

**Jesus is Greater than the Nations**  
Hebrews 1:7-9  
Pastor Jeremy Cagle, March 6, 2022

Well, before we begin our sermon, I just want to say if you're joining us for the first time today, we're so glad you're here, I would encourage you to consider coming to the new visitors lunch next week. And also want to say that you're in for a blessing because we're on the front end of a series that we started several weeks ago on the life of our church called the No Greater Saviour series, which is what the book of Hebrews is about. It tells us that there is no greater Saviour than Jesus Christ, there is no greater Lord, because He did something no one else could do. And that is to die for your sins and take away the guilt of it. I think it's safe to say this world is looking for that. And it is looking for something to take away the guilt of sin. That's why they turn to drugs and alcohol and parties all the time. And that's why the world is into grief counseling, couples counseling therapy, where they pay \$100 an hour for help. The problem is it doesn't work. Because it doesn't solve the issue. Because the guilt remains but it's not that way with Jesus Christ. When He pays for your sin, He does it once and for all. He takes away the entire stain of it. And with that said, if you would please open your Bibles to the book of Hebrews, because that's what we're talking about this morning.

As we've started this series, several of you have told me you really like this particular book of the Bible. And I think that's because you're a Christian. And as we know, it's true. And as such, I don't have to tell you that you need help with sin, and I don't have to tell you that you need a Saviour, you know that. It's obvious. And this book is special, because it tells you things about your Saviour that no other book does. It really does stand alone in the New Testament. And if you would read the first chapter with me, you kind of get a taste of that. 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'll stop the reading there. But I've told you before that Hebrews one has been considered the most beautiful piece of writing in the entire New Testament. As you can tell, just by going through it, it's something that any classic writer would have been glad to have written in his day. It's a wonderful passage. And it's written for the simple reason of showing you how great your salvation is because as he's reading, writing it, the author turns your salvation around like a diamond. He flips it over again and again like a precious jewel so you can see all the different angles of it. You guys have seen a diamond before and when you do, the light bounces off at different ways depending on how you turn it the same way with this passage.

The word hermeneutics may not mean a lot to you today, but it's a word that was important to people from the past because it refers to the science of interpreting the Bible. Hermeneutics is the discipline of studying the grammar, culture and history of each verse, in order to find out what it means and how it fits into the surrounding context. A lot of Christians don't do that anymore because they think they can make the Bible mean whatever they want it to mean, and that in order to understand the Bible, they just need to read a passage and poof! Something will fall down on them from the sky. But that's not the way it works. There's no magic to this thing. In order to understand the scriptures, you have to put in a lot of hard work. In fact, the Bible says this itself if you just want to write this verse down, but Paul told Timothy in Second Timothy two, verse 15, he said, “Be diligent to present yourself approved to God as a work man who does not need to be ashamed, accurately handling the word of truth.” And if you notice, there's a connection there between diligence and accuracy. Paul doesn't tell Timothy just read something and it'll fall on you. He says you have to work at it. You have to sit at your chair until you get the meaning right.

Acts 17 Verse 11 also mentions this, when it talks about a group of Christians called the Bereans, who were more noble-minded than those in Thessalonica. For they receive the word with great eagerness, examining the scriptures daily to see whether these things were so. The book of Acts doesn't say the Bereans were wrong in doing that, and examining the scriptures daily, they were noble. They didn't just hear the gospel and believe it, they went back to the Bible to make sure it was true. And this is something every Christian should do.

And in fact, that's something Jesus did, and I just want to say a few words about that as well, because this is important. Jesus quoted the Bible constantly in his ministry. Some scholars have said He did it about 80 times and He quoted from every single book of it. He was continually saying things like, “Have you not seen?” and “Have you not read?” Anytime He was in a discussion with His disciples or the Pharisees, He would say, Don't you know this? And don't you know that? For “truly, truly, as it was written...” And when you put it all together, you find there are several reasons why He did that. For one thing, Jesus quoted the Old Testament, like the author of Hebrews does here, in order to show people he

was the Messiah, so they would know He was the Saviour who was to come. You would think Jesus of all people wouldn't have to use the Bible to show that He was the Saviour, but He did. He had such a high view of it. In fact, if you want to keep your fingers in the book of Hebrews and turn with me back to the Gospel of Luke. The setting for this passage is that Jesus has just been crucified and resurrected. But apparently not all the disciples were aware of it, because it happened so soon. So in Luke 24, verses 13 through 16, it tells us this happened to two of them on the road to Emmaus. Verse 14 says, "And they were talking with each other about all the things which had taken place. While they were talking and discussing, Jesus Himself approached and began traveling with them. But their eyes were prevented from recognizing Him." Now, we don't know who these two men are, the text doesn't say, we know they're not Peter and John, because they had already been to the empty tomb, and they had seen Jesus resurrected. So they had some awareness of this thing. But other than them, it could have been anybody and they were in for the experience of a lifetime, because if you look down to verse 27, it says, "Then beginning with Moses and all the prophets, Jesus explained to them the things concerning Himself in all the Scriptures." And that phrase, "Moses and the prophets," is a reference to the entire Old Testament because for the Jews, Moses was considered to be the author of the first half of the Old Testament; the prophets were the authors of the second half. And Jesus quoted from both of them in order to show these men that he was their Messiah. The word messiah is not in this passage, but verse 21, says that they were looking for someone to redeem Israel. Jesus shows up and He says, I am that man. And here's why. Let me show you from Scriptures. Verse 32 goes on to say their hearts burn within them. As He spoke, they were convicted by this and they knew it was true. But He proved it by opening the Bible.

