lord spoke to Moses, saying, ‘Speak to Aaron and to his son saying, this is the law for the sin offering.’” And then in chapter seven, verse one, “This is the law for the guilt offering.” Now that may sound strange to you, because we don't keep any of that anymore. I don't think anybody brought a lamb or goat with him to church today. But those are the laws Israel were to make in response to their sacrifices, this was the protocol they were to follow to get that done. Because the idea is that every time they fail to keep the 10 commandments, this is what they had to do: they had to kill an animal in their place. Every time they lied or stole or blasphemed, or murdered somebody, they had to spill its blood in order to cover their failure with God. And if it was a bird offering, they did it this way. And if it was a grain offering, they did it this way. And if it was a sin offering, they did it this way. Because none of this had to do with morality, these laws didn't have to do with the issue particularly of right and wrong, they had to do with covering you when you broke it. They were your way to make yourself right with God, you could look at them like a life preserver or a safety valve. You would offer up these animals and God would forgive you, which is a very sobering thing, if you think about it, because that's what the law was supposed to be to Israel: very sobering. Because you'd have to do this year after year, day after day, and so forth.

There is one more way the word law is used in the Bible, and this is all just background for our passage this morning, and that is politically. It's used morally, it's used ceremonially, and it's used politically, because that's what Israel was, it was a political government that had to run by municipal rules. And to see this, if you want to turn over to the book of Deuteronomy, just one more book here to the right. Because Deuteronomy is the last book of the law, it's the final thing God said to Israel before they went into the promised land. And as such, Moses just kind of crams the all the laws in here. It's just law after law after law in this book. And if you look in Deuteronomy 19, verse 14, this is one that might seem kind of random and out of place, but it's not. Because it says, “You shall not move your neighbor's boundary mark or boundary stone, which the ancestors have set, and your inheritance which you will inherit in the land that the Lord your God gives you to possess.” As you read that one, you might wonder what does that have to do with all the other laws we just talked about? It doesn't seem to fit doesn't seem like the 10 commandments are the sacrifices. Well, that's because this is a political law God gave Israel to follow; it was a civil mandate and pertains to the way they were supposed to function. You're not supposed to move your ancestor's boundary stone. The reason he said this is because they didn't have land supervisors back then who would go through the land and mark your property out on a map. They didn't have lawyers who would write up a contract for you to sign it and file it down at the courthouse to keep it on file to protect you. Instead, they use stones. They would take big giant rocks and put them in the borders of your land to say, “My land goes from here to there, no further and your land goes from there to there too.” But the problem with a system is anyone could come in and move the stones and shorten your land. And so the Lord told Israel not to do that.

But I tell you this because all this is wrapped up in the word law. It's all tied up in the concept, which is why so many Christians are confused about this subject today, because when they say they follow the

law, you have to ask them which one are you talking about. Are you talking about the moral law or the ceremonial law? Are you talking about the political law or the civil one, because obviously, you keep some of these laws. You need to be following the 10 commandments, or trying to, because it's a sin if you don't. They're repeated in the New Testament. But I don't think anyone offered a burn offering lately. And I don't think anyone is messing with their neighbour's boundary stones, we don't even have that anymore. Because obviously, some of this is finished, it had its time, but it's now over. And that's important to remember, because as you come to the first chapter, the book of Hebrews, and if you just want to turn back there with me, I want you to notice, and this is very important. The author doesn't go into all that here. When you start reading this book about the Old Testament and about the law and about the Jews and about the sacrifices. He doesn't start arguing about it. Most of us, if we were writing to the Jews, we would start a debate. We would start blogging and Facebooking with him right away, twittering, whatever. But he doesn't, because if you look in verse one, it says "God, after He spoke long ago to the fathers and the prophets, in many portions, and in many ways, in these last days has spoken to us in His Son." In other words, he says, "Let's just set the law aside for a moment and put it on the shelf. Because yes, God spoke through that long ago in the fathers and yes, it's important. And yes, it's essential to understand it. But in these last days, God has spoken to us through something else, and it's much better than a law could ever be, and that is His Son, the Lord Jesus Christ." That's what the book of Hebrews is about. Because Jesus did something the law could never do, and that was to pay for your sins once and for all.

