

Christ in All The Scriptures

1 Chronicles - Further Considerations

Introduction

1) The Themes of The Book

- a) At first reading, the book of First Chronicles seems very dull with its seemingly unending lists of genealogies. In chapters 1-10 we read the word “begat” fifty-four times and the word “father” thirty-one times. Added to this is the difficulty of striving to read the strange names of people from long ago. We must never forget that these genealogies are part of God’s inspired Word, and there must be profit in them (2 Tim. 3:16). Perhaps the foremost reason for these long genealogies is that, when combined with the genealogies of our Lord in Matthew 1:1-16 and Luke 3:23-38, it will be recognized that the Lord Jesus is the only Jew who can trace His ancestry directly to David, Abraham and Adam. This is exceedingly important, for it is one of the foundational stones for His legal right to be the King of Israel.
- b) First Chronicles tells of a kingdom under God in which there was the building of the Temple (1 Kgs. 5:5; 6:2, 38) and the bringing of the ark into the newly built temple (1 Kgs. 8:4-6). What a precious truth to read that when the temple/house was completed, it is recorded, “then the house was filled with a cloud, even the house of Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God” (2 Chron. 5:14). The presence of God was real.
- c) That which we find in First Chronicles is a number of springboard thoughts which project our meditations on to the Lord. The following is a brief consideration of some of them.
 - i) In First Chronicles there are a number of truths which point onward to the glory that will be manifested when the Lord comes and reigns, then the glory of the Lord will not only fill the house, as it did with the Tabernacle (Ex. 40:34) and Solomon’s temple (2 Chron. 7:1), but will be manifested throughout the entire world. The psalmist wrote, “Let the whole earth be filled with his glory” (Psa. 72:19). Some of those onward pointing truths are:
 1. The gathering of all Israel unto David, “And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem” (1 Chron. 28:1). There is coming a day when Christ will be the Head and all will be assembled under Him (Heb. 2:8). One of the titles in Genesis which begins with the Letter “S” is “Shiloh”. The passage reads, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Gen. 49:10). Possibly this is what Paul had in mind when he wrote, “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him” (Eph. 1:9-10).
 2. Staying with the truth of all being gathered, there are several gatherings taught in the scriptures:
 - (a) Our gathering unto Him at the rapture. Paul wrote concerning this, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him” (2 Thess. 2:1).
 - (b) In one of the most solemn passages of the Scriptures are the words, “For where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20).
 - (c) We must never forget that there is the re-gathering of Israel. When speaking of some of the darkest days in Israel’s experiences, and days to come, God speaks through

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Jeremiah saying, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23: 3-6).

- 2) The desire of David was to build a temple for the Lord, but while he had the exercise, it was not the will of God, and being redirected by God through Nathan, he did that which the Lord said (1 Chron. 17:1-27).
 - a) There are no doubt many similarities between David and the Lord. The particular one in this context is the Lord never needed correction in His exercise regarding a work for God. Such is the understanding and knowledge the Lord had of the will of God, He never needed someone to ask the Lord for wisdom and guidance for Him. Being without a sin nature, the channel of fellowship between He and God was always perfectly clear, and as He listened to God each morning (Isa. 50:4), He understood the communications without distortion or confusion. There were those times when man sought to correct Him or His disciples. Some of those times were when:
 - i) The disciples ate of the corn fields (Mk. 2:23-24).
 - ii) There was placed the man with the withered hand in the synagogue to accuse Him (Mk. 3:1-3).
 - iii) When they asked Him should they give tribute to Caesar? (Matt. 22:17).
 - (1) His answers were always perfect, so that the soldiers who were sent to take him said, "Never man spake like this man" (Jn. 7:46).
 - b) Because He always heard the voice of God distinctly and sought to glorify God in every aspect of life, never did He say a word which needed to be corrected, nor did He ever have to apologize. He never knew what it was to regret things had not been done differently, but was truthfully able to say, "And He that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (Jn. 8:29). The result of clearly listening, knowing, and doing the will of God, the Lord never knew what it was to feel the guiltiness of sin, nor to sense being a distance from God and the Father. The immeasurableness of His perfections are indescribable for, whether it is in His offices, in the economy of God, as a child, a man, a half brother, or an instructor, He was always perfect. No one following him would ever be led astray, no one listening to him would have been defiled, and no one watching him would have been disturbed by what they saw.
- 3) The house that was built by Solomon also yields some precious truths:
 - a) The house Solomon built was a material structure of costly stones, various woods, precious stones and metals (1 Kgs. 7:9, 12, 15, 48). The building the Lord built was not material but "people" who are spoken of as, "lively stones" (1 Pet. 2:5).
 - b) Furthermore, there came a sad day in Israel's history when the Babylonish armies came and destroyed the building, then some 670 years later, the Romans destroyed the one that Herod built. In contrast, even though the gates of hell, the government of hell (Matt. 16:18) seek to destroy the universal house of God, it never will. That house, consisting of the redeemed, will last forever.
 - c) The Lord did not only know the mind of God, He did the will of God. This was not a decision made in young life or teenage years, it was the goal of His heart from His coming into the world. It would seem that the body was prepared and then He entered into it saying, "I come to do thy will" (Heb. 10:9). He alone could honestly say, "Thou art my God from my mother's belly" (Psa. 22:10); God was in a very real and unique way, "The God and Father of our Lord Jesus Christ" (2 Cor. 11:31; Eph.

