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The Beauty Of The Lord

Introduction

When considering the beauty of the Lord it is important to realize that to the unsaved or carnal saint, “there is no beauty in the Lord that we should desire Him” (Isa. 53:2). Neither is there any desire for a deepening knowledge or appreciation of Him (2 Pet. 1:8; 3:18).

- a) God sees no spiritual beauty in any one of us (Rom. 3:9-18) and before salvation we see no beauty in God and His character. Even after salvation we may sing of His beauty, speak of His beauty, but in reality not see anything really attractive in Him. To see sin and all that is of the world is either a distortion by Satan or a method to distract us from the beauty of the Lord. Therefore, when we speak of the beauty of the Lord this is from God’s evaluation and only ours as we grow and develop spiritually by divine enlightenment.
- b) The Lord was beautiful to God and the Father, of Whom He said, “In whom my soul delighteth” (Isa. 42:1-2) and, “in Thee I am well pleased” (Lk. 3:22). That which enabled God to say that Christ was His delight was that he was all that thrilled, elated the heart of God the Father. To God He was always beautiful, stunningly magnificent, for in Him every attribute, decree, word, deed and thought was a sweet fragrance to God.

The beauties of the Lord are seen as illustrated by piano playing. A single note can be played and it is acceptable in certain cases. However, if a harmonizing second note is played it is more interesting. Furthermore, a whole series of notes can be played at one time and when this is done repeatedly, it can produce a piece of music that will move the heart and mind. This is the way it is with the Lord. We can see His actions, and they are beautiful. If to his actions are added his words, it is increasingly beautiful. When there is added to these His motives, His goals, His attitudes or reactions and watch these day after day unfold every moment of every day in perfection, the heart is moved by the superlative perfections of the Lord.

However, whether I simply have an intellectual knowledge that the Lord has beauties or whether this is a real heart and mind appreciation, depends on the level of my spirituality and entrance into eternal life. Eternal life (*ginosko*) is knowing God and Christ (Jn. 17:3). The longing of the heart of Paul was to know (*ginosko*) Him (Phil. 3:10). (*Ginosko means to know, understand, perceive, have knowledge of*)

John will tell us that we know (*ginosko*) Him, that is true. This “knowing”, (*ginosko*) is not intuitive, but it is knowledge gained by experience, to become acquainted with. The fact is that I can know and speak of the beauties of the Lord and it is all intellectual, but to know (*ginosko*) Him is heart appreciation.

Illustration: An individual who is totally deaf goes to a concert and there is played a splendid piece of music. It is played with great skill and feeling. However, this particular individual has not heard a single note, but when they all stand afterward, he will bluff his way and say, “That was beautiful”. He is only saying that which others who have appreciation and hearing will say, but personally he has no idea what they are talking about. We can be the same! The beauty of holiness meaning He is altogether lovely, fairer than the children of men, yet these be nothing other than dead facts being repeated by individuals.

There is an expression found only four times in all the scriptures. It is, “the beauty of holiness” (1 Chron. 16:29; 2 Chron. 20:21; Psa. 29:2; 96:9).

- a) Holiness marked the life of the Lord for He was holy in:
 - i) In birth (that holy thing) (Lk. 1:35)
 - ii) In life for, “He did no sin” (1 Pet. 2:22); “He knew no sin” (2 Cor. 5:21); “In Him is no sin” (1 Jn. 3:5); He was “without sin” (Heb. 4:15).
 - iii) In death (when speaking of the sin offering which typifies the death of our Lord, God describes it as “Most holy” (Lev. 6:17, 25)
 - iv) In the tomb He was holy, “thine Holy One” (Acts 2:27)
 - v) And as our Great High Priest He is the same, “who is holy” (Heb. 7:26).

How beautiful He is for holiness is the balancing of all other attributes.

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When the Holy Spirit reveals to the individual a little of the glories of the Lord, we stand amazed at His exclusive perfections in:

- a) His suitability to reveal the Father (Jn. 14:9)
- b) The fulness of His resources to accomplish salvation (Heb. 5:9)
- c) His sovereign right and power to be the Governor among the nations (Psa. 22:28)
- d) His superlative power for overcoming every opposing force (Heb. 2:14)
- e) None of His honors and titles are the bestowments of any human legislative body, none of His powers are enabling of governmental authorities. His dominion is not exercised under a house of representatives or military dictatorship, and finally, they are not from earth and therefore are eternal.

Glorious it is to know that we are accepted in the Beloved (Eph. 1:4), that is, despite my sin and ignominy, self will and distortedness, ugliness and shame, I am seen in He who is the delight of the heart of God.

