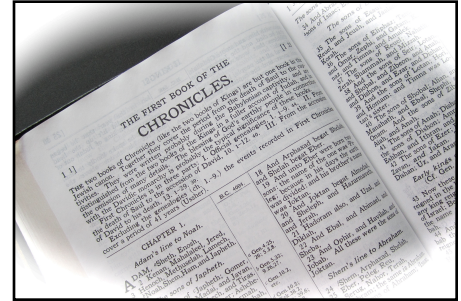


Christ in All The Scriptures

1 Chronicles

Introduction

I recall a teacher of the scriptures saying, “In every book there is a gospel aspect, a manifestation of Christ, God and the Holy Spirit”. It is recorded of the Lord, when with the two on the road to Emmaus His teaching was: “Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself” (Lk. 24:27). It is important to notice the two references to the word “all”. It is written, “all the prophets” and “all the scriptures”. This word “all” is recorded in verse 25, “all that the prophets have spoken”. Since Chronicles was one of the “writings” in the group called, “The Psalms”, we can expect to find some shadows of the Lord in both books of Chronicles. Some of these are “The ark had rest” (ch. 6:31); Jabez (ch. 4:9-10); David the appointed king in accord with the purposes of God (ch. 11:1-3; 12:38-39; 14:2); and the Lord of Hosts was with David (ch. 11:9). Of those in 1 Chronicles we will consider Adam (ch. 1:1); and Aaron and his sons offered offerings upon the altars (ch. 6:49).



Adam (1 Chron. 1:1)

- a) Immediately upon reading there is read the name “Adam”, a man who is in the New Testament contrasted with the Lord, “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22); “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor. 15:45). The Lord is referred to as the “last Adam”. “The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor. 15:45). He was the “figure of Him that was to come” (Rom. 5:14).
- b) In Romans there is a fact clearly stated: “But not as the offence” (Rom. 5:15) where Christ is seen as the One that was to come, but emphasizes that He was only like Adam in certain aspects. It is not saying that the Lord did not sin to the extent or likeness of Adam’s sin. It must be emphasized that the Lord could not sin, He was impeccable. The expression is then followed by a series of contrasts between the two federal heads (Adam and Christ) as the following table shows.

Adam	Christ
“Through the offence of one (man), many be dead” (Rom. 5:15)	“Through the grace of God . . . By one man, Jesus Christ hath abounded unto many” (Rom. 5:15)
Through the one offence of one man brought condemnation (Rom. 5:16)	Through the One man Jesus, “the free gift is of many offenses unto justification” (Rom. 5:16)
Through one man’s one offence, “death reigned” (Rom. 5:17)	Through one man, “righteousness shall reign in life” (Rom. 5:17)
By one man’s disobedience, “many were made sinners” (Rom. 5:19)	By one man’s obedience, “Shall many be made righteous” (Rom. 5:19)

- c) In the scriptures, the action of the head of a family had an affect on the entire family. For instance, Achan sinned in taking that which God had forbidden (Josh. 7:11), and the result was the entire family came under condemnation and death (Josh. 7:24-25). Furthermore, because Achan sinned it was viewed as the entire camp where it says: “Israel hath sinned” (Josh. 7:11).

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- d) Paul, when writing to Timothy wrote: “Adam was not deceived” (1 Tim. 2:14). While Paul is not making a contrast between Adam and Christ, yet the truth is clear, for Adam was not deceived in that he knew he was deliberately disobeying the Lord, for it was to Adam God gave the command (Gen. 2:17). Because the Lord could not sin it is evident he could never sin by disobedience. He who came “to do the will of Him that sent me, and to finish His work” (Jn. 4:34), as the perfect Servant who depended on God and in whom God delighted (Isa. 42:1), and who could say prophetically: “I delight to do Thy will” (Psa. 40:8). Every aspect and iota of disobedience was obnoxious to Him.

Aaron and his sons offered offerings upon the altars (ch. 6:49)

- a) It is hard for us to realize the importance of the responsibility of Aaron and his sons. Each morning the priest had duties to perform and among them, putting new incense on the golden altar (Ex. 30:7-8), which as it burnt on the coals gave a fragrance. He also went to the altar of brass and there offered a morning sacrifice (Lev. 6:9, 12; Num. 28:23). The fragrance of the incense and the acceptability of the burnt offering was ever fresh and must never be allowed to die out. It is a beautiful picture of the Lord, “who through the eternal spirit offered Himself without spot unto God (Heb. 9:14), being “an offering and a sacrifice” (Eph. 5:2).
- b) The incense was a combination of the sweet spices, “stacte, onycha, galbanum, and pure frankincense” (Ex. 30:34). It was “Pure and holy” (Ex. 30:36). The following is some of the significances of these spices. We shall in sketch form consider the stacte.
- i) Stacte:
1. It comes from a root which indicates to prophecy or teach. Thus, “stacte” indicates the fragrance of the teaching ministry of the Lord. Several truths can be considered:
 - (a) The fragrance of the Fidelity of His spoken ministry:
 - (i) In His ministry the Lord was faithful to God in that which He said. Whither it was when He spoke in anger (Mk. 3:5); stern exposure (Matt. 23:13-29); convicting words (Jn. 8:7); comforting words (Matt. 14:27); words of hope (Lk. 8:50); and words encouraging assurance (Lk. 23:43; 24:44-49). He spoke the words of God (Jn. 14:10).
 - (b) The fragrance of the Factualness of His spoken ministry:
 - (i) As the Truth His words were without exaggeration or minimizing. His description of Hell was exact (Mk. 9:48), and when He evaluated the works of Mary and Martha (Lk. 10:42).
 - (c) The fragrance of the Figures He used in His spoken ministry:
 - i) He spoke of natural happenings, lightning (Matt. 24:27), earthquakes (Matt. 24:7), etc.
 - ii) He spoke of living nature, the camel (Mk. 10:25), fox (Lk. 13:32), dogs (Matt. 7:6), etc.
 - iii) He spoke of living nature from the horticultural world, the fig (Mk. 13:28); mustard seed (Matt. 13:31).
 - iv) He spoke of the human body (Matt. 26:26); blood (Matt. 26:28).
 - v) He spoke of the domestic life, house (Matt. 7:24); candle (Matt. 5:15); marriage (Matt. 22:2).
 - vi) He spoke in parables (Matt. 13:18, 24, 31, 34).