This leads to a second reason why Jesus quoted the Old Testament so much, and this is all background for chapter one here in a moment. But another reason he did this was to show you what it really meant, to demonstrate what it was all about, because the Jews had forgotten it. They had ignored the fact that the Old Testament doesn't just have a physical meaning, it has a deeper one as well, because the law is not just about doing things. It's about more than that. And if you want to turn to the Gospel of Matthew, you can find this one in Matthew chapter five in the famous sermon on the mount which was one of the longest sermons Jesus ever preached. It took up more space than any other one that He did. And it was about one thing and one thing only, and that is the law. He was writing to clarify it because it starts off this way in Matthew five, verse 17: "Do not think I have come to abolish the Law or the Prophets. I did not come to abolish them but to fulfill. For truly I say to you, unless heaven and earth pass away, not the smallest letter or stroke shall pass from the law until all is accomplished." There you see the phrase Law and the Prophets repeated again, because that's a reference to the Old Testament as well, because Jesus did not come to abolish it, He came to satisfy its demands. The reason He says this is because what He's about to say in the Sermon on the Mount is so shocking, that the disciples would think He's doing the opposite. They're going to think He's abolishing the law right now. And He's telling them here that He's not, which is why all throughout the sermon He keeps saying things like, "You have heard that it was said, but I tell you...", "You have heard that it was said, 'Do not commit murder', but I tell you don't get angry." Or down in verse 27, "You have heard that it was said, 'Do not commit adultery', but I say to you, everyone who looks at a woman with lust, has already committed adultery with her. Down in verse

38, “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you don't resist an evil person.” The reason Jesus said that was because He was reminding them what the law was all about. This was the intention of it. It's not about the outside of a person, it's about the inside. It's not about the body, but the soul. Because that's what God really cares about. And Israel had overlooked that.

And it brings us to one more reason why Jesus quoted the Old Testament so much. And that was as a rebuke. Another reason he did this was to correct the Jews' wrong understanding of it, which they didn't like too much. If you ever want to know why the Jews crucified Jesus, it is because He rebuked them with their Bibles. That's why they did it. They knew what He was saying was true. They didn't like it, they hated it. Therefore they killed Him. That was what His murder was all about. And you can see this one in Matthew 23. Just one more passage for you to look at before we go back to Hebrews. If you look in Matthew 23. This is one of Jesus most brutal rebukes of the Pharisees, because they thought they kept the law. In fact, the word Pharisee means “separate ones” or “holy ones,” because they were the ones that were separate to keep the law when everyone else didn't. And that's what their name means. How would you like carrying that name around with you? And here's what Jesus said to these separate ones in verse 13. He says, “Woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in. Go down to verse 15, “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte. And when he becomes one, you make him twice as much a son of hell as yourselves.” And then down in verse 23, “Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cumin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness, but these are the things you should have done without neglecting the others. You blind guides, who strain out a gnat and swallow a camel.” How would you like to be on the receiving end of that? And there's a lot to be said about this, but the last Woe, in verse 23, is what I want to focus on. Because here, Jesus talks about how they tithe their mint and dill and cumin that those were spices in the first century. That's your herbs and powders you would put in your pantry in order to take them out and put flavor on your food. Because the Pharisees would go through the cabinets and tie all that they would measure out a 10th of it, in order to give it to the temple. Imagine how tedious that was. While at the same time, verse 23 says they neglected the whole point of the law: weightier things like justice and mercy.

You can see at His trial that all they did was lie about Him. And Jesus points that out here in order to say that's not good enough for God. God can't stand it when you do that. But the point is that Jesus practiced good hermeneutics in order to do that. He was constantly interpreting the Bible correctly in His ministry because it wouldn't do any good for Him to tell them the Bible says this if they couldn't see it for themselves. There'd be no point in Him saying the Scriptures are pointing this out to you if they couldn't follow Him with it, so He made sure to do that. And I tell you this because this is really important when you come to a passage like Hebrews chapter one because as the author is talking about your salvation.

In Hebrews chapter one, he starts quoting one Old Testament passage after another; you can just tell that by reading it, he just starts stacking them up like dominoes. And as he does that, it takes some work in order to understand it. Some of this stuff doesn't come to you right away. Because if you look in verse three, this is pretty clear. But in verse three of chapter one, it says, "He is the radiance of His glory, and the exact representation of His nature, and upholds all things by the Word of His power, when He may purification of sins, He sat down at the right hand of God." As you read that you can tell that's talking about Christ there; it's hard to miss that. But then if you look down in verse eight, which is our passage for today, this one's a little harder, because of the context of it in the Old Testament. But he says, "But of the Son He says, 'Your throne, O God, is forever and ever, and the righteous scepter is a scepter of His kingdom.'" I'm going to show you in a moment that that is a reference to Psalm 45. But the setting doesn't seem to refer to Christ. It does, but it doesn't seem to, which is why you've got to work hard to interpret it correctly. And I'll say some more about that in a second.

