

An Attempt To Listen To God On

The Hat

By

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Meditations On The Fat

Importance Of The Fat

The silences of God in the scriptures are intriguing. Many are the questions which our curiosity would be interested in knowing the answers to, yet matters which God has chosen to reveal nothing about. How many discussions and endless speculations would end if we only knew, without assumption, who wrote Hebrews, who the servant of Gen. 24 was, or who Melchizedec was. These are questions in which answers can be suggested, but without a biblical foundation they are meaningless. It is on this point that the first two intriguing questions arise in Genesis. We read of God making coats of skin (Gen. 3:21) for Adam and Eve, but what sort of an animal was it? It has been suggested that it was a lamb, another a hind but God does not tell us! Perhaps even more intriguing is the fact that there is no mention of “blood”, especially since it is the blood that maketh an “atonement” (Lev. 17:11).¹ Why is it not mentioned? Then when reading of the sacrifice of Abel, we are informed that his offering was from the “firstlings of his flock” (Gen. 4:4), there is no mention of “blood” but there is of the “fat” (Gen. 4:4).

Futhermore, it is discovered that in the whole book of Genesis there is not one mention of “blood”, although there were sacrifices (see Gen. 8:20; 22:13; 31:54; 46:1). The first mention of “blood” and a substitutionary sacrifice is at the Passover when in quick succession, blood is mentioned three times:

- 1) “And ye shall take of the blood and strike it on the two sideposts”. (Ex. 12:7)
- 2) “And the blood shall be unto you for a token. . .and when I see the blood I will pass over you”. (Ex. 12:13)

Some 2600 years had passed before the “blood” in sacrifice is mentioned, yet there had been references to the fat!

In the record of the offering of “the priests the Levites and the sons of Zadok”, it is written that they will offer the “fat and the blood” (Ezek. 44:15). It is remarkable that the fat is mentioned first. Further reading will show that in the thirteen verses where “fat” and “blood” are mentioned together, in seven of them the order is “blood and fat”, and in six, “fat and blood”.

The fat is also predominant in Leviticus, as almost 33% of all references to fat are found in its pages. It is distinctly connected with the offerings for it is mentioned twice with the burnt offering (ch 1:8, 12); six times regarding the sin offering (ch 4: 8, 9, 19, 26, 31, 35); and eight times in the peace offering (ch 3: 3, 4, 9, 14, 15, 16, 17). Twice over there is the expression: “The fat of the peace offering” (Lev. 6:12; 2 Chron. 29:35) and 4 times the “fat of the peace offerings” (Lev. 6:12; 1 Kgs. 8:64; 2 Chron. 7:7; 2 Chron. 29:35), but never do we read of the “fat of the burnt offering”, “fat of the sin offering”, or “fat of the trespass offering”. In the burnt offering it is all for God² (Lev. 1:9), in the meal offering all the frankincense was for God (Lev. 2:2), in the sin offering all the blood was for God (Lev. 4:18), and in the peace offering it was all the fat (Lev. 3:3). The peace offering indicated fellowship because from that animal God got a portion, the priest got a portion and the offerer, with his family, got a portion. They all feasted on the same sacrifice. Thus, the fat indicates fulness of fellowship and unity. (Lev. 3, 7)

Finally, the fat was burnt on the altar (Lev. 4:19) as a sweet savour (Lev. 4:31). Only God could feast on it, and so serious was the offence, if man ate it the penalty was death (Lev. 7:25). However, there was one time when it could be eaten (Neh. 8:10).

¹ While the “blood” is spoken of as making atonement, the fat never is, therefore the “fat” has nothing to do with the matter of cleansing or forgiveness. From Abel’s sacrifice it would possibly indicate acceptability. Queen Esther did not need forgiveness or atonement but acceptability.

² That is apart from the skin which was given to the priest. (Lev. 7:8)

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Significance Of The “Fat”

From the above references and others which shall be mentioned, it will be seen that the fat carries a number of truths on three levels:

- 1) Biblical connections
- 2) Word meanings
- 3) Contrasts

1) Biblical Connections:

- a) “The liberal soul shall be made fat”. (Prov. 11:25)
- b) “He that putteth His trust in the Lord shall be made fat”. (Prov. 28:25)
- c) The fat could not be eaten by man, being food that was solely for God, which although man saw and knew about it, could not partake of it (Lev. 3:16; 7:25), indicated the glories and sacred aspects of Christ that man is not allowed to partake of.³
- d) “The soul of the diligent shall be made fat”⁴. (Prov. 13:4)
- e) Samuel said: “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams” (1 Sam. 15:22). In this situation, “fat” is connected with obedience.
- f) “So the children of Israel went in and possessed the land. . . And they took strong cities, and a fat land” (Neh. 9:24-25). This was their inheritance full of the blessings of God.⁵

