

# The beauty of Christ and Zion (Quality: Average, Incomplete)

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Preacher: Mercer, Reuben (1903-1978)

[ 0 : 00 ] As the Lord should be pleased to further lead us into his word, we venture to read again the second verse of the 50th Psalm.

Psalm 50, verse 2. Out of Zion, the perfection of beauty God hath shined.

If we read the text, whichever way around we may, it's still the same, let's be true. If we should read it thus, God hath shined out of Zion the perfection of beauty, still the same, let's be true.

What a wonderful thing it is that the truth remains the truth. And whatever constructions men may put upon it, or whatever way in which they may oppose it, they could never alter it.

Because the truth is like its author, unchangeable. Yea, the Lord Jesus Christ himself said, did he not?

[ 1 : 42 ] I am the way, the truth, and the life. And he says, no man cometh unto the Father but by me.

Now, as we looked at these words this morning, we felt we could see in the first three words, God the Father.

Now, as we look at the next four words, surely we see God the Son.

And the Lord Jesus Christ, God the Son, the perfection of beauty. He says, no man cometh unto the Father but by me.

And he not only said that, dear friends, but for your encouragement and mine. He says, him that cometh to me, I will in no wise cast it.

[ 2 : 53 ] If that were not, blessedly true, my friends, the dying thief would have been cast out. Peter would have been cast out. David would have been cast out.

Job would have been cast out. Abraham. And we might go on, speaking of those worthies that are set before us, those in the 11th chapter of the Epistle of the Hebrews.

And we should say, they would have been cast out. And we know very well from their own experience. And from what we feel of the solemn state and condition we're in as sinners before God, we also could have been cast out.

But it is a great blessing if you and I can sometimes join with the dear poet and say, I looked for help.

He brought me help. Well, I desire this evening, as the Lord may help me, to speak more particularly of the center part of the text and just briefly touch again, as we did this afternoon upon the latter part.

[ 4 : 18 ] We did speak, as you know, those of you that were here, the first three words.

And that God the Son has set before us in the next four words, the perfection of beauty. And then finally, God has shined.

God the Holy Ghost, my friends, we know that in the Word of God, He has set before us very beautifully as the rain.

But you see, just as in nature, the sun and the rain work together for good, for the whole of mankind, so does the sun and the rain of the ever-blessed Spirit work together for the good of the people of God, for those Zionites, those of whom we have been singing, those of whom we have reigned.

What a wonderful thing, my friends, to be inside Zion. You see, the text doesn't say outside of Zion.

[ 5 : 56 ] It's out of Zion. That tells us plainly that God Himself is there. He's in Zion.

And He's there to draw His dear people in answer to their prayer as we have it in this song of Solomon where the spouse or the sweet influence of the Holy Spirit prays this prayer.

Have you ever prayed this prayer? I believe finds an equity in our hearts, friends. Draw me. We will run after thee.

And then, as we are drawn to this perfection of beauty, the Lord Jesus Christ, we shall know something of what the spouse says, the King hath brought me into his chambers.

We will be glad and rejoice in thee. We will remember thy love more than wine. The upright love thee.

[ 7 : 17 ] There's nothing, no power to draw poor sinners like the power of love. Now, and if you feel a little love in your heart this evening, my friends, you'll be drawn to Christ.

You'll want to delight in His ways. You'll want to follow Him. Yes, you will. Oh, that you may be brought into that blessed place to so see Him as set before us in the Word of God as the perfection of beauty that you may be drawn to Him.

And that ere long the church of God even in this little sanctuary, I hear you saying, Hinder me not, ye much loved friends, for I with you must go.

We know if the Lord draws you, my friend, you just won't be able to run and to keep from running.

what did the Selamist say? And I know some of you, I believe some of you were longing to be able to say it.

[ 8 : 51 ] Well, the Lord grant that your longing may be realized. I will run the way of thy commandments when thou shalt enlarge my heart.

Oh, you say for this enlarged your heart. Well, can you join this evening with dear Jabez? You haven't forgotten Jabez's prayer, have you?

Oh, that thou wouldest bless me indeed, that thou wouldest enlarge my coast, that thy hand might be with me, that thou wouldest keep me from evil, that it may not grieve me, that it may not grieve thee, but because I do believe where there's love, well, naturally speaking, it's so, isn't it?

A loving wife doesn't really want to grieve her husband, does he? And I know from experience that a loving husband doesn't want to grieve his wife.

And loving children will not wish to grieve their parents, nor will loving parents wish to grieve their children.

