

An Attempt To Listen To God On
The Beauty Of His Proclamations

By

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Meditations on The Beauty of His Proclamations

It was a sight that no disciple ever expected, and words were spoken that no religious leader would ever have deemed possible. In the darkening shades of nightfall, two men spoke in earnest tones, one a respected ruler of the synagogue and the other a Galilean. Normally a Galilean carpenter would have respectfully listened to the learned ruler of the synagogue, but this was different. The Pharisee showed great admiration and respect for the carpenter when He said: "Rabbi, we know that Thou art a Teacher (didaskalos) come from God" (Jn. 3:2). The reality of his God given ability was undoubted. Despite outward appearances and lack of formal education in the higher echelons of learning, He had an ability to teach that was captivating in its simplicity and authority. As far as His works were concerned, works such as He performed had not been seen since the days of Elijah and Elisha. This young man commanded, in a very quiet way, deep respect. Looking at Him, Nicodemus says: "We know that thou art a Teacher". It was a title that would be used of the Lord on a number of occasions but it can be missed because it is translated "Master". In the following verses men acknowledge the Lord as such:

- 1) "Master, I will follow Thee whithersoever Thou goest." (Matt. 8:19)
- 2) "Good master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16)
- 3) "Master, where dwellest Thou?" (Jn. 1:38)

It was not just the religious leaders or the common people, the disciples also called Him "Teacher" (Jn. 13:13). He does not correct them by the designation but endorses the title saying: "If I then, your Lord and Master (didaskalos) have washed your feet" (Jn. 13:14). He was acknowledging that He was a Teacher. Nicodemus was right, yet he did not go far enough. The Lord was more than a teacher come from God, He was God in flesh teaching, therefore His proclamations were always precise, His mannerisms always perfect, His content always masterly handled and His presentation was unparalleled in comprehension.

Being the greatest Teacher the world has ever and will ever know, several beauties shine out.

1) The Beauty Of His Distinguishing Between The Truth Of God And The Message Of God

He understood the distinction between the truth of God and the message of God. A teacher will be of little value if they don't understand the ability and limitations of the audience. If I was asked to speak at a ministry meeting and spoke on the need of salvation, it would be the truth of God but not the message of God, for the purpose of the meeting was ministry. When Peter writes: "If any man speak let him speak as the oracles of God" (1 Pet. 4:11), he meant that when there was speaking it had to be according to God's truth and suitable for the audience.

2) The Beauty Of The Fidelity Of His Pledge To God

The preacher wrote: "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools" (Eccles. 5:4). Infinite was the pledge the Lord made to God when He said: "Lo, I come to do thy will, O God" (Heb. 10:9). In the previous verses he had given God's commentary on the sacrifices of the Old Testament: "Sacrifice and offering Thou wouldest not", the reason being they gave Him no pleasure (Heb. 10:5-6, 8). The reason they were unsatisfactory to God was because they never could make the "comers thereunto perfect" or "take away sin" (Heb. 10:4). The task before the Lord was monumental, and knowing this, He gave God His vow: "I come to do thy will". That will was the taking away of the Mosaic sacrificial system and establishing the foundation for the full manifestation of grace. Prior to that fulfillment at Calvary, He had to fulfill the will of God throughout His earthly pilgrimage.

The depths of this are unfathomable, for this refers to the Lord at His incarnation and conveys the truth of His willing servanthood so that He could have said: "Truly I am thy servant" (Psa. 116:16). The body prepared by God was not given back to God as a living sacrifice. No matter how humiliating the situation, severe the pain or the satanic opposition, He will be true to His vow.

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The other sacrifices knew nothing of a willing heart, they were brought to the place of slaughter unaware of that which lay ahead, but Christ the Son, came into this world with a willing heart knowing that which lay before Him.

The hymn writer wrote: “And from that track, He turned not back”.
Isaiah wrote: “He set His face as a flint”.

