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The Consistency Of The Lord

Introduction

Some time ago I had a very dear friend who, due to multiple infections, had infection in his lungs and kidneys, but those were not the most concerning to me. That which was a greater concern was the infection in his blood. This was most serious for since “the blood is the life” (Deut. 12:23), any infection in it could have devastating results. Thinking about my friend my mind crossed over as I began to think of the perfections of the Lord’s body, for His was a body that not only was impervious to sin, but also to disease and defilement. One has only to consider the lepers He touched (Matt. 8:20-34), the hand of the dead he held (Mk. 5:39-41), or the tender touch to heal from disease or deformity (Matt. 8:15; 17:7; 20:34), yet His holy body was never contaminated in any way. This was true in two levels. There was nothing in Him that responded to any external stimuli, for “In Him is no sin” (1 Jn. 3:5), and nothing outside could taint Him. Just as the light of the sun shines in to the darkest filthiest places of earth yet remains uncontaminated, so the Lord was as He lived among men.

Consistency Is A Characteristic Of God

In Malachi God declares His unchangeability (Mal. 3:6) therefore, constant consistency. God was always holy, light, love, absolute, merciful, gracious and compassionate. Consequently, any deviation, no matter how little in any attribute or feature, would indicate weakness or inferiority. Malachi was not the only prophet to recognize this characteristic. Moses wrote, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num. 23:19); creation changes but God never will, “They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.” (Psa. 102:26-27). Because of His unchangeability and consistency, His purposes stand firm (Psa. 33:11); His promises are irrevocable (Heb. 6:17); “His compassions fail not” (Lam. 3:22-23); and thank God for His consistency in grace, mercy, and love which continually forgives (1 Jn. 1:9). Since Jesus is the perfect manifestation of God manifest in flesh, then it is expected that he also is consistent in everything, and thank God He is.

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- 1) The consistency of the Lord shines like a beam of light against our inconsistency for the only thing consistent about us is our inconsistency! Jacob was a man who God wrestled with until he was willing to submit to God. Christ never needed to be wrestled with and in this He is contrasted with Jacob (Gen. 32:24).
- 2) Unlike Paul, Christ never needed a thorn in the flesh (2 Cor. 12:7), or like Peter, never had to be sifted (Lk. 22:31). He was the perfect Servant. We need to be disciplined by God, Christ never did and yet He was chastised for to secure our peace with God (Isa. 53:5). Being indescribably holy and sinless He never knew what it was to know the consciousness of being out of alignment with God His Father, and God never knew what it was to be disturbed or disappointed by Him. Being without sin or blemish in the flesh or spirit, as God’s perfect Servant He performed every task to perfection.
- 3) Being consistent in His essential character meant:
 - a) All He did outwardly was perfectly consistent with His teachings, His own character, person, and the will of God. In a way much deeper than the Psalmist who wrote Psa. 119, He never forgot God’s word (Psa. 119:16, 49, 52, 93). He ever lived delighting in God’s principles for:
 - i) Living (Psa. 119:11; 16, 24, 35, 47, 70, 77, 92, 174)
 - ii) Rejoicing in God’s word (Psa. 119:14, 111, 162)
 - iii) Seeking God’s word (Psa. 119:45, 94)
 - iv) Trusting in God’s word (Psa. 119:42)
 - v) Musing on God’s word (Psa. 119:15, 23, 48, 78, 99, 148) and could say in truth, “O how love I thy law” (Psa. 119:65), and “My soul hath kept thy testimonies; and I love them exceedingly” (Psa. 119:167).