[ 10 : 21 ] And say that works out with the father and the son. Out of Zion the perfection of beauty, the father and the son.

He doth not afflict willingly, nor grieve the children of men. No. No.

As many as I love, he says, I rebuke and chasten, be zealous therefore, and repent. And what we want to be brought more to is this, his chastenings therefore prize, the privilege of a saint.

Their hearts are hard, who that despise, and theirs too weak, who fight. For his correction render prize, his strokes are fewer than air, crimes and right than air guilt.

out of Zion, the perfection of beauty. We had a little glimpse this afternoon, I believe, of the dear Lord Jesus as the perfection of beauty, and surely we've had another glimpse of it in the reading, in our lesson.

[ 11 : 58 ] When the spouse was asked the question, what is I, beloved, more than another beloved? Oh, thou fairest among women, what is I, beloved, more than another beloved, that thou dost so charge us?

My beloved is white and ruddy. The perfection of beauty, white, holiness, spotless, righteousness.

Yes, the Lord Jesus Christ, my friends, was and still is, but the apostle writes of him when he went about doing good, healing all that had need of healing, and he writes of him, thus he says, concerning the Lord Jesus in his holiness, undefiled, separate from sinner.

Oh, what a wonderful blessing, my friends, to know anything of this glorious person, who is indeed the perfection of beauty.

beauty. I was thinking of these two words, perfection and beauty. You might have beauty and not perfection, but you can never have, you can never have perfection without beauty.

[ 13 : 44 ] you see, for instance, to quote one scripture, I could quote more no doubt if they came to my mind, but we read in the Proverbs, a favor is deceitful and beauty is vain.

That is, of course, natural beauty. And I often think, you know, as you look at the worldlings, many of them, especially today, the way they're tired, and the way they paint themselves, they must, well, they don't realize how ugly they look.

They think it's beautiful now, but it's fine, it's fine. But you know, the Lord's dear people, they know a little of this, a woman that feareth the Lord, she shall be, she shall be a woman that feareth the Lord.

Oh, what a wonderful blessing, my friends, to have this fear of the Lord. Yes, she shall be prized.

I so fear for often this quoting, that, you know, sometimes that fear almost might feel like off-quoting at all, but a woman that feareth the Lord, she shall be prized.

[ 15 : 29 ] Who would praise a woman that feareth the Lord? Those that fear the Lord, they that fear the Lord, speak often, one to another, and don't let us forget, my dear friends, the Lord still hearkens and hears, and he still writes his book of remembrance for them that fear the Lord, and for them that think upon his name, and he says, they shall be mine in that day when I make up my jewels, the beauty of perfection.

Yes, we said this afternoon, in him the saints are perfect too. And while there's no perfection in the flesh and we need not look for it, my friends, and if we do, we look in vain, but there's perfection in Christ.

and all that the Lord does in you and for you, my friends, is perfect. We know that John said this, and it's a great blessing to have the right understanding of it, understand what the dear man means.

He says, he that is born of God sitteth not. Oh, the sight will say to you sometimes, think you are born again and you sin as you do?

Oh, he said it to me scores of times, and I have known sometimes what to answer. Well, the only answer you can really give is this, that which we have read this evening, return, return, O Shulamite, return, return, what, that we may look upon thee, what will ye see in the Shulamite, as it were, the company of two arms?

[ 17 : 39 ] Do you know something of this experience, my friends, of warfare I find, without and within, with legions combined, world, Satan, and sin?

Well, there's another side to it, dear friends, the poets are very beautifully led by the Spirit to speak of both sides.

You know, the preaching of the gospel is not one-sided preaching. The Lord grant that we may never overlook or underestimate the solemnity of the malady, but may he give us leading grace not to forget the remedy, the remedy, the remedy, because for every malady that sin has brought into the world, there is found a remedy of whatever affliction you and I may get or have come upon us.

And in these days it's wonderful the wisdom the Lord has given to men, to physicians, to surgeons, the various operations that they perform, and their success where they couldn't be.

But you know, my dear friends, oh, the wisdom of God, oh, the wisdom of God, his ways are unsearchable and past finding it.

[ 19 : 30 ] Because you see, as we look at the Lord Jesus Christ, and still see God the Father in him, we see the beauty, the perfection of beauty.

And oh, blessedly then, is it before us in what we read my beloved is white, setting forth his holiness, his righteousness, his spotless humanity, as well as his holy deity, but also running.

Running. That sets forth youthfulness, blood, but more than that, my friends, he's precious in his precious blood, that pardoning and soul cleansing flood.

