

Heb. 1: 1-14

3

SUBJECT: The Glory of Christ

DX 159

GP

THE GLORY OF CHRIST

I. 1:1 The Holy Scriptures reflect the glory of Christ, the Son.
πολυμερής καὶ πολυτρόπος Facets of his person, character.

"many parts" "many ways" forms: revealed in fire, earthquake, storm, still small voice
each a segment, a fact one or two reflections in the world.
yet throughout the Scriptures an indubitable unity: OT, NT = Christ, the Son.
so harmoniously related need be bound up together. ^{linked} ^{linked}
of. in the earliest book of Heb - nature - there is variety in unity. I Cor. 15: 39-41 No 2 leaves in. fruit are alike } yet amid all natural variety
"many parts" "many ways" "many faces in a word"

there is a marvellous unity. Every part of the universe interlocks ~~with~~ by subtle and delicate links with every other part. Same great thoughts in tree, flower, molecule, planet, diatom, man. Because of penetrative nature, heart, you meet God. I Cor. 13:6 Unity which pervades material things is result of its having originated from one mind as one hand - the mind - hand of God.

of. God's other book, the Holy Scriptures. Unity in variety. written in different ages. Patriarchal - Kings - prophets... later chapters when the Holy Spirit written to a generation by His Spirit.
written in different countries. Egypt, Arabia, under the shadow of the pyramids, amid the trading life of the great cities of Rome. In some can see the simple pastoral life of Palestine; in others the magnificence of the golden age of Nebuchadnezzar. In some the murmur of the Jews of Babel; in others the land, the father in Roman prison. etc.

written by men greatly differing in rank, occupation, method, thought. Scribes, fishermen, warriors, kings. Malnurt people, priest. Some in stable religion, Hebrew, some in political bond. Some in common vernacular of the people. Some princely letters, some sentences in private, some national history, some confused prayers, continued letters, some epistles. All this great variety, beauty of the divine. The ananias may differ but the inspiring mind is the same. He who speaks in the one spirit in the other. In the glowing paragraphs of Paul, in the marvellous prophetic of Isaiah. In the gospel, in the story of the cross. In the benediction, in the sword. Throughout the crucifixion and sacrifice of atonement, of the life and death and resurrection of Christ, is clearly manifest, on which all things are strung together as pearls upon a string.

II The created universe reflects the glory of Christ.

(1) Col. 1: 16; Gen 1: 3 He is the origin of creation.

To make that which is seen out of nothing, that is creation, a divine work. The rocks, snow, the sun, the moon, the waving fields, the beauty flowers, the caroling birds, the stars and spangle diamonds, all are throbbing with His own life - all the world, those hands nailed helplessly to the cross. The measure of His hand - Jesus is as all we see: sun, stars, flowers, trees, rocks, birds, water, land, - as well as in the unseen world, angels, spirits, the city of heaven, the eternal universe.

(2) 1: 3 He is the God of providence "upholding..."

In 1: 2 "worlds" αἰῶνας "ages" also in 11: 3. God of the great ages of the world's history. Christ and not fate

abstract, impersonal law.
Law is but the method of His working.
at His word rainwater or dew becomes the fruit of the vine
His handfull of grain fills the autumn barns.
storms die away into calm
floods are led through the paths of the sea
rills are sent away from the mts. to create the valleys
storms are maintained in their courses.
all power is heaven, earth.
In His we live, move, have our being

(3) 1: 10-12 He is the God of unchange in immutability

Appl's in 102: 256 to Christ. Jesus is ^{represented} the deity of our God.
We live in a world) change - earth, heaven.
- stars burnt out, will burn out
- the universe is wearing old, or garment of moth and mildew
like a cloak, worn out, runny down.

But nothing is but the venture, that - shall lay it aside, replace it with a new heaven, new earth. But in the same form.

1:4-6

III. The celestial world reflects the glory of Christ
How bright, blessed spirits -

But nothing to them as in Psalm 2:7

the course of his generation - Jn 5:18
" death - Mt. 27:63-66 (John 10:30)

Heb. 1:3 the brightness of his glory - see the sun by its rays
the image of the divine nature - in rays made by the real
- not resemble "see me, see the Father"
- if you see the light, the Father's glory will be

We hear the command 1:6 "Let all the angels worship him."

During his life here, constantly receiving acts of homage
Institutions of it, responses, & little groups of Christ Th. 28:52
The early church, as in spirit, filled with expressions of worship, Christ
as in the death crisis of the martyrs, opposed to most
agonizing tortures, must have paid to Christ
mind with the homage paid to Christ.
in rapture, secret meetings, dreams, laws...

