

An Attempt To Listen To God On

The Moral Glory
Of The Lord

By

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Meditations On The Moral Glory Of The Lord

Introduction

Bette Davis once said: "Attempt the impossible to improve". When anyone seeks to appreciate the moral perfections of the Lord it is soon discovered that it is an impossible task. However, if there is an exercise of spirit not to study our Lord as we would study English, or any other subject, but for to meditate on Him for His glory and personal spiritual development, then it is exceedingly beneficial. Paul wrote: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). There are, and forever will be, unfathomable wonders, perfections and beauties in our Lord which make Him far beyond the comprehension of we mortals, or any created being. Such is His glories that it is only the Father who can fully comprehend Him. It was not an exaggeration but precise truth spoken when our Lord said: "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). JND penned words that catch this truth: "The Father only glorious claim the Son can comprehend".

Yet it is a sad reality that one acknowledged some years ago: "The poverty of our worship and the reciting of age old data, void of any freshness at remembrance meetings is not due to the smallness of the object but the smallness of our comprehension and appreciation of Him".

While many excuses can be given for this, yet we must ask: "Is there the possibility that we have lost true focus and priority?" Is it possible that we are Ephesian in practice, which was filled with truth, but left their first love? (Rev. 2:4). Paul wrote of those who had "Cast off their first faith" (1 Tim. 5:12), but the Ephesian saints had "left their first love". That first love was not their first fervor, but their love to the Lord. He was their priority. When love to Christ no longer is the prime priority in life, it will be followed by a lost fervor. The problem was that their priorities were wrong.

Christ is the only human of whom it could be said: "In Him is no sin". Christ was genuine and every perfection was the outshining of what He was in Himself. In our lives there are veneers, putting on a good appearance of spirituality, respectability etc. It is the sin of hypocrisy and pride, but that was never a part of the Lord. That which He was seen to be was what he essentially was. We put on a veneer because of deformities and deficiencies but the Lord never did, for He was ever perfect. He sought not his own interests, nor His own glory, indeed pleased not Himself (Rom. 15:3). He lived in the consciousness of who He was, of His purpose in life, and in unbroken fellowship with God. Consequently, when God looked down from Heaven on Christ, He beheld a man in whom He could rest and was satisfied by, a man who always had fruit for God. Upon Christ the Holy Spirit found a place to rest as was seen at his baptism.

Being perfect He never needed a cover up because of anything He did, neither was there ever the need to put a twist on any situation He was found in, there was never any need to make an excuse for any action He made.

The depths of perfections that only God can appreciate is symbolized in the meal offering. From that offering the priest took a handful of the oil, flour and salt and put it on the altar, but God got all the frankincense (Lev 2:2). Understandably there are many parables, types and shadows in the Old Testament, for such are the glories of the Lord that no one shadow could convey Him in completeness.

Christ was a man who was totally impervious to sin, and impenetrable by it. As the Lamb of Ex. 12 lived in the Israelite home, those in that house saw a perfect unblemished life being lived before them. A perfect life perfectly fitted to be a judgment bearing sacrifice. Furthermore, this cleanliness and perfection was not lived in a cloistered area but in the midst of a world of slavery, confused hopes, and under a powerful prince. It prefigured a life void of imperfection from the day of birth until death.

Where Did It All Begin?

It seems like only yesterday and yet, it is almost fifty years ago as I sat in Victoria Hall Assembly in Belfast at one of the Saturday night's "Help Heavenward Youth Meetings". During that meeting a hymn was given out that was

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to forever change my life. There my heart soared in worship as they sang a hymn, the words of which were written by German Jesuits in the 17th century. The music was a Crusaders hymn, a Silesian folk song, arranged by Richard Willis in 1850.

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 heaven can boast.

Beautiful Savior! Lord of all the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and forevermore be thine.

I longed to know this beautiful Savior. I had been saved some 5 years, a child of eighteen years, but this hymn was used by the Holy Spirit to stir up in me a longing to know something more of Him than plain data. I wanted to know the Lord, to see Him as beautiful. Over the years I have intermittently sought to know the Lord. I say intermittently because who of us lives daily without getting our eyes off the Lord, sometimes for a short time and sadly at other times quite long.

