

Christ

The Beauties of The Lord - The Letter "A" - Part 1

Introduction

To consider a piece of music, poem or voice, to be beautiful it needs to be to the individual's liking and be emotionally moved by it. I find listening to "Goodbye my love Goodbye" sung by Demis Roussos, or Maria Callas singing, "Casta Diva", I am moved emotionally by it. When it comes to spiritual matters, then the spirit of the individual must enjoy that which is spiritual. There needs to be a developing appreciation of the beauty of holiness (1 Chron. 16:29, 20:21; Psa. 29:2, 96:9). Such enlightenment results in adoration of the person of the Lord in His beauty. Some of the beauties of the Lord beginning with the letter "A" are:

- a) His attitude toward God
- b) His authority and power
- c) His accuracy in teaching
- d) His actions
- e) His attractiveness
- f) His affection
- g) His aversions
- h) His accessibility
- i) His answers

His Attitude to God

The attitude of the Lord throughout His life was one of a perfect man living perfectly in the economy of God. While He never called God "Master" " He did take the form of a servant (Phil. 2:7). While He never called God "Lord", being man he lived in the reality of His rights. In living to please God His pleasure was to glorify God in every way. Irrespective of the severity of the path determined by God for Him, He never faltered or wavered from it so that of Him it was written, "He learnt obedience by the things which He suffered and He pleased not Himself" (Heb. 5:8; Rom. 15:3). He was not a compelled nor pressured obedience, therefore He could say, " I delight to do thy will" (Psa. 40:8).

His life of undeviating devotion rose unceasingly as a sweet fragrance, and as God smelt the aroma, it delighted Him. God was constantly before His face (Acts 2:25) therefore, never was there a moment of disobedience, debating or disputing with God, but willing obedience. The attitude of, "Thy will be done" (Matt. 26:42) characterized His life whether at home, as a child or as a young man, at the carpenter's shop or in the synagogue, in the public hillside or alone on the mountain.

Our wonderful Lord was sent by God (Jn. 3:17) to manifest God (Jn. 1:18), the Father (Jn. 14:9), and manifest His name. God was His God from His mother's womb. "Thou art my God from my mother's belly" (Psa. 22:10). As the lowly yet lofty Servant of God, He was totally yielded to God, living to fulfil the will of God, even when under extreme duress and humiliation. "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8); "I do always those things that please him" (Jn. 8:29). In sincerity He said, "My meat is to do the will of Him that sent me, and to finish His work" (Jn. 4:34). The prophecy of Isaiah was fully and perfectly fulfilled in and by Him, "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:5-6). How fully He lived the words, "I come to do thy will" (Heb. 10:9) and as He faced the cross could declare, "I have finished the work which Thou gavest me to do" (Jn. 17:4).

- a) It is impossible to convey in any language or by multiple languages the wonder of the attitude of the Lord to God. When in the Garden of Gethsemane He said, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Lk. 22:42). How much rested on that "nevertheless"? Paul wrote, "He pleased not Himself" (Rom. 15:3). His Holy being dreaded that which was involved in the drinking of that cup, for in drinking it all the righteous judgment against sin came like a torrent into His righteous soul and God forsook Him. Never was there a forsaking so severe, or felt so deeply. Aware of the deep truths and cost to Him personally, the Lord breathed out the words, " Not my will, but thine, be done" (Lk. 22:42). These were not emotional responses to soft music or a pleading preacher. They

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were solemn statements spoken in the full awareness of that which was entailed. "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (1 Pet. 2:23).

- i) There was never an attitude of rebellion in the heart or mind of the Lord. Never did a controversy arise between divine persons and never were there rebellious thoughts against God. Neither was His yieldedness a cold factual resignation, but glorious subjection.
- ii) When the disciples were quarrelling about who should be the greatest, the Lord not only told them the principle of greatness but lived it before them, be a servant (Jn. 13:3-5). If it was the will of God for Him to be a servant, even to the washing of the disciples' feet, He will do that lowly task for the glory of God.

His Authority and power

The beauty of the Lord is not His wielding power and authority, but how He manifested it. No manifestation of authority was ever for self-glorification nor even to make life easier for the individual. Every healing miracle was a counteracting the damage caused by original sin and its deformity on the human body. They were reminders to Satan of His superiority and that any damage Satan had done would be checkmated by God. His every word was bound in the comfort of love.

The transfiguration is one of two times when the Lord wakened the disciples and on one occasion, they wakened Him on the second occasion how gently, one can almost hear the pathos of His voice "Could ye not watch with me for one hour?" His loneliness was so intense. As yet no angel had come to strengthen Him and God was silent. How He longed for human fellowship. Yet, on the second occasion, He came to them. I see Him as a father looking at his sleeping children and saying, "Sleep on now and take your rest". Therefore, there is indicated a period of time between when He thus spoke to them and the crowd came. Gently He let them sleep to the last moment, no doubt looking on them with compassion, for they had no idea of what was about to happen.

When He was wakened by the disciples He did not chastise them for disturbing His sleep, nor when they were afraid in the storm He did not belittle them but speaking to the wind and waves (Mk. 4:39) took away their fears.

There are two sides to beauty in authority. One is how one acts and the other is how one waits. He alone is worthy to open the book yet He stands aside until the moment of crisis and no one is worthy (Rev. 5:2-9). All the purposes of God appear to be frustrated but at that moment He is beautifully presented with the celestial beings in attendance. What a sight it will be when all the dignitaries of Heaven and thousands of celestial beings are on His right hand and left (2 Chron. 18:18). Heaven waits as, when in great solemnity, He takes the book and the citizens of heaven erupt with, "Thou art worthy" (Rev. 4:11; 5:9). Nothing on earth can equal that celebration of the perfect qualifications of authority.

In the beauty of His moral excellency and fullness of His cleansing work, His praises rise. In the present, He has a breastplate of glory as He so tenderly considers the moral condition of each church. To Smyrna, the church which had suffered so much persecution and encouraged even to death, He declares, "These things saith the first and the last, which was dead, and is alive" (Rev. 2:8). How comforting. When speaking to the woman with the issue of blood he spoke, "Neither do I condemn thee: go, and sin no more" (Jn. 8:11). When the disciples could not drive out the demon, the distraught father asked the Lord for help, "Bring him unto me" (Mk. 9:19). The man who had sinned and was paralytic, the Lord said, "Thy sins be forgiven thee" (Matt. 9:2). Consider how the Lord spoke to Judas. The devil had put it in the heart of Judas to betray the Lord, and for the first time, the Lord made it clear who the betrayer was. Taking the sop, the indicator of friendship, the Lord gave it to Judas. He then said, "That thou doest, do quickly" (Jn. 13:27). How was that spoken? The disciples thought the Lord had told him to go and give something to the poor. It was spoken with authority but with such tenderness and sorrow. Nothing hard or scathingly but with a heart of love, He knew that which Judas had done (Matt. 26:16; Mk. 14:10, 44) and was about to do (Jn. 13:26-27), yet no unkind word came from His lips.

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**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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