- (a) "Always around Jesus his feet"
- (b) "Bring the glory to Jesus" ... must say in the morning
my praise to Christ or God. The early church did not
simply adore Jesus; it adored, worshipped him.

Do we worship him enough?

We are so apt to concentrate our thoughts on ourselves.
f. objective, subject system #1 Holy Spirit #118 #119 #120 #121 #122 #123 #124 #125 #126 #127 #128 #129 #130 #131 #132 #133 #134 #135 #136 #137 #138 #139 #140 #141 #142 #143 #144 #145 #146 #147 #148 #149 #150 #151 #152 #153 #154 #155 #156 #157 #158 #159 #160 #161 #162 #163 #164 #165 #166 #167 #168 #169 #170 #171 #172 #173 #174 #175 #176 #177 #178 #179 #180 #181 #182 #183 #184 #185 #186 #187 #188 #189 #190 #191 #192 #193 #194 #195 #196 #197 #198 #199 #200 #201 #202 #203 #204 #205 #206 #207 #208 #209 #210 #211 #212 #213 #214 #215 #216 #217 #218 #219 #220 #221 #222 #223 #224 #225 #226 #227 #228 #229 #230 #231 #232 #233 #234 #235 #236 #237 #238 #239 #240 #241 #242 #243 #244 #245 #246 #247 #248 #249 #250 #251 #252 #253 #254 #255 #256 #257 #258 #259 #260 #261 #262 #263 #264 #265 #266 #267 #268 #269 #270 #271 #272 #273 #274 #275 #276 #277 #278 #279 #280 #281 #282 #283 #284 #285 #286 #287 #288 #289 #290 #291 #292 #293 #294 #295 #296 #297 #298 #299 #300 #301 #302 #303 #304 #305 #306 #307 #308 #309 #310 #311 #312 #313 #314 #315 #316 #317 #318 #319 #320 #321 #322 #323 #324 #325 #326 #327 #328 #329 #330 #331 #332 #333 #334 #335 #336 #337 #338 #339 #340 #341 #342 #343 #344 #345 #346 #347 #348 #349 #350 #351 #352 #353 #354 #355 #356 #357 #358 #359 #360 #361 #362 #363 #364 #365 #366 #367 #368 #369 #370 #371 #372 #373 #374 #375 #376 #377 #378 #379 #380 #381 #382 #383 #384 #385 #386 #387 #388 #389 #390 #391 #392 #393 #394 #395 #396 #397 #398 #399 #400 #401 #402 #403 #404 #405 #406 #407 #408 #409 #410 #411 #412 #413 #414 #415 #416 #417 #418 #419 #420 #421 #422 #423 #424 #425 #426 #427 #428 #429 #430 #431 #432 #433 #434 #435 #436 #437 #438 #439 #440 #441 #442 #443 #444 #445 #446 #447 #448 #449 #450 #451 #452 #453 #454 #455 #456 #457 #458 #459 #460 #461 #462 #463 #464 #465 #466 #467 #468 #469 #470 #471 #472 #473 #474 #475 #476 #477 #478 #479 #480 #481 #482 #483 #484 #485 #486 #487 #488 #489 #490 #491 #492 #493 #494 #495 #496 #497 #498 #499 #500 #501 #502 #503 #504 #505 #506 #507 #508 #509 #510 #511 #512 #513 #514 #515 #516 #517 #518 #519 #520 #521 #522 #523 #524 #525 #526 #527 #528 #529 #530 #531 #532 #533 #534 #535 #536 #537 #538 #539 #540 #541 #542 #543 #544 #545 #546 #547 #548 #549 #550 #551 #552 #553 #554 #555 #556 #557 #558 #559 #560 #561 #562 #563 #564 #565 #566 #567 #568 #569 #570 #571 #572 #573 #574 #575 #576 #577 #578 #579 #580 #581 #582 #583 #584 #585 #586 #587 #588 #589 #590 #591 #592 #593 #594 #595 #596 #597 #598 #599 #600 #601 #602 #603 #604 #605 #606 #607 #608 #609 #610 #611 #612 #613 #614 #615 #616 #617 #618 #619 #620 #621 #622 #623 #624 #625 #626 #627 #628 #629 #630 #631 #632 #633 #634 #635 #636 #637 #638 #639 #640 #641 #642 #643 #644 #645 #646 #647 #648 #649 #650 #651 #652 #653 #654 #655 #656 #657 #658 #659 #660 #661 #662 #663 #664 #665 #666 #667 #668 #669 #670 #671 #672 #673 #674 #675 #676 #677 #678 #679 #680 #681 #682 #683 #684 #685 #686 #687 #688 #689 #690 #691 #692 #693 #694 #695 #696 #697 #698 #699 #700 #701 #702 #703 #704 #705 #706 #707 #708 #709 #710 #711 #712 #713 #714 #715 #716 #717 #718 #719 #720 #721 #722 #723 #724 #725 #726 #727 #728 #729 #730 #731 #732 #733 #734 #735 #736 #737 #738 #739 #740 #741 #742 #743 #744 #745 #746 #747 #748 #749 #750 #751 #752 #753 #754 #755 #756 #757 #758 #759 #760 #761 #762 #763 #764 #765 #766 #767 #768 #769 #770 #771 #772 #773 #774 #775 #776 #777 #778 #779 #780 #781 #782 #783 #784 #785 #786 #787 #788 #789 #790 #791 #792 #793 #794 #795 #796 #797 #798 #799 #800 #801 #802 #803 #804 #805 #806 #807 #808 #809 #810 #811 #812 #813 #814 #815 #816 #817 #818 #819 #820 #821 #822 #823 #824 #825 #826 #827 #828 #829 #830 #831 #832 #833 #834 #835 #836 #837 #838 #839 #840 #841 #842 #843 #844 #845 #846 #847 #848 #849 #850 #851 #852 #853 #854 #855 #856 #857 #858 #859 #860 #861 #862 #863 #864 #865 #866 #867 #868 #869 #870 #871 #872 #873 #874 #875 #876 #877 #878 #879 #880 #881 #882 #883 #884 #885 #886 #887 #888 #889 #890 #891 #892 #893 #894 #895 #896 #897 #898 #899 #900 #901 #902 #903 #904 #905 #906 #907 #908 #909 #910 #911 #912 #913 #914 #915 #916 #917 #918 #919 #920 #921 #922 #923 #924 #925 #926 #927 #928 #929 #930 #931 #932 #933 #934 #935 #936 #937 #938 #939 #940 #941 #942 #943 #944 #945 #946 #947 #948 #949 #950 #951 #952 #953 #954 #955 #956 #957 #958 #959 #960 #961 #962 #963 #964 #965 #966 #967 #968 #969 #970 #971 #972 #973 #974 #975 #976 #977 #978 #979 #980 #981 #982 #983 #984 #985 #986 #987 #988 #989 #990 #991 #992 #993 #994 #995 #996 #997 #998 #999 #1000