3) The Beauty Of The Reason For His Teaching

Sometimes there is teaching to display a person’s knowledge, especially when it comes to prophecy, etc. That was never the Lord’s objective. His was always for the glory of God and the betterment of those who heard.¹ Furthermore, He must teach so that others can also teach.

Psa. 71:17-18. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

4) The Beauty Of The Clarity Of His Teaching

The Lord taught truths easily understood by using word pictures, parables. Knowing His subjects perfectly, He was able to expound them clearly. His teaching was with authority and conviction. He preached and taught not just with head knowledge, but with heart appreciation, believing that which He taught. In His teaching there was never a questioning of fidelity or uncertainty.

- a) The lawyer had asked the Lord a question: “Who is my neighbour?” While many may forget the question that prompted the answer from the Lord, none could forget the parable of the good Samaritan (Lk. 10:30-35). The Lord brilliantly returned the question to the lawyer: “which now of these three, thinkest thou, was neighbour into him that fell among the thieves?” (Lk. 10:36). The story was abundantly clear, no elaborating, just a simple story that none could fail to see the lesson being taught.
- b) On another day a question was asked of the Lord and His response was a triad of parables.
 - i) The first was about a woman who lost a coin and with what diligence she sought for it.
 - ii) That parable was followed by a shepherd who had one hundred sheep and one got lost. The shepherd did not neglect it because it had wandered, but went and sought it until he found it.
 - iii) Another parable about a son who left home and came back a broken man. No one had sought after him. One can visualize the house, each night at meal time there was an empty chair, there was no going after this wanderer, he was treated as nothing by the brother. When he did return, the Father welcomed Him but the brother, a self righteous brother, was angry.

How stark the two pronged lessons were, yet how many could tell the incident that led to this series of parables?

All the parables tell a story and contain a lesson a child could understand. At times the Lord incorporated parables together, one into another (Mk. 13:33-37; Matt. 24:45-51) and because of this, it is difficult to give an exact number of parables. However, at the end of this paper there is a list of parables for consideration.

¹ Sadly, we live in an age and society when preaching and teaching is formality so that no spiritual change in the audience is expected. Afterward folk will say, “It was a good message”, etc., but it has all been words without substance and void of results. When the Lord taught, there were results and surely if the Lord was really in the ministry and gospel meetings it would be impossible to go for years without any response.

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5) The Beauty Of The Graciousness Of His Speech

Going to the synagogue had been His custom on the Sabbath's (Lk. 4:16), but it is recorded He did something we never read of Him doing again. He publicly opened and read the scriptures. This was so important Luke had to record it. We read of the Lord writing but we are not told what He wrote (Jn. 8:8), also of Him teaching in the synagogue but we not told what scriptures He based His teachings on (Matt. 13:54). Furthermore, it does not say He read from Isaiah, but with great deliberateness we are told exactly what He read, which was: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Lk. 4:18-19). It must be noted that the Lord read from the Septuagint and therefore there are differences between Isaiah 61:1-2 in almost every clause.

The Lord knew where to read and where to stop for that which follows in Isaiah is: "And the day of vengeance of our God" (Isa. 61:2). That is still future.

What a message of hope it was as He expounded the fulfillment of that passage in Himself and to them. To those who were spiritually poor, blind and captives, they were words of grace. This is the one spoke of in Psalm 45:2: "Grace is poured into thy lips", and the words of the young lady can be applied: "His mouth is most sweet" (Song of Sol. 5:16).

Since this paper is dealing with the moral beauty of the Lord, how does that fit in here? Perusing the scriptures we learn that graciousness of speech comes from a pure heart: "He that loveth pureness of heart, for the grace of his lips the king shall be his friend" (Prov. 22:11). Such a person will follow the example of the preacher: "The preacher sought to find out acceptable words" (Eccles. 12:10) and such a one will know what is acceptable: "The lips of the righteous know what is acceptable" (Prov. 10:32). Add to this, the words the Lord spoke were given Him by the Father (Jn. 8:38; 12:49-50). Consequently, others could say: "Never man spake like this man" (Jn. 7:46). His words had to be gracious for He spoke the words of the "God of all grace" (1 Pet. 5:10). We are reminded by the Lord that out of the heart the mouth speaketh (Matt. 12:34; Lk. 6:45) therefore, for words of grace to come from the lips of the Lord meant that His heart was filled with grace.²

Sadly, there were those who vehemently opposed His teaching. These were words of grace which would liberate those who were bound by the tradition of the elders. The religious hierarchy did not like that. If they believed the message of the Lord these men would lose their power over the people.