2) Word Meanings:

- a) There are several Hebrew words translated “fat”:
 - i) “Peder” is only used three times and means suet (Lev. 1:8, 12; 8:20). Suet indicates the health of the animal, foreshadowing the Lord and thus the spiritual health of Christ, the inward cumulative perfections of the Lord.
 - ii) “Cheleb” is the best and so translated in (Num. 18:12,17, 29, 30, 32). It is used in sixty-nine verses, and when connected with the offerings, it carries the thought of the attitude of the offerer in being a spiritually minded individual having high evaluation of God. This prefigures the perfections of the Lord personally, which gave weight to His offering’s acceptability as with Abel. Secondly, it prefigures the perfections of that which He gave to God, how and why He gave.

3) Contrasts:

- a) Those void of any spiritual sensitivities. (Psa. 17:9-10; Isa. 6:10)
- b) The sin of Samuel’s boys was to take the meat before the fat was offered, and abhorred the offering of the Lord. (1 Sam. 2:12-17)
- c) The false shepherd eats: “the flesh of the fat”. (Zech. 11:16)

Of these we shall only consider a few of them as they relate to the Lord.

³ This to me is awesome. There are sacred truths concerning Christ that no man, irrespective of how holy, can partake of. He is allowed to go so far and no further, as with the Lord in Gethsemane, that was hallowed ground, the three hours of darkness, the Lord in death, etc. These are too holy to handle.

⁴ In this context the fat indicates the abundance of fruitfulness. “The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing” (Psa. 92:12-14)

⁵ It is described as being a land which, “floweth with milk and honey” (Num. 13:27); “a land of brooks of water, of fountains and depths of spring, a land of wheat and barley, and vines and fig trees, and pomegranates, a land of oil olive and honey wherein thou shalt eat bread with scarceness, thou shalt not lack anything in it” (Deut. 7:7-9), “The glory of all lands” (Ezek. 20:6).

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The Liberal Soul Shall Be Made Fat (Prov. 11:25)

Out of sixty-nine references in the KJV to the word “Bĕrakah”, it is translated:

- 1) “liberal” 1 time
- 2) “blessing” 61 times
- 3) “blessed” 3 times

In the NAS it is translated:

- 1) “blessing” 48 times
- 2) “blessed” 1 time
- 3) “most blessed” 1 time
- 4) “blessings” 11 times

From these references it is evident that the verse could be translated: “The blessing soul shall be made fat” or, “the blessing soul shall receive a blessing”.⁶

How beautifully this can be seen in Christ as the bestower of blessing and God’s recompensing to Him. Quickly there can be brought to mind instances of the Lord’s liberality in blessing. Instances such as:

- 1) There was a day when the disciples sought to send away mothers (presumably) who brought their children to the Lord. These little children ranged from new born babes to little toddlers.⁷

The Lord’s characteristics of righteousness and compassion shone out when He immediately rebuked the disciples and when He encouraged the women. The little children needed comforting and fear taken away so He takes them in His arms and blesses them. This was not a meaningless and empty public relations activity. When the Lord blessed the child, it was God taking a child and blessing each one individually. He blessed them with sincerity knowing the subtlety of the enemy, of their souls and the largeness of the heart of God in compassion for them.

To bless them indicates the Lord prayed the blessing of God on each child. I think of His blessing as that which He prayed for His disciples: “that they would be kept from the evil” (Jn. 17:15) and that they would fulfill the purpose for which God made them. “Thou hast created all things, and for thy pleasure they are and were created.” (Rev. 4:11)

- 2) Almost every miracle the Lord performed was a blessing. Dr. Luke records an incident when the Lord delivered the man of the Gadarenes who had many demons in Him. Having been delivered, he was sitting at the Lord’s feet, clothed and in His right mind (Lk. 8:26-35). The Lord had bestowed a blessing. There was Mary Magdelene out of whom the Lord cast seven demons, a fact recorded twice over (Lk. 8:2; Mk. 16:9). We are not told when or how the Lord delivered her. These two had received a miraculous blessing. As a result of these blessings, the man was told to return to his own home and: “Shew what great things the Lord hath done unto thee” (Lk. 8:39), and Mary, with others, helped supply the Lord and the disciples with their daily needs.