Verse three says it like this, it says, "And when He had made purification for sins, He sat down at the right hand of God," which means that when Jesus died, he took a break from all of the sacrificing, because He knew that it was over. So that now through Him, you don't have to keep killing and killing and killing animals. And you don't have to keep offering an offering and offering up their blood. You can just believe in His name. And that's it. It's hard to explain how life-changing that was for a Jew. It was revolutionary to them, because for them, their spiritual life was one long bloodbath. It was one continuous trip back and forth to the temple because they couldn't stop sinning. No matter how hard they tried, they couldn't keep God's law perfectly. What the author is saying here is that with Christ that's abolished now, because He took care of it. And as he explains this to you, in the first chapter, the author tells you something amazing about Jesus in verse 10. If you want to look down there with me, this is our text for this morning. 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.'" I'll say a little more about this in a moment. But a key word here is the word *remain* which refers to something that remains or continues when other things don't. But the way it's used here, it actually refers to something that continues forever. It remains eternally. Because whereas the heavens will perish, Jesus won't. And whereas the earth will get old and be rolled up, He'll stay the same way for all eternity, to show you that if you have Him, then you have all you need for the Christian life, because He is so much better than the law. The law was not going to be with Israel forever, not the ceremonial part anyway. Because a day was coming when the temple would

be destroyed, and they wouldn't be able to keep it anymore. So they needed something else to hold on to, and that is Christ.

In fact, scholars tell us that the book of Hebrews was probably written sometime in the middle of the first century around A.D. 50, or A.D. 60. And the reason for that is because the temple was destroyed in A.D. 70, and it's not mentioned in here. The Romans tore it apart brick by brick, and the author says nothing about it, because it was presumably still around at the time of the writing of this letter. But that was soon going to change and the world as Israel knew it was going to be over. And so the author is doing his best to prepare them for it now by pointing them to Christ.

One commentator said the main question in this book is what do you think of Jesus? How high do you think He is? Because when you answer that question correctly, everything else falls into place for you, because the law falls into place and the commandments fall into place. The priesthood falls into place and the Levites. The altar falls into place and the lampstand falls into place. And the showbread falls into place, and the Holy of Holies falls into place. And so do all the ceremonials and rituals and customs because Jesus stands over it all. He sits on top of it. It was all pointing to Him anyway, so when He came, it was fulfilled.

We were talking about this at the Iron Man's Bible study several weeks ago. One of the men was eating cookies at 7:30 in the morning. I won't say who it was, he might get in trouble. What happens at the men's Bible study stays at the men's Bible study. But what he said was pretty profound. I've never heard anything so brilliant with a mouthful of cookies before because he said, "You know, it's like this box of cookies. Some people want to take one or two cookies out of here and say they've eaten the whole box. But they haven't, they just picked out the ones they liked, and which is what a lot of people do with the law. They just want to follow this commandment, or that commandment, but the other ones aren't convenient. So they don't worry about them. But even more important than that," he said, "they act that way because they don't realize what Christ has done. Christ has come to eat the whole box for you. He has come to devour every cookie and every law and every commandment, so you won't have to." And that's what you have to remember because that's where your hope is found. I think the pastor Donald Gray Barnhouse said it best when he said that Jesus did not come to change your life as much as to exchange it. He came to take your life of sin and give you His life of righteousness. And He came to take your broken laws and your imperfect ones and your damaged life and give you a spotless one in return, but it all goes back to Him.

It all centers on the person of Christ, which is what we're going to talk about this morning by looking at three reasons why Jesus is greater than the world. So that's our outline for today. If you're taking notes in Hebrews one, verses 10 through 12, we're going to look at three reasons why Jesus is greater than the world. And the reason we're going to do this is because you really can't understand the Christian life until you understand what this book is saying. And that is that Jesus is better than anything. He's larger than at all, because so far in this passage, the author has said Jesus is greater than the prophets or the

ones that gave the Law to Israel, because He did what they never could, and that is to redeem us from our sins. And he said that Jesus is greater than the angels as well, which is saying a lot because the Jews held Him in high esteem. They even said, every blade of grass has its angel, you see them everywhere you look, that was the Jewish way of looking at them. But even so, the author said that Jesus is bigger than that. And he takes it a step further in verse eight, when he says Jesus is greater than the nations, which is the most powerful thing on this planet. Because in verse 10, He created the world, not just the nations in the world, but the world itself; not just the rulers of it are the kings in high places, Jesus made the whole thing from start to finish. You know, I've told you before in this chapter, to begin the letter, the author just keeps taking you higher and higher and higher in your understanding of Jesus. He just keeps bringing you up and up and up and up, to show you that you can't have too high a view of Him. Because no matter how far you go, Jesus is deeper still. And to talk about that today, we're going to look at three reasons why He's greater than the world.