They "wondered at the gracious words that proceedeth out of His mouth" (Lk. 4:22). They proceeded out of His mouth, as it were coming in a steady stream giving words of grace to those in need. From the illustration the Lord applies to Himself in v. 23, "physician", He is seen in tenderness communing with truth and tenderness to those who are damaged in body and by sin. There is no other physician who can heal the sin sick soul and can speak words of comfort to aching hearts. He is accurate in His diagnosis and tender hearted in His disposition. What a stark difference from the cold words of the law that the Pharisees, etc., would teach. He felt for the people. It was love which caused Him to come into this world to deliver them. Hard cold reiteration of facts of the law would not liberate them but only enslave them further.

² What a difference it would make between saints if they spoke with grace (Col. 4:6). Many of the conflicts would never have occurred. Brethren not speaking as long as life lasted would never have happened, words of ridicule, belittling, backbiting and gossip would never have been spoken. The problem is that the saints are happy to sing about grace, talk about grace and in a very limited way know the blessedness of grace, but they have a heart saturated with the law of sin and little grace. Very sad!

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6) The Beauty Of His Responses To Hurtful Statements

We are told little about the background of Philip but one day the Lord passed his way and said: "Follow me". It is obvious that Philip was an evangelist at heart because he found Nathanael (Jn. 1:43-45). Being filled with conviction and excitement, Philip tells Nathanael: "We have found Him, of whom Moses in the law, and the prophets, did write", and his response was: "Can there any good thing come out of Nazareth?". One can feel the condescending and belittling racism in his comment. The question literally is: "Out of Nazareth, can anything good come?" Philip was a skeptic, but for whatever reason, decides to go and see Jesus of Nazareth. How does the Lord speak to this bigoted man? He compliments him on his honesty and fidelity of character: "An Israelite indeed, in whom is no guile!" (Jn. 1:47). This man was a true Israelite being circumcised in heart (Rom. 2:28-29) and who, by the comment of the Lord, had the praise of God. Therefore, He was in complete contrast to the Pharisees who loved the praise of men but received the condemnation of the Lord (Jn. 5:44, 12:43; Matt. 23:13,14,15 etc). The Lord also said: "in him is no guile", that is nothing that is from the carnal fleshly heart (Mk. 7:22), nor anything that is in concord with the character of Satan (Gen. 3:1) but contrary to the character of God (Jas. 1:17; 1 Jn. 1:5). This was the character of the Jews who sought to slay the Lord (Matt. 26:4; Mk. 14:1). The Lord not only returned Nathanael's snide remark with a soft answer (Prov. 15:1) but gave a beautiful response.

7) The Beauty Of The Profoundness Of His Teaching

The apostle John, when corresponding with Thyatira wrote: "Which have not known the depths of Satan" (Rev. 2:24). Paul wrote to the Corinthians of the "deep things of God" (1 Cor. 2:10). The apostles wrote of the in-depth knowledge given to them, Paul and the mysteries revealed unto Him, John with the comforting and frightening insights shown to Him in the Revelation, but none of them ever came near the depths of the teachings of the Lord. There are a number of necessities required before one can teach. Some of these are:

- a) The submissive attitude of being taught. Did Christ have that?
 - i) "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned." (Isa. 50:4)
- b) A life style that complements that teaching. Did Christ have that?
 - i) "All that Jesus began both to do and teach." (Acts 1:1)
- c) Being given that ability by God. Did Christ have that?
 - i) "The Lord God hath given me the tongue of the learned." (Isa. 50:4)
- d) The opening of the ear by God and not depending on human intelligence. Did Christ have that?
 - i) "The Lord God hath opened mine ear." (Isa. 50:5)
- e) An obedience to that which is expected of them. Did the Lord have that?
 - i) "I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50:5-6)