Some of The Beauties of The Lord

The Lord was beautiful in:

- a) His love of the Father. Before leaving the upper room the Lord said, "That the world may know that I love the Father" (Jn. 14:31). Precious is the truth that at Calvary was the Son saying, "This is the manifestation of my love for the Father".
- b) His love for His own (Jn. 13:1). The stupendousness of this truth is that as the Father loved the Son, so has He loved us (Jn. 15:9), (loved in both cases is the same Greek word). Who could measure the depth and fulness the love of the Father has for His well beloved? That is the depth and fulness of love He has for us (Jn. 15:9).
- c) The tenderness with which He spoke to Judas. I ask myself, "How would I speak to a professed disciple who had betrayed me and sold me to those who hate me?" The naturalness in me would be to spit at him and want him to get out of my sight, despising the individual. The Lord was ever so compassionate and gracious so that when he spoke to Judas giving him the sop, there was not a tint of spitefulness but rather it was as if he told him to "go and give something to the poor" (Jn. 13:29). Then in that dark hour when Judas came with the multitude, the Lord called him "Friend" (Matt. 26:50). The word indicates, "my good friend". How beautifully the Lord spoke to him.
- d) Other beauties which one could meditate on are:
 - i) Truth - "The truth shall make you free" (Jn. 8:32)
 - ii) Humility - "As one . . . serveth" (Jn. 13:4-5)
 - iii) Power - "What manner of man is this" (Matt. 8:27)
 - iv) Meekness - "Grow up . . . as a tender plant" (Isa. 53:2)
 - v) Authority - "Teaching, with power" (Matt. 7:29)
 - vi) Gentleness - "He touched" (Matt. 8:15; Lk. 22:51)
 - vii) Sensitiveness - When He spoke to Mary (Jn. 20:16)
 - viii) Sorrows - "Acquainted with grief" (Isa. 53:3)
 - ix) Joys - He rejoiced in spirit - Joy (Lk. 10:21)
 - x) Words - "Never man spake like this man" (Jn. 7:46)
 - xi) Silence Before Pilate and Herod - (Matt. 27:14; Lk. 23:9)
 - xii) Compassion - "When He saw the multitudes, he was moved with compassion" (Matt. 9:36)
 - xiii) Prayers - How reverently the Lord speaks to God the Father (Jn. 17:1, 11, 25)
 - xiv) Actions - "Grace of God was upon Him" (Lk. 2:40)
 - xv) Tears - "Jesus wept" (Jn. 11:35)
 - xvi) Disfigurements - They are the manifestations of His love (Jn. 20:20, 27)
 - xvii) Fortitude - "Endured the cross" (Heb. 12:2)
 - xviii) Actions - (Jn. 8:29)

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- xix) Approachability - "came a leper to Him" (Mk. 1:40)
- xx) Reproving - "Woe unto thee" (Matt. 11:21)
- xxi) Compliance with the scriptures - "goeth as it is written of Him" (Matt. 26:24)
- xxii) Faith and dependence on God - "Father, into thy hands I commend my spirit" (Lk. 23:46)
- xxiii) Deportment under harassment - "when he was reviled, reviled not again" (1 Pet. 2:23)
- xxiv) Freedom from nationalistic prejudice - "woman of Samaria" (Jn. 4:9)
- xxv) Godly fear (Heb. 5:7)
- xxvi) Humility - "I am among you as he that serveth" (Lk. 22:27)
- xxvii) Loathings - "Which thing I hate" (Rev. 2:15)
- xxviii) Resoluteness - "When the time was come . . . he stedfastly set his face to go" (Lk. 9:51)
- xxix) Sighs - "He sighed deeply in his spirit" (Mk. 8:12)
- xxx) Zeal - "The zeal . . . hath eaten me up" (Jn. 2:17)

Surely in our deepest spiritual moments we can sing the words of the old hymn:

Fairest Lord Jesus!
Ruler of all nature!
O Thou of God and man the Son!
Thee will I cherish, Thee will I honor,
Thou, my soul's glory, joy, and crown!

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing!

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer,
Than all the angels heav'n can boast!

All fairest beauty,
Heavenly and earthly,
Wondrously, Jesus, is found in Thee;
None can be nearer, Fairer, or dearer,
Than Thou my Savior art to me.

Beautiful Saviour!
Lord of the nations!
Son of God and Son of Man!
Glory and honor, Praise, adoration,
Now and forevermore be Thine!

. . . . Rowan Jennings