The first reason why Jesus is greater than the world is because he laid the foundation of it, which means that He created it because He was with God in the beginning. If you look in verse six, just to give a little context for this, it says this,

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.

When you look at this, you can tell what the author's doing here because he's trying to reach the Jews. He's trying to evangelize the people of Israel or encourage the believers, the Christians who just came out of that lifestyle, and so he quotes the Old Testament seven times in here to show you what it says about Jesus. Because the Jews held the Old Testament in high esteem, they had a very healthy view of it. And so he says, Okay, if you feel that way about the Hebrew Scriptures, let's open them up and see what they say. And as he does that, he mentioned several passages here that stretch from Second Samuel all the way into the Psalms. And the one that we find here in verse 10 is taken from Psalm 102, which is known as a Psalm of affliction. It was one of the many times in the Bible when someone cried out to the Lord and a time of great distress. And just to show you what it says, If you want to keep your finger in the book of Hebrews and turn one more time to Psalm 102. I want to take you there because it really helps to explain what the author is saying when you read it for yourself.

Psalm 102 says,

Hear my prayer, O Lord!

And let my cry for help come to You.
Do not hide Your face from me in the day of distress;
Incline your ear to me;
In the day when I call answer me quickly,
For my days have been consumed in smoke,
And my bones have been scorched like a hearth.
My heart has been smitten like grass and has withered away,
Indeed, I forget to eat my bread.
Because of the loudness of my groaning
My bones cling to my flesh.
I resemble a pelican of the wilderness;
I have become like an owl of the waste places.
I lie awake,
I have become like a lonely bird on a housetop.
My enemies have approached me all day long;
Those who deride me have used my name as a curse.
For I have eaten ashes like bread and mingled my drink with weeping
Because of Your indignation and Your wrath,
For You have lifted me up and cast me away.
My days are like a lengthened shadow, and I wither away like grass.

Now, I can just stop there, and don't have to go on any further just point out that this is a depressing Psalm and that it's not a very encouraging way to start this chapter. And we don't really know the setting of it. But if you look at the subscript, it says this, it says that this is a Psalm "of the afflicted when he is faint and pours out his complaint before the Lord." That is helpful to know because the word for *afflicted* means *wretched* or *despised* in Hebrew. Because that's all you need to know about this man here. This is someone who is wretched because his life is spinning out of control. It's just going further and further and further down the tubes. Some say this was written by Ezra after he was commissioned to build a temple. And he saw the bad state that it was in and that could be the case. He just wept over it. Others think it was written by David when he was being chased by Saul through the wilderness of Israel and going from cave to cave. But whoever it was, in verse three, he says, my days had been consumed in smoke, which means he was wasting away. His life is being burned up like a fire. Verse four says it was so bad that he forgets to eat bread, which means he's lost his appetite for things. He's losing weight, because food has lost its appeal. Verse eight says his enemies have approached him all day long, they won't stop making fun of him. So that in verse nine, he eats ashes like bread, and his drink is his own tears. The tears just keep coming down. Though nevertheless, I want you to notice how this chapter ends. Because if you look down at verse 23, here's the quotation from the book of Hebrews: it says,

He has weakened my strength in the way;
He is shorten my days,

I say, "O my God, do not take me away in the midst of my days.
Your years are throughout all generations.
Of old You founded the earth, and the heavens are the work of Your hands.
Even they will perish, but You endure;
And all of them will wear out like a garment;
Like clothing You will change them and they will be changed.
But You are the same,
And Your years will not come to an end.

That's a beautiful way to end the psalm because the psalmist is essentially saying that as bad as my circumstances may be, it's not too much for God, and as depressed as it's made me and as heartbroken as it's left me, it hasn't broken His heart and here's why: because He made the earth. God created the world. And the idea here is that if He did that, then surely He can take care of my little problems. Amen. Surely He knows how to fix it. And the author of Hebrews uses that here in chapter one of Hebrews if you want to turn back there, to say it's the same way with Christ. Jesus can do the same thing for you as well, because He created the world too. If you look in Hebrews one, verse 10, it starts off with the word "and". "And" is not in the original texts of Psalm 102. But it was added to tie this into the previous passages. Because the reason Jesus can do all these things above this in the chapter, and be called the Son of God, and be the firstborn, and worshiped by the angels in verse six, and sit on a throne in verse eight and have a righteous scepter, is because He created the world. This is all His property. It belongs to Him. So he can sit over it because He made it. And the author says this several different ways in here because it says, You Lord laid the foundations of the earth, and the Greek word for *laid* means to establish something or put it in place. And it's used to show how intentional Jesus was in this.