But a key word here is the word throne, which means the seat of all power, rule or authority, because it's the place where the king sits. It's the spot that He rules from. And the psalmist uses it and the author of Hebrews uses it to say Jesus has a throne forever, which means not only does He have one, but He has it for all eternity. Not only is He a king for a little while, He's a king on a permanent basis. Because that's the kind of Saviour He would be. When Jesus saves you, he does it for good. When He helps you, He does it for all of eternity.

This is what separates Him from all that stuff I talked about earlier, like the grief counseling and the couples counseling and the therapy, which may help you for a little while and it can give you some temporary relief, but Christ can do so much more because he is a king. This is something that's repeated over and over again in this chapter. But if you want to look earlier in verse two, it says Jesus is the heir of all things, not *some* things, but *all* things. He's not the heir of a few items, but every item in the world because He owns it all. Then it says through Him God made the world, which shows you why He can have all this, because the world is His creation. He formed it so He can rule it.

It says in verse three, that He is the radiance of God's glory and the exact representation of His nature, which is another way of saying that Jesus is God. But the author does all this to show you that this is the one you're dealing with. Now, this is the one God has sent to save you. It's none other than the Lord of heaven and earth, which shows you how firm your salvation is. This is how fixed it is. It's as fixed as the throne of heaven. It's as secure as the place God sits on, and just as nothing can shake Jesus off of that throne, nothing can shake you out of His heart, so you have no reason to be afraid of that anymore. You know, one commentator said it like this. He said, the real question of this book is what do you think of Christ? How high do you think He is? Because when you answer that question correctly, everything else in life just falls into place. Because salvation is not about keeping the law and keeping the rituals and following all the ceremonies of the Jews. And it's not about going to church and praying and reading your Bible and being a good person and tithing your mint and dill and cumin. It's about Christ, and

nothing else. It's about Jesus and no other thing. And that's what this letter is all about, which is why this is in the introduction.

And in fact, we haven't said anything about this before but the book of Hebrews is kind of hard to outline at the end of the day, because the author doesn't follow a strict pattern as he goes through the book. He kind of writes in a stream of consciousness style. But as you study it, there is an outline in here, because the book is about two things. It's about Christ's person and Christ's work. Chapters one through nine talks about His person and His character and the kind of Saviour He is, and chapters 10 through 13 talk about His work and His achievements, and the things He did for you on the cross, but it all goes back to Him. He's the focus of everything.

I think if some of us were writing a letter to the Jews, we would spend all our time arguing with them, wouldn't we? We'd spend the entire time talking about their law and their rules and how they don't need to do all that. This guy just talks about Christ. Because if you have your eyes fixed on Him, all that stuff will sort itself out. Now I have a coffee mug in my office, that some of you have seen. It has a picture of Charles Spurgeon on one side and on the other side, it has a quotation from Him, which says, "My theology can be condensed into four words, Jesus died for me." And the reason that meant so much to Spurgeon is because Jesus is King. He is your Lord. And when He dies for you, it means something. And that's what we're going to talk about this morning by looking at three reasons why Jesus is greater than the nations.

In Hebrews one, verses seven through nine, we're going to look at three reasons why Jesus is greater than the nations. And we're going to do this because like I told you last time, as the book begins, the author tells you how great Jesus is. And it's almost as if he can't find the right words to do it. It's like he can't figure out what to say, because he says Jesus is greater than the prophets. And then he says, no, no, that's not enough. I have to go higher than that. The prophets are just way too small. So he says next, and this is what we talked about last week, Jesus is greater than the angels, the most glorious creatures in heaven. I don't know about you, but that says a lot to me, I can't think of anything greater than an angel. I look forward to meeting them one day, the thought of a creature that just goes back and forth between heaven and earth on a regular basis is too much for me to handle. But the author says Jesus puts them to shame, they don't hold a candle to Him. What the author says now is that Jesus is greater than the nations. He's just said that Christ is greater than the highest thing in heaven. And now He's going to say Christ is higher than the highest thing on earth, which is your kings or your rulers of government.

There is a comparison being made here between their throne and His throne, between Christ's power and their power, and he says, their power doesn't compare. Later on, he's going to say Jesus is greater than the whole world and everything, because he rounds off the list by just putting it all in there. But this morning, we're going to look at what he says about the government. And so many people are worried about the government today, they're so concerned about things that are happening and rightly so. But the

author says, “You don't have to worry if you trust in Christ, He's bigger.” And that brings us to three reasons why he's greater than the nations.

The first reason why Jesus is greater than the nation's is because his throne is forever, which means is not temporary. Unlike the thrones of other people on this earth today, His is not a momentary thing. He holds on to it for all time. And if you look in verse five, it says,

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...

