

Christ in All The Scriptures

Proverbs - Part 2

Introduction

There are two themes which run throughout the Scriptures, the Person of our Lord and His redemption. When we fail to see Christ or the gospel in any book of the scriptures it is because we do not have the right key to opening the book. Each book is more than a collection of historical or moral truths, it is the “Word of Christ” (Col. 3:16) who is the Word, the Unveiler of God. “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn. 1:1). This being so, as we dwell much on the practical maxims of Proverbs, we shall find within the fore-gleaming of the Lord.

We can never grasp the fulness of the incomprehensible wonders of the Lord. As the sun gives out it’s radiant rays so the rays of the glories of the Lord shone forth in multiple ways. Chronologically, the first wonder is the glory of His grace in His condescension and incarnation. He was the fullness of deity, yet so restrictively but perfectly human. He never used His deity for His own benefit nor in His humanity lose or have His deity diminished. Thus the wonder of the truths Dr. Luke wrote of, “He grew in wisdom” (Lk. 2:40, 52) and Him being the source of all wisdom regarding salvation (1 Cor. 1:24, 30).

It is evident that “Wisdom” is the main characteristic of Proverbs and Christ is the fountain head of all wisdom. Paul, by divine inspiration wrote, “In whom (Christ) are hid all the treasures of wisdom and knowledge” (Col. 2:3) and this brings several truths to mind. It is my understanding that there are eight verses in the New Testament which speak of the wisdom of our Lord:

1. “And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him” (Lk. 2:40)
2. “And Jesus increased in wisdom and stature, and in favor with God and man” (Lk. 2:52)
3. “And when he was come into his own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?” (Matt. 13:54)
4. “And when the Sabbath day was come, he began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by His hands?” (Mk. 6:2)
5. “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30)
6. “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:24)
7. “In whom are hid all the treasures of wisdom and knowledge” (Col. 2:3)
8. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5:12)

Since Christ is the Wisdom of God (1 Cor. 1:24) personified, being such, the features of the wisdom which is from above ought to be fully manifested in and by Him. Those features are not the characteristics of the wisdom which is of man nor the satanic world, but from above. That is from God (Jam. 3:15-17). James wrote, “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (Jam. 3:17). In this paper we shall consider the first part of some of our meditations on the Lord as the Wisdom of God. In the second there will be considered other aspects of the Lord.

The Peaceable Character of The Wisdom of Christ

Peaceable

When our Lord said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matt. 10:34), it appears to contradict the “peace” which is the wisdom from above, but that is not so. We must accept that the manifestation of the ways of God are always showing the rebelliousness of ungodly humanity. Since Adam sinned this world has been under the prince of the power of the air (Eph. 2:2) and as a world which lieth in wickedness (1 Jn. 5:19), then under satanic energies would and will strenuously rebel against

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the intrusion of holiness and conformity to God. Therefore, there was satanic opposition to all that the Lord stood for. In contrast to the spiritual opposition of humanity, when the Lord came the angels sang, "Peace on earth" (Lk. 2:14), that is, the Originator and Sustainer of peace with God and man had come. Christ was the only man in whom peace permeated His heart from incarnation to glorification. When He stood at the tomb of Lazarus and gave that mighty cry for Lazarus to come forth (Jn. 11:43), there was no trembling in His voice or quivering of heart with perplexity in case it did not happen. When about to go to Calvary, to His disciples He said, "My peace I give unto you . . . Let not your heart be troubled" (Jn. 14:27). Perfect calmness filled His mind and body. When with Pilate and was being mocked, there were no words of hopeful retaliation nor of helpless resignation, but knowing the will of God He had peace.

Gentle

In recording the miracles the Lord wrought, how easy to miss the times He touched. Peter's mother-in-law was sick and He took her by the hand, that assumedly frail old body was touched by the hand of God (Mk. 1:31). Would anyone think He grabbed her hand? Or how would one think He took the hand of the little dead child whose parents stood there breaking their hearts (Lk. 8:54)? What about when he touched the eyes of the blind men (Matt. 9:29)? Consider what the touch of the Lord meant to the leper (Matt. 8:3), possibly it had been many years since he had known the tender touch of a human hand. How would He have touched the ear of the servant of the high priest (Lk. 22:51) or when the little child was taken in His arms (Mk. 9:36)? How gentle were His touchings in all of the events? Gentle is translated "patient" (1 Tim. 3:3) and "moderation" (Phil 4:5).

- a) He was gentle in His developing information concerning His decease. He did not bluntly, and on the first occasion speak to them and others of His death (Jn. 2:19). It was progressive and in sympathetic care for them, and to spare them undue pain. He told them clearly about it but not too early lest they would turn from Him before they were ready for it, and not too late lest they would distrust Him.

As I thought about this theme, I recall a quote that is attributed to Saint Francis de Sales, bishop of Geneva in the early 17th century and author of the classic work, *The Introduction to the Devout Life*. Francis wrote, "There is nothing as strong as gentleness, and nothing as gentle as real strength." That was what the Lord was.

- a) Jesus was certainly no doormat. His powerful words and deeds often left the crowds spellbound. He courageously reached out to those on the margins of his society knowing that His actions would attract the ire of many. He boldly rebuked the religious leaders for pride and hypocrisy and for laying impossible burdens on ordinary people (Matt. 23:14; 25, 27; Lk. 11:43).
- b) His strength was displayed in its most striking fashion when He invited the weary and burdened to come to Him to find rest (Matt. 11:28). He urged them to discover that in following Him they would bear a burden that they could carry and that would even bring them life. It would bring them life because they would be walking alongside Jesus, the Son of God. Jesus used His strength and authority to bring life to others, to free them and call forth the best in them.

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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