

Christ

The Beauty of The Balanced Life of Christ

Introduction

In earlier papers there was consideration given to the moral glory of the Lord and the richness of His person. This paper will be musings on the beauty of the moral glory of the Lord in its balance. It is a glorious theme to muse on the positives of Christ. He was “Holy, harmless, undefiled”, etc. (Heb. 7:26); “Behold my Servant . . . in whom my soul delighteth (Isa. 42:1); “That Holy Thing which shall be born of thee” (Lk. 1:35), “Certainly this was a righteous man” (Lk. 23:47), and to this can be added a multitude of others. One of the loveliest foreshadows of the moral glory of the Lord is the “Fine Flour”. It is the accepted teaching that the fine flour emphasizes the balanced life of the Lord and there is no disagreement with that, however, that seems to me to be the first step. It is this we shall consider.

Fine flour and The Balanced Life of Christ

In life we have a number of roles. In my case, I am a husband, a father, a son, a brother, a cousin, an uncle, and a speaker. As a speaker it is very hard to balance what I say and how I behave. As a father it was hard to treat my son the same as my daughters. I was more strict with him, not intentionally, but when I look back I see it. So I find in life it is very hard to be balanced in the various roles. Then I approach God and I discover He is perfectly balanced. His mercy is perfectly balanced with truth, His justice with grace, and His anger with compassion. How then can I approach this God so perfectly balanced? Only through Christ, who was the only perfectly balanced man who every lived can this be done. The following is some of the ways in which not only the balance there was in the life of the Lord, but also its beauty.

- 1) He will demonstrate moral beauty in understanding sympathy, and how to redirect it.
 - a) The dark night of trials and torturing was now past and the Lord was on His way to Calvary. As the somber progression of the three condemned to death made its way through Jerusalem’s streets, a “great company of people and of women” followed Him lamenting and bewailing (Lk. 23:27). It was a sight filled with raw emotion, and when placed against the barbarous experiences of the night just passed, the sympathy of these people would have been greatly appreciated. Yet, the Lord knew that darker days lay ahead of these women, and turning to them He said: “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck” (Lk. 23:28-29). He then directs their understanding to days which lay ahead when comfort would be found in those who never gave birth or whose child died in infancy (Lk. 23:28-29). This is the greatness of His love, not thinking and being focused on self but on the sorrows which lay before them. It was the balance of understanding sympathy and redirecting it.
- 2) He will demonstrate the beauty of graciousness in correcting misplaced sympathy while revealing the deeper source.
 - a) At times Peter gets bad press but he was a big hearted man who loved the Lord very dearly. The Lord had revealed to them that He was going to Jerusalem, and “suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (Matt. 16:21). Such a thought was too dreadful to even consider and so Peter says: “Be it far from thee, Lord: this shall not be unto thee” (Matt. 16:22). The Lord, knowing the heart of this man and also the source of his protest, must rebuke and correct his misplaced sympathy. I have no doubt it was with tenderness but firmness He said: “Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men” (Matt. 16:23).
- 3) He will demonstrate the beauty of balancing consideration and thoughtfulness.
 - a) Matthew records an incident when great crowds followed the Lord. It was not just for meeting of an hour on a delightful afternoon, rather, three days had gone and they were tired and hungry. To have sent them home would have been a mistake for they could have fainted en route (Matt. 15:32). He knew by experience the hunger and weakness caused by lack of food (Matt. 4:2). Not forgetting that

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experience He felt for them, being considerate of their condition. At times we can be so superficial in dealing with people, but the Lord was not like that. Such consideration and thoughtfulness caused Him to provide food for their bodies (Matt. 14:16-18), and at the same time to learn spiritual lessons. One of those lessons was that which their ancestors had to learn in the wilderness. God is not restricted by the “ordinary” means to provide for humanity. He provided manna, the bread which God gave (Ex. 16:15).