And what a beautiful hymn we have in the close of our book, is Jesus Christ, blood. Why would that with his white and ruddy?

The perfection of beauty, white and ruddy. God, yes, the perfection of beauty.

[ 21 : 09 ] His head is his most fine gold. His head is his most fine gold.

You see, gold sets forth that which is valuable. but as we think of the head of the Lord Jesus, my friends, surely the description that beloved gives of him as being ruddy is very blessedly set before us in the account that we have of the crucifixion of the Lord Jesus Christ for when they were about to crucify the Lord Jesus, we read, they plaited a crown of thorns and put it on his head, on that head, my friends, which is his most fine gold.

And why did they place that crown of thorns upon his sacred brow, my friends? I believe I will show why on what occasion.

What is your greatest trouble as a believer, as one who fears God, as a Christian? May not be you have things that you have to repent on that you have done.

May be you have the gift of keeping quiet, and perhaps while you were able to speak, you say, well, I know, I can say, dear, dear, my, so did not I, because of the fear of the Lord.

[ 23 : 07 ] But can you control your thoughts? If you can, I can't. you. And now, why did the dear Lord Jesus have that crown of thorns placed upon his sacred brow?

I believe I saw it very clearly on one occasion, and I'm glad I was of it, so that his sacred temples might bleed to a town for those sinful thoughts.

that are such a pride to us, my friend. For when he speaks himself of the things that defile the man, the first that he mentions is this, evil thoughts.

And that will be your first trouble if you're a living, lively child of God. Yes. Oh, you say, I wish I could think right.

Yes. Oh, it will often evil, sinful, wretched thoughts come crowding into their minds. Just when we would not have them?

[ 24 : 23 ] When maybe you're seeking to come to God in prayer? if I attempt to pray or list thy holy name, my thoughts are hurried so away, I know not where I am.

Thy gospel will hear, and hear it still in vain without desire or love or fear, I have a stone with vain.

You read that hymn at your leisure, my friends, and then when you read the hymn, look over the top of it, and you'll see it says this, the lamentation of a newborn soul.

And if you can see your own self depicted in any part of that hymn, that alone depicted in the whole, then there's hope in Israel concerning you.

Yes. Yes. Whilst we have every reason to rejoice in this perfection of beauty, we have every reason to be sad, because of their own imperfection.

[ 25 : 39 ] And yet I do believe this from experience, the more we are brought to see the perfection of beauty, the more we shall know what it is to see our own imperfection and ugliness.

I often think of those solemn words of the poet, you know, and I feel how appropriate they are to a good many people's profession. You know, you'll go sometimes to a public prayer meeting and you'll hear my big good men engage in prayer, and they will make wonderful confessions.

experience. I've heard it myself. But, you see, to see sin smarts but slightly, to own with it confession is easier still, but oh, to feel cut deep beyond expression.

oh, I love to come across a broken hearted sinner and often crave that I might be such a one myself.

And I have to say with one, if it be not broken break, that is concerning my heart, if it be not broken break, and healing if it be.

[ 27 : 16 ] But oh, this perfection of beauty. As we see the sacred head of the dear Lord Jesus crowned with thorns, and what is so sweet to me, my friends, it was beautifully set before me, I feel, one Lord's day in particular.

I was preaching that Sunday at Labberhurst in Kent, and in the morning I read the 19th chapter of the Gospel according to John, where he set before us the crucifixion of the Lord Jesus, and I wished I wasn't in the pulpit that morning, and I could hardly read it, because my eyes were filled with tears, tears.

I would have been anywhere but in the pulpit, because I don't want to be emotional, as the Lord may see fit to keep me from that emotion, and yet, you know, if the Lord sees fit to break your heart and mine with a sense and a sight of the sufferings Christ, we shall not be able to cease.

And that is a wonderful prayer that we have in connection with sitting down at the Lord's table. soul. Dissolve these rocks, call forth a stream, make every earth loose, let none be slow to weep for him who wept so much for us.

Oh, can't you see, friends, the perfection of beauty as you view the Lord Jesus. But I was going to tell you this, in the morning I preached from that text, and I planted a crown of thorns and put it on his head.

[ 29 : 30 ] And as I turned to go into the vestry that Sunday morning, after preaching from that verse, you know, it came so beautifully. Then went Jesus forth wearing the crown of thorns.

See, the perfection of beauty movements. If it had been you and I, my friends, don't you know what it is for the rebellion of your wicked heart to rise up?

You may be in the garden, tying up a rose, and you just get one thorn prick, and up comes old nature, and if you're better than I am about it.

man. But think of the dear Lord Jesus, my friends, the perfection of beauty, that crown of thorns placed upon his sacred brow, and they wasn't little rose thorns.