Despite what you may have heard, the world was not created by a big bang, or a random explosion, it was made by Christ. He put it together exactly how He wanted it to be; He lined it up just as He planned. Because He was with God, it says, in the beginning. And that's a key phrase in here. Because in order to create the world, you had to be eternal. And that's what He was. He was with God when everything started. The angels weren't like that, because they were created. The demons weren't like that either, because they were formed as well. Same thing goes for you and me, but not Jesus. And the passage says, This is what He was doing when he was there. In the beginning, He was working, because the heavens are the works of His hands, which means that Jesus put an effort to make this happen. But the idea here is that this is the one who saves you now. This is the one who makes you right with God: He is the Lord of heaven and earth.

I've told you before that there are several attributes of God that are given to Christ in this passage, and this is another one, because He is the Creator. He has the ability to do things that only God can do and that is to make something from nothing. There's a Latin phrase that describes this well, because it's called *ex nihilo nihil fit* which means out of nothing, nothing comes. Because if you start with zero, you

end with zero, right? And if you begin with zilch, you get zilch. Which is why the universe didn't start that way, it had a Creator in His name is Jesus Christ.

Another attribute the author gives Jesus here is that of omnipotence or total power. Because it would take an infinite amount of power for someone to do this and create from nothing, and that's what Jesus has as well. And I was curious this week, so I looked it up and I found that the Earth is about 24,000 miles from pole to pole. It's absolutely massive if you think how long it would take to travel all that. And it's made up of 70% water and 30% land. And it's been estimated that when you break the land down, about 30% of the Earth's land is jungle 33% is desert, 24% is mountainous, and we live on the rest. So we actually live on a very small fraction of the earth's terrestrial space. We live most of it untouched. Mount Everest is also the highest place on earth standing at 29,000 feet above sea level. The Marianas Trench in the Pacific Ocean is the lowest point at 36,000 feet below. Death Valley is the hottest place with temperatures reaching as high as 50 degrees Celsius. The North Pole is the coldest place with temperatures reaching as low as 67 degrees below. But the point the author's making here, as you read this chapter is that Jesus is the one who is responsible for all of it. Every square inch of this globe started with Him.

This leads to a very simple application for this passage, and that is that if Jesus can do all of that, don't you think He can take care of you? I mean, if He can make the world and create and found it through the work of His hands, so that it's this wonderful and this big and this large and this glorious, don't you think He can save you from your little problems? The law can't do it but Christ can. The commandments aren't able to, but He is. So don't you think He deserves more of your attention? Don't you think that when you're tempted to sin, your mind should go to Him and not do anything else? I tell you that because I think one reason people struggle with sin so much is because when they fail, they leave Jesus out of the picture. He doesn't even come to mind because they say that I need to try harder and work harder and strive harder. And I need to do more and pray more and obey more. So it's just more and more and more with him. It's all about me, me, me. But they do that because they don't realize salvation is not about you, it's about Christ. And it's not about you trying harder and you doing more, it's about Him doing it all. And so that's where your mind has to go every time you're tempted to sin.

And this is why the author puts Psalm 102 in here, because in that Psalm the psalmist is dealing with big problems, right? He's got one issue after another, because it says that his world is falling apart, and he's eating ashes like bread. And his days are being lengthened like a shadow, which means whatever his problem was, it was really big, until he looked up to heaven. And he saw that it may be too big for him, but it's not too big for God. And it may be more than he can handle, but it's not more than God can handle. And it's the same way with Christ. Your friends are not too big for Him to handle. You know, I don't know about you, but when I read a passage like this, I say you can't get any bigger than this, can you? You can't get any greater than something that made the world. So you need to go to Him and let Him help you the next time you're hurting. Colossians one verse 13 says that He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son. And why did He do that?

Well, verse 15 of Colossians one says, “For He is the image of the invisible God, and by Him all things were created. In other words, Paul says Jesus could do all that, and rescue us and save us that way because all things were made by Him and through Him. He created us the first time, He could create us the second time. He brought us into being and into life. On the sixth day of creation, He could do it again right now in a spiritual way. The Gospel of John says this as well, when it says in John one, verse one that in the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. And what happened as a result of that? verse 17, says, “For the Law was given through Moses, but grace and truth came through Jesus Christ.” There you see the same connection. Since Jesus created the world, He could save it. And since He made it, He could show us grace like nothing else ever can when we sin. Revelation chapter five verse nine says this when it says, “Worthy are You to take the book, and to break it seals for You were slain and purchased for God with your blood men from every tribe and tongue and nation.” And how could Jesus do that? How could He purchase men that way? Because it says, “For You created all things and because of your will, they exist.” But you get the idea. Jesus can do all of this because He's God. When He saves you, it's not an ordinary man saving you. It's the God man.