In 1966 I came to Canada and Mr. Demerond, an elder in Lower Windsor Avenue Gospel Hall, gave me three books. The one which captivated me was called: "The Moral Glory of Our Lord" by Bellett. It was the first opening I had ever known to the truths I sought. The fire was rekindled.

It was about 25 years later and with a little family who needed cared for, the theme went to second place. One night, while listening to a recording of Dr. David Gooding speaking on worship, he made the following (paraphrased) comment: "When we speak of the glory of God, the perfect life of Christ, we are touching themes that are too big for us. Worship sees specifics and get enthralled by them." Again I was drawn back to the glories and beauties of the Lord.

Some 40 years after my conversion to God, I sat in a little assembly called, "Aughaveagh Gospel Hall" in Northern Ireland, and on the Sunday morning the first hymn given out was:

A perfect path of purest grace, unblemished and complete
Was thine, thou spotless Nazarite, Pure, even to thy feet.

Thy stainless life, thy lovely walk, in every aspect true
From the defilement all around, no taint of evil drew.

No broken service, Lord was thine; no change was in thy way
Unsullied in thy holiness, thy strength knew no decay.

Morning by morning Thou didst wake, amid this poisoned air
Yet no contagion touched thy soul no sin disturbed thy prayer.

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Again my heart soared. From these fifty years ago I longed to know this beautiful Savior, and still long to know Him, and yet, the more I get to know Him the more I learn the ignorance of myself in that knowledge.

In the 50 years since my conversion, I cannot recall anyone ever having one series of meetings on the life of the Lord. I have approximately 650 ministry tapes, yet very few deal with the life of the Lord and none with His beauty. Each Sunday thousands of saints gather to remember the Lord, who said: "This do in remembrance of me", yet most often the entire focus has been on the death of the Lord. That is, the focus is on one aspect, yet the Lord said to remember me and that is much broader. The matter of the moral glory of the Lord has largely been bypassed except for a few well worn clichés. There have been times when magnificently precious truths concerning the excellencies and beauties of the Lord have been lifted before the saints and waved before Jehovah. For that we are most thankful. Using their thoughts as a springboard, it is our prayer that the Holy Spirit will be our teacher and will guide into further truths.

One of the first lessons I had to learn was that it is possible to know and "see" the beauties of the Lord. This was the experience of David (Psa. 27). Anna saw the beauty of the Lord when she saw Him as the Redeemer of His people (Lk. 2:38). Despite their Jacob character, there had been the promise of redemption. Simeon saw the beauty in Him in the temple (Lk. 2:29-32). What a comfort that was for it gave:

- 1) Quietness for the moment of death: "let thy servant depart in peace".
- 2) Fulfillment to all he had believed: "mine eyes have seen thy salvation"
- 3) It gave understanding of the purposes of God for the future.

Another major lesson was the need for cleanliness, both of flesh and spirit (2 Cor. 7:1). Just as I would be exceedingly careful about whom I would allow handling a "one of a kind" piece of jewelry, so God is even more restrictive on who can handle His beloved Son. The words still stand true: "Be ye clean that bear the vessels of the Lord" (Isa. 52:11). It is sad that so very often saints can, in parrot like fashion, repeat the same data about Christ week after week, and indeed year after year. There has scarcely been any growth in heart appreciation or expansion of knowledge of Christ. This was my life for many years.

Our meditations are not for intellectualism but for meditative consideration, the higher appreciation of Christ and thanksgiving to God. A theme so sublime should produce wonder and worship as we muse on He who is the exclusive and perfect unveiling of God.

When one is enlightened by the Spirit of God to see some of the excellent glories of the Lord, then they soon realize that all phraseology fall far short. Christ is so glorious that no words in any language, nor in any combination of clauses, could describe the glories, the perfections and the beauties of Himself. Many years ago Mr. Oswald Saunders wrote a book called: "The Incomparable Christ". As such, the title is perfectly true for the Lord is unrivaled and unparalleled. Christ forever stands as the ever contrastable One, for all are in contrast to Him.

