

Session 4 ■ Recovering Biblical Fear of God □ Primary text: Hebrews 1:14–2:18

Introduction: The “primary text” is really the entire book of Hebrews. God, Who is a consuming fire, is still bringing many sons to glory (cf. ch 12). **Centuries of idolatry during which God has demonstrated His great patience by not incinerating the worshipers don’t mean that He’s changed. He is still bringing many sons to glory, and He is still a consuming fire. In a season of the church being obsessed with casual familiarity (which is not the same as nearness or intimacy), we desperately need a balancing restoration of godly fear.** And there is nowhere that this is more apparent than in the public worship of God. Indeed, the consuming fire language comes in part from Sinai and also in part from Lev 9:24, 10:2. He was the same God at the time of Heb 12:29. He is the same God now.

1. **“By those who come near Me I must be regarded as holy; and before all the people I must be glorified.”** Lev 10:3. Leviticus 10 occurs in the context of a great salvation in which God had brought His “firstborn son” to glory, just as Heb 2 has told us that God has now done and is doing in Christ: a great salvation in bringing many sons to glory.

1. **God had provided a great salvation.** It was already great by the time they got to Sinai, but there was **still a huge problem.** Exo 40:35. This God addressed through another great salvation, culminating in Lev 9:23–24. This provision in **Lev 1–9 was bringing many sons to glory, albeit in a limited and mediated and shadow/picture way.**

1. The ascension. Lev 1. God set Christ before them in a shadow/picture of our ascending to Him in Christ.
2. The tribute. Lev 2. God set Christ before them in a shadow/picture of our coming to Him with Christ in hand.
3. The peace. Lev 3. God set Christ before them in a shadow/picture of our fellowship with Him and even eating from His table.
4. The cleansing of the conscience. Lev 4–5. God set Christ before them in a shadow/picture of coming with the conscience cleansed by Christ’s blood.
5. The priesthood and its procedures. Lev 6–9. God set Christ before them in a shadow/picture of Christ’s own preparation for His sacrifice, His consecrating His own ministry by His sacrifice, and then His carrying out the ministry that He had consecrated.

2. But **making their own addition despised the provision of that salvation.** Lev 10:1. You must not come to God with “Christ plus.” This is true with respect to justification (Gal 1:8, 9). This is true with respect to public worship.

2. **Regarding God as holy in the covenant administration mediated by Christ.** Heb 3:1–6. Has the change in administration decreased the necessity of regarding Him as holy? If anything, it has increased it!

1. God has provided a **great salvation.** Heb 1:14–2:9. **He is bringing many sons to glory.** Heb 2:10.

1. This is occurring in an **ultimate sense.** He unshakeable kingdom of Heb 12:28a.
2. But it also occurs in a **weekly sense.** Heb 12:18–29. Perfect tense in v22, instruction in v25. So, the bringing of many sons to glory in ch2 is strongly connected to the weekly assembly on the Lord’s Day.

1. **Jesus leading reading and preaching.** Heb 2:12a.

2. **Jesus leading singing.** Heb 2:12b.
 3. **Jesus already in glory, representing the many sons, in the praying.** Heb 2:13. Heb 4:14–16. Heb 7:25.
 4. **Jesus attesting from heaven, that we have been set apart to Him and united to Him, by His sacraments on earth.** Heb 10:19–22.
2. **But if we add to His worship** (or continue in the shadows that anticipated worship in Christ), **we will be despising the provision of His salvation.** Heb 2:3. Heb 12:29.
1. **Adding to the public worship puts ourselves in the place of God,** deciding how God may be worshiped, deciding how one may draw near.
 2. **Adding to the public worship puts ourselves in the place of Christ,** coming not by way of those things that He leads from heaven, but by way of things that we have come up with upon the earth.

