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# Striving After a Larger Appreciation Of The Lord

St John of the Cross, a theologian who died December 14th 1591 was a man who had a deep consciousness of God. He believed the truth of Adam and his perfection before the fall, that he was made in the likeness and image of God. However, when Adam sinned he lost the beauty in which God had created him. Being made in the likeness of God Adam had the glory of governmental autocratic authority, which he lost. Another blessing was also gone, namely:

- a) The relationship and fellowship with God.
- b) A “comfortableness” with God.
- c) The honesty of personal responsibility for wrongs done.
- d) His harmony with creation.
- e) His peace and harmony with another human being.
- f) The peace he had known in his own heart.
  - i) But what was left within man was the awareness of beauty, whether it was music, art, or organization. Who can gaze at a verdant meadow with the purple-headed mountains in the distance and not feel a pensiveness sweeping over them? Yet the pensiveness is only for a short time and then the spirit looks for something else. Like a shadow that passes away so are the beauties of life.

When musing on the beauties of the Lord, the individual becomes aware they are contemplating a theme neither the mind nor spirit can grasp or be grasped by. The awareness of the magnificence of the Lord, which throughout eternity we humans thought glorified, will never fully contemplate or appreciate. The Lord Himself said, “All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him” (Lk. 10:22).

One is always aware that there is something more wonderful just beyond the present comprehension. *Illustration:* A little child is contented with its gifts of toys for Christmas etc. As the child grows older the delights and interests of the child become more complex and deeper, yet they are delighted with what they had as a child. So with spiritual appreciation of the Lord. One can be gloriously grateful for that which God had revealed to them, howbeit there is an awareness of something more, always just beyond one's comprehension.

The unreachable is the richer appreciation of the glory of the Lord. This is what Moses asked the Lord when he asked, “I beseech thee, shew me thy glory” (Ex. 33:18). The fullness of the personal beauty and glory of the Lord is a richness neither the human mind nor spirit could stand before (Rev. 6:14-17). For the two on the road to Emmaus, it was only when they were enlightened in their spirits, being led by the risen Lord, to appreciate that which the scriptures foretold of the passion of the Lord. He was walking along the road with them, and their heart burned within them. The glory of the cross work and resurrected Christ, there was fullness of joy and contentment.

J N Darby wrote:

Nor I alone; Thy loved ones all, complete,  
In glory around Thee with joy shall meet;  
All like Thee, for Thy glory like Thee, Lord!  
Object supreme of all, by all adored!

The heart is satisfied, and can ask no more;  
All thought of self is now forever o'er;  
Christ, its unmingled Object, fills the heart  
In blest, adoring love — it's endless part.

In the un-dimable glory of Heaven, we shall gaze on the Lord of glory, work for the Lord of glory, worship and adore the Lord of Glory. That will be peace, rest and fullness of joy (Psa. 16:11). The more the individual is living a life of deep fellowship with God, the more empty and unsatisfying all that this world offers becomes. The spirit yearns for something higher, a craving for that deep oneness with God to be permanent and enlarged. This

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produces a worshipping spirit that does not cause the emotions of the flesh to rise by the mantra of singing a religious song ten times over with a rhythmic beat. Rather, it causes the emotions of the Spirit within to rejoice. This is when we learn the truth of John 3:8, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Sometimes the Holy Spirit will enlighten the spirit of the individual with some rich truth, perhaps only for a moment or two, and then it is gone. The individual will then be left to ponder the marvels of the Spirit’s revelation.

While the authority and power of our Lord are separate abilities united together, in reality, they are two different things. The power of our Lord would have eternally been and equally efficacious, even if it had never received any outward manifestations. The miracles were the manifestation of His authority. For instance, the Lord had the authority to declare sins forgiven (Matt. 9:2), but the power to make that effective was only gained at Calvary. Again, when the woman was healed of her sickness (Matt. 9:20) the power went from him and to a certain degree it was not by his authority. Like a child on Christmas morning seeing the gifts, they see them all as a single unit and yet it is not until later they see each gift in particular and begin to understand the many varied gifts and the abilities they have. So with the Lord. It is when enlightened by the Holy Spirit the individual begins to comprehend the authority of our Lord in miracles, the profoundness of His foreknowledge, the depth of His teaching, and the perfection of His timing.

Never once in the life of our Lord did He ever grieve the Holy Spirit nor cause a furrow in the brow of God. The Holy Spirit is called holy and is God, the personification of beauty, and since our Lord was always in perfect fellowship with the Holy Spirit, His life in the most minute detail was beautiful to God.

It is irrelevant whether He was speaking in public or in private, speaking or silent when being confronted by those who hated Him and giving Himself into their hands, His life was always beautiful to God. At times He spoke with authority and at other times asked questions, but like the tree planted by the river of water, always bringing forth fruit in His season (Psa. 1:3). For Him, no incident in life was irritating or frustrating by interruptions. For instance, when He was going to Jairus’s home the woman touching his garment was healed (Lk. 8:41-44). The healing of that woman was the present priority. He was never in a rush and yet there was never any wastage of time.

When we consider our Lord in the synagogue, there could have been no stress in Him as He contemplated the responsibility of giving divine instruction. If we understood the eternal consequences of when we speak to those who are unsaved or those who are redeemed, those times would never become just another taking up a meeting or giving a message. We would know what it is to have carefully weighed before God that which one is about to say, and in all sincerity and earnestness seek the help of the Lord to present the message with authority, but with the tenderness of love. Matthew will remind us that the people were in wonder and amazement at His doctrine for He was teaching them as one having authority and not as the scribes and Pharisees (Matt. 20:29).

Fairest Lord Jesus, Ruler of all nature,  
O Thou of God and man the Son,  
Thee will I cherish, Thee will I honour,  
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 sing?

Fair is the sunshine, fairer still the moonlight,  
And all the twinkling starry host;  
Jesus shines brighter, Jesus shines purer  
Then all the angels of heaven can boast.

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Beautiful Saviour! Lord of all the nations!  
Son of God and Son of Man!  
Glory and honour, praise, adoration,  
Now and forevermore be Thine.

*. . . . Rowan Jennings*