- 4) He will demonstrate the beauty of balancing of being mighty in power, but perfect in understanding.
 - a) In the three recorded resurrections the Lord made, there was the demonstration of power with understanding. Concerning the young man, the Lord delivered him to his mother (Lk. 7:15). This mother was a widow (Lk. 7:12), and the Lord knew the responsibility for the needs of Mary’s family (it is understood Joseph was dead) and knew how much she needed him. When the Lord raised Lazarus from the dead he was a living man restricted by grave clothes. To those who would have been amazed by this miracle of power He said: “Loose him, and let him go” (Jn. 11:44). He was perfect in His understanding of what Lazarus needed. What parent cannot feel for Jairus when he heard that his little twelve year old daughter, his only daughter, was dead. Despite the words of the Lord (Mk. 5:36), his heart must have been breaking. Coming to the home he rebuked the mourners (Mk. 5:39), and with the three disciples, the mother and father, He went to where the child lay dead. How perfect in understanding this was. For the child to have been awakened from death and seeing four men, how unsettled she would have been, but there was mum and dad. Furthermore, as we parents know, when a little child is sleeping but needing wakened, we go to them and gently touch their little head or hand, the comforting of a human touch. The Lord took her by the hand and said: “Talitha cumi” (Mk. 5:41). She awoke from the dead and He then commanded for her to be given something to eat (Mk. 5:43).

- 5) He will demonstrate the beauty of balance in tenderness and the subduing of hypocrites.
 - a) The religious authorities were always looking for a way in which to ensnare the Lord. It was a fruitless task for they were seeking to find fault with He who was “the Light of the world” (Jn. 9:5). On this occasion they brought a woman taken in adultery, it was a very delicate situation. The law said she should be stoned (Lev. 20:10), but what would the Nazarene say? The first thing is His silence toward of the leaders as He stoops down and writes on the ground. As they keep asking He gives that memorable response: “He that is without sin among you, let him first cast a stone at her” (Jn. 8:7), and He stoops down again and writes on the ground. Whither it was what He wrote or the combination of what He wrote, and the question asked, they all departed and the woman was left with the Lord. What would he do or say? If He fulfilled the law and had her put to death, where is the love? If she was let go free as if nothing had happened, where was the holiness? He had not been one of her accusers and was the only one who could cast the first stone. What did He do? We watch the beauty of tenderness, speaking to the woman he says: “Woman, where are those thine accusers? Hath no man condemned thee? She answered: “No man, Lord”. Note the word “Lord”, then we read: “And Jesus said unto her, Neither do I condemn thee: go, and sin no more” (Jn. 8:10-11). The beauty of His tenderness and the subduing of hypocrites by what he spoke and what He wrote is shown here.

- 6) He will demonstrate the beauty of balance in showing tender consideration and thoughtfulness.
 - a) Mark records a very understandable situation when the Lord sent the disciples across the lake. It had been a busy day, and as the ship rolled in the waves the Lord fell asleep. It was a perfect opportunity for the evil one to try to nullify the purposes of God for his defeat through the Lord. He caused a storm to arise and as the winds whipped across the lake, the waves beat into the ship and there was a danger of being “lost at sea”. Wakening the Lord with their plaintive but rebuking cry: “Carest Thou not that we perish?”, the Lord responds. One of the beauties of this event is the order in which He responds. They were genuinely afraid and to allay their fears the first priority is to remove that which is causing the fear. Speaking to the wind and seas He rebukes the wind, and to the waves He says: “Peace, be still” (Mk. 4:37-39). How very thoughtful of Him.

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- b) There is no agitation to His being awakened out of sleep, but having understood their typical childishness, He then speaks to them. There is no annoyance, but with a blend of tender consideration and gentle rebuke says: “Why are ye so fearful? how is it that ye have no faith?” (Mk. 4:40). I am so grateful that He removed the source of their concerns before He spoke to them, for had it been the other way round, the fulness of the wonder of who He is could easily have been lost.

Concluding Thoughts

As we muse on the Lord may the Holy Spirit enlighten our understanding to recognize more than the actions and attitudes of the Lord alone, but see more of the beauty of His balanced life.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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