So that we speak the same language, it is evident that in every aspect of work there is a specialized language, and unless that language is understood, there will be confusion. What exactly is meant by the term, "moral glory"? Simply put, the moral glory of the Lord is the beauty of holiness in everything He is, does and says. This will be expanded.

The moral glory of Christ radiated in everything He was, did and said. He was always in perfect fellowship with God.

- 1) In every aspect of life He loved the Lord with all His heart, strength, mind and soul.
- 2) His life rose constantly before God as a sweet fragrance.
- 3) In that human frame every grace was manifested in its perfectness, none in excess, none out of place and none wanting.
- 4) In Him justice and mercy, love and His truth, holiness and pardon never clashed. One never clouded the other but were always in perfect balance.

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- 5) His firmness never degenerated into obstinacy or His calmness into indifference.
- 6) His gentleness never becomes weakness, or His elevation of soul forgetfulness of others.

In His whole life one day's walk never contradicted another; one hour's service never clashed with another. While He is master of nature's tremendous forces and the Lord of the unseen world, He turns aside to take little children in His arms and to bless them.

He must walk amid the snares His foes have privily spread for His feet, yet He is equal to every occasion and is in harmony with God for the requirements of every moment. His unaffected majesty, which is so wonderfully depicted in the record of His life in the gospels, shines as the clear shining of the sun after the rain. It is manifest in the midst of poverty and scorn, at Gethsemane and Calvary, as on the Mount of Transfiguration and in the resurrection from the grave.

Quoting the words of the psalmist, only on a different level, we can say: "Such knowledge is too wonderful for me, it is high, I cannot attain unto it" (Psa. 139:6). No wonder the ancient prophet will record: "His Name shall be called Wonderful".

Why Meditate on The Moral Glory of The Lord?

There are a number of reasons why we should meditate on the Lord.

It Is The Way To Spiritual Revival

It is a sad reality that for many saints, life is non victorious with its consequential spiritual ineffectiveness. This results in the Lord speaking of saints and congregations of His own as being dead. (1 Tim. 5; Rev. 3)

Since congregations are made up of individuals, and any gathering is only as effective as it is spiritual, it is a reminder of the fig tree our Lord spoke about. The Lord was hungry, and coming to the fig tree found nothing on it. It is easy to apply this to Israel, but also in this age to many assemblies, churches and individual believers. The Lord comes looking for the fruit of His character as the Vine.

The Lord comes to each of us, listening for the fruit of our lips (Heb. 13), and looking for the fruit of his own life characteristics. In Romans 8 we have been given His spirit, (note that it says if any man have not the spirit of Christ, not the spirit of God), it is the features of Christ that are being spoken about. If any individual does not have the moral features of Christ then he is none of His. The Lord comes looking for my fellowship, my love, my fidelity; yet so very often He comes and there is nothing there. In the Song of Solomon the groom says: "Let me hear thy voice let me see thy form". It must be very sad for the Lord to come looking and listening and find merely worn out stale clichés. Dark is the condition of the saints when there can be a glorying that we are not like the denominations, for we remember the Lord each Sunday, etc., yet its ritualism can be as dead in life changing effects as repeating, "baa baa black sheep". The Lord's supper is for better or for worse, we cannot be stagnant by it. If my life is not brought back into alignment with the Lord through it, then there is something radically wrong.

As one reviews the scriptures it becomes clear that an appreciation of the glory of the Lord will have a very enriching effect on both sinner and saint, which by extension, is congregations of the saints. The consideration of Abraham will give witness to the former, and the manifestation of the Lord in Revelation 2-3 will bear witness to the latter. Abram was brought up as an idolater (Josh. 24:1-2), and it was when he was given a manifestation of the glory of the Lord his life was changed (Acts 7:1-4). It is the manifestation of the Lord in Rev. 2-3 that can rectify and edify the saints.

In the Old Testament the Lord came to Abram's tent and rested (Gen. 18:4). In that home nothing had to be changed because of His coming. In the New Testament our bodies are viewed as a tent and what a lesson is then presented. This mortal frame ought to be in such a condition that the Lord is perfectly at home in it. How

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wonderful it would be if from my spiritual larder I can draw out and present to Him that which He will enjoy and He can find rest in it.