Conclusion: We urgently need a return to viewing our God as a consuming fire. A return to seeing and knowing the greatness and glory of Christ and His salvation can only come alongside a return to taking seriously the greatness of God's holiness. Our God is a consuming fire, and it is a display of Christ's glory that He brings us near to Him in safety. **Treating God as holy and glorifying Him means that we add nothing to His worship but only do that which Scripture requires—not merely in the way of getting the content right, but coming wholeheartedly by faith in Christ as led by Christ.**

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Hebrews 1 verse 14, through chapter 2, Verse 18. These are God's words. Are they meaning Angels?

Are they not all ministering Spirits sent forth to minister for those? Who will inherit salvation? Therefore we must give the more Earnest heed to the things we have heard, lest we drift away for if the word spoken through Angels, proved steadfast and every transgression and Disobedience received a just reward.

How so we escape if we neglect. So great a Salvation Which at the first began to be spoken by the Lord and was confirmed to us by those who heard him. God also bearing witness both with signs and wonders with various Miracles and gifts of the Holy spirit according to his own will.

Free has not put the world to come of which we speak in. Subjection to Angels. But one testified in a certain place saying what is man. That you are mindful of him or the son of man that you take care of him. You have made him a little lower than the Angels, you have crowned him with glory and honor and set him over the works of your hands.

You have put all things in subjection under his feet. Friend that he put all in subjection under him. He left nothing. That is not put under him, but now we do not yet, see all things put under him. But we see Jesus. Who was made a little lower than the Angels.

For the suffering of death, crowned, with glory and Honor. That he by the grace of God, might taste death for every everyone. For it was fitting for him for whom are all things and by whom are all things in bringing many sons to glory. To make the captain of their salvation.

Perfect through sufferings. For both, he who sanctifies and those who are being Sanctified are all of one. For which reason he is not ashamed to call them Brethren saying I will declare your name to my brethren. In the midst of the assembly, I will sing. Praise to you. And again, I will put my trust in him.

And again, here am I. And the children whom God has given me. In as much. Then as the children, Have partaken a flesh and blood. He himself likewise shared in the same that through death, he might destroy him. Who had the power of death. That is the devil and release those who through the fear of death were all their lifetimes subject to bondage.

For indeed, he does not give Aid to Angels. But he does give Aid. To the Seed of Abraham. Therefore in all things he had to be made like his Brethren. That he might be a merciful and faithful high priest in things pertaining to God. To make propitiation for the sins of the people.

For, in that he himself, has suffered being tempted. He is able to Aid. Those who are tempted.

Amen, that sends this reading of God's inspired and iner and toward Well, one of the reasons why we've taken Hebrews chapter 2 as our primary text is. Because it would have taken. 50 percent more than the time allotted. If we were to try to take the entire book of Hebrews as the primary text, just to read it.

But really, it is the entire book. Of Hebrews. Uh, that is what we're thinking through here. In that God has given his son who is God. And, Has in himself, infinite Glory. To redeem and retrieve many children. Whom God has intended from the world before the world began to bring to glory.

So, that not only as in chapter one, Jesus. Infinitely Superior to all the angels. But that you yourselves if you belong to Christ by faith. Are intended by God to be glorified above angels. Angels, do not rule in the world to come. You who are in Christ, will rule in the world to come.

Angels, who sin and fall are not redeemed. God is not obligated to redeem any and there's no quicker proof for that than to show the angels. But those who are of the Seed of Abraham, those who believe in the same Christ that Abraham believed in has seed by faith.

The Lord helps. These are the many sons that he is bringing to glory. These are the children. Whom who have partaken in flesh and blood, which is why the only begotten son who does not in his divine nature from all eternity have Flesh and blood added to himself a human nature.

To retrieve the many children and bring them. To glory. And one of the things that we because of our sinfulness, Have a hard time, wrapping our minds around. Is just how great. Is that Glory? To which God is bringing us. How great is the glory of the Triune God?

Now, one of the things that has happened in the reformed churches, as we Um, thinking this week about recovering. Our biblical Heritage. Is that there has been a loss of the knowledge of the glory of God corporately. And we need look no further than the public worship on the Lord's day to see that.

