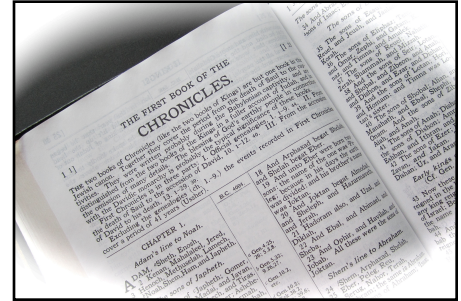


Christ in All The Scriptures

1 Chronicles - No. 2

Introduction

When anyone begins to read the book of 1 Chronicles, it is very easy to get discouraged with chapter after chapter of long genealogies of men we never knew. I sometimes put myself into the picture by asking, "If my name was amongst that long list of persons, how excited I would be". It is part of God's inspired Word therefore, is profitable (2 Tim.3:16). There is undoubtedly a reason for these long genealogies, for when they are combined with the genealogy of our Lord in Matthew and Luke, it will soon be recognized that He is the only Jew who can trace his ancestry directly to David and Abraham. This is exceedingly important, for it is one of the foundational stones for His legal right to be the King of Israel.



The book tells of a kingdom in which, under God, there was the establishment of the worship of God, the building of the Temple, and the bringing of the ark into the newly built Temple. What a precious truth to read that when this house was completed we read, "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 Chronicles 5:13-14). The presence of God was real.

Within this book there are a number of truths which point onward to the person of the Lord when once again the glory of the Lord will not only fill the house, but "the whole earth be filled with his glory" (Psa. 72:19). Some of those truths are:

- 1) The gathering of all of 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 Chronicles 28:1).
 - a) It brings to our attention that coming day when Christ will be the head and all will be brought under subjection to him, with the exception of He who put all things in subjection to him (1 Cor. 15:28-29; Heb. 2:8). Genesis has some lovely titles symbolizing the Lord starting with the letter "S". He is the Shepherd who was killed (Gen. 4:2, 8), the sacrificed Son (Gen. 22:2); and two of the loveliest are "Scepter" and "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). In this connection there is:
 - i) 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).
 - ii) Paul wrote again, "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).
 - iii) 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).
 - iv) 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 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

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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 the man being corrected did as the Lord told him through Nathan (1 Chron. 17:1-27). He is set in contrast to the Lord who never needed correction. Such is the moral excellency of Christ, and as man sought to critique the Lord, the Light blazed and man was forced to critique his own thoughts by the Scriptures and by his own conscience (Jn. 5-6). Never once did He say a word which needed to be corrected. He never had to apologize, He never knew what it was to regret because He always did things in perfection, He 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 or in the purposes of God, as a child, a man, a 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 defined, no one watching him would have been disturbed by what they saw.
 - a) He will ask the question: "Which of you convinceth me of sin?" (Jn. 8:46). Once again he will say: "If I have spoken evil, bear witness of the evil" (Jn. 18:23). He lived life on earth not as one who is innocent, but as one who is holy before God. Man will try to correct Him as they did when the disciples ate of the corn fields (Mk. 2:23-24), or whenever they placed the man with the withered hand in the synagogue to accuse Him (Mk. 3:1-3), or when they asked Him should they give tribute to Caesar? (Matt. 22:17). His answers were always perfect. The soldiers who were sent to take him said: "Never man spake like this man" (Jn. 7:46).
 - b) How acutely the Lord knew the mind of God, and consequently 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 to me 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. 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.
- 3) 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). When riding into Jerusalem the scripture was fulfilled which said, "Behold, thy King cometh unto thee . . . lowly, and sitting upon 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).
- 4) Given many sons (ch. 28:5)
 - a) The writer to the Hebrews will bring before us the reality of the multiple sons the Lord is bringing unto glory. To bring His sons to glory 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, more than any or all that the Old Testament economy could provide.
- 5) 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? Understandably there is an immeasurable chasm between Christ, "the Chosen of God", and we the, "chosen of God". We were chosen/predestinated for salvation (2 Thess. 2:13) and conformity to sonship (Rom. 8:29). Our Lord was never chosen for salvation but was chosen to be the individual

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through whom salvation would come, and He is the eternal Son. He did not become the Son but had that unique relationship with the Father throughout all eternity. In the parable the father sent the son (Matt. 21:37; Mk. 12:6), a truth the Holy Spirit establishes (1 Jn. 4:14).

- b) 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 work God gave him to do (Jn. 17:4; 19:20). 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**

Rowan Jennings, Abbotsford, British Columbia