Which brings us to another reason why He's greater than the world and that is because the world will perish while He will remain. The first reason why Christ is greater than the world is because He laid the foundation of it. He had the power to do that. Nothing else has that kind of power, but He does. And no one else has such an amazing amount of strength, except your Saviour. So He's the one you go to when you're in pain, and it brings us to another reason why He's greater than the world. And that is because it will perish while He will remain, which means that He will outlast it. Not only was Jesus there in the beginning, but the passion has to be there in the end. So you can trust Him when the world gives way. And if you read on in verse 10, it says, “When You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works 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.”

When you go through this chapter, it is interesting that a lot of the quotations that the author gives here at the beginning have question marks beside it. For example, if you look up in verse five, it says, “For to which of the angels did He ever say, ‘You are My Son. Today I have begotten you?’” The author is asking that to make you think because the question is rhetorical. It is a question that answers itself; the answer is no angel. God never said you are my son to another creative being. He only said it to Jesus to show that He's greater than the angels. And then again, it says in the same verse, “Again, to which of the angels did He ever say, ‘I will be a father to Him, and He shall be a Son to me?’” That's another rhetorical question. Because that one answers itself as well. But the author does this to say basically, Don't you know this already? Haven't you seen this in the Old Testament. But as he gets to the bottom of the chapter, he drops that method of writing, because he's already made his point. And he just says it very plainly, you will Lord in the beginning laid the foundations of the earth, the heavens of the work of your hand, they will perish, but you will remain. He gets very direct here because there's no need to go

back and forth anymore. So he just comes right out and says, what's on his mind, and, and a key word in this passage is the word perish. It's the word of God and Hebrew, which means to die. But the way it's used, it's even deeper than that, because it means not only to die, but to disappear from existence, as if you were really never even there. The idea is that this is what will happen to the world one day, it will vanish completely from the annals of time in a tremendous act of judgment. And when it does, it says Jesus will remain which means to stick around after a battle. Because when the world crumbles, and the final day of Armageddon is here, this is what Jesus will do, He'll come out on top of it. He'll triumph over at all. In order to impress this on your mind, the author says this a couple different ways as well, because he says the earth will become old like a garment, that means that time will have its way with it. Even before Jesus judges it, it'll start to wear out like an old pair of pants, which is exactly what you see happening in the world today. And it's freaking all the environmentalists out. I think that's why we have to throw our trash away in like six different trash cans every week and pray that they'll actually take it on Thursday morning because they don't know how to stop it. The fact is that you can't stop it, the world is headed in a crash course with destiny. And not only that, but verse 12 says it will be rolled up like a mantle as well, which is an interesting thing to say. Because in ancient times, after someone had worn their mantle or their coat, they would roll it up and tuck it under their arm. If it was older, they would actually wad it up into a bundle and throw it out. And that's what's going to happen to the world one day. One day, God is going to throw it out like a piece of trash, not that it was trash, but that's just what's going to happen to it.

Verse 12 says it will be changed, which means God will remake the very fabric of it, and create a new heavens and a new earth, where there will be no more sin or crying or pain for the first things that passed away. But what the passage is telling you is that when that happens to the world, it won't happen to Jesus. Because this is what the world is to Him, it's just an old pair of clothes. It's just like an old rusty jacket, and nothing more. For us, it's very different. Because without the world we would cease to exist. It provides a roof on our heads and a shirt on our backs and food on the table. But it doesn't do that way with to the Lord. To Him this earth is a very expendable thing. I mean, this is some deep stuff here. But earlier in the chapter, the author had said Jesus was seated on a throne. Because if you look above this, in verse eight, it says, "But of the Son He says, 'Your throne, O God is forever and ever,'" which means this is where Christ is right now. He's seated in heaven at the right hand of God, which means He is separate from the world even now. At this very moment, He shows He doesn't need it. You look around the world you don't see Jesus. Why? Because he's there with the Father.

