



O Could I Speak the Matchless Worth

Beyond all measure, beyond imagining, beyond any experiential comparison are the words with which we might, if we could, faithfully describe the incomparable glory of our Lord and Savior.

*O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine,
I'd soar, and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine,
In notes almost divine.*

The root of praise and thanksgiving (as different from worship) is our recalling and giving thanks for those things the Godhead has done for us. But when worshipping our Lord and Savior, Jesus Christ, the interweaving of praise and thanksgiving with that worship is almost impossible to avoid.

The very existence of the Son of God as the earthly Jesus the Nazarene bespeaks less His *being* than His *doing*. Had the Son of God, second member of the triune Godhead, remained in His heavenly home He would not have died for our sins, and, absent that, we would never have gained access to worship or praise Him at all.

...for through Him we both have our access in one Spirit to the Father.

Ephesians 2:18

But He *did* die for us. He left His natural home to dwell then die as flesh, and because of that we

cannot separate who He is from what He did for us. Jesus is, by holy design, that most touchable member of the Godhead, at once immortal Deity and flesh.

*I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin, and wrath Divine:
I'd sing his glorious righteousness,
In which all perfect, heavenly dress
My soul shall ever shine,
My soul shall ever shine.*

In that heavenly sanctuary there are two exalted thrones: upon the first, God the Father; upon the second, to the Father's right, God the Son—the Lamb of God.

Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Romans 8:33-34

And even there we see the difference between the two.

If we dare to imagine that holy place, if we dare to imagine what it will be like when we actually see it with glorified vision, we will know immediately, by their posture alone, who is Father and who is Son. The Father sits straight, in all His awesome majesty, high and mighty. He is the center, the universal navel, the point at which all creation emerges and converges.

The Son, however, does not sit straight upon His throne. At any moment of eternity future we see Him leaning toward the Father, speaking on behalf of the redeemed. Both are the center of worship, both are equally adored, but the Son is the advocate for all who call upon His name, and as such He continually speaks for them to the Father.

*I'd sing the characters he bears,
And all the forms of love he wears,
Exalted on his throne:
In loftiest songs of sweetest praise,
I would to everlasting days
Make all his glories known,
Make all his glories known.*

There can be no sweeter expectation for the believer than the scene that awaits him one heart-beat after his arrival in heaven.

*Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see his face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in his grace,
Triumphant in his grace.*

Samuel Medley

Religious worship is due to God only, and must not be given to any creature; it is a flower of the crown which cannot be alienated, a branch of God's glory which He will not give to another, and which He would not give to His own Son, by obliging all men to honour the Son, even as they honour the Father, if He had not been God, equal to Him and one with Him.

Matthew Henry



For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9-11