⁶ This truth is also taught in the New Testament: “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over” (Lk. 6:38); “My God shall supply all your need” (Phil.4:19). This was written to a church which had sent, “once and again” to Paul (Phil. 4:16). To the Corinthian saints who had given despite their poverty, Paul wrote: “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work”. (2 Cor. 9:8)

⁷ Dr. Luke calls the children “brephos brephê”, which indicates a new born or little infant. Mark calls them “paidon”, a young child. How “hurt” these “mothers” would have been, and while a baby could not understand, a little toddler would sense something wrong with these big men speaking roughly to their “mum’s”. These “mothers” demonstrated at least two things: a love for the children in seeking a blessing for them from the Lord and an awareness that Jesus, the Galilean carpenter, had a spirituality and could bestow a blessing on the children.

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- 3) It is almost impossible to think about the blessing of the Lord without recalling His words on two separate occasions:
 - a) On the mount when giving His great sermon He said: “Bless them that curse you”. (Matt. 5:44)
 - b) And then how richly He fulfilled this when He prayed: “Father, forgive them, for they know not what they do” (Lk. 23:34), and then spoke to the thief who had railed on Him saying: “Today shalt thou be with me in paradise” (Lk. 23:43).Not only did the Lord bless, but He lived that which He preached.

In opening the door of God’s blessings upon us (Eph. 1:3), how “fat”, rich and glorious, He has been made and what unspeakable joy He has.

- 1) His exaltation:
 - a) “God hath highly exalted Him, and given Him a Name which is above every Name”. (Phil. 2:9)
 - b) “I will divide Him a portion with the strong”. (Isa. 53:12)
 - c) “He is made higher than the heavens”. (Heb. 7:26)
 - d) “Seated at the right hand of the throne of the Majesty in the heavens”. (Heb. 8:1)
- 2) His exultation:
 - a) “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Rev. 5:12)
 - b) “Thou art worthy to take the book.” (Rev. 5:9)
- 3) His exhilaration:
 - a) “The joy that was set before Him, endured the cross.” (Heb. 12:2)
- 4) His enjoyment:
 - a) “He shall see of the travail of His soul, and shall be satisfied.” (Isa. 53:11)

Surely the liberal soul has been made fat.

[He That Putteth His Trust In The Lord Shall Be Made Fat \(Prov. 28:25\)](#)

When our Lord was on the cross the chief priests and associates unwittingly gave to Him the highest compliment that can be paid to anyone. They said: “He trusted in God” (Matt. 27:43). The richness of this is that it was he who said it, not His disciples nor the common people, but His enemies! To trust in God means to live a life of faith, ever conscious of God and seeking to fulfill the will of God.

From the references which follow, it is evident that faith in God has certain distinct features:

- 1) It has a prerequisite. “He that cometh to God must believe that He is.” (Heb. 11:6)
- 2) It must be based on revelation from God. “Faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17)
- 3) It must be without question or doubt. “Faith is the substance of things hoped for, the evidence of things not seen.” (Heb. 11:1)
- 4) It is a necessity. “Without faith it is impossible to please God.” (Heb. 11:6)

These truths are only given for the readers further consideration while our object is to think of the faith that was manifested by the Lord.

- 1) The first chronological activity of faith was the Lord as a baby, when prophetically it was said of Him: “I was cast upon Thee from the womb” (Psa. 22:10). The balance of the verse shows that he had a God consciousness: “Thou art my God from my mother’s belly” and “thou didst make me hope when I was upon my mother’s breasts” (Psa. 22:9). We as natural humans knew nothing of faith until, I suppose, we began to walk. An adult would hold out their arms and holding our tiny hands, encouraged us to “come to them”. Then they encouraged us to come on our own, and by faith we believed they would hold us up

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and be there if we began to fall. We did not know it as such, but it was faith. The Lord, as a baby and toddler, was God conscious and consciously put His faith in God.

- 2) Another is seen when He was twelve years of age. Questions that must be considered are:
 - a) Where did He sleep for the first and second nights?
 - b) What and where did He eat during the three days?

Even as a little boy the Lord was living a life of faith, depending on God and trusting in Him. Knowing that it was the will of God for Him to be there, normalcy of life and responsibilities at home were of no consequence. He must obey God. This shows that at this tender age He was already listening and obeying God, irrespective of others.