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- c) This lovely man whose life constantly glorified God as a Justifier, a sin bearer, He offered Himself and was a superior burnt sacrifice than that of all the Old Testament offerings combined. A few of them are tabulated in the following table.

Old Testament Sacrifices	Christ's Sacrifice
They were foreshadows of the Lord	He is the Fulfillment of them all (Lk. 18:31; 22:44)
It was the blood of calves and goats which ratified the covenant (Heb. 9:18-21)	His was His own blood which ratified the New Covenant (Heb. 13:20)
The animals were unwitting victims	Christ was fully aware of that which He was doing (Jn. 10:15, 17)
Their blood could never give access for the common man into the holiest (Heb. 9:7)	His blood does give full access to every saint (Heb. 10:19)

- d) He holds a superior priesthood, officiating in a superior place.

Aaronic priests	Christ the Priest
The priests died (Heb. 7:23)	His Melchisedec Priesthood is permanent for He lives in the power of an endless life (Heb. 7:16)
Officiated in a worldly sanctuary (Heb. 9:1)	Officiates in the perfect Tabernacle (Heb. 9:11)
The priest entered the holiest on one occasion a year (Heb. 9:7)	He entered once for all (Heb. 9:12)
He went in with the blood of animals (Heb. 9:7)	He entered by virtue of His own blood (Heb. 9:9)
The sacrifices could never take away sins (Heb. 10:4)	His sacrifice took away sins (Heb. 9:28)
The sacrifices could not give peace to the conscience (Heb. 9:14)	His sacrifice can give peace to the conscience (Heb. 9:14)
Made without an oath (Heb. 7:21)	Made with an oath (Heb. 7:16)

- e) He secured a superior covenant.

The Old Covenant	The New Covenant
Is based on the law (Rom. 6:14)	Is based on grace (Rom. 6:14)
Written on tables of stone (2 Cor. 3:7)	Written on the heart and mind (Heb. 8:10; 10:16)

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Was glorious (2 Cor. 3:9)	Has a superior glory (2 Cor. 3:10)
Resulted in death by condemnation (Rom. 5:15-16)	Results in life by justification (Rom. 5:17-18)
A two party covenant (Deut. 27:1, 14-26; 28:1)	A one party covenant (Heb. 8:10)
Sinai (Ex. 24:16)	Calvary (Lk. 23:33)
Animal blood (Heb. 9:18-21)	The Blood of the Lord (Heb. 13:20)
Continual sacrifices (Heb. 10:1)	One sacrifice forever (Heb. 10:12)
Sins remembered (Heb. 10:3)	Sins remembered no more (Heb. 8:12)
Letter (2 Cor. 3:6)	Spirit (2 Cor. 3:6)
Inferior (by implication of the new one excelleth) (2 Cor. 3:10)	Excelleth (2 Cor. 3:10)

f) He operates in a superior Temple.

Earthly Tabernacle	The True Tabernacle
A worldly sanctuary (Heb. 9:1)	He has entered Heaven itself (Heb. 9:24)
Was a figure of the true (Heb. 9:9)	A greater and more perfect Tabernacle (Heb. 9:11)

Concluding Thoughts

Having only skimmed this lovely “picture” book we stand in awe at the wonder of the man “Jesus”, who in contrast to Adam gives to His own eternal life, has offered a superior sacrifice which cleanses sin eternally, and functions for His own in a superior Tabernacle, and will never die. Truly we can sing the words of Charitie L. Bancroft:

Before the throne of God above, I have a strong and perfect plea,
A great high Priest whose Name is Love, who ever lives and pleads for me.

My name is graven on His hands, my name is written on His heart,
I know that while in Heaven He stands, no tongue can bid me thence depart.

When Satan tempts me to despair, and tells me of the guilt within,
Upward I look and see Him there, who made an end of all my sin.

Because the sinless Savior died, my sinful soul is counted free,
For God the just is satisfied, to look on Him and pardon me.

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Behold Him there the risen Lamb, my perfect spotless righteousness,
The great unchangeable I AM, the King of glory and of grace.

One in Himself I cannot die, my soul is purchased by His blood,
My life is hid with Christ on high, with Christ my Savior and my God!

**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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