As you read this, you can really tell what the author's doing here because as I just said, he's trying to reach the Jews. He's trying to witness to the people of Israel. And he goes back to the Old Testament in order to do that, because they had a reverence for it. They held the Old Testament in high esteem. So he quotes it to them, and it gives you two more portrait quotations here in verses seven and eight. Both are from the psalms and the first one is from Psalm 104, which is a song about the majesty of God. It says, “Blessed Lord, oh, my soul, for our God is very great.” And just to show you how great God is, Psalm 104, verse four says, “He makes the winds His messengers, flaming fire His ministers,” which means this is how wonderful God is. This is how high He is, He makes the angels. Angels are not eternal beings. They were created on the first day of creation when the Lord created the heavens and the earth. And the author brings that up here to say, God is so powerful that He made them and they are invisible, like the wind because you can't see them. You don't even know that they are in their ministry. And they're strong like fire because they're terrible creatures. Every time you see an angel in the Bible, they're frightening to behold. They're not the warm fuzzy cherub that we often think about today, but at the end of the day, it doesn't matter because verse eight says, “But of the Son He says, ‘Your throne, O God is forever.’” And that passage is important because it starts off with the word “but” in order to make a contrast between Christ and the angels because whereas the angels are servants, Jesus is the master. Whereas angels are ministers to do God's will, Christ is the king because He created them. He was the God on the throne.

And since this passage is quoted at length here, if you would just keep your finger in the book of Hebrews one more time, and turn with me back to Psalm 45. I didn't want to turn to the previous passage because it was so brief. But this one is more extensive than that. So would be good to read the whole thing so you can get a feel for it. But if you turn to Psalm 45 in your Bibles and read the first few verses with me, this is what the author is referring to. He says this:

My heart overflows with a good theme; I address my verses to the King. My tongue is the pen of ready writer. You are fairer than the sons of men; Grace is poured out upon your lips; Therefore God has blessed you forever.

Gird your sword on Your thigh, O Mighty One, and Your splendor and Your Majesty! And in Your Majesty ride on victoriously, for the cause of truth and meekness and righteousness; let Your right hand teach you awesome things. Your arrows are sharp; the peoples fall under You; Your arrows are in the heart of the King's enemies. Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You with the oil of joy above Your fellows.

And then if you look down in verse 17, just to close the psalm out, the last verse says,

I will cause Your name to be remembered in all generations; therefore the peoples will give You thanks forever and ever.

If you notice, this psalm starts off by saying my heart overflows with a good theme. In other words, it beats inside my chest and it stirs wildly. Why? Because verse three says that the Mighty One has got His sword girded on, God is going to war. It's a terrifying thing for any human army to go to war. But to think of God doing that is another thing entirely. It's completely different. Verse four says He is riding victoriously, which means He's in a hurry to get there, He's not wasting any time. Verse four also says He's going to fight for the cause of truth and righteousness, which means this is what the war is all about. God is going to set things right and put them back in order and unleashes arrows and in verse five makes the peoples fall under them. Because verse six says, He is seated on the throne. The reason God can do all this stuff in the chapter, is because He is placed in the highest position in the universe. And that's a throne.

We don't really have thrones today, because we don't have kings anymore. So this is a little hard for us to wrap our minds around. But the ancient people had lots of those. In fact, every king had a throne no matter how great or small, because it was a symbol of his power. And the idea was that the greater the king was, the bigger the throne was; more money and gold and riches were on it. If you remember your Bible history for a moment, you'll know that Solomon had a throne that was made out of ivory and overlaid with gold. And it was so elaborate that it had 12 lions going up the steps to it. I don't know about you but that sounds pretty terrifying to me to sit on the throne like that, because how could you go back down. But he did that to show off the power of His kingdom. History books also tell us that other kings like Darius the great of Persia, would have thrones that were covered in gold as well. And they would have slaves whose job it was to pick the throne up and carry it with him whenever he traveled. So if they went to war, and they left Persian invaded Greece or Egypt, they would take the throne, because it was that important to them. And the psalmist picks up on that here in order to say even so, Jesus' throne is greater than all of that, because it's forever. Solomon is dead. Xerxes, Darius, all those kings are gone now, but Jesus is not and this is an incredible thing to say.



It doesn't really come off well in English, but the Hebrew language didn't have a word for forever. It's not something that Jews talked about a lot. So in order to express the idea, they used a term that meant everlasting. And in reference to God, they would repeat it over and over again, to say not only is he everlasting, but he's from everlasting to everlasting. Not only is His throne forever, but it's from forever and forever and forever, the most forever. And the significance to this is that the author of Hebrews takes all of this psalm here, at least these verses from verses six through eight, and he refers it to Jesus to say He is the king of all this is talking about.