For we could not even consider. Adding things to the worship of God. That God himself has not commanded. Or doing Worship in any other way, than to do those things that God has commanded as consistently and excellently as possible according to the specific command.

And according to the theology, that he gives us in his word, about the things that are commanded.

We would not be able to consider. Adding to or dumbing down, or altering or cheapening. Anything that God has commanded for the public worship. If we had the slightest inkling, Of the glory. Of the glory of him. To whom We Gather Week by week on the Lord's day, which is itself a foretaste of that Gathering.

That is the whole of the history of redemption as he brings many sons to glory in an ultimate sense. Now, we might think that, perhaps, If God would incinerate some who add to his worship, like he did to nadab and abahu. We might be shaken. And scared back into worshiping only and entirely as God has said to worship.

But to that, we may say the same thing as was said to the rich man. Uh, when Jesus told about the rich man in Lazarus, They have Moses and the prophets. And now we have Moses and the prophets and the apostles prophets and evangelists. By whom the Lord has given us the New Testament.

If we do not listen to them, Nearly neither, will we listen? If someone is incinerated by fire, That comes from the Lord. There has been centuries of increasing idolatry even now. In the reformed and Presbyterian churches. Was already starting to crumble. Well. There's a sense in which we're all constantly under that threat from the sin in our own Hearts, every week.

But corporately historically, it's already starting to crumble, late 18th early 19th century. The ability to travel. Inexpensively and quickly. Accelerated, the decline. As. Uh, churches started competing for For members, and you could go to a place that pleased the flesh more.

It's actually perhaps a little beyond the scope. Tracing some of the Historical causes and Contours of How even in the associate reform Presbyterian. Things like, Adding. Man-Made. Songs. And Attic. Instruments and something that our forefathers would have just seen as the resurrection of something that belonged to the levitical priesthood and doesn't belong to Christ's priesthood.

Uh, the adding of man-made, holy days, and the decline of the keeping of the Lord's day. Something that has been so harmful to all of our religion as we thought about in in the last week and yet God has not incinerated Anyone with fire that we know of, For doing that.

Well. Uh, even centuries of idolatry during which God has demonstrated his great patience by not incinerating worshipers, does not mean that he has changed. He is still bringing many sons to Glory bringing them to an unshakable Kingdom, as The thought continues throughout the book of Hebrews and you get to Hebrews 12 and it talks about the worship assembly again.

And The Lord Jesus who spoke from Earth identifying Jesus as the speaker at Mount Sinai. Uh, so that's a christophany there when he shakes the mountain and it smokes, and it burns and he thunders with his voice. And Israel says, don't let us hear him again. It's Jesus. Uh, at Sinai.

But now he speaks from heaven and he uses servants on Earth by which to do it, but it's Jesus. Not just now in his divine nature, but in his office, as our Prophet, who speaks from heaven, and what is he doing? Well, he is preserving for us an unshakable Kingdom.

But then he says at the end of Hebrews chapter 12, that he is Still a consuming fire. Jesus is our God. And we must therefore approach. With reverence and awe. God is still bringing many sons to glory and his glory as such that he describes himself to us as a consuming fire But God has not made of.

Hyper rapid oxidation reactions, any more than he's made of Flesh and Bone and blood. He's using that language to communicate something to us, of his glory and the intensity of his glor. Indeed, the gospel. As much exalted and the Christ of the Gospel as much exalted when we remember the greatness of the glory that we had sinned against For the despising of which the wrath of God has been revealed against all unrighteousness and ungodliness of men and the greatness of the glory, therefore that we have sinned against and of which, we have fallen short.

But now the greatness of the glory unto, which we have been redeemed. How great then as the righteousness of Jesus and the sacrifice of Jesus and the power of Jesus, that takes those for whom, he is the righteousness for whom, he is the sacrifice and now brings those many sons to this burning Glory of God, But now we are In many decades and many in a couple of centuries, at least now.

Of a trend in the church. In which we have become obsessed with casual familiarity.

