# 1 Chronicles - Commentaries by Unknown Author

Edification: Volume 3, Brief Biography., A

Article from https://bibletruthpublishers.com/bible-truth-study-bible/btsb

IN the Holy Scriptures, which are given for our learning, the Spirit of God has been pleased in some cases to inspire for us extended histories of His people. Of Abraham, of Jacob, of Joseph, much is recorded to instruct us as to the dealings and discipline of God.

But of some we know little indeed, important though that little is. They come into view when we are not looking for them. In one case it may be as a type of our Lord Jesus—like Melchizedek in Genesis 14. In another case to carry some valued lesson for our pathway as believers, as in that of Jabez in 1 Chronicles 4:9-10. Let us engage our thoughts for a while with this latter instance.

It is in the midst of the names of the posterity of Judah that he is introduced unexpectedly. Was he connected with the tribe of Judah? It is probable but we cannot say. We are not informed as to his parents. We know not if he had a wife or a family. In his case, as it is so often, much that we might wish to know is withheld. It was not necessary that mere curiosity should be gratified. But what is briefly narrated of his biography is full of blessing and teaching for us all.

“And Jabez was more honorable than his brethren: and his mother called his name Jabez, [i.e., sorrowful] saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.”

Jabez is, “the sorrowful one.” He may bring to our thoughts is present world of men. For, “Man that is born of a woman is of few days and full of trouble.” In pain and sorrow he is brought into the world and in pain and sorrow he pursues his way through it. “Every man at his best state is altogether vanity,” said the Palmist. “For all his days are sorrows and his travail grief; yea his heart taketh not rest in the night. This is also vanity.” So cried Solomon in Ecclesiastes, the book which has been described as “The funeral dirge of a dead world with its greatest prince as chiefest mourner.” The wisest of men had tested —had weighed in the balances—everything under the sun and had written “WANTING” on all.

He had proved what had been stated in Eden of old to our first mother, Eve, and to our first father, Adam. Sorrow was to be the portion of each and all outside of Parise. There is the first mention of sorrow. The last mention is found in Revelation 21:4, where of the eternal state of happiness in which the redeemed are found it is said, “And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” Tears, death, sorrow, crying, pain—what an epitome of the conditions which prevail, though men seek to hide the truth and ignore the facts and endeavor to be happy apart from God.

Blessed indeed are those who have seen a light above the brightness of the sun and who know also that all under the sun, is made to work together for their good.

It is to God—the God of Israel—that the sorrowful Jabez turns. “The God of Israel” is the One known in relationship and blessing. Crippled Jacob had clung in faith to the One who had wrestled with and crippled him. Crippled Jacob became clinging Jacob, and clinging Jacob became conquering Jacob. And there at Peniel he “had power... and prevailed, he wept, and made supplication” and so he obtained the name Israel, which means “A prince with God,” and was blessed. To Him who had cared for and blessed Jacob thus, Jabez made his supplication. Out of affliction we may raise the cry of earnest need to Him who hears prayer, and who delights to be put in remembrance. The Scripture says “Is any among you afflicted? let him pray.”

For us in these glad Christian days the fullest revelation has been given. The Father, the Son, the Holy Spirit are made known. We “call on the Father.” Through Christ we have “access by one Spirit unto the Father.” And asking according to His will, we know that He hears us.

We may examine the details of the prayer of this Sorrowful one, and we shall find applications which suit ourselves.

1. “Oh! that Thou wouldest bless me indeed.” He felt his dependence upon the God of Israel and his need of His intervention in blessing. Jehovah, the God of Israel had promised to bless His people and Jabez comes with his claim for a fulfillment of it in his own particular case. We Christians have been fully endowed. We are blessed with all spiritual blessings in the heavenly places in Christ. But while all is ours we need the eyes of our hearts opened to know the breadth, and length, and depth and height of it all. Shall we ask ourselves whether we make the prayers of the Apostle Paul in Ephesians 1 and 3 our prayers? We should do so.

2. “And enlarge my coast.” He wished for a greater extent of territory—for more of the land on which God’s eyes rested from one year’s end to the other. It may be that there was much yet to be possessed—that he had not put his foot upon the portion assigned to him and that he was setting out to enter upon what was his in title and to do battle in order that he might “possess his possessions.”

This should be our attitude and action. We are in danger ever of being content with that to which we have attained instead of energetically pressing forward to appropriate all that is ours.

3. “And that Thine hand might be with me.” He longed for the guidance and support of Him who had made Himself known to him. He had learned his need of divine succor and therefore petitions for the aid of the God of Israel, in that to which he was putting his hand.

And happy are we in knowing that the Hand outstretched for our blessing is Almighty, that there is always succor for us from on high and grace for seasonable help. So Paul could say when all human aid failed, “Nevertheless the Lord stood by me and strengthened me.” Has not our Lord said “All power is given unto Me in heaven and in earth... and lo, I am with you alway.” So we may draw again and again upon His

inexhaustible resources.