The question posed is: “Is there the possibility that we have lost true focus and priority?” Is it possible that I can be no different from the Ephesian saints which were filled with truth, but lost their first love? First love is not one’s first fervor, but their love to the Lord being their priority. When that is lost then the loss of fervor will follow, and divine privileges and blessing will become common. The problem with the Ephesian saints was their priority was wrong.

Thus the lack of love to the Lord as their priority was the external evidence of a deeper problem. The crisis they faced was due to the lack of appreciation for the Lord and fear of the Lord. I am sure that many would agree that in the normal christian life, heart appreciation of the Lord and one hundred percent devotion to Him is not the priority. When this happens, the downward gets quite steep and the evidences are clear.

- 1) God and Christ are theoretical.
- 1) His Blood is used like a delete button on a computer, just confess and the sin is all gone. There is a marked inconsistency between that which is professedly believed and that which is practiced.
- 2) The sin of unlikeness to the Lord has become the norm.
- 3) A casualness relative to sin and ungodliness.
- 4) Church gatherings are fleshy emotionalism or dead ritualism
- 5) A non response to the gospel is the norm
- 6) Saints find the things of the world more exciting
- 7) Like Israel, we become carcasses, dead while living. If such a comment is questioned then the Holy Spirit said concerning a saved individual: “Dead while she liveth” and concerning a church: “Has a name that thou livest and art dead”.

The Only Answer Is An Enlargement of The Individual’s Appreciation of The Lord

The Answer To Our Present Weakness is a Heart Brokenness Due to Sin and a Worshipping of God and Christ.

Christ is the answer for:

- 1) The theme of the gospel is Christ: “We preach Christ”. (1 Cor. 1:23)
- 2) The unity of saints is Christ: “Gather my saints together unto me; those that have made a covenant with me by sacrifice”. (Psa. 50:5)
- 3) Christ was to be His central focus of a gathering: “Unto him shall the gathering of the people be”. (Gen. 49:10)
- 4) This is reiterated in the New Testament: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd”. (Jn. 10:16)
- 5) It is fellowship with Him alone who can give the development of Christian life. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me”. (Jn. 15:4)

The Tragedy of That Which We Miss By Not “Seeing” Christ.

When we get taken up with Biblical truths, church, prophecy, etc. without seeing Christ, then we miss the following:

- 1) The blessedness of eternal life; not having it but in failing to take hold of it. Eternal life is not just living forever. The unsaved will live forever and it is that superlative quality of life which is knowing God and Christ.
 - a) “This is life eternal, that they may know thee, the only true God and Jesus Christ”. (Jn. 17:3)

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- 2) The delightfulness of deeper intimacy with Him.
 - a) "Let Him kiss me with the kisses of His mouth." (Song of Songs 1:2)
 - b) The results of that is chapter 5, "He is altogether lovely".
- 3) The delightfulness, seeing the beauty of He who is spoken of.
 - a) "Thou art fairer than the children of men, grace is poured into thy lips." (Psa. 45)
- 4) Miss the delightfulness of entering into Gods delights in Him.
 - a) "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." (Isa. 42:1)
 - b) "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased." (Matt. 12:18)
 - c) "Thou art my beloved Son, in whom I am well pleased." (Mk. 1:11)
 - d) "He sat down on the right hand of the Majesty on high; and God said Thou art my Son, this day have I begotten thee." (Heb. 1:3 & 5)

God wants us to lift our eyes to see the glory of He who is the eternal theme of heavens praise (Rev. 5:9-14), to behold His glory and beauty now!

One of the most unfinished quotations of the scriptures is: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him". That is where it is normally finished and then we are told that it refers to heaven. This is incorrect, for the above verse carries on into verse 10, "But God hath revealed them unto us by His Spirit" (1 Cor. 2:9-10). This is something we are to live in the blessedness of now, and part of that is the beholding the beauty of the Lord and this is followed by a change in us. When we behold the Lord we are changed from being self centered to Christ centered, from tradition to truth, from bondage to liberty and from pseudo spirituality to true life spirituality. (2 Cor. 3:18)

How very easy to say the right things about the Lord never having experienced them. An individual who is totally deaf could go to a concert wherein a magnificent piece of music would be played with great skill and feeling. Afterward, such an individual could be with others and agree with them of how rich the melodies were, how brilliant the musician was and yet know nothing about it experientially.