- 3) Mark records a very unnerving incident when the Lord was in the wilderness. “And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him” (Mk. 1:13). The key words in this context are: “And was with the wild beasts”! Let us imagine this scenario for a moment. In the wilderness at night, in thick blackness of darkness and any light from the moon causing shadows from the rocks, and wild beasts⁸ all around. It would be unnerving and questions arise:
 - 1) “How could He lie down and sleep with those wild animals all around?”
 - 2) “How could He lie down and sleep knowing that Satan would use every strategy of the wild beasts to unnerve an individual?”

The answer is that He was living by faith, in the reality of the word of God, and following the footsteps of one who had gone before.

David wrote:

- a) “I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety.” (Psa. 4:8)
- b) “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.”. (Psa. 37:5)
- c) “Thou shalt be secure, because there is hope. . . Thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid.” (Job 11:18-19)
- d) “When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and they sleep shall be sweet.” (Prov. 3:24)
- e) “I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land.” (Lev. 26:6)
- f) “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”. (Isa. 26:3)

There were wild beasts all around Him, He was “with”, “meta” (among) the wild beasts. God would protect His Servant for the time of His death and harming had not yet come. Later there were other wild beasts that would not only be with Him, but determined to hurt and afflict Him, even to death. Their surrounding Him is emphasized by the following words: “Have enclosed me”, “compassed me”, “beset me round” (Psa. 22:12, 16). They are described as: “Strong bulls of Bashan”, “Dogs have encompassed me”, “the lion” and “unicorns” (Psa. 22:12, 16, 20, 21).

⁸ From the University of Pennsylvania: “among these animals were lion, bear, wild ox, ostrich”. There would also have been the adder.

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His faith was seen in His perfect trust in God. Was He made “fat” (glorious, abundant) in God’s blessings? How clear the answer comes: “Behold, my servant . . . He shall be exalted and extolled, and be very high” (Isa. 52:13).

- a) He trusted in God to raise Him from the dead, and “God raised Him from the dead.” (Acts 13:30) and He trusted God.
- b) He rejected kingship from man. God said: “I have set my King upon my holy hill of Zion.” (Psa. 2:6) and He trusted God.
- c) Satan offered Him governorship of the world. He rejected it because He trusted in God to give Him governorship. “The kingdom is the Lord’s: and he is the governor among the nations.” (Psa. 22:28) and He trusted God.
- d) He accepted the despising of men, trusting in God’s word which said: “The stone which the builders rejected, the same is become the head of the corner”. (Matt. 21:42) and He trusted God.

Many other instances could be given of which the following are just a few. His faith was unwavering when He called the dead to life (Lk. 7:14), told a blind man to go and wash (Jn. 9:7), or tell Peter to cast a line to get a coin sufficient for the temple tax (Matt. 17:27). That faith was tested to the ultimate when entering into death, but in all, He was an overcomer and never once doubted the word, the will or power of God, thus unblemished in His dependence on God. Repeating that which was written earlier, when our Lord hung on the cross, his enemies gave to Him the highest compliment that could be given: “He trusted in God” (Matt. 27:43).

The faith of Christ was a living faith which knew the blessedness of complete rest in God’s ability, and having heard His voice, knew His will without a doubt. In life we so often try to believe (which is unbelief), or we try struggling to hold onto that which we profess to believe. His was never like that. The faith of Christ was not the last activity in difficult situations of life. His faith was constantly tried as He experienced the many happenings of life, yet irrespective of how difficult the journey or task, His faith never doubted the God in whom He trusted. He lived in the acute awareness of His abiding presence and sovereignty. It was not a faith that simply believed because of that which He had been told, but it was a vibrant and personal trust in God. His was not a mere quieting of the mind and heart in the acceptance of certain matters beyond their control. In the midst of the severest trials, He had an untroubled serenity that could not be disturbed.

Another marvel is God putting His trust in a man, even though that man was God manifest in flesh. He was still a real human. It was a man who brought sin into the world and God now was depending on a man to lay the foundation for man to be reconciled to God.

[The Fat Could Not Be Eaten By Man \(Lev. 7:25\)](#)

Throughout the types, there are indications to aspects of the Lord that only God can appreciate. For instance:

- 1) In the meal offering, when the priest took a handful of the flour, salt and oil and put it on the altar, all the frankincense was given to God (Lev. 2). This indicated that there are fragrances in the life and sufferings of Christ that only God can comprehend.
- 2) The same is true with the fat. Man was not allowed to eat it for there are perfections in Christ that only God can appreciate (Lev. 7:23). Furthermore, it is all for the Lord (Lev. 3:16), and was a sweet fragrance to God (Lev. 17:6).