- g. How? requires right? Believe right? ...
- One need, out, ourselves, look to Jesus.
- (a) See Peter walk on the water -
- Jesus throughout the ages: "Walk as thou hast seen"

1:3,8
IV.

The finished work of atonement reflects the glory of that

(1) 1:3 "by himself purged our sins" "purification" καθάριστον

This is his precedent title: Saviour, sinner.
Here he is alone.

The Greek text refers to the finality of the act: "it is finished, given
complete. Done irrevocably, finally. Rom 8:34

δι' εαυτοῦ καθάριστον ποιήσας τὸν ἁμαρτωῶν
by himself purification having made of sins.

"Said done": Finished. Accomplished. Nothing more to do.

(2) A King. 1:31, 8 [Ps 2:8, 9; 110:1; Mt. 16:19]

It is the living Christ who speaks to us.

of constant reproduction of art, poets, preachers of the revelation,
humiliation, death, on the cross. There his throne. Seat.
of the Roman church. Day after day, generation after generation, crucifix
of the cross, his agonies perpetuated. Fresh upon his in no other way
could it be true.

Two facts we should never cease to recall: our redemption is
his blood. We are at Calvary, the cross; to us a symbol of truth.
a sacrifice, a sacrifice. But not fully we should
forget the glory which preceded the glory which followed.

There is no hope in the name,
on the cross

... glorification
He has resumed his former glory. He is at the right hand, etc.
We possess the most august and august authority.
He is to be revealed someday in that glory.

F. B. Meyer, "The way into the Holiest" p. 21.

Some years ago, beneath the ruins of the
Palatine palace, was discovered a rough
sketch, traced in all probability by the
hand of a pagan slave in the second
century. A German figure, with the head
of an ox, is represented as being to the
cross; while another figure, in a tunic,
stands on one side, making a gesture
which was the customary pagan
expression of adoration. Underneath this
caricature ran the inscription, readily
written, "Allyanemus adores his God!"

What a tribute to the worship paid
in those early days to our Saviour,
amidst jeers, taunts, persecutions!