We don't say any thorns in this England of ours by those thorns that were in that place to put his sacred head.

[ 30 : 45 ] But he went forth wearing the crown of thorns because, you see, he had come to bear the sins of his dear people, to be the sacrifice for their sins.

Previous Jesus, the perfection of beauty, oh, to get a sight, over a sight, a pleasing sight. of a suffering redeemer. His head, then, is as a most fine gold.

His locks are bushy and black as a raven. Surely this denotes his youth. See the perfection of beauty in the youth of the Lord Jesus Christ.

love. Yes. See the perfection of beauty as he comes forth from the womb of the virgin Mary.

[ 32 : 05 ] He has been spoken of by the angel to his mother Mary. and this is what the angel said, that holy thing which shall be born of thee shall be called the Son of God.

The Son of God, yes. See there his deity, my friends, but not only the Son of God, but you know, most often when he spoke of himself.

If you go through the sacred records, especially in John, I think it is, or one, I forget now, just which, maybe Luke, anyway, one of the evangelists, he tells us often of what the Lord Jesus said, and he referred to himself most often, about twice I think he refers to himself as the Son of God, but he mostly says the Son of Man.

Man to suffer, God to save, the perfection of beauty, God and man in one blessed person, very God, and very man, and all that for you and for me, friend.

Well, might one say, why me? Do you have to joy with dear Ruth sometimes? She says to Boaz, and of course, that's a lively type of a poor sinner speaking to the Savior.

[ 34 : 03 ] why hast thou, why have I found grace in thy sight, seeing I am a stranger?

we sung the other evening a tone at our thanksgiving services.

Jesus sought me when a stranger, where many times I have sung that I wished I could really feed it. You say, can't you then?

Certainly not, nor can you, and if you're rightly taught. thought. You just can't pick these things up and say, well, that's mine. Anyhow, you must have it applied.

It's application, my friends, we must have. If you go to the physician and he gives you a paper to go to the chemist, whatever the medicine is, whether it's for inside application, for outside, no, you should take it home and put it in the cupboard, say, well, I've got my medicine.

[ 35 : 14 ] Some people do that, but that's very fruity. If the physician has prescribed some remedy for your malady, then take it, and take it according to his instructions.

You know, for this last four years, I've had to take two tablets a day, but you know, I thought to myself in fact, my wife said to me, she said, you've got to go on taking them the rest of your life.

Well, now I said to the doctor, I said, now, is it necessary for me to go on and these? He said, yes, you must go on and have them. Well, that's not a very big thing to do, is it?

Quite a simple thing. Now, you see, my friends, with regard to these things there for the body, I know, but all these things are typical of something greater.

Oh, yes, we have been speaking a little of the precious atonement of the Lord Jesus Christ, and now we've come to speak a little of his youth.

[ 36 : 33 ] Now, what a wonderful thing it is, as we think of his birth for a moment, that holy thing, thou should call his name Jesus, for he shall save his people from their sins.

Have you ever come to him, my friends, desiring him to manifest himself out to you, as your saviour?

And have there not been a few times when you could call him yours, when you could say without any question, I know it's high language and not very much used or not very much felt, I'm afraid, among us little people, but nothing short of this would do for us, friends.

I don't want to set people down short in my ministry. We have a wonderful hymn in Gatham's hymn book, and the Lord give you needed grace to give you no rest until you can say it, O my Jesus, thou art mine with all thy grace and power I am now and shall be mine when time shall be no more last.

That's application, that is, friends. Application. We need application. You see, you must apply the remedy. Not, don't misunderstand me, friends, we know that it's not in our power to apply, but, you know, there's a certain responsibility, I believe, resting upon God's people.

[ 38 : 34 ] I remember dear old John Kemp, one of our old ministers, referring to these things, he said, we're not machines. As much as say, we're responsible beings, and if the grace of God is in our heart, my friends, surely there would be a response to what the Lord in his word tells us to do, and give him no rest until he make Jerusalem a praise in the earth, and make you one of those praising people of whom we read, this people have I fought for myself, they shall show forth my praise.

His locks are bushy and black as a raven, view him as a little babe in Bethlehem's manger, the perfection of beauty.

Oh, what a lovely babe he was, friends. Never was such a babe. When he cried, his cry was different than any other babe.

Because as soon as ever I heard babes cry, I heard the first cry of the babe sometimes, and it's been a sinful cry. I've heard, more particularly my grandchildren, sigh sometimes.

