

GOSPEL MATTERS  
**The Lordship of Jesus Christ over All**  
*Genesis 2:26-28; Psalm 8; Hebrews 2:5-9*

We are in the middle of a series on the Gospel. We are hoping to clarify *what the Gospel is and what the Gospel does*. With the shifting sands of time and culture, we are trying to shore up all the loose ends and hopefully uphold the true, unadulterated Gospel in all of its beauty, simplicity, and complexity. God, man, *Christ*, Response—this has been the grid we have been using to present the Gospel. We are currently focusing on Christ and have already studied *His person* and *His work* together. Today we are looking at the results of this.

The Gospel is **simple and profound**. "Jesus loves me" is so simple that it can captivate the heart of a young child and at the same time it is so profound that it can confound the mind of the most intelligent adult. But the Gospel is also **narrow and broad**. It is personal, Jesus lived, died, rose for me, but the whole Bible is one story of creation, fall, redemption, and consummation with Christ at the center. He is the main character. The OT looked forward to Christ and the NT details the cosmic implications of His life and ministry. We just sang that Jesus is **Lord of all**. Maybe we've heard this and sung this so many times that it has become common and meaningless.

**My Task** is to clarify what we mean when we say, "Jesus is Lord," and to demonstrate its implications upon your life.

As you can imagine, there are many difficulties that come with raising a rather large family. Oftentimes our children will selfishly fight over a toy, fail to exercise responsibility in caring for something, or destroy property. This will then elicit a conversation from either my wife or me. Our go-to conversation is about **stewardship**. "This is not yours. Everything you have belongs to God. Therefore, you must take excellent care in your use of it." And of course, like all kids do, they take what we said even more literally than we intended. When my wife, Laura, is sweeping the floor, our 2 year old invariably walks in the pile. Then Laura responds, "Hey, get out of MY pile!" Then Nina, hearing the commotion, comes running in to Vera's defense. "It's not YOUR pile, it's GOD'S pile!" As comical and cute as this story is, she's not wrong!<sup>1</sup> R. C. Sproul once insisted that there are *no maverick molecules* in the universe where God is sovereign.<sup>1</sup> We maintain that there are no maverick viruses either.

We will examine Christ's Lordship with 3 questions:

1. *Why is Jesus Uniquely Qualified to Be Lord of All?*
2. *What Is the Extent of Christ's Lordship?*
3. *What Are the Implications of His Lordship for Us?*

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<sup>1</sup> R. C. Sproul, *Chosen By God* (Tyndale Momentum, 1994), 16.

## Hebrews 2:5-9

The book of Hebrews is actually a sermon on **the supremacy of Christ**. It argues that Jesus is better than the prophets, the angels, Moses, the high priests, the covenants, the sanctuary, and the sacrifice. Not only is He better, but He is the fulfillment of these things. They pointed forward to Him. He was concealed in the OT, but revealed in the NT.

### Q1. WHY IS JESUS UNIQUELY QUALIFIED TO BE LORD OF ALL?

#### A1: It Is His Divine Prerogative as God

- The Scriptures teach that Jesus is God (Heb. 1:3)

As the second Person of the Trinity, He is coequal and coeternal with the Father and the Holy Spirit. A certain glory and love was shared between them. He existed before the foundation of the world and was present and involved in the creation of the world.

*“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made” (Jn. 1:1-3).*

*“Jesus said to them, “Truly, truly, I say to you, before Abraham was, **I AM.**” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple” (Jn. 8:58).*

*“Whoever has seen me has seen the Father” (Jn. 14:9).*

*“And now, Father, glorify me in your own presence with the glory that I had with you before the world existed” (Jn. 17:5).*

- The Scriptures teach that God is the Sovereign Creator and Sustainer (Job 38-41; Is. 40)

“[By sovereignty] we mean the supremacy of God, the kingship of God, the *godhood* of God. To say that God is sovereign is to say that God *is* God. To say that God is sovereign is to declare that He is the Almighty, the Possessor of all power in heaven and on earth, so that no one can defeat His counsels, thwart His purpose, or resist His will (1 Chron. 29:11; Dan. 4:35; Ps. 115:3).”<sup>2</sup> As God, Jesus is Lord of all.

#### A2: It is His by Human Achievement as the Last Adam

- The beginning of the Bible’s story reveals God’s intention for man to rule over creation (Gen. 1:26-28; Ps. 8).