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- 4) His was a life of perfect undefilement because He only spoke that which was given Him, and the Spirit was able to not only dwell in Him but work unrestricted through Him. John wrote, “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him” (Jn. 3:34). In unflinching perfection he fulfilled the will of God for He could say, “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” (Jn. 8:29). As the perfect Servant, His service to God was complete in that He fulfilled God’s will, but it was more than that for He was whole heartedly devoted to fulfilling the will of God. It was His unreserved love for the Father that motivated Him to do the Father’s will, and with singleness of eye He lived for the glory of God (Jn. 17:14).
- 5) He was consistent and balanced in every emotion.
 - a) He spoke of His joy (Jn. 17:13) yet was the man of sorrows (Isa. 53:3; Jn. 11:35). As the situation necessitated He spoke with grace (Lk. 4:22), and yet also with stark firmness (Matt. 11:21).
 - b) He will rebuke the disciples for lack of faith (Matt. 8:26) as He did with the religious hypocrites in the synagogue (Mk. 3:5), yet commended the woman despite the littleness of her faith (Matt. 9:22). He will curse the fig tree when He was hungry (Matt. 21:19), yet bless the loaves to feed the people when He knew they would faint through hunger (Matt. 15:32).
- 6) He was consistent in His peace.
 - a) Christ lived in the reality of the peace of God filling His soul and spirit. Never did He know what it was to wring His hands in anxiety or have his brow furrowed with concern. His peace was the non-fluctuation of quietness in His heart and mind, in living in the reality that all was under the sovereignty of God. Most of us are somewhat anxious when going to the dentist or when facing surgery, yet when He was facing betrayal, beating and cruel crucifixion, He spoke of His peace saying, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (Jn. 14:27).
- 7) He was consistent in His perfection when responding to accusations.
 - a) The disciples accused Him of not caring when they said, “Carest Thou not that we perish” (Mk. 4:38). Arising from sleep He stilled the storm and the waves before rebuking them. How lovely this is, removing the elements which made them afraid before rebuking the disciples for their lack of faith, or when He was accused of casting out demons by Beelzebub (Lk. 11:15). What a response He gave when He asked, “By whom do your sons cast them out?” (Lk. 4:19)
 - b) He was consistent in dealing with those who sought to have Him get others to function as they desired.
 - i) When Martha sought the Lord to correct Mary for not helping in the kitchen, He would not condemn Mary but would point out to Martha that, “Mary hath chosen that good part” (Lk. 10:42). Again when Mary, His mother, intimated that He ought to do something because they had no wine, He would correct her saying that His hour had not yet come (Jn. 2:4).
 - ii) Another illustration of someone wanting the Lord to intervene was when the individual wanted the Lord to tell the man’s brother to divide the inheritance with him. The Lord responded by asking the man a question and then told the parable of the man who put all his value on monetary things instead of the eternal (Lk. 12:13-22).
 - c) He was consistent and balanced in his answering at His trials when:
 - i) Before the chief priests:
 1. When our Lord was before the chief priests and accusations were being vented upon Him, He held his peace. However, when he heard the voice of swearing (adjuration) (Lev. 5:1) he must answer, and He did. Not to have done so would have meant He broke the law and sinned. He then answered the accusation by quoting from Daniel.

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2. The next morning He was again asked, “Art thou the Christ?” This time His answer was different for He said, “If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go” (Lk. 22:68).
- ii) Before Pilate:
1. It is observed that the accusations presented to Pilate are different from those to the chief priests. They are changed to a doubled edged political accusation in saying, “We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King” (Lk. 23:2). To this accusation the Lord is silent. Then Pilate questions the Lord three times and each time comes back to face the multitude with the response, “I find no fault in him” (Jn. 18:38; 19:4, 6). Interestingly, when Pilate asked the Lord, “What is truth?”, he either does not wait for the answer or it is not recorded (Jn. 18:38).
- iii) Before Herod:
1. Herod asked the Lord many things but not a word is spoken by Him. The reason is evident. Herod had put John to death, and in so doing, he silenced the voice of God and consequently there was no answer from the Lord.

Conclusion

Inconsistency is a way of life with us but thank God that when we approach God in prayer it is by the finished work of a perfect man who was always consistent, and we have been clothed in His righteousness. That acceptability gained for us is as every other work of God. It is perfect and thank God throughout eternity it will remain perfect, for the work of Christ has an eternally perfectly consisted perfection.

. . . Rowan Jennings