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- 3) When the children of Israel were in the wilderness they ate of the manna. God promises to certain of His saints to eat of the hidden manna, that is, there will be granted to them appreciations of the Lord that others will not have. When the Lord was here He 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)

The children of Israel could see the "fat" but not partake, so we must stand on holy ground and realize that whatever aspect of the Lord we look at, there are depths too sacred for us to contemplate. God is exceedingly jealous of the Lord, and graciously permits us to know a little, but inevitably there are glories that are too sacred for us to peer into or handle. There have been many great intellectuals who are godly men, but no man has the ability to grasp the perfections of His character, nor can tongue fully declare His excellencies. The words of J N Darby are gloriously true: "The Father only, (glorious claim) The son can comprehend". Only the perfect God could truly appreciate and delight in the man Jesus who was:

- 1) Unmarred in His singular and combined excellencies.
- 2) Unequaled in the pleasure He gave to God.
- 3) Unconcerned about the evaluations of men.
- 4) Unswayed in His devotion to God.
- 5) Uncompromising in His stand for the truth.
- 6) undefiled by the world around Him.
- 7) Unequaled in His sacrifice.
- 8) Unimpeachable in His life.
- 9) Unsparing in His declarations of truth.

He is: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Or that: "He that descended is the same also that ascended up far above all heavens, that he might fill all things" (Eph. 4:10), "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). We realize, that regarding His position, we are only touching the hem of His garment. The fulness of this is something only God can understand.

With awe we read the inspired apostle's writings:

"In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven". (Col. 1:14-20)

"For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9)

In this man the pleasure of God was perfectly manifested, for He alone is truth, all His days in all His ways acknowledged God. So completely was He devoted to God that God was able to direct all His ways. (Prov. 3:6)

These and many more are wonders of Christ that can be revealed, and as they are, it is soon learned that the depths of these truths are far beyond the comprehension of infernal, terrestrial or celestial. As the Psalmist said: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:6). Oswald Saunders was right when he titled His book, "The Incomparable Christ". His glories are such that only God can eternally be able to comprehend their fulness.

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The Soul Of The Diligent Shall Be Made Fat

The first manifestation we get of Christ⁹ is His controlled activity and perfection of workmanship. With ease He could have made the earth and populated it with vegetation, animal and human life in a moment of time, but He did not. Methodically He worked creating the heaven and earth and then doing the “finishing touches”. The Lord is seen as a “Workman” and ultimately, one who can look at all His work and declare: “it was very good” (Gen. 1:31). It is not surprising that when He became incarnate, He was working. Some of the statements of our Lord that John recorded are:

- 1) “But Jesus answered them, My Father worketh hitherto, and I work.” (Jn. 5:17)
- 2) “I must work the works of him that sent me, while it is day: the night cometh, when no man can work.” (Jn. 9:4)
- 3) “But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.” (Jn. 10:38)
- 4) “Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” (Jn. 14:11)

How beautifully this is seen in the wording of His prayer, His own claims and in God's declarations. The diligence He showed was not only God like in care, but also in attributes, assessments and abilities.

If one was asked to name some of the folk who were diligent or zealous in the scriptures, no doubt a variety of answers would be given. Men like Paul, Peter, Joshua and Othniel, but far and beyond them all is the man Jesus. His diligence is like rays of sunlight breaking through the clouds of man's apathy and failure. He was diligent in His:

- 1) Revelation of God.
- 2) Fulfilling the will of God.
- 3) Explanation of divine truth.
- 4) Finishing the works given Him to do.

1) His Diligence Was Seen In His Revelation Of God.

The Lord was diligent in His revelation of God and the Father. It was an undertaking only God could do. I have known sets of twins, and while they are like each other, dress like each other, talk like each other, that is where the similarity ends. They have different temperments, values and judgments. One could never resemble the other in every way.

