

**SERMON TEXT: Hebrews 1:1-4**

**SERMON TITLE: Christ Is the Glory of Worship**

**Main idea:** God has given Christ to be the display of His glory to us, and the reflection of His glory in us and the worthiness of God's glory for us, in the holy assembly of the Lord's Day.

<sup>1</sup>God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup>has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup>who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, <sup>4</sup>having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

## **Introduction**

Recap of the series so far:

John 4:16-26. God's nature and worship. God seeks worshipers by Christ, because He seeks a specific kind of worship—that which comes to Him in a way that is consistent with His nature (John 4:16-26). God is Spirit, and those who worship Him must worship in Spirit and in truth. **Jesus is the express image of His person.** The image of the invisible God (Col 1:15).

Leviticus 9:18-10:3. God's holiness and worship. Those who draw near to God must regard Him as holy by coming to Him only through Christ, and those specific means by which the Lord has given to us to come through Him (Lev 9:18-10:3). **Jesus—by means of Himself—purged our sins then sat down at the throne from which He leads our worship.** The heavenly things are consecrated by the blood of Jesus, who now appears for us there.

Matthew 15:1-20. God's authority (and power) and worship. In order to draw near to God with the heart, and to offer Him worship that is not vain, we must not mix the traditions of men in with the commandments of God, as if our ideas could come through Christ in the same way as God's commands do. **Jesus is God's final Word—who created all things and upholds all things.** We mustn't add any other word (cf. Heb 2:1-4, Rev 22:18-19), and no other power can avail.

## **Jesus is God's glory unto us in worship!**

Some had failed to see this glory, due to the simplicity of the actions on earth, and they had begun to forsake the holy assembly on the Lord's Day (cf. Heb 10:19-25). This book says, "you began by faith in Christ, now keep on by worshiping through that same faith in Christ!" (10:26-39).

Some had failed to see this glory, and had brought the wrong kind of worship—that which is not acceptable, or the right worship in the wrong way—worship that wasn't profoundly modest/respectful in a manner of profound reverence, and an internal attitude of great carefulness because of the wondrous weightiness of what is occurring. This book says, "let us have grace by which we may worship God acceptably with reverence and awe, for our God is a consuming fire!" (12:28-29)

But this book says even more than that **Jesus is the display of God's glory to us.** It says also that **Jesus is the reflection of God's glory in us and the worthiness of God's glory for us, in the assembly of the Lord's Day.** In the singing, in the preaching, in the praying, in the sacraments—Jesus is in heaven as the worthiness by which we enter, but it is also Jesus who works in us as He fits us for glory (Heb 3:1-4:13; Heb 12:1-17, etc.—holding firm to Christ unto the end).

### **In the singing, 2:12**

Jesus is the One who sings in the assembly. Singing was especially added in the transition to the temple, with specific priestly singers, who were to lead Israel in singing. And this looked forward to Christ. As He sings through us, we admonish one another, we are filled with the Spirit, His Word dwells in us richly, and even the priestly instruments have been superseded by the melody in the heart that is the active working of His grace.

### **In the preaching, 2:12**

Jesus is the One who declares His Father's Name in the preaching. It is He whom we are to believe, and therefore it is He whom we are to hear, and His appointed method is the preacher, and His appointed material is His Words (Heb 2:1-4). His preaching, Lord's Day by Lord's Day, is bringing us safely into His rest. His preaching, Lord's Day by Lord's Day, is producing in us that holiness that we must have in order to see the Lord. Therefore this book spends many words urging us to come with soft hearts and not refuse Him who speaks.

### **In the praying, 4:14-16, 7:24-25**

Jesus is the One who is seated both to hear our petitions (4:14-16) and to make petition for us (7:24-25). His throne is a throne of grace—not just favorable disposition, but divine resources of blessing and strength. And what He is doing by the power of His indestructible life is continually interceding for us.

### **In the sacraments, 10:19-23**

Jesus is the One who brings us by faith all the way into heaven to assure us and strengthen us. By His body which is given to us, and His blood which guarantees us. And we come, knowing that our place is secure, because the faith by which our hearts are sprinkled clean by His blood is confirmed by the outward sign that He has given of the authenticity of His internal work in us—the washing of our bodies with pure water.

### **Conclusion**

**Jesus Himself who IS God's glory is also our worthiness in worship, our worship leader in worship, and the One who does the work of God's grace in us in worship.** So, the Holy Spirit begins with the glory of Christ as He inspires the writer of this entire Bible book urging us not to forsake the assembly; but, to come with confidence, boldness, assurance, reverence, and awe.

The more we learn about what God has commanded in worship, the more He turns our attention to the incomparable glory of Christ, and the incorruptible value of His priestly sacrifice that undergirds His priestly work in leading our worship. The more we see the glory of Christ, the more we will value this worship that the Lord has designed! And the more we participate in this kind of worship, the more we will see the glory of Christ!

And we will begin to be appropriately amazed at Hebrews 2:13. *And again: "I will put My trust in Him."* *And again: "Here am I and the children whom God has given Me."*

When we appear in heaven by faith in Jesus, we appear not in the weakness of our own faith. **It is HE who says, "I will put my trust in Him," and He presents us with Himself and in Himself, saying, "Here am I and the children whom God has given Me."**

**Jesus Himself who IS God's glory is also our worthiness in worship, our worship leader in worship, and the One who does the work of God's grace in us in worship.**