I remember once in particular, I was with one of my little grandchildren, she was quite a babe in a prayer. And that child, she didn't give such a sigh.

[ 40 : 27 ] Well, you know, that set me thinking. I thought to myself, now why does that child sigh? And there's only one answer, my friends, because she's a sinner.

why is it you and I sigh so much? Because of sin. But if you and I are born again, my friends, we not only sigh because of sin, we sigh for mercy.

Every sinner on the earth has sighed ever since Adam fell. But only those that are born again sigh for mercy.

that everyone that sighs for mercy shall receive it. Have you? I'm not asking you whether you receive mercy. I'm asking you whether you sighed for it.

I'd like to come down as low as I can in preaching the gospel because I know what it is myself to appreciate a ministry not only that is certain and discriminating but which is also comforted and the Lord shall comfort Zion and he has told me as his servant to comfort his people to speak comfortably to Jerusalem to cry unto her that her warfare is accomplished that her iniquity is pardoned that she hath received of the Lord's hand and double for all her sin his locks are bushy and black as a rime and yes he was so youthful my friends that he condescended to be a babe you see he didn't come down from heaven like he went up into heaven he went up into heaven a man and we can still sing and we can still see the perfection of beauty shortly friends as we think of our ascended savior a man there is a real man yes he's there my friends in heaven yes with wounds still gave him wine from which rich streams of blood once ran in hands and feet and side and he still bears his youthfulness for he would never know age bless his redeemer he'd never know age now and you see in his youth he will bless the aged because he will cause them to times and especially we who preach the gospel need it so much and the

[ 43 : 34 ] Lord supplies the need he renews our youth like the eagles so it's a wonderful thing to have our youth renewed and to feel that while it may be before the service and we could say well I don't know I feel like a man might do the exercise of burn of the ministry before we go into the pulpit makes you feel old friends as the Lord helps us through the service so we realize his blessing and that youthfulness and we realize something of the blessed truth before us here his age is his most fine gold his locks are bushy and black as a raven oh we could enlarge on these things as we think of the Lord

Jesus Christ the perfection of beauty but his eyes are as the eyes of doves now we see the dove as a keen eye but the dove with all kindness of sight my friends he doesn't come after that because she is created the dove created bird but the dear Lord Jesus is the uncreated only begotten everlasting son of his father out of his island the perfection of beauty blessings on his holy name and he has a keenness of the eyes of the dove and he looks down upon his dear people with pleasure heart my dear people he sees us when we cannot see him and always is our cry you've forgotten that haven't you that was so many times yes you're so ready to join with dear old

Jerry Meyer and say I try to shout but all my prayer shutteth out that's how you feel it that's how Jerry Meyer feel it but that is no easy for he said this for the sign of the needy for the groan of the prisoner now I rise at the Lord I will send him in safety from him that talk without him and the eyes of the Lord are in every place beholding the evil and the good and in the experience of his dear people as if he holds what's evil he forgives it our God the Lord Jesus never connives never excuses sin but he forgives it it wouldn't be enough if he excused it wouldn't be enough if he connived at it wouldn't be enough if he thought lightly of it but my dear friends he forgives it you say that's just what I want forgiveness well if you feel to need it my dear friend you should have it you should have it for this shall everyone that is godly pray unto thee in a time when the way has been found surely in the floods of great waters they shall not come near unto him oh my friends his eyes are as the eyes of doves by the rivers of water washed with milk and fitly set and as he looks with pity and compassion upon his dear people so he pardons all whom he reserves yes and what word did he speak from time to time to sons and to daughters when he was here on earth take for instance for a moment the man sick of the palsy he didn't say to the man in the first instance take up thy bedroom walk did he what did he say son thy sins be forgiven thee you see he could see what no one else could see he could see that that man felt that the leprosy was deep within as well as the poor and without and so he says thy sins be forgiven thee and you see the enemies of truth that those that hated him divided him and said who is this that forgivest sins also but he showed plainly that he could forgive sins that you may know oh I do like that about

God's word it's something that we may know friends something we may know that you may know that the son of man hath power on earth to forgive sins he said to the sick of the palsy take up thy bed and walk and he went into his house the perfection of beauty oh see the miracles that he wrought my friends and in every one of those miracles the perfection of beauty in all the words that he spake to those around him the perfection of beauty in all that he spake to his father concerning his people the perfection of beauty in all that he spake to his people concerning his father the perfection of beauty his cheeks are as a bed of spices as sweet flowers everything that you love me my friends have you read that little book of brotherhoods wonderful little book it is the loveliness of christ done family have you

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