The Lord was to declare God and the Father. He said: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him” (Jn. 1:18), and, “He that hath seen me hath seen the Father” (Jn. 14:9). Our consideration is not if He revealed God and the Father nor even how He did it, but how diligently was He in doing it. With the understanding that Jesus was God, then the characteristics of deity are found in Him. Concerning God, it stands written: “His work is perfect” (Deut. 32:4), “His way is perfect” (2 Sam. 22:31). With this in mind, it is evident that the diligence of the Lord in His revelation of God is perfect. The responses are amazing when man wants to know what God would be like and what His characteristics would be?¹⁰ God uses creation to give man an understanding of His eternal power and Godhead (Rom. 1:19-20; Psa. 19:1; Acts 14:17). He gave the scriptures from which we learn His sovereignty

⁹ “All things were made by Him and without Him was not anything made that was made” (Jn. 1:3); “For by Him were all things created, that are in Heaven and are in earth”. (Col. 1:16)

¹⁰ It is interesting that on CNN, October 11th 2010, there was a report of two brothers debating if man could exist without God. The reality is, for a person to deny the existence of God is a stating of what they believe, and since belief is based on evidence, whether it is the word of God or man, the responsibility of the atheist, etc., is to prove that there is no God. It is not for the believer to prove God is, but for they to prove He is not!

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in creation (Gen. 6:7); individual men (Est. 6:1); and nations (Moab, Isa. 16:13; Edom (Isa. 49:7); Kedar (Isa. 49:28). Through Christ we learn the characteristics of God in a deeper way, for in Christ, the fulness of His heart, His grace, and mercy were fully shown.

His diligence was seen in the wording of His prayers. He said: "I know that Thou hearest me always" (Jn. 11:42). The Psalmist had written: "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18), thus, had there been the slightest lack of zeal in the Lord's diligence to do the will of God, His prayers would have been hindered.

2) His Diligence Was Seen In His Fulfilling The Will Of God

His diligence was seen in His declarations for He said:

- a) "I do always those things which please the Father." (Jn. 8:29)
- b) "My meat is to do the will of Him that sent me." (Jn. 4:34)
- c) "I seek not my own will, but the will of the Father which hath sent me." (Jn. 5:30)
- d) "I came down from Heaven, not to do mine own will, but the will of Him that sent me." (Jn. 6:38)

These were declarations of diligence.

There was never an iota of wasted time, misspent energy or purposeless wandering. Every word spoken, energy used and pathway walked was always, without exception, for the manifestation of God. The loveliness of His determination was seen when:

- a) "He went down to Capernaum." (Jn. 2:12)
- b) "Set His face to go to Jerusalem." (Lk. 9:51)
- c) "Would go forth into Galilee." (Jn. 4:43)
- d) "He went forth over the brook Cedron." (Jn. 18:1)
- e) "Went forth" to meet those coming in Gethsemane. (Jn. 18:4)
- f) "He bearing His cross went forth." (Jn. 19:17)

All this showed unhesitating ram like character. Nothing and no one would stop Him from doing and manifesting God and the Father.

3) His Diligence Was Seen In His Explanations Of Divine Truth

The Lord was only interested in the truth and not with the patronizing of the religious hierarchy. The Jewish leadership had, through the centuries, taken the 600+ God given commands of the Old Testament and made them into a thirty-five volumn set, some with 700 pages!! The Scriptures are called: "The scripture of truth" (Dan. 10:21), given from the "God of truth" (Deut. 32:4), and by the "Spirit of truth" (Jn. 14:17). Consequently, he who is the truth (Jn. 14:6), will not tolerate the addition or non-recognition of any part of them. When man is wrong the Lord will point out the error without any hesitation.

- a) He will declare His superiority to the Temple. (Matt. 12:6)
- b) He will declare His superiority to Jonas (Matt. 12:41), and Solomon (Matt. 12:42).
- c) He will declare which is the greatest commandments. (Matt. 22:37)
- d) He will declare the true significance of the Sabbath. (Mk. 2:27)
- e) He will declare what truly defiles a man. (Matt. 15:18-19)
- f) He will declare the finality of God's commands. (Matt. 15:1-8)

As well as these, each parable could be meditated on as they all were explanations of the truth.

4) His Diligence To Finish The Work God Gave Him To Do

No words of man can convey the wealth of truth in the expression of the Lord when He said:

- a) "The works which the Father hath given me to finish.....I have finished the work which Thou gavest me to do." (Jn. 5:36, 17:4)
- b) "I have glorified thee on the earth." (Jn. 17:4)

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- c) "I have declared unto them thy Name." (Jn. 17:26)
- d) "I have given unto them the words which Thou gavest me." (Jn. 17:8)
- e) "I have given them Thy word." (Jn. 17:14)
- f) "The glory which Thou gavest me I have given them." (Jn. 17:22)
- g) "It is finished." (Jn. 19:30)
- h) That the scriptures might be fulfilled said "I thirst." (Jn. 19:28)

Has God Compensated Him, Made Him Fat?

Christ lived 100% for the glory of God and God, now and forever, will give 100% for the magnification of Christ. His diligence will know no boundaries, His delight in Him will never end and His pleasure at His praising will never fade.