Theologians call this the doctrine of transcendence, which says that Jesus transcends the world because He doesn't need it. He loves the world, and He cares for the people in it. But that's not because He relies on it for anything because He doesn't. He can let the world go at any moment. It won't impact Him in the slightest. And let me tell you what this has to do with our lives and that is that if you believe this, you can stop freaking out every time the world goes crazy. If you get your mind around this and understand what it's telling you, you can stop getting anxious every time. Something goes wrong. Because this world is not going to last anyway. This world is not going to be your home forever. So you shouldn't let

it bother you so much because it doesn't do that with Christ. When you read something like this, it shows you that Jesus is not up there in heaven wringing His hands and saying, oh, no, what am I going to do with the Coronavirus? He doesn't act that way because He knows what He's going to do. He's got it all planned out from the beginning. And He doesn't sit up there saying, Oh, no, how am I going to fix the situation in the Ukraine, and stop Vladimir Putin? He knows how he's going to stop him. One day, he's going to roll up the whole earth, Putin included. So you don't have to worry about those types of things. You can pray for it. You can be concerned for your brothers and sisters in Christ over there. But you don't have to freak out because this chapter is about perspective, this is all in how you look at things. The reason some of us are so bothered by all this stuff, is because Jesus is so puny in our eyes. We see the world like this, and we see Christ like this. We see things like the Coronavirus is this high and the Ukraine is this big and Jesus is this big. And the Bible says you can't do that as a Christian. You need to enlarge your view of Christ. This is not too much for Him. It doesn't overwhelm Him at all. The Book of Isaiah says the nations are like a drop in the bucket to Him and like dust on the scales. And I promise you no one stands on the scales and says "Oh no! Who put the dust on here?" That's all it is to Him. It should be all it is to us when we think about Him.

We don't have time to get into all the eschatology of this passage and talk about when Jesus will do this. But the end of the Bible says it will happen after the tribulation and His second coming and the millennial kingdom. Jesus will finally have enough of this earth and punish it in fire. He will break it with a rod of iron in Psalm two. And he'll melt it in the book of Nahum; He will turn it into wax in Psalm 97. And He'll shatter it completely and split it and shake it and tear it apart in Isaiah 24. You get the idea. He's going to justly judge the world and He's going to punish it.

When you go to other passages of the Bible, you find that that event is actually given a name; it's called The Day of the Lord, or the time when man's rule on this planet will be over. And God's rule will begin completely. And to paint a picture that the authors of Scripture give it other titles as well because they refer to it as the day of trouble and the day of calamity and the day of wrath. And they call it the day of vengeance and the day of great distress and the day of destruction and the day of alarm and the day of God's anger and the day of desolation and in some parts of the Bible it's referred to as the birth pains and the overflowing scourge in the time of God's indignation, which sounds horrible. No matter how whatever angle you talk about it from, it's frightening to look at. But I want you to see the author doesn't go into all that here in Hebrews one. He just mentions it in passing in order to say this is the only thing you need to know about it now. And that is that when this happens, Jesus will come out on top of it. And so will you if you put your life in his in His hands.

In fact, one of my favorite verses on this is found in Second Peter three, verse 10, which Adam read to us a moment ago, but if you'll be patient with me for a moment, I'd like to read it again. Because it's very helpful. But second Peter three, verse 10 says, "But the day of the Lord will come like a thief in which the heavens will pass away with a roar, and the elements will be destroyed with intense heat. And the earth in its works will be burned up since all these things are to be destroyed in this way. What sort of

people should you be? You should be holy and godly and be diligent to be found spotless.” And I liked that passage because it not only tells you what the day of the Lord will be like, but it tells you how you're supposed to respond to it. You need to be godly. You need to be found diligent. Why? So you don't end up like the rest of the world. You need to do that and trust in Christ. So when God destroys the planet, He doesn't destroy you with it. You need to put your faith in Him.

And that brings us to another reason why Christ is greater than the world. Just to review these other ones, the first one is because He laid the foundation of it. And secondly, because it will perish while He remains, which is a comforting thought, because I have to tell you, this world is falling apart right now. And let me just turn on the news. And it's going from bad to worse, but we don't put our hope in that anyway, do we? We put our hope in Jesus. He'll be with us even when the Earth gives away.