With the Lord abundantly fulfilling every necessity, there was a depth to His teaching, yet with perfect simplicity, that is incomparable. He taught:

- a) The true meaning of everlasting³ life is not simply living forever and never dying, but it is knowing and having fellowship with God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent." (Jn. 17:3)

³ In the KJV the words, "everlasting life" and "eternal life" are used, and to the English speaking mind indicate a difference between them. Such is not the case. The Greek word "aionios" is translated "eternal and everlasting so that it is "aionios (eternal) life" in 26 verses: "aionios" (everlasting) life in 10 verses: life "aionios" (eternal) in 4 verses and life "aionios" everlasting in 4 verses"

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- b) That He had exclusive right to not only judge humanity, but to execute judgment. (Jn. 5:22, 27)
- c) There is coming a day when all that are in the graves will hear His voice. (Jn. 5:28)
- d) That He is the only way to the Father. (Jn. 14:6)
- e) That He alone could give rest (Matt. 11:28) and peace (Jn. 14:27).
- f) That He was coming in power and great glory. (Matt. 24:30)
- g) That which would befall Jerusalem in a few short years. (Lk. 21:6-24)
- h) The true meaning of the Sabbath. (Mk. 2:27)
- i) The spirit of the law and inner fulness. (Matt. 5:17-44)
- j) With preciseness the fulfillment of the scriptures. (Lk. 4:21)
- k) That He would be rejected, killed and rise again. (Mk. 8:31)
- l) That He was going back to God and the Father. (Jn. 14:1-3; 16:10)
- m) That He fully manifested God and the Father. (Jn. 1:18, 14:9)

8) The Beauty Of The Sovereign Authority In His Teaching

It is always wonderful to hear someone speak with humble authority. Many can speak with authority and mistake yelling and pounding a platform for power. It does not work. Some speak with imagined authority based on that which is not factual, i.e; The big bang, life on other planets. Others speak with authority and knowing they are good, have a belittling attitude toward others. These were never found in Christ. When He repeatedly said: "But I say unto you" fifteen times over, there was no pride but sovereign authority. He quotes the God given law saying: "Ye have heard that it was said by them of old time, Thou shalt not kill. . . But I say unto you" (Matt. 5:22). He takes the illustration of the cities which reject his message and says: "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city" (Lk. 10:12).

Of course, it is not to be wondered at that He speaks with such authority, for He is the "I AM", and as such is the:

- a) I AM who gave to Moses the pledge of His deliverance of His people. (Ex. 3:14-15)
- b) I AM who will remain faithful to the covenant He made with Abraham. (Ex. 6:2-5)
- c) I AM of absolute invincibility when He delivered His people from the Egyptians, defeating all their gods. (Ex. 6: 6-8; 12:12)
- d) I AM who promised to heal His people. (Ex. 15:26)
- e) I AM who sanctifies. (Ex. 31:13)
- f) I AM who satisfies. (Jn. 6:35)
- g) I AM who illuminates. (Jn. 8:12)
- h) I AM of accessibility. (Jn. 10:7-9)
- i) I AM of security. (Jn. 10:11-14)

When these are considered, it is not to be wondered that it is said: "He taught them as One having authority and not as the scribes" (Matt. 7:29; Mk. 1:22) and, "Never man spake like this man" (Jn. 7:46).