How has God shown His diligence in magnifying the Lord?

- 1) He raised Him from the dead. (Acts 3:15)
- 2) He gave Him a name above every Name. (Phil. 2:9)
- 3) He is made higher than the Heavens. (Heb. 7:26)
- 4) He has set Him over the works of His hands. (Heb. 2:7)
- 5) He has appointed him to be Judge and executor of judgment. (Jn. 5:22, 27)
- 6) He will let him take the book out of His right hand. (Rev. 5:7)
- 7) He has given Him the work of being:
 - (a) Advocate. (1 Jn. 2:1)
 - (b) High Priest. (Heb. 5:10)
 - (c) Governor among the Nations. (Psa. 22:28)
 - (d) King of Kings. (1 Tim. 6:15)
 - (e) Discipliner of His people. (Rev. chs 2-3)
 - (f) Restorer of Israel. (Isa. 40-66)¹¹
 - (g) Reaper of the world. (Rev. 14:14-20)
 - (h) The exalted Stone. (Mk. 12:10)
 - (i) Sun of Righteousness. (Mal. 4:2)
 - (j) Beginning of the creation of God. (Rev. 3:14)
 - (k) Head of the Church. (Eph. 1:22)
 - (l) Lord of Lords. (Rev. 17:14)

Heaven shall erupt with triumphant praises when the Lion of the Tribe of Judah takes the book. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:9-10)

Then ten thousands times ten thousands and thousands of thousands, a minimum of one hundred million voices, all in perfect union and harmony, with hearts filled and thrilled worshipping saying: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing". (Rev. 5:12)

Then every creature which is in Heaven, and on the earth, and under the earth will praise Him saying: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever". (Rev. 5:13)

No wonder the four living creatures say: "Amen", and the elders fall down and worship.

¹¹ He is the Restorer of the withered hand (Matt. 12:13); the joy of salvation (Psa. 51:12); of comforts (Isa. 57:18); the soul (Psa. 23:3).

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Eternal praises will ascend to Him and God will never call an end to it, for He is forever worthy.

God has and will make the diligent soul fat.

Fat And Its Suggestion Of Abundance Of Fruit

“Fat” is connected with the character of the individual, their flourishing and abundance of fruit (Psa. 92:12-14). This thought becomes the springboard for the fruit of the spirit as seen in the Lord, and the wisdom that comes from above¹². The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23). It is: “in all goodness and righteousness and truth” (Eph. 5:9). Taking the fruit of love and exchanging the word “charity” for love, the Lord is presented in 1 Cor. 13 as:

- 1) Christ is longsuffering and is kind.
- 2) Christ envieth not.
- 3) Christ vaunteth not Himself and was not puffed up.
- 4) Christ did not behave Himself unseemly.
- 5) Christ sought not his own.
- 6) Christ was not easily provoked and thought no evil.
- 7) Christ never rejoiced in iniquity but rejoiced in the truth.
- 8) Christ bore all things, believed all things, hoped all things and endured all things.
- 9) Christ never fails.

The graces of Christ were magnified by the situations. For instance, in 1 Cor. 13: “Love suffereth long”, and in itself patient endurance is a beautiful characteristic. How often this is seen in Christ. 1 Cor. 13 goes beyond this and states: “Love suffereth long and is kind”. That is totally different. It is one thing to be patiently enduring with an attitude of someone which is hateful and difficult, but then to be kind to such a one is grace being magnified by the situation.

The grace of mercy was shown with cheerfulness. How hard it is when someone is spiteful to us and to be merciful to them, much less doing it with cheerfulness. When our Lord was on the cross, the jeering of the mocking crowds sounding in His ears, the searing pain of the driven nails in His hands and feet, it was then He prayed repeatedly: “Father forgive them for they know not what they do” (Lk. 23:34). Surely this was done in cheerfulness. There was not an iota of animosity in the Lord. John records: “He came onto His own”, but their attitude was, use Him for our benefit and then their cry was: “Crucify Him”. He knew they would reject Him but yet He came. Surely He was showing mercy with cheerfulness.

The Fat That Covereth The Inwards, The Spiritual Health Of Christ

Two clauses: “The fat that covereth the inwards. . . The two kidneys and the fat upon them” (Ex. 29:13) and “the fat that covereth the inwards, and all the fat that is upon the inwards” (Lev. 3:3) carry two important truths:

- 1) The abundance of Christ’s inward perfections, those stored up reserves of energy for the service of God and His activities.
- 2) Being inside the animal they indicate those deep perfections, motives, sorrows, joys and goals that God could see and appreciate.

