

- I. Session 86: The Beauty of God
- a. Purpose: In this session we shall see the beauty of God as an attribute of God so that we can draw implications for our lives.
 - b. Definition of the beauty of God:
 - i. Wayne Grudem: “God’s beauty is that attribute of God whereby He is the sum of all desirable qualities.”¹
 - ii. Simply put the beauty of God refers to the fact that there is something good and appealing about God and His attributes.
 - c. Biblical Teaching on the Beauty of God
 - i. “*One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple.*” (Psalm 27:4)
 1. Context:
 - a. Summarizing Psalm 27: “Psalm 27 speaks of the permanence and dependability of the believer’s relationship with God.”²
 - b. Psalm 27 is in the middle of Psalm 26-28 which is a section of Psalms that talks about the sanctuary and the Lord’s house.³
 2. David wrote this Psalm and said He wants to dwell “*in the house of the Lord all the days of my life.*”
 3. One of the purpose of this is so that David might “*behold the beauty of the Lord.*”
 4. Thus we see the Lord is attributed as beautiful.
 - ii. “*In that day the Lord of hosts will become a beautiful crown And a glorious diadem to the remnant of His people;*” (Isaiah 28:5)
 1. Context: This chapter in Isaiah talks about God’s judgment against Ephraim for their sins.
 2. But also on that day of God’s judgment we learn that for “*the remnant of His people*” God is going to be very beautiful.
 3. Speaking of that Day of Judgment, Isaiah writes of two things “*the Lord of hosts will become ...*”
 - a. “*a beautiful crown*”
 - i. “*Crown*” is an objection of comparison with the Lord.
 - ii. “*Beautiful*” is used as an adjective to describe the crown that is compared to the Lord.
 - b. “*a glorious diadem*”
 - i. A diadem is a jeweled headband worn by a king.
 - ii. The positive character of a diadem is that it is beautiful.

¹ Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan), 218.

² William Barrick, “Psalm 27: My Light and My Salvation,” accessed at http://drbarrick.org/files/studynotes/Psalms/Ps_027.pdf.

³ Ibid.

- iii. Here the Lord is compared to a diadem that is “glorious.”
 - 4. Reinforcing the beauty of the Lord **verse 5** is contrasted twice with “*the proud crown of the drunkards of Ephraim*” and “*the fading flower of its glorious beauty*” (see **v.1, 3 and 4**)
 - iii. “*Your eyes will see the King in His beauty; They will behold a far-distant land.*” (**Isaiah 33:17**)
 - 1. Again like **Isaiah 28:5** we see this verse is situated in a chapter about the judgment of God.
 - 2. Here it states directly “*Your eyes will see the King in His beauty.*”
 - 3. The theme of God as a ruling king and beautiful is echoing **Isaiah 28:5** that we seen earlier.
 - iv. There are passages that describes the beauty of God’s holiness:
 - 1. “*Ascribe to the Lord the glory due to His name; Worship the Lord in holy array.*” (**Psalms 29:2**)
 - a. Here we see the command in the second line to “*Worship the Lord in holy array.*”
 - b. John Frame points out that the term “*holy array*” literally is “beauty of holiness.”⁴
 - c. Thus there is a beauty with God even with His attribute of Holiness.
 - 2. “*Ascribe to the Lord the glory due His name; Bring an offering, and come before Him; Worship the Lord in holy array.*” (**1 Chronicles 16:29**)
 - a. Context
 - i. In the context of the chapter **1 Chronicles 16** records the ark of God arriving to David (**v.1-6**).
 - ii. For the occasion David assigned Asaph and his families to write a thanksgiving Psalm (**v.7**).
 - b. Notice the verse say “*Worship the Lord in holy array*”
 - i. Again, John Frame points out that the term “*holy array*” literally is “beauty of holiness.”⁵
 - ii. The NASB footnote translated it as “the splendor of holiness.”
 - v. If the beauty of God means that there are “desirable qualities” with God, we wouldn’t be surprised to find Psalms that confesses God is the one whom we should most desire: “*Whom have I in heaven but You? And besides You, I desire nothing on earth.*” (**Psalms 73:25**)
 - vi. In seeing God’s beauty we must also must not miss the beautiful details directed by God in:
 - 1. His Creation
 - 2. His Temple

⁴ John Frame, *The Doctrine of God* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2002), 567.

⁵ John Frame, *The Doctrine of God* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2002), 567.

vii. The Divine Messiah: Beautiful? *“In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel.”* (Isaiah 4:2)

1. *“The Branch of the Lord”* is a title of the Messiah.
2. The Messiah here is described in the end of time and God’s judgement as being *“beautiful and glorious”*

d. Implications

i. Do you believe God is beautiful? If not:

1. Pray to God to reveal His glorious beauty.
2. Read the Word of God and don’t stop until you see His glorious beauty.
3. Read systematic theology books that would assist you to see the beautiful glory of God’s attributes!
4. Ask others to describe to you what they found concerning God’s beauty.

ii. We must align our idea of beauty with God’s standard of true beauty

1. A godly and not worldly standard of beauty has a moral dimension: *“but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.”* (1 Peter 3:4)
2. Acknowledge that in God’s eternal beauty contrasts with Creaturely beauty which will fade: *“Charm is deceitful and beauty is vain, But a woman who fears the LORD, she shall be praised.”* (Proverbs 31:30)

iii. Motivation for Holiness: *“that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.”* (Ephesians 5:27)

1. Christ as God would be “beautiful.” He is the Groom.
2. But the beauty of Christ is that He also wants the Church as His bride be “beautiful.”
3. The “beauty” of the Church would be being *“holy and blameless.”*

iv. What God sees as beautiful: Evangelism:

1. Hear these passages:
 - a. *“How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, “Your God reigns!””* (Isaiah 52:7)
 - b. *“How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who [a]bring good news of good things!””* (Romans 10:15)
2. Knowing this should be a strong motivation for our evangelism.