As God’s image bearer, Adam was God’s physical representative on earth. Notice the **royal language** in Genesis 2 and Psalm 8. His duty of multiplying, filling, subduing, and having dominion had **kingship**

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<sup>2</sup> A. W. Pink, *The Sovereignty of God*, (Baker Books, 1984), 19.

**implications.** Man was God's representative with **mediated authority**. He was designed to rule and reign over God's creation as a vice regent.

*"Then God said, 'Let us make man in our **image**, after our **likeness**. And let them have **dominion** over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.' So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have **dominion** over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth'" (Gen. 1:26-28).*

*"What is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him **dominion** over the works of your hands; you have put **all things under his feet**" (Ps. 8:4-6).*

- The Scriptures also teach that the eternal Son of God became a man

Although He eternally existed as God, He humbled Himself and took on flesh in order to redeem humanity. He was the promised divine Messiah, the human **seed** of the woman (Gen. 3:15).

*"And the Word **became flesh** and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (Jn. 1:14).*

*"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking **the form of a servant**, being born in **the likeness of men**. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:5-8).*

- The Scriptures teach that Jesus fulfilled God's intention for mankind

**Jesus is the last Adam** (1 Cor. 15:45). There is much in common between Adam and Jesus. Both had miraculous beginnings. Both were established in perfect innocence and righteousness. Both have a bride. Both are heads of the human race. Both were tempted. But Adam failed to do what God intended him to do. He rebelled and disobeyed God bringing death, curses, judgment upon the world and all mankind. A new head of humanity, a new representative image of God was needed—a Messiah. This is Jesus' role. So **Psalm 8 looks back to Adam, but looks forward to Christ** as well. Christ is a better Adam, the fulfillment of Adam's role. We need a Savior. No mere man in our same predicament can save us.

*"For there is one God, and there is one mediator between God and men, **the man Christ Jesus**" (1 Tim. 2:5).*

*"He is the radiance of the glory of God and **the exact imprint** of his nature" (Heb. 1:3).*

*“ . . . the light of the gospel of the glory of Christ, who is **the image** of God”* (2 Cor. 4:4).

*“He is **the image** of the invisible God, the firstborn of all creation”* (Col. 1:15-16).

- As a result of His victory, Jesus Christ, the God/man was given all authority (Heb. 2:9)

As the last Adam, Jesus’ life was like a second playing out of Eden. **Where Adam failed, Jesus had victory.** He obeyed God perfectly bringing life, blessings, salvation, and restoration. Adam selfishly took from a tree and brought us under a curse. Jesus selflessly hung from a tree and became a curse for us in our place. Adam’s failure brought catastrophic curses in our world and radical corruption of our entire being. But through Jesus’ victory, the catastrophic curses are reversed and he radically transforms men from the inside out. He was exalted for His humiliation. **Yes, he had absolute divine sovereignty and glory from eternity past as God that he shared with the Father and the Holy Spirit. But now—on the basis of His perfect obedience, His substitutionary death, and His victorious resurrection—He has earned distinct Lordship, a distinct glory and authority according to His human nature.**<sup>3</sup> He is the divine/human Messiah King, the God-man, the Mediator, the King of kings and Lord of lords.

*“Being therefore **exalted** at the right hand of God, and having **received** from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, Sit at my right hand until I make your enemies your footstool. ‘Let all the house of Israel therefore know for certain that God **has made him** both Lord and Christ, this Jesus whom you crucified”* (Acts 2:33-36).

*“When he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. **And he put** all things under his feet and **gave him** as head over all things to the church, which is his body, the fullness of him who fills all in all”* (Eph. 1:20-23).

*“Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father”* (Phil. 2:9-11).

*After making purification for sins, he sat down at the right hand of the Majesty on high, **having become** as much superior to angels as the name **he has inherited** is more excellent than theirs . . . Now in putting everything in subjection to him”* (Heb. 1:3; 2:8).

On the basis of Christ’s humanity, obedience, humiliation, and victory God has exalted the Man Jesus Christ to the highest glory, honor, power, majesty, sovereignty, and authority.

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<sup>3</sup> Herman Bavinck, *The Wonderful Works of God* (Eerdmans, 2019), 355, 365.

## Q2. WHAT IS THE EXTENT OF CHRIST'S LORDSHIP?

**A1: Jesus ALREADY Exercises Dominion over ALL Things** (Heb 2:8a)

*"Now putting everything in subjection to him, he left **nothing** outside his control"* (Heb. 2:8a).