His very coming was an activity of love manifested in grace and mercy. It was not just a cold act of obedience, as a servant sent, but He came to do the will of God from His heart and with every fiber of His being. He came to reveal the Father and God, to glorify Him, to declare His love for the Father and God, to do this with every

¹² This will be dealt with when we consider the linen bonnet.

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perfection (cheleb, suet) he possessed and every iota of energy (the fat being stored up energies). God is light and in Him is no darkness at all. For the Lord to reveal God and the Father there must not be anything in Him which is contrary to God's perfections.

Being perfect before God and Satan in every iota of His personality, activity and inward perfections; He was able to make righteous assessments on the activities of others. How fully this is seen in the woman with the alabaster box (Mk. 14:6-8).

The fragrance of the inwards of Christ were as a fragrance without imbalance, fat that never went rancid and as ointment poured forth (Song of Sol. 1:3). It was as an ointment without dead flies causing a stench (Eccles. 10:1), an ointment the fragrance of which will permeate heaven for all eternity and an ointment beyond all earthly evaluations (Jn. 12:5). On Him and with Him the Holy Spirit was perfectly at home. Glorious man.

Because there is no sin in Him, He has:

- 1) A name which will never be brought into disrepute.
- 2) A power which shall never wane.
- 3) A glory that shall never deteriorate.
- 4) A majesty that shall never degenerate.
- 5) A life that shall never die and is wholly deserving of worship that shall never end.

Because of His holy essential nature, He is the only one who could sing in truth: "Thy sympathies and hopes are mine". He wept, for He felt the grief of God over rejected love, the damage sin does. He in heart rejoiced at the righteous judgment of God.

The Attitude Of Christ To God

Humanity thinks nothing of taking the Name of God in vain, and sadly saints can do the same though not realizing that terms such as: "Heaven's above", "Golly G", "by Jove" and "gee wiz" are all slang abbreviations for His name.

God puts great value on His name, for it is not just a designating word like "Patrick, Mary, John or Sally". It is a descriptive designation. To help understand this, my son's name is Rowan and it means red head. Now reality is my son is the only one I know of all out of all the family whose name agrees with his hair color. God's names are revelations of His character. When anyone takes His name in vain they are dishonoring Him. That is something the Lord never did. He always held God in the highest esteem, speaking to Him and about Him with reverential fear.

How beautiful and appropriate was His wording when speaking to God. God was not, "The big man upstairs", etc. It was always: "Father", "Holy Father", "Righteous Father" (Jn. 17:1, 25); "My Father" (Matt. 7:21); "the Father" (Matt. 11:27); and "Abba, Father" (Mk. 14:36).

Combining the thoughts of the fat, the sacrifices and the words of Samuel, fat indicates those characteristics of the Lord which caused Him to go to the cross of Calvary. It was His love for the Father, His love for His own, the joy set before Him, the fulfilling of the will of God, the manifestation of God and the Father, His goal of glorifying God, of clearing His name¹³ and all done in perfect cheerful obedience. How beautiful and profound are the words of the Holy Spirit:

- 1) "By the obedience of one shall many be made righteous." (Rom. 5:19)
- 2) "He humbled Himself, and became obedient unto death." (Phil. 2:8)
- 3) "Though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8)

¹³ Satan, in the garden, intimated that God did not really love and was holding something back, the being like Him, Christ showed that God was the epitome of love and held nothing back.

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- 4) He was “subject unto them” (his parents, Lk. 2:51) and in so doing, He was being obedient to God (Ex. 20:12).
- 5) In His obedience to God He was subject to the higher powers on earth. (Rom. 13:1)

Beyond comprehension is the thought that the One whom the winds and seas obeyed (Matt. 8:27), the unclean spirits obey (Mk. 1:27), was Himself the supreme example of obedience.

This was not just the obedience that was seen by man, for instance, the chief priests and elders did not know that in His subjection to them and acceptance of their condemnation, He was being obedient to God. In His baptism it was an act of obedience to God as was every step He took and attitude shown. Man only saw His journeying as one simply moving from place to place, but failed to see that these were the results of harkening to the voice of God and wholeheartedly obeying.

He learned the pathway, the downward pressuring of Satan and the price to be paid for obedience to God. To Him, not accepting the profferings of Satan was not simply an act of overcoming, but the response of an obedient heart.

**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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