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1:3; 1 Pet. 1:3). The life of the Lord was lived in unbroken fellowship with God, the result being that there was never ever the slightest discord but perfection of harmony between them.

4) Chosen to be King (ch. 28:4)

a) When our Lord was born in Bethlehem the wise men came and asked the question, “Where is he that is born King of the Jews” (Matt. 2:2). At this present time there may come a day when Charles will be king of England, on the other hand, it might be handed off to William, neither of them were born “King”! Thus, every other monarch is set in contrast to the Lord. When riding into Jerusalem the scripture was fulfilled which said, “behold, thy King cometh unto thee . . . lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zech. 9:9; Matt. 21:5; Jn. 12:15). When on the cross of Calvary, the superscription was written, “This is Jesus the King of the Jews” (Matt. 27:37). The psalmist, by inspiration, wrote that He was God's anointed, God's chosen King (Psa. 2:5-12).

5) Given many sons (ch. 28:5)

a) The writer to the Hebrews will bring before us the reality of the multiple sons the Lord has been given, God's love gift to Him.

b) In bringing many sons unto glory (Heb. 2:10). This unites with the truth of Romans where we have the assured hope of sharing the glory of God. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5:1, 2). It is to make them suitable to enter within the veil, to enter the presence of God, but much more, it is not enough for us to be able to enter, we must be made fit to be permanently within that Holy Place. To fit us for a such a sphere necessitates our being made righteous before God and that necessitates a superior sacrifice than any or all that the Old Testament economy could provide.

6) Solomon the chosen Son (ch. 29:1)

a) Christ was the chosen of God (Lk. 23:35; 1 Pet. 2:4). What does it mean that Christ was chosen of God? We were chosen/predestinated for conformity to sonship (Rom. 8:29). Our Lord was never chosen for salvation as we are (Eph. 1:4; 2 Thess. 2:13), but was chosen (Matt. 12:18) to be the individual through whom salvation would come.

b) The sonship of the Lord is one of several doctrines which are Biblical without saying the actual word which we use. For instance:

i) We speak about how we believe very strongly in the truth of the Trinity, yet that word does not appear in all the scriptures. It is by a comparison of scripture with scriptures that this truth emerges.

ii) No where do we read of the “eternal Son”, even though the word “eternal” is found in forty-seven verses. We read of the “eternal God” (Deut. 33:27); “eternal life” (Jn. 10:28); “eternal Spirit” (Heb. 9:14); “eternal salvation” (Heb. 5:9); “eternal glory” (2 Tim. 2:10); “eternal power” (Rom. 1:20); but never “eternal Son”.

iii) Furthermore, writers will often use John 1:1 to teach this, but that verse is teaching that the Word is eternal, and the same goes with the word “image” (Col. 1:15). Let's make no mistake, Christ is the eternal Son being fully equal with God. One verse which substantiates this fact is when the Lord said, “My Father worketh hitherto, and I work” (Jn. 5:17). The religious leaders caught the truth He was saying for it was literally, “My own Father worketh hitherto”.

c) The Jews understood from His reply nothing short of a peculiar personal sonship, and therefore equality of nature and essential being with God. The use of the word “My” was blasphemous to a Jew. The Lord is teaching His Sonship, pre-existence, and deity therefore, the Lord stresses His deity in the verses which follow (Jn. 5:19-30). Being God's coequal yet distinct from God, a truth which is taught in such verses as John 1:1-3, 14, 18; Col. 1:15; Heb. 1:3, He is the one who was before all creation (Rom. 8:29); was the Creator (Heb. 1:2); and was pre-incarnate (Rom. 8:3). In His

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incarnation (Gal. 4:4) He was the sent one (Matt. 21:37); when on the cross He was the Son (Rom. 8:32); in resurrection He was declared to be the Son (Acts 13:33; Heb. 1:5) and will be such throughout all eternity (Heb. 1:8). Without saying, "Eternal Son", it is quite evident that the Lord is such.

- d) The Lord was the chosen of God because He alone had the qualifications to function for God by doing His works (Jn. 5:17), to fulfill the law (Matt. 5:17), and finish the double work God gave him to do (Jn. 17:4; 19:20), first of declaring His name and then being the sin bearer.
- e) Being the chosen of God He was the one of whom God said, "My Servant whom I have chosen" (Isa. 43:10). His perfections will never wane nor his vitality and wisdom degrade. He is without peer, without predecessor or successor, and is exclusively the channel through which all blessings flow to us, and by which, through His work on the cross, we are kept in perfection before 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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