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The Apparent Inconsistencies in The Life of The Lord - Part 2

Introduction

When it comes to the Person and Passion of our Lord, there can be no room for the slightest degree of error. Therefore, the Lord can never be accused of any inconsistencies relative to the law of God. Such would have been a severance of fellowship and failure to do the will of God. The Lord could never have said, "I come to do Thy will" (Heb. 10:9) or "I have glorified Thee on the earth" (Jn. 17:4). Never was there at any time in any way been inconsistency between them. Man accused the Lord of inconsistency, but it was with their traditions which they held with great veneration (Matt. 15:2-3).

Although the Lord was perfect in every activity, thought, goal, and motivation, that did not stop the keepers of tradition from accusing Him of being a "deceiver" (Matt. 26:63) and one who broke the law (Matt. 12:1-13). The Lord spoke of their majoring on the lesser points of the law while ignoring the weightier truths when He said, "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Lk. 11:42).

God bore witness of the Lord's perfection in saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 42:1). Christ said, "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).

Continuing situations in which He seemed to be inconsistent.

On the morning of His resurrection, the Lord appeared to Mary. As she clung to him (else there was no sense in Him saying, "Touch (*the Greek word indicates to use strength and hold to retain, the word carries the idea of attaching oneself, to cling*) me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (Jn. 20:17). On that same day the Lord met women who were allowed to hold Him (Matt. 28:9). That seems to be inconsistent. Why was it right in one situation and not the other? It is observed that Mary was given a commission and there was urgency in it. The other disciples must learn as quickly as possible the Lord had risen from the dead. This good news must not be hindered. With the women there was no such urgency for this was a time of exuberant rejoicing, so there was no restraining of delight. Furthermore, Mary had to learn that there was now a new relationship.

Again, when the woman who was a Canaanite came to the Lord and called Him "Lord", He did not answer her (Matt. 15:22-23). The woman had to learn to take her rightful place, and in her second statement to the Lord, she does not cry to Him as the Son of David but as "Sir". She had no right to call Him "Son of David". That did not seem consistent with the character of God, but it was.

Consider the matter of the Lord's delay in coming immediately to the sisters, Mary and Martha when He knew their brother was dead. At least (*I speak after the manner of men*) could He not have at least apologized for not coming earlier? Such a person does not need to apologize for God's ways. In contrast with Jarius' daughter, the woman with the issue of blood caused a short delay but there was nothing to delay the Lord in coming to the bereaved home. Yet, eventually the sisters must have thanked Him for the delay for when Lazarus was risen, he would not have been raised with the illness which caused his death, he would have been a new man. Again, they were caused to learn the Lord in a deeper way which they could never have learnt any other way. Lazarus had to die and the Lord had to wait.

The Lord and the Sabbath days, what activity and objections the Pharisees reacted with when the Lord healed on the Sabbath day. To the Pharisees, God in the law stipulated, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days, the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (Ex. 20:8-11).

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Nothing could be plainer. No work was to be permitted, yet on the sabbath day the Lord healed individuals (Matt. 12:9-13; Lk. 13:11-16) and His disciples plucked the ears of corn on the Sabbath and He did not discipline them (Matt. 12:1-8). With infinite wisdom, the Lord sought to correct their misunderstanding of them and how they also, because of care for their animals from a case history of David, showed there was nothing erroneous with what He did. He had broken their traditions and showed their hypocrisy and false values by putting an animal before a person.

. . . . *Rowan Jennings*