*"Appointed heir of **ALL** things"* (Heb. 1:2).

All things means all things. His Lordship is **total and all-inclusive**. His sovereignty is **comprehensive**. He has dominion over spiritual and physical realms. He reigns from beginning to end. He rules over the micro and the macro—from the tiniest electron to the largest supercluster of galaxies and everything in between.

*"**ALL** things have been handed over to Me by My Father"* (Matt. 11:27).

*"**ALL** authority has been given to Me"* (Matt. 28:18).

*"The Father loves the Son and has given **ALL** things into His hand"* (Jn. 3:35).

*"He is the Head over **ALL** rule and authority"* (Col. 2:10).

*"Far above **ALL** authority and power and dominion, and above **every** name that is named, not only in this age but also in the one to come. And he put **ALL** things under his feet and gave him as head over **ALL** things to the church, which is his body, the fullness of him who fills **ALL in ALL**"* (Eph. 1:21-22).

*"**ALL** things, whether things on heaven or on earth, He reconciled to Himself"* (Col. 1:20).

*"Through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of the God, with angels and authorities and powers having been subjected to Him"* (1 Pet. 3:22).

Whether visible or invisible, He's (Lord of all)  
Whether spiritual or physical, He's (Lord of all)  
Plants, animals, and insects, He's (Lord of all)  
Angels, demons (Lord of all)  
Human beings (Lord of all)  
Every one of Earth's residents, He's (Lord of all)  
Prime ministers or presidents, He's (Lord of all)  
All languages and people groups, He's (Lord of all)  
Every nation (Lord of all)  
The whole creation (Lord of all)<sup>4</sup>

Abraham Kuyper once said, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!"<sup>5</sup>

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<sup>4</sup> Shai Linne, "Lord of All," Still Jesus © 2017 Lamp Mode Recordings

<sup>5</sup> Quote from Kuyper's inaugural address at the dedication of the Free University. Found in *Abraham Kuyper: A Centennial Reader*, ed. James D. Bratt (Eerdmans, 1998), 488.

## **A2: In the Future He Will Return to Make All Things New** (Heb 2:8b)

Of course we look around and do not see all things under His Lordship. This world doesn't look or feel like Eden. We do not see every knee bowed and every tongue confessing Jesus is Lord. We still see sin, suffering, and death. Revelation is a glorious picture of what we are looking forward to—the consummation of all Christ's work. We await His return to make all things new.

*“For in subjecting all things to him, He left nothing that is not subject to him. **But now** we do not yet see all things subjected to Him” (Heb. 2:8).*

*“The LORD says to my Lord: ‘Sit at my right hand, **until** I make your enemies your footstool” (Ps. 110:1; Heb. 1:13).*

*“The whole creation groans for **his return**” (Rom. 8:18-24).*

*“Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet” (1 Cor. 15:24-25).*

Oftentimes a movie will open and end with a similar scene. These bookends are a powerful literary device known as *inclusio*. And the end of the Bible's story is very similar to the beginning. There is a garden—a world free of sin and death. There is a wedding. There is a **man** ruling over God's kingdom on earth with his bride. The divine commission of Adam as king over God's creation is ultimately fulfilled in Christ, the last Adam. There is an already/not yet dynamic at play in the story. All authority is his. Christ is ruling from the right hand of the Father. And yet we await the day when He will rule from David's throne here on earth and make all things new.

## **Q3. WHAT ARE THE IMPLICATIONS OF CHRIST'S LORDSHIP FOR US?**

### **A1: We Must Stop Compartmentalizing Our Lives**

We have a tendency to divide our lives into categories: the sacred/secular, the spiritual/physical, private/public, and professional/personal. This is why we can so easily worship God on Sunday and then forget about Him the rest of the week. This is why we can pray every night at the dinner table, but never anywhere else. This is why we can go on a short term mission trip and then come home and never share the Gospel with our neighbor. This is why we can talk about God at youth group and then pretend like He is not important to us at our public school. **Compartmentalizing our lives leads to hypocrisy and idolatry—partial, fragmented worship.** All the pieces of our life become unrelated and disconnected from one another like dirt particles spread out on a kitchen floor.

I remember when I was doing street evangelism in the projects of Pensacola, FL and an older woman told me she loves Jesus, but doesn't like to talk about Him when she's drinking. We withhold parts of our lives believing Jesus has no right to them, no authority over them.