Which is not the same as nearness. To the ever Blessed infinitely. Glorious God. And Casual familiarity. Certainly. Is not a consequence of intimacy. With the old glorious God. So, we desperately need a balancing restoration. Of Godly fear. Of reverence, and awe. Nowhere is this more apparent than in the public worship of God?

And dude, indeed, the consuming fire language comes in part from Sinai. Where it appeared that? Mountain was being consumed but it comes also in part. Uh, from a passage that is very parallel for us, at least theologically the end of Leviticus 9 and the beginning of Leviticus 10.

Moses and Aaron went into the Tabernacle of meeting and came out and blessed the people, then the glory of Yahweh appeared to all the people and fire came out from before Yahweh and consumed, the burnt offering and the fat on the altar. All the people saw it, they shouted and fell on their faces.

Then Nate abnabahu, the sons of Aaron, each took his sensor and put fire in it. Put incense on it and offered profane strange. Foreign fire. Before Yahweh, which he had not commanded then. So fire went out from Yahweh. And devoured. And they died. Before, Yahweh And so there is this display.

Of the glory of God and the fire that comes out from Yahweh and consumes the Ascension. Remember the what's being translated burnt offering in your English Bibles is just the Hebrew word for Ascension. And the fact that is on the altar, And then when the Strange Fire is is offered the fire.

Again comes out from Yahweh. It comes out from The Mercy, Seat comes out from the holy of holies. But even the mercy of God would not spare nadab and abayhu. Because they were not coming to the glory of God. In the That God had provided. And so in Hebrews 12, 29 comes and says our God is a consuming fire.

It's saying that in the New Testament worship that is led by Christ from Heaven. God is still the same consuming fire that he displayed in himself in Christ Sinai. God is still the consuming fire that he displayed in himself. When he consumed the sacrifices at the end of Leviticus 29.

God is still the consuming fire. That he displayed in himself. When he consumed native in a baiku. Tried to come. To the all glorious God. In a way other than he, Than God himself. Has provided. And so, when that happens, Uh, Leviticus chapter 10. Moses immediately says to Aaron.

This is what you always spoke saying. By those who come near me. I must be regarded as holy. And before all the people, I must be glorified. It's a very simple question children. Should we treat God as holy? It's a yes or no question and it's so obvious that I hope for you.

It's a yes or yes question. Should we treat God as holy? Should we glorify him? Should we draw near to God? In the right and biblical fear of God, they're all yes. And yes questions. But then, the question that follows is, Well, what does that mean? And a huge part of the Bible answer.

As it means coming to the Glorious. God. Only in the way that he has provided. That if we draw near to God, With anything in addition, not any not just anything instead of But anything, in addition or beside The way that he has provided, Then we are despising his glory.

We are not treating him as holy, but common. We are not treating him as glorious, but small. And so,

Rejoicing in Hebrews 2. That God is bringing many sons to glory and the further rejoicing of the way in which he has done. So, we're going to come back to Leviticus in a moment and spend some time there. But one of the things we must remember when we're looking at Leviticus, is that we're in the middle of how much more argument that if these things were true?

When God had given his people to draw near by way of these Shadows, by way of these pictures, that taught about Jesus before Jesus came, how much more Is it true? Now? That Jesus has come that Jesus took on flesh that Jesus died in order to consecrate our worship, that Jesus has passed into heaven.

So that from there, he might lead our worship. That Jesus is in heaven, actually, presiding over and participating in the worship of his assemblies on Earth. Your flesh might respond by by thinking, well, God was really serious. About those things in the Old Testament. Well, now that Jesus has come, he has lightened up The only reason your flesh would think that is because you have been worshiping with congregations and from your own heart in a way that has not been treating God as glorious and holy.

Feeling free to just add whatever. To besides, Got what God has given and commanded putting ourselves in the place of God. Who alone can decide what worship is? Upon whom we depend entirely to draw near to him. As if we could add something. And that would automatically Uh, function and bringing us near to God.