When you read back over this passage, you can tell that there's two attributes of God that are mentioned here. And one is that He is eternal, like I just talked about, because His throne is forever. But another one is that He's Sovereign as well, because the only throne God would sit on is a sovereign throne. The only type of chair he would rule from is an almighty chair. And that's what Jesus has, because He is God Himself. One commentator said, this is one of the clearest proofs of Jesus' deity in the entire Bible, because there's no way a mere man could fulfill all of this, he would have to be more than that. And that's what Jesus is, He's more than just a man. And one way to apply this to our lives, is that when you see Jesus this way, it should make all your problems seem to vanish into thin air. I mean, when you see Him high upon the throne like this, and exalted and put in such a place, like the author's encouraging you to do, it should make all your troubles vanish and be insignificant. One reason we get so anxious about all the crazy stuff going on in the world today is because we forget the One who was seated on the throne. It's not Vladimir Putin. And all the stuff he's doing in the Ukraine is terrible as that is not minimizing any of it. But he's not on the throne. And it's not Justin Trudeau, and the things he's doing in Canada. It's not Joe Biden and the stuff that's going on in the United States, it's Jesus and Jesus alone, amen. Christ is the only one on this throne. Which is why you don't have to be afraid in times like this.

Hebrews one says that Jesus' throne is forever, it doesn't say His throne *will be* forever. And it doesn't say you *might* have a throne one one day, Jesus, if you play your cards, right; it says He *is* on it *now*. That means right now, it's a current event. It says the righteous scepter *is* the scepter His kingdom, it doesn't say His scepter *will be* righteous, and He *will* have one. He has it right now.

And what that means is that people like Vladimir Putin, I mean, he might be leading Russia and doing all the terrible things there from a political point of view, but he's doing it on a leash. He submits to a higher power, whether he realizes it or not. Because he can only go so far and no farther; he can only do so much damage. And that's it because God won't let him do more. It's the same way with our prime minister. I know a lot of people are concerned with some of the decisions that have been made here in Canada in recent months, because it's been hard to see people get arrested and thrown in jail, and their bank accounts frozen over a peaceful protest. But the good news is that there's a greater ruler running things in this country and the entire world. So you can put your mind at ease on that. There will be a day of reckoning. There will be a day of judgment, there will be a time of accountability for all these men. And when it comes, there's only going to be one person they'll answer to and that's Christ. And we have to keep that in mind.

Another passage on this was mentioned last week when we quoted from Psalm two, verse four, which says that the one who sits in the heavens laughs and He scoffs at the nation's, why? Because they're not the ones in charge, He is. They're not the ones calling the shots. He's calling the shots. And He laughs at them for forgetting it. How do you forget there's not a higher power? Psalm 82 says that God takes a stand in the congregation; He judges in the midst of the rulers, for it is He who possesses the nations and there you see why God can do all this: because He owns the nation's; they are His property, and a day is coming when He's going to collect. He's letting them out on loan to men like Putin and folks like that. But eventually He's going to call them back. And it'll be a rough day.

Acts 17 verse 31 describes this further when it says that God has fixed a day in which He will judge the world in righteousness through Him, and that man is Jesus Christ. The point is that it all goes back to Him. Because Jesus is sovereign over the world, and that brings us to another reason why He's greater than the nations. And that is because He has a righteous scepter. The first one is because His throne is forever and it never ends. Whereas all these rulers rise and fall, He doesn't rise and fall. Whereas they show up and reign for a season and then fade into oblivion, He never experiences that.

When I think of the stuff going on in the Ukraine and all of the horrors, Saddam Hussein was enacting on the Iraqis decades ago, but people don't even remember him anymore, do they? He's gone. All these leaders today will one day be gone. But Jesus is the only stable one, because He's the same yesterday, today and forever. And it brings us to a second reason why He's greater than the nation's, and that is because He has a righteous scepter, which means not only does He rule but He rules fairly, and with perfect justice. If you read on in verse eight, it says, "But of the Son, he says, 'Your throne, O God, is forever and ever and the righteous scepter is the scepter of His kingdom.'" Now, I told you a moment ago that this is a hard passage to interpret. But I don't know if I told you why. The reason why is because the heading of Psalm 45 calls this a song of love. In other words, this was a poem that was written for a king who was about to get married after one of his military campaigns, which doesn't seem to relate to Christ. But that's where your hermeneutics kicks in. Because scholars tell us that an Old Testament prophecy can be fulfilled, directly or indirectly, it can be done specifically or in principle. And this one is fulfilled in principle, because the writer in Psalm 45 takes the idea of kingship, and he uses it to say that Jesus is the ultimate King. He's the perfect leader. Because here in verse eight, He is righteous, or He has a righteous scepter.