9) The Beauty Of The Fidelity Of His Teaching

The word "verily" is recorded in seventy-eight verses. In 53 verses it is singular and in 25 verses it is doubled. It comes from the Hebrew word translated, "Amen" and it indicates to be in full agreement with that which is pronounced, as in Num. 5:22 and 1 Kgs 1:36. Jeremiah, by additions, explains the word more clearly, "So be it" (Jer. 11:5) and "Amen, the Lord so do" (Jer. 28:6). While it indicates truthfulness, it also carried the concepts of full agreement with that which is being said. Added to this is the fact that the Hebrew word has as its root a word, which indicates "faithful" 20 times; believe 44 times and establish 7 times. Putting these together, when the Lord said: "Verily I say unto you", He was speaking words which were to be believed, that man should come into agreement with and which are faithful. With these thoughts in mind, we listen to the fidelity of His teaching when He says:

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- a) Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. (Matt. 6:2)
- b) And whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (Matt. 10:42)
- c) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (Mk. 8:12)
- d) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. (Lk. 18:17)
- e) And Jesus said unto him: Verily I say unto thee, To day shalt thou be with me in paradise. (Lk. 23:43)
- f) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (Jn. 3:3)
- g) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (Jn. 5:24)
- h) Verily, verily, I say unto you, He that believeth on me hath everlasting life. (Jn. 6:47)
- i) Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. (Jn. 16:20)
- j) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [thee] whither thou wouldest not. (Jn. 21:18)

10) The Beauty Of His Openness When Teaching

The Throne in Heaven has seven lamps of fire burning before it. The message is clear, the Throne Sitter demands that everything is done in the light and everything must be above board. When our Lord ministered, either in preaching the gospel or teaching His own, there was never the slightest tint of anything done in a clandestine way. When before the High priest, Christ was asked of His doctrine and disciples. Answering, He made no reference to the disciples only to His doctrine, and placed all His “defense” on them that heard Him. He said: “I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said” (Jn. 18:19-21). Apart from the upper room ministry in John 13-17, there are seldom other times when the Lord was not speaking in an open area.

11) The Beauty Of The Accuracy Of His Teaching

- a) The preciseness of His speech with the will of God. “I have given unto them the words which Thou gavest me” (Jn. 17:8).
- b) The finality of His words. “I have manifested thy name” (Jn. 17:6)

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In all his teachings there was never an indication of belittlement or someone being told, either in word or facial expression, that their question was “stupid” or of no consequence. There was no holding back of truth so that man would misunderstand what was being said. He knew nothing of pride in the depth of His teaching.

This beauty of Christ is of utmost importance because we are all teachers. Grandparents, parents, aunts, uncles, school teachers and spiritual leaders in the church all teach. Sadly, too often we simply follow how we have been taught, and in today's world, it is non-effective. To be a teacher one must live what they teach and consider the level of the child. I recall my father, who was a wonderful teacher, gathered us children around he and mum every morning for a bible lesson and prayer. They were living examples to us children.

12) The Beauty Of His Wisdom In His Teaching

I am sure the majority of us have sat in a meeting and shifted the seat to see the speaker more clearly. Of course the speaker also needs to see his audience clearly in order to perceive their interest. Furthermore, if the people cannot hear, they will quickly lose interest. The Lord was wise in understanding these facts as was seen one day when standing on the shore. Being surrounded by people, he was aware they would have difficulty hearing him⁴ as the sound of His voice would not have travelled far. Stepping into a boat, the Lord tells Peter to push out a little from the shore. This was ideal for sound travels across the water much clearer and further than on land. Even though the Lord was separated from the people, they could hear His voice clearly (Lk. 5:1-3).

13) The Beauty Of His Proclamations In His Tone Of Voice

- a) When our Lord was on the cross various words are used pertaining to His cries.
 - i) Then said (lego) Jesus: “Father, forgive them”. (Lk. 23:34)
 - ii) He saith (lego): "Woman, behold thy son"; "Behold thy mother". (Jn. 19:26-27)
 - iii) Jesus said (epo): "Verily I say unto thee, To day shalt thou be with me in paradise". (Lk. 23: 43)
 - iv) Jesus cried with a loud voice (anaboao megas phone⁵): “My God, my God, why hast thou forsaken me?" (Matt. 27:46) in Mk. it is (boao megas phone) (Mk. 15:34).
 - v) Jesus saith (lego): "I thirst". (Jn. 19:28)
 - vi) He said (epo): "It is finished". (Jn. 19:30)
 - vii) Jesus cried:
 1. “again with a loud voice” (krazo megas phone) (Matt. 27:50)
 2. “with a loud voice” (phoneo megas phone): "Father, into thy hands I commend my spirit" (Lk. 23:46).
 3. “Cried with a loud voice” (aphiemi megas phone) (Mk. 15:37)
- b) Different words are used to describe the Lord's tone of voice:
 - i) He said (epo):

This is the word the Lord used when speaking to the thief, cried: “it is finished” and spoke to the widow of Nain's son.