This theological and spiritual Insanity, which is exactly what we get from the darkness of our own Hearts even worse. Deuteronomy 4 when God when Moses is preparing to tell them the Ten Commandments. Again, he zeroes in on this one and he says you saw no form. You only heard a Voice?

Meaning that if we try, To come to God in any other way. We're actually coming to another God. This is why in the second commandment when When he has said, Don't make. Don't. Things by which to worship me. Don't make things by which to worship me and don't worship.

Using those things. Because I y'all are your God, am a jealous God. Visiting the iniquity of the fathers upon the children to the third and fourth generation of Them that

But, of course, Mercy to thousands. Who loved me? He says, And would you not want to be the thousands who love him? The thousands who say the Glorious. God has communicated

himself to us, has given himself to us has drawn us near to him in these specific ways. Let us have him as he is let him, let us have him as he has given himself to us.

Let us not have him as we like to think of him or him as we wish him to be or and let us not draw near to him in ways that feel to us worshipful or feel to us near lest we be those who prepare prefer our idea of God, or our idea of experiencing God, to the actual God and his actual worship.

Because, preferring our image. And we're not just talking. Now about the thing. We carve, we talk about the thing in the mind and in the heart. And in the desire, Preferring our image to him is hating him. To use. Infinitesimally smaller. Relationship by analogy. It would be like, if you were Whenever you were with your wife, You were thinking of Yeah, kind of like her.

But adding In your mind and heart ways that you wish she was. And not actually spending time with her, but doing other things that feel good. Because you think spending time with her should feel good.

Do you think your wife? Would call that loving her. Would she not be right? To say that thinking of her that way and doing those other things and calling it spending time with her. With your caricature of her in your mind. Would she not be right to say that?

That is hating her?

And so this, Uh this is what is meant when he says, by those who draw near to me, I must be regarded as Holy and the context is actually very similar because the end of Leviticus 9, God has brought many sons to Glory. Now, it's nothing to be compared to what he has done now in Christ.

Because the people are not United by faith to Moses and Aaron and Aaron's Sons Even this is looking forward to Christ something that they couldn't quite participate in, you know, only the Levites could approach the Tabernacle the family of Aaron could enter the Tabernacle only the high priest himself could go into the holy of holies but still, this was a A huge.

Answer to a huge problem at the end of Exodus chapter 40, The end of Exodus chapter 40. The cloud covered the Tabernacle of meeting. Sorry, this is verse 34. The cloud covered the Tabernacle of meeting the glory of Yahweh filled the Tabernacle and Moses was not able to enter the Tabernacle of meeting because the cloud rested above it and the glory of Yahweh filled the Tabernacle, that's a problem as a Tabernacle of meeting.

That in a couple of hours when it's time uh, to meet for the Presbytery. Someone asked, uh, where are we meeting? And we said in the chapel we came in, the the chapel was locked and no one could get in. It wouldn't make a very good meeting place, would it?

Well, here you have the the Tabernacle of meeting And they can't enter because of the greatness of the glory of God and to that God has given that wonderful answer, Leviticus chapter 1. The Ascension is awfully called the whole burnt offering but the Hebrew is just the Ascension. Christ, as the Shadow and picture of our attempt ascending to him in in Christ.

The tribute. Uh Christ as the Shadow and picture of our coming to him with Christ in our hand, the peace chapter 3. Christ. As our fellowship with God, even eating from God's Own table. Chapters, four and five, the sin and trespass offerings Christ, as the cleansing of our conscience.

Chapter 6, through 9, the priesthood and its procedures. Christ is the one in whom we draw near who consecrates our drawing near by his blood. Um, Uh, the Who leads the worship that he has consecrated. And you see what they had done now. They were despising both God's glory.

And the way that God had made this great salvation, By which God had given them to be able to approach his glory. Well, now we are in a covenant Administration that is mediated by Christ. But just because Uh, Christ has come Does not mean. That there isn't a danger in his church.