When the author mentions the word scepter, here, he's referring to a two-foot pole that was held by the king in order to symbolize his compassion or care for his people. Because when you would approach a king, in ancient days, they would have several things to show their rulership. One would be a throne, like we just talked about, or a seat of authority, and they would have a crown on their head to show their wisdom and their intelligence. And the crown would be decked out with jewels and diamonds and things. They would also have a court where all their nobles and dignitaries and Wiseman would be displayed. And then they would have a scepter which looked like a shepherd's crook. Because that was

the point of it. It was given to show that they were protectors or shepherds of their people. They had power but they held it in a benevolent way. Because that's what shepherds do. If you remember when Esther wanted to see King Ahasuerus in the Book of Esther, the king had to hold out his scepter in order for her to approach him. That was kind of a perverted use of the object because the passage says if he didn't do that, his guards would kill her. So he had a wrong view of that because it was supposed to be a sign that he was keeping his people safe from harm. And that's the way the author uses it here, because it says that Jesus' scepter is righteous. The word righteous is repeated twice here for emphasis. In Hebrew, the word for righteous refers to something that's fair or just because it does what it's supposed to do. But it also means level. The way it's used here, it says that Jesus' rulership is level headed, because He always gives you exactly what you deserve, no more, no less. Verse nine even says that He loves to do that. In other words, He's not just ruling in a righteous way, but He actually enjoys it. He doesn't grit his teeth. When He judges with righteousness it's His delight. The verse says that He hates lawlessness as well, which means that He hates sin or every act of wickedness because it goes against His nature.

And I found that very interesting because a lot of our leaders today aren't like that. They don't hate lawlessness, they love it. They can't wait to do wicked things. Because they've lost their moral compass, which is why some countries are crumbling before our eyes. Jesus never does that. In fact, later on the book of Hebrews is going to tell us it as our great high priest, Jesus, who was tempted in all things just as we are, yet was without sin because He hated it. Sin was contrary to who He was. So no matter how bad that temptation got for Him in this life, He never gave into it, He never succumbed. Because He couldn't. Then further on in chapter 12, Hebrews will tell us that He endured the cross and despised the shame, which doesn't just refer to the embarrassment of the cross, as much as it refers to the sin that it entailed, because that's what embarrassed Him the most was baring our iniquities. Because it was so repugnant to Him. Our sin made Him sick, but He acted that way, because our Lord is righteous. And I don't have to tell you that this is what makes Jesus different from every other ruler in the world. And He makes Him stand out from every other leader that there's ever been. We've had some good leaders in the nation of Canada, I've looked back over the history, and there's been some great prime ministers, but none of them have been perfectly righteous. They've all had some faults. You can look at the early years of the country and see how the first leaders laid a good foundation. But at the same time, they snatch kids away from the First Nations people and put them in schools against their will. There's never been a perfect leader here. Same thing in the US. In fact, our leaders today are worse than that, because they're taking evil to the extreme, because they're legalizing abortion and in some cases, they're taking taxpayer money to fund it. They're taking our hard-earned dollars and killing babies with it. It's an atrocious thing to do. What kind of society does that? They've recently outlaw the ability to speak out against homosexuality in certain settings and transgenderism. They will give you a five year prison sentence for doing that. And we could go on and on. I mean, that's just a few items we could mention. What the author is saying here is that Christ never does that, He never acts in an arbitrary manner in His leadership, which means that you can come to Him at times like this, and He will answer you fairly. You can reach out to Him when your nation loses its mind, and He will treat you with justice even when your leaders don't. Because your hope is in Him, it's not in them.

In fact, if you look back up in verse three of this chapter, you can see a connection with this and what the author says earlier, because there it says, “When he had made purification for sins, Jesus sat down at the right hand of the Majesty on high,” which means that this is where Jesus is now. This is where He's ruling from, and showing His righteousness. He's doing it at the right hand of God. But He's not just ruling, He's also watching and waiting. Because He's looking at all the terrible things that are happening in this world today. And He's getting ready to do something about it.

I did some extra research on this out of curiosity this week. And I found, there's not too many times in the Bible when it mentions Jesus being in heaven. There are just a handful of them, not a lot. And almost all of them have Him sitting but two, that I could find anyway, two times where he has a different position than this. And one of them is in Acts chapter seven when it mentions the martyrdom of Steven, the time when they put him to death. Because right before he dies, Steven says this in Acts seven, verse 56, he says, “Behold, I see the heavens open, and the Son of Man standing at the right hand of God.” And that's interesting because here in Hebrews, He's sitting there, but He's standing here, He's rising up and getting out of His chair, because He's mad.

Christ is doing that because He's angry at the way they're treating Him. You think that of all the things that would get Jesus mad, this wouldn't be it because it's just one guy. Steven was really a minor figure in church history. But he was the first one to die for his faith. And it made Jesus so upset that He rose up. Even though heaven was a perfect place of perfect peace, in perfect harmony, it still bothered Him that much. Which is something to think about. Then the next time He does this. A second time I could find is in the book of Revelation, where He doesn't just stand as much as He comes back riding on a white horse. And that's reminiscent of Psalm 45. But I want to read this to you in Revelation 19, verses 11 through 16. It says,

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness [there's the word righteousness] He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God...From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wind press of the fierce wrath of God, the Almighty. And on His robe and on His thigh, He has a name written, KING OF KINGS, AND LORD OF LORDS.

Now, there's a lot that can be said about that passage. But we could say very clearly that this is a passage about Jesus also being angry. He's mad in there. Why? For the same reason: He's looking at all the horrible things in this world and it upsets Him. In fact, His anger is so intense there that it's hard to read. Because the passage mentions things like judgment and war and fire, it talks about blood and swords,

and treading the wine press of the fierce wrath of God Almighty. But it all happens because He's finally had enough of our sin. So He's coming back in order to stop it.

