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### 2013 08 - The Compensating Glory For Christ

Several weeks ago in our Remembrance meeting a brother brought before the saints some truths concerning the brazen altar and how it foreshadowed the Lord. He led us in the meditation to the sacrifice of our Lord and the divine execution of judgment upon Him. In contrast to our Lord, the animals which were sacrificed were mercifully killed before they were ever put on the flaming altar, but our Lord was not dead when He experienced God's judgment, being a living sacrifice. He knew:

- a) The fierceness of the fire from above (Lam. 1:13)
- b) The bitterness of the cup love compelled Him to drink (Jn. 18:11)
- c) The smarting of the chastisement He endured (Isa. 53:5)

Another brother continued the same theme and led the saints to think not only of the "sufferings of Christ" but also "the glory that should follow" (1 Pet. 1:11). In mediating on this I was impressed by the fact that, to the best of my knowledge, the New Testament will at times speak of the glory of Christ on its own. However, when the sufferings of the Lord are mentioned it is very seldom they are mentioned alone but in nearly every case there is followed the truth of compensating glory. Sometimes it is indicated by His resurrection or glorification (Lk. 24:26; Acts 17:3; Heb. 2:9). A hymn which carries these mediations is:

Gazing on Thee, Lord, in glory,  
While our hearts in worship bow,  
There we read the wondrous story  
Of the cross --- its shame and woe.

Every mark of dark dishonor  
Heaped upon Thy thorn-crowned brow,  
All the depths of Thy heart's sorrow  
Told in answering glory now.  
*Miss Thompson 1822-1888*

Since the brother had started our minds on the altar of the Tabernacle, the Holy Spirit brought to my attention the compensating glory of Christ from the furnishings of the Tabernacle. The altar was the place of sacrifice and there had to be in the furnishings the foreshadow of the glory which should follow. Then attention was drawn to the fact that the ark of the covenant had a crown (Ex. 25:11); the table had a crown (Ex. 25:25); the golden altar had a crown (Ex. 30:3), and the candlestick prefigured His preeminence. Thus even in the pictures of the Old Testament there was a foreshadow of his sufferings and answering glory. He was crowned with glory and honour.

#### [The Place of His Administration](#)

It is interesting to observe that while Matthew is spoken of as the gospel of the King, it is Dr. Luke who writes that God will give to Him "the throne of His father David" (Lk. 1:32). In the millennium Jerusalem will be called "the throne of the Lord" (Jer. 3:17), being the center for His universal government for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Many years ago when thinking of the Lord ever sitting on His throne, the question came to my childish mind: "How can He be said to be sitting on the throne when He is seen as "standing" (Acts 7:55, 56; Rev. 5:6; 14:1) or walking (Rev. 2:1)? To me it was a logical question. Dad explained: "We speak of the Queen as sitting on the throne of England, but it is understood that she is not perpetually sitting there, rather that she is constantly in the place of regality and is the acknowledged monarch". So with the Lord, for it appears that He will dwell with His bride in the heavenlies (Rev. 21:22-27) reigning "over the earth". He will be in the place of sovereign administration and as such:

- a) International questions will be settled by Him. (Isa. 2:4)
- b) He will be in Jerusalem as the Priest King. (Zech. 6:13)
- c) He will be the healer of sickness and disease. (Isa. 35:5-6)
- d) He will rule as the Shepherd. (Isa. 40:11)

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### His Physical and Personal Qualifications

It was never God's intention to have a queen ruling Israel! To be the ruler in Israel God gave specific qualifications.

- a) The individual had to be:
  - i) A male. God constantly stresses the male in the place of leadership (Deut. 17:15-20). When looking at the personal pronouns we observe it constantly speaks of "king" (v. 15); "brethren" (v. 15); "he" (vv. 16, 17, 18, 19, 20); "his" (vv. 17, 19, 20); "himself" (v. 16); and "him" (v. 19).
  - ii) An Israelite (v. 15). It was never God's intention for foreign nations to rule over Israel, as His people (Deut. 28:13), and when it did happen it was because they had turned away from God (Deut. 28:63-68; Jud. 2:4; 3:8; 4:2)
- b) They were to: (*These references are from Deut. 17*)
  - i) Write out a copy of this law (v. 16)
  - ii) It was to be with him (v. 17)
  - iii) Read it daily (v. 17)
    1. And the reasons were that "he might learn to fear the Lord His God" (v. 19); "that his heart be not lifted up" (v. 20); "that he turn not aside from the command" (v. 20); "that he may prolong his days in his kingdom, he and his children in the midst of Israel"(v. 20)
- c) What the individual was not to: (*These references are from Deut. 17*)
  - i) Multiply horses (v. 16)
  - ii) Cause the people to return to Egypt (v. 16)
    1. And the reason was because the Lord had said: "ye shall henceforth return no more that way" (v. 16)
  - iii) Multiply wives to himself (v. 17)
    1. And the reason was "that his heart turn not away" (v. 17).
  - iv) Multiply silver or gold (v.17)
- d) In Summary: To be a king in Israel, having the qualifications God gave necessitated an in-depth knowledge of the Word of God and unreserved obedience to it. Christ is the only King of Israel who has never and will never fail. All others did.
  - i) How often we read: "Did evil in the eyes of the Lord" (1 Kgs. 11:6; 15:34; 16:30)
  - ii) David committed adultery and arranged for a mans murder (2 Sam. 11:4, 15)
  - iii) Josiah meddled himself in business that he had no right to get involved with when he went out against Necho (2 Chron. 35:20-21)
  - iv) Solomon had multiple wives, and horses from Egypt (1 Kgs. 10:28; 11:8)
  - v) Ahab was a wicked king who coveted that which God had given to another (1 Kgs. 21:2-3)

When we consider these qualifications and muse on the Lord, we observe His fitness for kingship for:

- a) He was a male (Matt. 1:25; Lk. 2:7)
- b) He listened to the will of God by reading the scriptures, to which He conformed in every aspect of life for we know that "faith cometh by hearing, and hearing by the Word of God". (Rom. 10:17)

When tempted He quoted from the law (Matt. 4:4 with Deut. 8:3; Matt. 4:7 with Deut. 6:16; Matt. 4:10 with Deut. 6:13; 10:20). The law was His meditation and in contrast to kings who gathered much by going to the world, He received nothing from it, but was given a cattle shed, a cross, a borrowed tomb, and nowhere to lay His head.