We can be the same!

We can speak of "The beauty of holiness, how lovely Christ is as the altogether lovely, that he is fairer than the children of men", and yet these be little other than the repetition of facts which we know nothing about. For instance, we could sing the hymn with the words: "Now we see His glory shine in every word and deed of thine". Stopping, we ask ourselves to name 20 of the glories of God that we see shining in Christ. What would we discover?

When we begin to see these glories then the heart is lifted to see:

- 1) The brilliance of the wisdom of God in the illustrative types He used in the Old Testament to prefigure Christ.
- 2) The stupendous cost for our salvation when such a perfect sacrifice was needed.
- 3) The embarrassment by being so blind to them before.
- 4) The hunger to be more like Jesus.

In secular history one would search through the annals of times past from every climb, investigate the achievements of humanity from every age, muse over the perfections of man in every nation and none, absolutely none, compares with Christ.

- 1) The scriptures present before us many profound and glorious personages but none compares with Christ.
- 2) There are many wonderful conquests but none that compare to the victory of Christ.
- 3) There are many glorious activities of devotion but none can compare with Christ.

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Christ is:

- 1) The theme of Heavens praise. (Rev. 5:8-14)
- 2) The Executer of all judgment. (Jn. 5:22)
- 3) The Supreme High priest and Advocate. (Heb. 4:14; 1 Jn. 2:1)
- 4) He alone has the supreme acknowledgement of God equal. (Heb. 1:5)
- 5) It is He who is the Lord's Christ and appointed King. (Psa. 2)
- 6) The undefiled in His person. (Heb. 7:25)
- 7) He is the unveiling of God and the Father.
- 8) The undefeated in His power.
- 9) The undisturbed in His peace.
- 10) Was undeviating in purpose.
- 11) Unwavering in consistency.

He was the only human who ever lived life in fullness of fellowship with God's mind, heart and person. He never behaved in any way in which He dreaded the wrath or judgment of God. That lovely man, who grew up as a tender plant, brought from heaven all the preciousness of His moral features and virtues that marked him in every way. He in love sought not his own interests, nor His own glory, indeed pleased not Himself. He lived in the consciousness of who He was, of His purpose in life and that God was always in all the fullness of attributes beside Him. He was always in the company of God. God was all in all to Him.

Such is the glory of that lovely man. We add to the words of J N Darby: "In Thee most perfectly expressed" we see:

- 1) The unsullied loveliness of God was fully manifested.
- 2) The unwavering righteousness of God was fully manifested.
- 3) The unchanging faithfulness of God was fully manifested.
- 4) The undiminished goodness of God was fully manifested.
- 5) The untainted holiness of God was fully manifested.

In considering this celebrated person, we are presented with a man who is sinless, holy and morally excellent.

- 1) His being sinless emphasizes that there was no flaw in Him.
- 2) His holiness emphasizes His perfection under the eye of God.
- 3) His moral excellence is the manifestation of His perfect manifestation of God and the Father in every relationship of life, in every activity in life and every word spoken.

In the scriptures the following expressions tell us emphatically of the joy God found in Christ.

- 1) "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth" (Isa. 42:1). To appreciate a little of that delight it is observed that the word is translated "Accepted". (Lev. 1:4)
 - a) All His sacrificial work was acceptable and delightful to God; Enjoy the land (Lev. 26:34).
 - b) All His obedience to divine injunctions was delightful to God.
- 2) "Accomplish" (Job 14:6). All He accomplished for God as a Servant was a delight to God
- 3) "Approve" (Psa. 49:13). In all His work as a servant, both He and the work was approved by God.

God's Gracious Consideration of Our Immaturity

As a patient and gracious teacher, God condescends to my tiny appreciations and gives me illustrations and foreshadowing's of Christ in the Old Testament. These little pictures can be subdivided into several groups:

There are those which are singular but with multiple sub pictures, such as:

- 1) The lamb of the Passover. (Ex. 12)
- 2) Day of Atonement. (Lev. 16)
- 3) Or the experience of Jonah
 - a) There are some that need two subjects such as the two birds or two goats.
 - b) There are some that need three subjects such as the three colors; blue, purple and scarlet.