I think another reason why people are so anxious about our world today is because they forget this too; they see all this bad stuff happening and they don't think God is ever going to do anything about it. They don't think He's going to be just, He is going to be just, in fact, He's going to be so just that a day is coming when it's going to be painful to watch His justice. Because He's going to kill everybody who doesn't trust in His Son and wipe them away.

But He'll do it through Jesus because He is the Son of God. And that brings us to a final reason why He's greater than the nations. Just to review the other ones here. The first one is because His throne is forever. And second, because He has a righteous scepter, which should be an encouragement to you because it means if you don't feel like you're getting justice, now you will. And if you don't feel like you're getting a fair shake by the Lord at this moment, one day, this world is going to be more fair than you can even imagine. It's all because of Christ.

And it brings us to one more reason why He's greater than all of this. A third reason why Jesus is greater than the nations in this passage is because He's been anointed, which means God has prepared Him for all of this ahead of time. He set Him aside in order to get Him ready for something, which is what the word anointed means. And if you would read verse eight, it says, "But of the Son he says, 'Your throne, O God, is forever and ever, and the righteous scepter is a 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.'" As the author comes to the end of the verse here, he continues, quoting from Psalm 45, which is the longest quotation in this chapter. And it highlights another hermeneutical principle, which says that when it comes to prophecy, sometimes the New Testament quotes the Old Testament at length, and sometimes it does it in bits and pieces. In other words, sometimes it gives you a long quotation like this one that's really big. And it says a lot of information. And sometimes it gives you a fragment. Because if you look above this, in verse six, there it quotes Psalm 97, to say, and let all the angels of God worship Him. And that's all it says. It's a very small quotation there because that's how the New Testament would often use the old but at the end of this one, this very long quotation, verse nine says, "Therefore, God, Your God has anointed You." And the word therefore is a term of causation because it's used to say that as a result of all that has come before, and the fact that Jesus has a throne, and He has a scepter, and He's ruling in heaven, this is what God has done for Him as well: He has anointed him, which refers to the process of pouring oil on someone's head, as a way of setting them apart from for office. It was a ceremony that the ancients would do. When a ruler had no son, or in the case where he had no heir, they would dump oil on him to symbolize that the transfer of power is about to happen, and it's going to go to this man. And the book of First Samuel tells us that Saul was anointed as the first king of Israel for this reason, because Israel had never had a king before. He was the first one. So the Lord had to set him apart. And he did that by anointing him a few years later. The same thing happens with David, because Saul wasn't dead. The first king was still

alive. So the Lord had to do the same thing in order to get him ready. And it's the same way with Christ here. He's anointed as a way of showing that He will one day rule in a brand new way.

It's a mysterious passage when you read it because on the one hand, it says that Jesus is a king and he's already serving in that office. But on the other hand, it says that He will be a king one day, because He is anointed to that. And the only way that I can make sense of this is to say this is referring to the time when He will come back and rule in a different manner, because He will come back and rule the world. Right now He's ruling from heaven and a day is coming when He will rule down here. This is the second coming.

The passage says that, "Therefore, God, Your God, has anointed you with the oil of gladness, above your companions, and the word companions here is important, because some believe it's a reference to the angels, because that's who the author has been talking about all throughout this passage. And you have to catch this idea, because it's really neat. The idea is that as God looks through the heavens, and He sees the angels, He sees Christ too, and He says Christ is better, so I'm going to make Him the ruler. As He looks through eternity, and He sees these Heavenly Creatures and their wonder and beauty and glory, He sees Jesus. And He says, I'm going to anoint Him instead. Because He is worthy, and it makes the angels glad, because they know it's the right decision. He makes them applaud, because they know that He is God's Son. And I mentioned this because I don't know where everyone's at on this issue of government today. But I know this is really bothering some people. And I can tell because we had a prayer meeting last week, where we had 90 people show up. And usually when we have a prayer time here at Grace, we have about three or four come. But we had almost 100 Last week, because a lot of us are worried about the state of our nation. And so we wanted to cry out to God for that, we wanted to ask for His help. But when you look at this passage, it reminds you that in times like that, you have to remember that the reason your prayer works, is because our God is bigger than all of this, Amen. The reason it's the right thing to do is because Jesus is bigger than the government, because He has to stoop to reach down to the angels. He has to bend over in order to touch them. So how much farther do you think He has to go to reach your leaders? How much lower down does He have to get in order to talk to the penny kings of this world? So you don't have any reason to throw your hands up in the air and say, what do we do? This is what you do: you go to Christ.