This brings us to one more reason why He's greater than the world, and that is because He's always the same. We already talked about this a little bit, but I just want to say a few more words about it. But a third reason why Christ is greater than the world is because he's always the same, which means that he never changes. Even when the Earth goes this way and that and up and down and sideways, He's the same yesterday, today and forever. And you see this at the end here because as the author is wrapping up the passage and he gives you one more quotation from Psalm 102. And it gives you a comparison. Because in verse 12, it says, “Like a garment, they will be changed; the heavens will be changed, but You are the same.” Earlier, it gave you another comparison in verse 10, when it says, “The heavens are the work of Your hands, because they will perish, but You remain.” in that verse it tells you that Jesus is eternal, because whereas the heavens will perish, He will not, He'll live forever. This one looks at it from another angle, when it says not only is He eternal, but Jesus is also changeless. He's immutable. Because whereas the heavens will be altered, He will not. In fact, some have said this is the key to the whole passage, because this is where you see the greatness of Christ display the most. Because just like a man remains the same after He changes His clothing, so Jesus will do that after He changes the Earth. He'll toss it off like a robe. Remember, I told you earlier that the author just keeps taking you higher and higher and higher and your understanding of Jesus here, and he keeps bringing you up and up and up until your mind can't take anymore. And this is a good example of that. Because if you think of anything that would bother Jesus, it would be the destruction of the Earth, right? If you think of anything that would change Him and impact Him, it would be Armageddon in the final day and the day of the Lord because it's such a cataclysmic event. Because it'll tear the fabric of history, but even when that happens, verse 12 says they won't do anything to Jesus. Because His years, it says, will not come to an end. And that means that after the destruction of the earth, Jesus will live for 100 years, 200 years, 300 years, as if it was no big deal, as if it didn't matter. And after it perishes, and it's rolled up like a mantle, he'll go on for 1000 years, 2000 years, a million years if he doesn't even feel it. Because in His perfect nature as God, Time won't even touch Him anymore. And the word *change* here, it's a good word that means to change, but it could also refer to something that wears out and gets tired. Something we've all experienced before living in this world, because who isn't tired today? All right, we all get worn out, you know what it's like living in a mortal body. What this word is telling us here is that Jesus doesn't do that

because He simply doesn't feel the effects of exhaustion like you do. Terms like tired and weary, don't apply to Him anymore. Which is hard for us to fathom. But because the Bible tells us that Jesus did die one time. There was a day when He went through all the weariness and exhaustion of this world, because He was crucified and laid in a tomb for three days. But He didn't stay that way. Because He rose from the grave and when he did, the Lord gave Him a body that would never feel the impact of death again, it was indestructible.

Scholars call this the glorified state of Christ. Which means that when the Lord did that, He entered the final glorious state where His soul and body became one for all eternity. When we die, our souls leave our body to go to heaven or hell. And I have to tell you that they depart while our flesh remains on the earth, you can just go to a funeral and look at the body of a corpse after they die and you can see that their soul is not in there anymore. But the day is coming when it will be. Because God will put the soul and body back together again. And that's what Jesus has already experienced on our behalf. First Corinthians 15 verse 20 says, "But now Christ has been raised from the dead, the first fruits of those who are asleep," which means that just as He has been raised, so we will be raised, and just as His soul and body had been reunited in a perfect state, so we'll receive the same thing to. In fact, just to show you what this looks like, a few other passages here, Acts one verse nine says that after He was resurrected, and appeared to the disciples, it says He was lifted up while they were looking on and a cloud received Him out of their sight. And as they were gazing intently into the sky, two angels said that Jesus who has been taken up from you into heaven, will come back just the same way as you watched him go. And what that means is that this is how changeless Jesus is, He will come back in the same body that He left in, He will return in the same skin.

When He comes back, friends, listen to this, you're going to look at the same face the apostles did 2000 years ago. Because He is immutable. Matthew 24, verse 30, also says that there will be a sign of the Son of Man that will appear in the sky, and all the tribes of the earth will mourn when they will see Jesus coming on the clouds of the sky. In other words, the whole earth will look at His face to not only will you see Him, but the whole planet will see Him and freak out. Because they're going to look at the face of a 33-year-old man coming down on top of them, or what they think is a 33-year-old man. He'll be much older than that because after all that time spent in heaven, His body will say the same. The author will actually allude to this in the passage that we'll look at next week in verse 13. If you want to look in Hebrews one verse 13. But he 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.'" And the word footstool there refers to something you stand upon, because that's what Jesus will do to his enemies because He will outlast them. The reason that He'll stand on His enemies and crush them is because he'll be still be around after the dead and gone. And I mentioned all that because as I keep saying in the sermon over and over again, this world is a pretty gloomy place right now because sin is so rampant among us and our culture is getting more and more depraved. But as you come to the end of this chapter, it helps because it makes it seem far less intimidating. Because who cares about the depravity of the culture when you have this. And who cares about all the wars and threats and evil things that leaders are saying against us when you read

about this, because it won't knock Jesus off his throne. It won't take Him down from His place with the Father. Our politicians have nothing on Christ, our leaders can't touch Him. Because one day, He's going to step on them all and turn them into a piece of furniture for His feet. He's not just going to defeat them, He's going to obliterate them. And He's not just going to beat them, He's going to pulverize them into smithereens. Which should be an encouragement to you, friends. Your hope is not found in this world getting better. And it's not found in the culture, just waking up one day and paying attention and coming to its senses.