His Kingship is set in contrast to every other King who ever ruled for:

- a) Other kings cleansed after they took the Kingship, he shall cleanse before setting up His kingdom (2 Chron. 29:18; Ezek. 36:33)

- b) Other kings could not control their reactions to temptation. He never did. (2 Sam. 11:3-4; Matt. 4:4, 6, 10)
- c) Other kings led the people into sin (2 Sam. 24:2). The Lord leads them to holiness for His sheep follow Him (Jn. 10:3-4; Rev. 7:17).
- d) Other kings disobeyed God, spiritually compromising and going to Egypt for help. He never sought the help of Satan or compromising with the world (Isa. 30:2; Matt. 4:10; Jn. 16:33).

Three times Pilate repeats the statement: "I find no fault" (Lk. 23:4; Jn. 19:4, 6) before saying: "Behold your King" (Jn. 19:14). How could he find a fault in He who was the "Light of the world" (Jn. 8:12; 9:5), the one who "loved righteousness and hated iniquity" (Heb. 1:9). Our Lord was holy in His conception (Matt. 1:20); birth (Lk. 1:35); when suffering for sin (in the sin offering, Lev. 6:25); in resurrection (Rom. 1:4); and in glorification (Heb. 7:26).

### The Character of His Rule

- 1) His rule will not be politically correct according to man's and Satanic perception, but He will rule in righteousness (Isa. 32:1; Jer. 23:5), that is the unchangeable character of God (Mal. 3:6).
  - a) It will be a rule of unbending, inflexible, uncompromising righteousness as seen by the articles in His hand. He holds:
    - i) The "sword" with which He will smite all opposing forces as Solomon did, not only with those who opposed Him but also his father David. (Psa. 45:3; Rev. 19:11-16)
    - ii) The "sickle" with which He will reap the harvest of the earth (Rev. 14:14-16). I see this refers to the time when He will judge the nations (Matt. 25:31-46).
    - iii) The "sceptre", a man ruling for God (Psa. 45:6).
- 2) In contrast to the kings of the earth who are often "figureheads" without any real authority, and are in many ways subject to the government over which they by position are over. They have counsellors, etc. Christ is the sole authority, needing no government to endorse His decisions, nor counsellors to give advice. Rehoboam was king yet he asked counsel from those who were elders, from his father, and ones of his own choice. (1 Kgs. 12:8-14).
- 3) Man has often thought and spoken of having one man ruling, all the world under one supreme headship to whom all will be subject. One week after China, Russia, and other powers declared the move toward the creation of a new economic order, Vice President Biden announced the need for a new world order (2013 04 07). The man they perhaps unwittingly are looking for is the man God declares as the "Beast". It will ultimately fail for "all power in Heaven and earth" is Christ's, all judgment and execution of judgment has been given by God to Christ (Jn. 5:22, 27); His dominion will be from sea to sea (Psa. 72:8); and is an everlasting kingdom (Dan. 4:3; 2 Pet. 1:11); which cannot be shaken (Heb. 12:27). It is God's intention for His Son to head up everything (Eph. 1:9-10). Christ is the last King the world will ever know and:
  - a) Because He will never die there will never be a successor
  - b) Because He has all power there will never be a usurper
  - c) Because He will have dominion from sea to sea there will never be a power to curtail His empire
  - d) Because of His perfection there will never be any powers that can cause Him to forfeit any principle
  - e) Because of His omniscience no covert operation will ever occur
  - f) Because of His omnipotence no foe will be able to overthrow His throne.
- 4) Let us rejoice in the blessed reality that:
  - a) He who was crowned with thorns (Matt 27:29) in man's derision is crowned with glory and honour (Psa. 8:5; Heb. 2:9).
  - b) Solomon was crowned by his mother (Song of Sol. 3:11), but the Lord is crowned by God (Heb. 2:7-9).
  - c) Priests wore the holy crown (Ex. 39:30), but Christ who is holy shall wear the crown (Lk. 1:35; Rev. 19:16)

- d) Saul's crown was removed due to death (2 Sam. 1:10), but since Christ is alive forevermore, His crown will never be placed upon another (Rev. 1:18).
- e) A crown taken off to crown another (2 Sam. 12:30; 1 Chron. 20:2) but the Lord's will never be removed for He shall "reign for ever and ever" (Rev. 11:15)
- f) Josiah crowned despite Jezebel (2 Chron. 23:11), and despite every opposing force, Christ will be crowned "King of Kings" (Rev. 19:16).

On that cross alone --- forsaken ---  
Where no pitying eye was found;  
Now to God's right hand exalted,  
With Thy praise the heavens resound.

Did Thy God e'en then forsake Thee,  
Hide His face from Thy deep need?  
In Thy face, once marred and smitten,  
All His glory now we read.

**JESUS IS LORD**

... Rowan Jennings