This is something that this chapter says over and over again. And that is, don't you see how great your Saviour is? Don't you see how great your Savior is? Don't you see how great your Savior is? And as a result, don't you see how small everything else is? Don't you see how tiny the things of this world are in comparison to him? So you shouldn't let it take you to the pit of despair. I mean, this is what we're going to talk about even next time, because next week, we're going to see that not only is Jesus greater than the leaders of this world, but He's greater than the world itself. He's bigger than the whole creation, because the time is coming when He's going to roll it up like a mantle, on a garment, and cast it away. So you shouldn't fret about that either. When you see natural disasters strike, and things like floods and droughts

occur, you know that He is sovereign over that too. And if He's sovereign over that, how much more is He sovereign over this?

This is one of the things I love about this chapter, that when the author is going to be finished with Hebrews chapter one, there's really not going to be anything left to say about the glories of Christ. He's going to cover it from every conceivable direction. But he just does it in order to show you that Jesus can save you from anything this world has to bring. And I'd like to say more about that, but we're going to look at it more next time. So please come back for that. But for now, in my studies this week, I came across a poem that really sums this up well, and I wanted to read it to you. It's called "Jesus Is". It says,

Jesus is the first and last,  
the beginning and the end.  
He is the keeper and creator of all;  
He is the architect of the universe,  
The manager of all times,  
and the author and finisher of my faith.  
He always was, always is, and always will be.  
He is unmoved, unchanged and undefeated for all time.

And yet, He was bruised and brought me healing.  
He was pierced and stopped my pain.  
He was arrested and brought me freedom  
and He was dead and brought me life.  
He is risen and brings me power.  
He reigns and brings me peace.

In fact, He's so wonderful that this world can't understand Him,  
the armies can't defeat Him,  
the schools can't explain Him,  
and the leaders of the nations can't ignore Him away.  
Herod couldn't kill Him.  
Pharisees couldn't confuse Him.  
Nero couldn't crush Him.  
Hitler couldn't silence Him.  
And all the communists in the world can't stop His people from growing.

Because He fulfilled the Old Testament,  
He completed all the things that were written about Him by the Jews.  
He was born of a virgin,  
lived a sinless life,

died the Passover lamb,  
and was buried in the tomb for three days and three nights until He rose again to defeat it,  
which makes Jesus the Greatest Treasure  
and the Pearl of great price  
and the Rock of my salvation.  
It shows that He is good, kind and gentle,  
holy, righteous and true.  
And he is the Ancient of Days.

And if that doesn't impress you, just think about this:  
He'll never leave you nor forsake you.  
If you're his, He'll never mislead you  
nor misguide you,  
and never overlook you or turn you away.  
In fact, you were a sinner, and He died for you.  
You were in bondage, and He set you free.  
You were on your way to hell, and Jesus paid your way to take you to heaven,  
so that when you fall, He picks you up.  
And when you fail, He forgives you.  
And when you're weak, He makes you strong.  
And when you're lost, He shows you the way.  
And when you're afraid, He comforts you;  
When you stumble, He steadies your hand,  
And when you're hurt, He heals you.  
When you're blind, He leads you;  
When you're hungry, He feeds you;  
When you face trials, He is with you;  
And when you're afraid, He brings you assurance.  
And the best of all, He does this at anytime, anywhere you need Him.

Because without Him, You're nothing.  
With Him, you're everything.  
Because in Christ, you can do all things because Jesus is.

I wanted to read that to you in order to remind you of all you have in Christ. In Christ, you have everything. You don't need anything else, because He can make you stand, even when the things of this world go crazy. So will you trust in Him today? Let me close us in a word of prayer and pray that you would and that our view of Christ would climb higher and higher as a church. Let's pray:



Heavenly Father, Lord, we come to you this morning asking for Your assistance. And the reason we're doing that, Lord is because our hearts are so small and our our minds are so tiny to take in all that You are. Jesus spills out of every corner from us. We can't even understand the things we talked about this morning. And yet, Lord, we know that our hope is in one thing, and that is in Him. Thank you that in the midst of these times we do have a rock of salvation and we have something that comforts us. And that is Jesus Christ. Lord, I pray for our congregation, Lord, that all know our people would know, after walking out of the room this morning, that wherever they're at in life, no matter how discouraged or how low, there is a Saviour for them. These are tough times Father, we're seeing our world torn apart, we're seeing things go sideways. And sometimes we don't know what to do. Thank you for the reminder that Jesus is still in control of all of this. None of this surprises You. None of this shakes you in the slightest, and none of this takes Him down off the throne. We need to remember that today. Lord, I do pray for any who are here today who don't know Christ, who don't know the Son. They are listening to the sermon and may sound interested, but they don't understand the Saviour that's being mentioned here. Their eyes are darkened, they're still blind, their hearts are closed. Lord, I pray that you would remind them that a day is coming when Christ will punish them and judge them like we just talked about, if they don't repent. So I ask Father in kindness, Lord, that you would draw them to yourself and save them. For those who are saved. May these things be an encouragement to them. May they walk out of the sanctuary this morning with a lighter heart, remembering how much Christ has done. And though we do ask that as we continue this series in the weeks to come, that our view of Christ would climb as a church. A church really never goes above its view of the Saviour, and never rises above it's view of Jesus. So we want a higher view of Him today. And we pray for your kindness and helping us to achieve that we pray this in Jesus name. Amen.