⁴ He did not need to see His audience to read them, He knew their hearts.

⁵ That which is remarkable is the repetition of the words, “megas phone” a loud voice. Matthew and Mark record that the cry of forsakenness was not a whisper but a loud cry. Matthew, Mark and Luke all record that His cry of committal was a loud cry. Paul wrote to the Corinthians: “He was crucified through weakness” (2 Cor. 13:4). It has been suggested that this refers to our weakness as when Paul writes: “When we were yet without strength” (Rom. 5:6) that necessitated Him going to the cross. I do not see this in this context. Paul is speaking about his own physical weakness. The Lord is seen in the totality of His humanity, He could not call on angels to help Him when on the cross, no angel can come to strengthen Him as in the Garden, the disciples had all forsaken him and fled. He was characterized by physical exhaustion, the spiritual conflict in the hour of darkness had been intense before the hours of darkness and the enduring of the judgment of God had been severe. The man Christ Jesus was weakened yet He gave these mighty cries.

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ii) He saith (lego):

This word is used in three of the sayings: “Father forgive them”; “Woman beheld thy son”; “son behold thy mother”; “It is finished”.

iii) He cried (phoneo):

This is used to describe how the Lord gave His cry of committal to God and spoke to Jairus’s daughter. It indicates a loud sound. When the Lord committed His spirit to God, it was the cry of a mighty Victor. Some years ago a number of Americans were held hostage in Iran. When they were eventually freed, they flew to Germany. When the door of the aircraft opened the first man stood in the open doorway, arms uplifted, and one could almost hear him shout triumphantly: “Free!”. What a magnificent sight to behold. This is the way the Lord entered into death. It was glorious!

iv) He cried (anaboa) and (boao):

1. This and “boao” are both used when our Lord cried: “My God, My God, why hast Thou forsaken me?” (Matt. 27:46; Mk. 15:34). “boao” means: “to give a loud cry, to speak with a strong voice, as the loudness of a cry when one cries out for help”⁶. The Lord speaks of those who are in deep persecution and “boao” to God (Lk. 18:7), and again when the blind man heard that Jesus was passing by he “boao”, “Jesus, Thou Son of David, have mercy on me” (Lk. 18:38). There is an intensity of unmistakable earnestness in “boao”. “Anaboa” is “boao” intensified having “ana” as a prefix. It is translated, “every man” (Matt. 20:9), “apiece” (Jn. 2:6). These would indicate individuality. My understanding is that when the Lord cried this cry it was a loud cry of earnestness that only He could truly utter.
2. In the cries of the cross indicating afflictions that can never be told, we learn the loveliness of His person for: “when He suffered, He threatened not” (1 Pet. 2:23). He was the ultimate cheerful giver, a characteristic God loves and he did it all in fulness of grace.

v) He cried (aphiemi):

The word indicates to send forth. Christ sent forth a loud expression: “Father into thy hands I commend my spirit” (Lk. 23:46). This was not Christ being taken captive by death. The Lord was never a dying man therefore, we cannot attribute any medical reason to the death of the Lord. Of His own volition He entered death, entering the strong mans house to set the captives free (Heb. 2:15).

vi) He cried (Kraugazo):

1. This word is never used in any of the cries on the cross, but when at the grave of Lazarus, several words are used to convey communication.
 - (a) Jesus said (lego): “Take ye away the stone”. (Jn. 11:39)
 - (b) “Lifted up His eyes and said (epo): “Father”. (Jn. 11:41)
 - (c) Jesus cried (Kraugazo): “Lazarus, come forth”. (Jn. 11:43)
2. This was not a whispering prayer, being the same word used of the Syrophenician woman when seeking help for her child.