When I talk to some Christians today, it's like they watch the news because they're hoping maybe it'll get better today. Maybe it'll get better tomorrow. Maybe somebody will say something that makes sense. Well listen friends, it hasn't gotten better in the past 6000 years, it's probably not going to happen today. And it hasn't improved since Adam and Eve left the garden, and so you shouldn't expect that to change now.

But the good news is that even when it keeps going that direction, it will be okay because you serve a King that never changes. You serve a Ruler who is sovereign over at all. You know, I don't know about you, but as I was thinking about this, I don't think I could make it if I didn't have a Saviour like this one. And I don't think I could survive if I didn't have a God who never changes because I know that I would wear Him out. Forget the news for a minute. My sin would exasperate Him. I used to fear when I was early on in the faith that I would be in heaven for about 1000 years and Jesus will say, "Okay, that's it, you're done. I can't put up with you anymore. I liked you for the first millennium, but not anymore." The truth is that He's not going to do that because His mercies are new every morning, His compassions never fail, because that's just who He is. And that's where our hope is found.

I've talked to people who are sick and hurting and suffering and they've told me they didn't have anything else in the world but this; they knew they had a Saviour and that was enough. And I've talked to other people who were healthy physically, but they lost their job, they lost their income, and their lives are falling apart. And they said the same thing. They couldn't make it either if it wasn't for Christ. And friends, I tell you that because you have that same hope this morning. That's how the book of Hebrews starts out. That's the note that it begins on. And that is that Jesus is enough for you because He is sufficient, no matter what you're going through. And we're going to come back and talk about that next week. So please join us for that.

I've really enjoyed our time in the book so far. We haven't gotten to chapter two yet and look at what all we've talked about. And we're going to continue next Sunday but for now, for my studies this week, I came across a story, the time the famous seminary professor J. Gresham Machen was dying in a hospital in South Dakota, because he went there for a conference and he caught pneumonia. But right before he died, he sent out a telegram to a friend, which gave his last words, these were his last words. He said, I'm so thankful for the work of Christ, because there's no hope without it. And friends, I tell you that story because he's right. There's no hope without the Savior, but with the Savior. There's all the hope in

the world. Jesus can bring you through anything, including death if you trust in Him, so will you do that today? I can think of no better time to talk about that as we approach the Lord's table, so let's close in a word of prayer, and asked Him to help us fix our mind upon these great things.

Let's pray. Heavenly Father, we thank you for what we studied this morning. And the fact that our Saviour is the Alpha and the Omega, the beginning in the end, and the one who never dies. We thank you for that Father, because we live in a world where everything dies, plants die, the animals die, the nature dies, we die. Everything just falls apart eventually, but You never do. You're the one rock that we can stand upon when the storms of life come crashing in. And Father, I pray this morning that you would fix that permanently in our brains. We've not come here to this church to talk about just anything, we've come to talk about Christ. And we've not come here just to do a religious work or religious act or check something off in our spiritual box, we've come to focus our attention on Him. And we thank you for the work of the writing of the book of Hebrews. It's helped us do that.

Lord, I pray that we wouldn't walk out of here the same as a result of what we studied. I know that there are many who are worried today and they're anxious about the way things are going in our society. But I pray this would convict them, Lord. There's no reason to be that way anymore because of Christ. He's the one who stands over all and we thank you for such a high Saviour. As we often do on Sundays, Lord, I do pray for the unconverted here as well. I know there's many who come here Sunday after Sunday, they're not born again. Their hearts are not turned toward you. They're constantly thinking about doing more and trying more and more, more, more, more and more. Would you break their hearts and show them that's not enough and never will be because they have a Saviour. There's one who can do everything for them. If they would just turn to Him and believe. Lord, thank you for such a great salvation. And this is something we're going to be exploring for all eternity. But it's a privilege just to do that week to week right now. Would you expand our minds and expand our hearts so we could study more and no greater things than that we've talked about today? And as we come to the Lord's table, we do it to exalt You and worship You on the throne. Would You be glorified as we have a memorial for what our great Christ has done? We pray this in His name. Amen.