We've already read Hebrews chapter 2. Uh, we read the first six verses of Hebrews chapter three therefore. Holy Brethren partakers of the Heavenly calling, consider the Apostle and high priest of our confession Christ, Jesus, Who. Was A faithful to him who appointed him as Moses was faithful. In all his house.

For this one has been counted worthy of more Glory than Moses. And as much as he who built the house, has more honor than the house. For every house is built by someone, but he who built all things is God and Moses. Indeed was faithful in all his house as a servant for a testimony of those things, which would be spoken afterward.

But Christ as a son, over his own house, Whose house we are. If We hold fast the confidence and the rejoicing of the Hope firm. To the end. And so there's this change in administration from the Moses Administration of the House of God on the earth. She's talking about the the visible church now to the Jesus Administration of the House of God on the earth, but even in the Jesus Administration, we're still being addressed today.

If you hear his voice and that's the rest of chapter three, In chapter 4. And so there is this necessity continued necessity of regarding God as holy even as we draw near to him in Christ, did God provide a great salvation not just in delivering the people out of Egypt but even more.

So in enabling them to enter the Tabernacle By way of Moses and Aaron. Yes, he provided a great salvation. He gave them a picture of bringing many sons to glory and this is what he is doing. Now in verse 10 of our primary text for, it was fitting for him for whom are all things and by whom are all things in bringing many sons to glory.

The captain of their salvation perfect through sufferings. Now this is occurring in an ultimate sense, like we mentioned, Hebrews 12 28. That he is bringing us into or we are receiving an unshakable Kingdom. But it also occurs in a weekly sense. If you're, if you're working out of a copy of the word of God, turn in it, to Hebrews chapter 12 And you can see.

That his bringing many sons to glory. Yes, it's especially about when you come to the last day and you've risen again from the dead and you're perfected in Holiness. And, Uh, there's new heavens and the new Earth. And we enjoy God himself in this. Glorious New Creation as The new Humanity.

The new Adam, who is Christ? Uh, yeah, so there is that bringing many sons to glory in the ultimate sense but there's also this weekly sense He's writing to those who are on the earth. He says, for you have not come to the mountain, that may be touched and that burned with fire and to Blackness and darkness and Tempest and the sound of a trumpet and the voice of words, so that those who heard it begged, that the word should not be spoken to them anymore.

Could not endure what was commanded and if so much as a beast touches the mountain it shall be stoned or shot with an arrow. And so terrifying was the site that Moses said, I'm exceedingly afraid and trembling You have come. To Mount, Zion. And to the city of the Living,

God and Heavenly Jerusalem to an innumerable company of angels to the general assembly and Church of the firstborn who are registered in heaven.

God, the judge of all to the spirits of just men made perfect to Jesus the mediator of the New Covenant. And to the blood of sprinkling, that speaks better than that of Abel. And so, there is this. There is this weekly. Bringing many sons to Glory. When We Gather in this room on the Lord's day, As the Lord's children in Jesus.

We join. The worship. Of Glory. And there's no way. To join that worship, except by, and through Jesus Jesus, our Ascension, Jesus our tribute Jesus. Our peace. Jesus tribute. By the way, is The actual translation of the Hebrew word that most English translations use the word grain offering for This is just the word tribute Jesus, our Ascension, Jesus, our tribute, Jesus, our peace, Jesus.

The sin offering who has cleansed our conscience so that we can approach God in uh, in good, uh, conscience. Jesus is the only way to come. And that's why we may only do those things. That Jesus is leading from heaven and that's why we selected from the whole book of Hebrews, especially chapter 2.

Because chapter 2 gives us those examples. Of how one of the reasons Jesus took on himself, flesh and Blood. So that he might sit in heaven as our priest selected from among men, He leads our worship especially according to his human nature. Now we're not dividing the person of Christ into two persons.

He's just the one Divine person, but his human nature was necessary to be our priest because a priest has to be selected from among men. And so the, since the children whom God gathers to glory, in this age of the church, participate in flesh and blood Jesus, the priest who was selected from among us, To have Flesh and blood.