What a change there would be in the fellowship of saints if they, in their proclamations and speaking, had the character of Christ.

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Parable	Matthew	Mark	Luke	John
The saints as salt	5:13	9:50	14:34-35	
The saints as light	5:14-16	4:21-23	8:16-18	
The defendant	5:25		12:58	
The light of the body	6:22		11:34-36	
The fowls of the air	6:26		12:24	
The lilies/grass of the field	6:28-30		12:27-28	
The son's request	7:9-11		11:11-13	
The tree and its fruits	7:16		6:43-44	
The wise builder	7:24-25		6:47-48	
The foolish builder	7:26-27		6:49	
Christ the physician	9:12	2:15-17	5:31-32	
The Bridegroom's attendants	9:15	2:19-20	5:34-35	
The new cloth	9:16	2:21	5:36	
The new wine	9:17	2:22	5:37-38	
The children in the market	11:16-19		7:32-35	
The divided Kingdom cannot stand / strong man bound	12:25-30	3:24-25	11:14-23	
The sign of Jonah	12:39-42		11:29-32	
The cleansed house reoccupied by demons	12:43-45		11:24-26	
The sower and the seeds	13:3-8	4:3-9	8:4-15	
The wheat and the tares	13:24-30			
The seed growing secretly		4:26-29		
The mustard seed	13:31-32	4:30-32	13:18-19	
The leaven in the meal	13:33		13:20-21	
The hidden treasure	13:44			
The pearl of great price	13:45-46			

Meditations on The Beauty of His Proclamations

Parable	Matthew	Mark	Luke	John
The net	13:47-50			
The householders treasure	13:52			
The uprooted plant and the blind leaders of the blind	15:13-14			
The unmerciful servant	18:23-35			
Laborers in the vineyard	20:1-16			
The two sons	21:28-32			
The wicked husbandmen	21:33-44	12:2-12	20:9-18	
The marriage feast	22:1-10		14:16-24	
The man without the Wedding Garment	22:11-14			
The budding fig tree and all the trees	24:32		21:29-31	
Eagles and carcasses	24:28		17:37	
The good man watching his house	24:43		12:39	
The good man going on a journey		13:33-37		
The faithful and unfaithful servants	24:42-51			
The talents	25:14-30		19:12-27	
The sheep and the goats	25:31-46			
The ten virgins	25:1-13			
Weather signs	16:2			
The importunate neighbor			11:5-8	
The good Samaritan			10:25-36	
The divided Kingdom		3:24-26	11:17-18	
The strong and stronger man		3:27	11:21-2	
The two debtors			7:41-43	
The rich fool			12:16-21	
The waiting servants		13:33-37	12:35-38	
The blind leaders			6:39	

Meditations on The Beauty of His Proclamations

Parable	Matthew	Mark	Luke	John
The rich fool			12:16-21	
The watching servants			12:35-40	
The wise steward			12:42-48	
Closed door			13:24-30	
Friend at midnight			11:5-13	
The humbled guest			14:7-11	
Feast invitations			14:12-14	
The wedding guests			14:15-24	
The ill prepared builder			14:28-30	
The war plans			14:31-33	
The lost sheep			15:4-7	
The lost coin			15:8-10	
The prodigal son			15:11-32	
The tower builder			14:28-32	
The dishonest steward			16:1-12	
The rich man and lazarus			16:19-31	
The master and servant			17:7-10	
The unjust judge			18:1-8	
The Pharisee and the tax collector			18:9-14	
The 10 pennies			19:11-27	
Christ as the bread of Life				6:31-38
The grain of wheat				12:24
Christ the Light				8:12 9:5 12:46
Christ the Door				10:7, 9
Christ the Shepherd				10:11-14
Christ the Way, Truth and Life				14:6

Meditations on The Beauty of His Proclamations

Parable	Matthew	Mark	Luke	John
The vine and the branches				15:1-8

**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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