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- c) There are some that need four subjects such as the four spices for the anointing oil.
- d) There are some that need five subjects such as the five spices for the holy anointing oil, or the Levitical offerings.
- e) There are some that need six pictures such as the description of the Lord. (Rev. 1)
- f) There are some that need seven pictures such as the seven articles of clothing for the High Priest.
- g) There are some that need eleven pictures such as the personal perfections indicated in the Song of Solomon.

The problem! Even these are too big for me! I need God to make things smaller for me. Graciously the Holy Spirit does that and in the "shadow picture" of Lev. 16:12 the incense is beaten small, and in Lev. 2:1 one of the ingredients is fine flour. There is a distinct relationship between these two items; they are small, each particle distinct and yet perfect together. The lesson is that the more precisely we consider the Lord, the more beautiful He becomes. Each action and word is superlatively perfect.

In coming down to my childlike understanding, my patient and gracious teacher God has me think of the flour, each tiny particle and Christ. From this He will cause me to understand that:

- 1) Each clause He spoke is as it were a particle of flour
- 2) Each miracle, a particle of flour
- 3) Each movement, a particle of flour
- 4) Each stoppage, a particle of flour
- 5) Each intimation, a particle of flour
- 6) Each attitude, a particle of flour
- 7) Each way of speaking, a particle of flour

Each message was a combination.

Added to these there are the features which our Lord displayed so fully and beautifully.

Characteristics such as:

- 1) Righteousness...(Isa. 53:9)
- 2) Love.....(Jn. 13; 14)
- 3) Grace.....(Lk. 4; Psa. 45)
- 4) Truth.....(Jn. 14; Psa. 45:4)
- 5) Meekness.....(Matt. 11)
- 6) Humility.....(Phil. 2)
- 7) Obedience.....(Heb. 10)

Then one can add to these the Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, and Temperance.

The Lord is unique in that He alone:

- 1) Came into this world.
- 2) Is the object of hundreds of prophetic statements and pictures.
- 3) Received manifestation from God who He was, by His resurrection.
- 4) Received manifestation from God as to His claims (1 Tim.) Justified by God.
- 5) Claimed divine Sonship, consequently perfect equality with God and abundantly presented the qualifications to prove it. (Matt. 12-16)
- 6) Left the spirit world became human.
- 7) Brought humanness into the spirit world.
- 8) Qualified to offer Himself as a substitute sacrifice.
- 9) Willing to offer Himself as a sacrifice.
- 10) Deliberately of His own volition entered death.
- 11) Of His own volition after three days vacated the tomb.
- 12) By God is exalted to heaven.
- 13) Is God's prophesied prophet, anointed priest, appointed King.

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- 14) Is the object of universal love or hatred.
- 15) The true manifestation of the Father and God.
- 16) Always spoke with the authority of God

No other individual declares so many facets of truth concerning:

- 1) Life after death.
- 2) The purpose of life before death.
- 3) Claimed to speak exclusively the words of God.
- 4) Claimed to work exclusively the works of God.
- 5) Claimed absolute love and loyalty.

Received the declarations of God as to His perfections:

- 1) Qualified to offer Himself as a substitute sacrifice.
- 2) Willing to offer Himself as a sacrifice.
- 3) Was the true manifestation of the Father and God?
- 4) Claimed to be sinless (Jn. 8:29; 8:46; 14:30), but was impeccably sinless, indeed He was holy.
- 5) Has the supreme acknowledgement of God without peer or equal. (Heb. 1:5)
- 6) He who is the Lord's Christ.

No other Dignitary maintains such widespread dominion as He does.

- 1) All ranks of angelic powers are subject to him.
- 2) All is subject to Him.
- 3) He shall have dominion world wide.
- 4) He alone always spoke with the authority.

His Developing Perfections

The fact is that we cannot in truth speak of the Lord as developing perfections.