### **A2: We Must Consolidate ALL of Our Life For His Glory**

“If he is Lord, he demands all allegiance.”<sup>6</sup> Total submission is what the Lord Jesus expects. To turn my story about Nina and Vera into a metaphor, I would like you to imagine your life and everything it consists of as a consolidated pile of dust. Your life is God’s pile. After all, we were created from dust. To claim trust in Jesus Christ as Savior and yet to refuse to submit parts of your life to His rule and reign is not only hypocritical, it is nonsensical and self-deceiving. It’s as reckless as believing in gravity, yet doing it your own way and jumping out of an airplane with no parachute thinking, “I’m o.k.; this is normal.” I also remember a friend telling me, “I’m saved but I’m not a Christian. I will go to heaven when I die, but I don’t want anything to do with Christian living.” But no, **Jesus suffered to save you from the penalty AND the power of sin.** He cannot be Savior without also being Lord. Salvation is holistic.

*“And you shall love the Lord your God with **ALL** your heart and with **ALL** your soul and with **ALL** your mind and with **ALL** your strength” (Mark 12:28-31).*

When God saves an individual, He demands comprehensive, cohesive worship. **Because He is Lord of all, He demands total, holistic worship that integrates every part of your being.** No area of your life is exempt from His Lordship and every minute of your life is an opportunity for worship. This is the overarching principle or goal of the Christian life—“to glorify God and enjoy Him.” **Worship should guide our every thought, word, and action in all spheres of life.** Love for Jesus should be the all-encompassing endeavor of your entire person—your intellect, affections, and will. R.A. Torrey once said, “If loving God with all our heart and soul and might is the greatest commandment, then it follows that not loving Him that way is the greatest sin.”

*“Whether, then, you eat or drink or whatever you do, do **ALL** to the glory of God” (1 Cor. 10:31).*

*“Whatever you do in word or deed, do **ALL** in the name of the Lord Jesus, giving thanks through Him to God the Father” (Col. 3:17).*

*“For from Him and through Him and to Him are **ALL** things. To Him be the glory forever. Amen” (Rom. 11:36).*

All your gifts and abilities, strengths and weakness, hopes, dreams, and desires, your marriage and children, your singleness, your house, your smart phone, your vocation, your vacation, your finances, your leisure, your mornings and evenings, every minute, your pain, your adversity, your illness, your cancer—ALL of these are his and ALL present an opportunity to worship him.

Kuyper explains the reformed principle of *coram deo* this way, “Wherever a man stand, whatever he may do, to whatever he may apply his hand, in agriculture, in commerce, and in industry, or his mind, in the world of art, and science, he is, whatsoever it may be, constantly standing before the face of his God, he is employed in the service of his God, he has strictly to obey his God, and above all, he has his aim at the glory of his God.”<sup>7</sup>

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<sup>6</sup> Vern Poythress, *The Lordship of Christ* (Crossway, 2016), 12.

<sup>7</sup> Abraham Kuyper, *Lectures on Calvinism* (Hendrickson, 2008), 42.

Herman Bavinck explains it this way, “If [God] has become King in your heart, He has become that also in your head and hand, in the home and office and field, in state and society, in art and science.”

The Gospel is good news. It doesn't tell us what to *do*; it tells us what Jesus has *done*. But the Gospel also transforms our minds to see reality and transforms our hearts to give us affection for Christ. So in this sense, **the Gospel asks *nothing* from us, but demands we give our *all***. But one does not simply make Jesus the Lord of their life. He is the Lord of all and you either choose to recognize it or deny. There is no middle ground. His Lordship is our only hope of salvation. To deny Christ's Lordship is to reject the true Christ and therefore it is the rejection of the only object of saving faith.

The Lordship of Christ means a return to the world as God originally intended it. It's a regeneration—a complete renewal. The Lordship of Christ is a return to life as God intended it. It's a radical reorientation of life to see Christ at the center. He gives us new eyes to see, new ears to hear, and a new heart to see His worth. Therefore to submit oneself to Christ's Lordship—to recognize it and live under it—is to experience the fullest life that God intended you to live. It is to live life at maximum capacity. To refuse to recognize Jesus as Lord is to remain enslaved to sin.

We are often drawn to a simple Gospel that demands nothing and costs nothing. We naturally don't like authority. But to acknowledge Jesus as Lord is to confess that you are not. To recognize Jesus as King is to confess that you are not. It is to renounce all rival kings and kingdoms, to value Him above the world and self. This is why the mission of our church is to make whole disciples of Christ and not to meet a certain quota of decisions or converts.