And what does he do? Well, he leads reading and preaching. First part of verse 12, I will declare your name to my brethren. Jesus is the one who speaks to us from heaven in the preaching of his word. Where chapter 12 says see that you do not refuse him, who speaks.

Because he speaks from. What else does Jesus do? He leads the singing? The rest of verse 12, in the midst of the assembly, I will sing. Praise to you. The scripture putting this on the lips of Jesus. He also. Leads the praying. When he says in verse 13, I will put my trust in him.

Jesus prays for us. He calls upon God's name for us. He draws near to God. Chapter 7. Verse 25 says, he always lives to intercede for us. His having passed through the heavens. The end of chapter four means that when he takes his seat on the throne of glory seeing then we have we have a great high priest who has passed through the heavens Jesus, the son of God.

Us hold fast. Our confession for we do not have a high priest who cannot sympathize with our weaknesses, but wasn't all points tempted. As we are yet without sin, let us therefore come boldly to the throne of grace. The one who sits on the throne of glory is our high priest.

And therefore the Throne of Glory is for us because of the resurrected, man. Who sits on it. The Throne of glory is for us, a throne of grace. Where where there's not just Requesting. There's that. We may obtain Mercy. And there's not just looking for seeking but and find Grace.

In the help, in time of need. Jesus leads. The reading and the preaching, and the praying, And the singing. He presents Us in heaven. He says, here, am I And the children whom God has given me. Jesus attests from Heaven that we are. He does this in part especially by his sacraments on the earth.

Uh, Lord willing will spend some time. Hebrews 10 19-22 tonight. But if we add to his worship, what's happening? Does Jesus lead, special music?

Does Jesus lead. Interpretive dance. Does Jesus, leave drama and video clips?

If we add to his worship, We don't regard him as holy. If we bring that, which he has not commanded. We come without Christ. However worshipful. We are convinced in ourselves. That it might be. Do you think nadab and abaihu? On the day that they were ordained. Moments after seeing, The glory of God appear and the fire fall upon, Or come out from Yahweh and consume the sacrifices.

Do you think that when they Filled their pans with. Additional fire. They thought were blaspheming God now. The whole nation. Had just fallen on their faces and shouted. At the greatness of the glory of God.

It is Unthinkable that they thought they were doing anything else. Than improving. The worship. Or embellishing. Adorning adding to it, something good. We must not under any motive or rationalization whatsoever. Add to the worship. Of the Living God. For not only is he infinitely, glorious. But it is his son now.

Not the Ascension offering not the tribute offering not the peace offering, not the sin and trespass offerings to cleanse our consciences. It is his son. Through whom he brings us near. And by him, he leads us. No wonder. No wonder we have so little appreciation. For the Gospel of Jesus Christ.

For we neither appreciate the greatness of God's glory. Which we deserve to have burn upon us and wrath. Nor do we appreciate the greatness of God's glory unto, which He has redeemed us showing Mercy to thousands of those who love him and keep his Commandments, especially the Commandment of how to come to him, which is in and through the Lord Jesus Christ.

And therefore, we have very little appreciation for the greatness of the glory of Christ. And whom we could be saved from the one Glory and saved unto the other glory in this son of Glory. But it was God's pleasure. To bring many children to glory. As a way of glorifying, his only begotten son.

Shall we not take the same pleasure as God? In his glory. In his son. Amen, let's pray. Our Father in Heaven. Oh, help us to see your glory. Make. Light of the knowledge. Of your glory o. God Shine in our hearts, in the Of Jesus Christ. Grant us. Faith by your spirit.

That. We would behold. His glory as the only begotten of the The glory of the word made flesh full of steadfast, love and faithfulness. Oh, forgive your church O Lord. You have not yet consumed her with fire and we praise you. For your patients. But we pray that you would.

By your word, convince her. So that we might worship you as you have directed, So that we might come through Christ. So that we might see and honor and enjoy. Your glory. Before we ask it in Jesus name, Amen.