- 1) Christ is pictured as the perfect man and the simile used is that of a tree (Psa. 1:1-3). He is like the tree that is planted by the rivers of water. As such, he brings forth fruit in its season. This is to be coupled with: "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. 50:4). He was always perfect in every way and in that lovely man we observe stability, fruitfulness, vitality and fidelity.
- 2) This Holy Child, though increasing in wisdom, was ever the wisdom of God, and in Him were hid all the treasures of wisdom and knowledge.
- 3) In every stage of life He glorified God by submitting to Him and delighting in His will. Consequently, as a human being before God He was all that God ever desired a human being to be, the perfect Son of Man.
- 4) He was a child who progressed but never needed the rod of correction. He never had to have that look that a father or mother has to give because they disapprove with the child in any way. He was the only man with whom God was never disappointed or displeased with anything He ever did.
- 5) His glory didn't change when He went from childhood to adulthood but the expressions of it were shown each in their own place.
 - a) He never ever accommodated that which was not the divine law for the appeasing of men.
 - b) He never compromised the divine principles to shelter Himself from ridicule.
 - c) He always kept the law, for in those there shone forth the deeper truths of God and Himself.

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There were those times when his personal glory was unveiled as in the Mount of Transfiguration. His moral glory meant that He would not be less than absolutely perfect in every solitary thing. Its intensity was so bright that man was constantly under exposure and rebuke from it. In John 8:7 where they brought the woman taken in adultery to the Lord, He answered and said: "He that is without sin cast the first stone". Ultimately, they were trying to find fault with the Light and that which the Light did was expose their own sinfulness.

It is so very hard for us to appreciate the beauty of the Lord. Perhaps it could be illustrated by a beautiful painting, sheer mastery of colors; each perfect, each in the right place and each perfectly blending with the others to give a complete magnificent picture. Despite its beauty, to one who can see and appreciate it; to a color blind person it holds no beauty, they are incapable of seeing the beauty of it and not just a collection of various colorless shades.

The reality is that Christ is unique. He said: "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 Lord is teaching that there are depths in our Lord that only the heart of God can appreciate. This lesson is illustrated in the Old Testament when in the meal offering the priest took a handful of the oil, flour and salt and put it on the altar; but God got all the frankincense.

God does not tell us to see or look, but to "behold". It is a word that indicates our full attention to the object. There are several times when the truth that God is looking down occurs in the scriptures.

- 1) In Gen. 6:11-12 God looked down, and His evaluation was: "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
- 2) Again in Psa. 53:2-3 God looked down and we read: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one".

What a comment on the condition of man.

Now God calls us to behold, fix our gaze upon that lovely man whom He looked down from heaven upon and says: "Thou art My beloved Son in whom I am well pleased", and again: "Behold MY Servant in whom My soul delighteth."

For the first and only time in human history when God looked down from Heaven on Christ, He found a man in whom He could rest and was satisfied by.

- 1) A man totally different from all other men, one for whom corruption and violence were foreign.
- 2) A man who ever sought God in every detail of life.
- 3) A man who always had fruit for God.
- 4) A man on whom the Holy Spirit found a place to rest.

What refreshment this was to God, instead of seeing only evil and wickedness, He saw a beautiful oasis of refreshment, a person with whom the Holy Spirit was never grieved, was never quenched, who in spirit was always one in spirit with the Holy Spirit.

Here was the only man in whom there was never any need for rectification or modification to make His Tabernacle a place where God could dwell.

As God's perfect Servant his servitude was distinctly different from all others by singularity.

A single eye for the glory of God. He was always at God's disposal. Never a falling in any sin and therefore He was always ready to be all that God wanted Him to be, where God wanted Him to be, in the right attitude as God wanted Him, to be in the right condition for any situation God would cause to come across His path. As the polished shaft there was nothing to hold Him back, smooth ready for straight activity. In all His earthly sojourn He never went astray or fell by the wayside, thus never needed restoration.

Meditations On The Moral Glory Of The Lord

His service to God was complete in that:

- 1) He fulfilled God's will, but it was more than that.
- 2) He fulfilled God's will with whole hearted devotion.
- 3) He fulfilled the will of God with unreserved love.
- 4) He fulfilled the will of God with no other goal than the glory of God.

This glorious Servant was loved by God, and when the time came for the greatest manifestation the Son had for the glory of God, He held nothing back. What it cost Him was irrelevant, God must be glorified, and in that Satan defeated and sinners saved. How greatly then did God rejoice over Him, His soul was thrilled and God could not do enough to glorify His beloved son.

The word "glories" indicates another perfection of the Lord that seldom is ever applied to features of human beings, i.e. gentleness; I have never heard anyone speak of the glory of someone's gentleness, understanding, etc. Largely it always has to do with position, the glory of kingship, judgeship, etc. When we come to the Lord who is the outshining of glory then every attribute is a glory and therefore has a richness that is glorious to behold and appreciate.

The glories of the Lord are brought before us on different levels.

There is His personal glory which is seen on two levels:

- 1) His humanity and
- 2) His deity.

Added to this is:

- 1) His achieved glory, because of Calvary and His mighty storming of the citadel of Satan and defeating him, namely death.
- 2) Added to this is the glory of His positions regally, religiously and regarding His peers.
- 3) Still added is His moral glory which could never ever be hidden, although not always seen.

Those who lived with Him failed to see His personal glory. Those of us who are still alive have yet to see His achieved glory, and it would seem that very few have entered in to his personal and positional glory.

[The Importance Of A High Appreciation Of Christ](#)

A high appreciation of the Lord is vital because there has never been a revival built on teaching about the Holy Spirit, however, almost every revival has had at its core the exaltation of the person of Christ. This is a truth presented very clearly in the scriptures; for in Rev. chapters two and three, Christ is presented as the answer to every departure of the people of God.

One of the ways in which God seeks to cause man to admire, speak well of, hold in awe and give respect to Him is by His moral glories. These are His singular and combined excellencies. This admiration is intensified as we see the supreme height of His exaltation and that the life of the man Jesus has a moral balanced perfection.

As children we used to sing: "There was none other good enough to pay the price of sin" and indeed it is because of the moral perfections of the Lord that the rest of the message is available. If there was ever a single failure, the tiniest iota of personal separation from God due to self will, and reluctance to fulfill the purpose of God, then there would be:

- 1) No Gethsemane
- 2) No Calvary
- 3) No resurrection
- 4) No ascension
- 5) No salvation

Meditations On The Moral Glory Of The Lord

At no point of time in His entire life:

- 1) Were any actions ever committed by Him which were in the slightest iota contrary to his teachings and profession who He was?
- 2) Did He ever rebel against God in any way shape or form, tempting Him?
- 3) Was there ever a word or attitude or activity of an insubordinate nature, therefore disloyalty and ingratitude was never in Him.

At every point:

- 1) His life rose before God as a sweet fragrance.
- 2) All His very best was given to God for God.

For our Lord to be the perfect sacrifice for man's acceptability before God, then of necessity He must be able to present to God Himself a real living among men man whose entire life was not only without sin but without having any sin nature in Himself.

This requires that:

- 1) His heart had to be pure and so in contrast to every other human heart which is deceitful and desperately wicked.
- 2) His mind must be clear from any alienation from God, in contrast to every other human being whose mind is at enmity toward God.
- 3) His hands must be clean, his motives pure, His goal unpolluted.

May God grant us the warming of heart¹ that the two on the road to Emmaus knew so long ago, as we meditate on the moral glories, the perfect excellencies, the sterling beauty of our Lord.

Faintly now in this writing one now takes the words of John: "This is He of whom I said, After me cometh a man which is preferred before me: for He was before me" (Jn. 1:30). The bride in the Song of Solomon spoke the same sentiments: "This is my beloved". (Song of Songs 5:16)

All fading are earth's pleasures, when set before God's Son
The greatest and most glorious, of righteousness the Sun
We come and bow before Thee, Thy Name love more and more
Until we see thy blessed face, then worship and adore.

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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¹ It may be thought that this ought to be hearts but these were two persons in fellowship and the scripture says, "Did not our heart (singular) burn within us" (Lk. 24:32) Also "heart" in ASV, DBY, NKJV, YLT.