4. “And that Thou wouldest keep me from evil that it may not grieve me.” He longs that deliverance might be wrought for him or a shelter put about him, so that he, —the sorrowful one—might be without sorrow on account of evil.

What grace is with our God and Father, grace that can clear us as to our sins, blotting them out forever, and can so command and control our circumstances that they shall become a source of good, and that the valley of tears may become a well-spring of richest profit; the sorrow being turned to singing as we journey through it.

How simple the added words “And God granted him that which he requested.” Or as another translation has it “And God brought about that which he had requested.” Everything was so ordered that the end desired was accomplished.

One is reminded of Psalms 37:5, “Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass.” He will act in the way which is best for our wellbeing. He will put into action that which will effect His own thoughts of good on our behalf.

What encouragement to prayer and confidence we have in these two verses, written that we “through comfort and encouragement of the Scriptures” may repose our trust in our God, who is the Father of mercies and the God of all encouragement.

Inglis Fleming.

The Springing Well: Volume 5 (1902), Our Bible Portion: Dwelling With the King for His Work

“These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work” — 1 Chron. 4:23.

THESE people of old were only potters, and those that dwelt among plants and hedges, and yet what a privilege was theirs! They dwelt with the King for His work, just in the place where God had put them—among plants and hedges—there they dwelt with the King for His work. And so, dear child of God, today, whatever sphere He has placed you in, it may be in the office or in the workshop, some mother in the household perhaps, or some servant in the kitchen, yet this may be your privilege also, there to dwell with the King for His work. Living in His presence as you fulfil the duties to which He has called you, enjoying sweet communion with the King in the midst of the rush of life’s busiest days.

But alas! how very little God’s children know of what it means

Day by Day, to Dwell With the King for His Work.

How little we know of a life spent in communion with Him: perhaps, like Absalom of old, of whom we read that he dwelt two full years in Jerusalem and saw not the king’s face (2 Sam. 14:28). So it may be true of us, that for days and weeks, yea, and even perhaps for years in some cases, we have not seen the face of our King.

There has been no communion with Him, no dwelling with Him for His work; some cloud has come in between our souls and Him, it may be some sin we are clinging to, or perhaps some idol cherished in our hearts, and the Master has been laying His finger upon it, and yet we have refused to part with that thing, whatever it may be: and so there has been no fellowship with Him, no dwelling with the King: life has been nothing but failure, and the heart of our God has been grieved, for He longs that we should enjoy this blessed privilege—

A Life Spent in Communion With the King,

a life of victory, a life of perfect rest and satisfaction.

It may be, dear child of God, as you read these words, that you long to know more of what it is, to dwell daily with the King for His work, but there is some hindrance in your life. Oh, will you not bow in the Master’s presence, and ask Him to search you right through and through? To discover to you what is wrong, and then to cleanse you by the power of His holy Word, until His pure and holy eye can see nothing unclean. Yea! ask Him to fill you with His own fulness, and keep you in close touch with Himself daily: so that, as you dwell in His presence, and gaze by faith upon Him, He may mould and fashion you, and make you more like Himself, so that your life may attract others to Him here below, until that day when His children “with gladness and rejoicing shall enter into the king’s palace” (Psa. 45:15): then faith shall be lost in sight, and we shall “see the King in His beauty” (Isa. 33:17). Till then may we indeed know more of what it means to

Dwell With the King for His Work.

In conclusion, perhaps, some may read these lines, and they know nothing whatever of this life of rest and joy, for as yet they are strangers to the King: they are still burdened with a load of sin, without God and without hope in the world, and if death were to take them away in their present condition, they would spent eternity in hell, shut out from the presence of the King for ever, for He says:— “If ye believe not that I am He, ye shall die in your sins” (John 8:24).

Dear unsaved one, will you not just now open that heart of thine and let the Lord Jesus—the King of Glory—in? How often He has knocked at your heart’s door in the past: and you have not hearkened: yet once again He says: “BEHOLD I STAND AT THE DOOR AND KNOCK, IF ANY MAN HEAR MY VOICE AND OPEN THE DOOR, I WILL COME IN TO HIM AND WILL SUP WITH HIM, AND HE WITH ME” (Rev. 3:20).

Delay, then, no longer, but

“Swing the Heart’s Door Widely Open,”

let Him come in and cleanse that heart of thine, and dwell therein Himself. He will fill your life with a joy and peace that you never knew before, and by-and-by you, too, shall “see the King in His beauty,” and join in the new song, “Unto Him that loved us and washed us from our sins in His precious blood, to Him be the glory for ever and ever” (Rev. 1:5-6).

F. B.

Christian Treasury: Volume 4, Potters

-These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.” 1 Chron. 4:23

Potters were not the very highest grade of workers, but "the king" needed potters, and therefore they were in royal service, although the material upon which they worked was nothing but clay. We, too, may be engaged in the most menial pact of the Lord's work, but it is a great privilege to do anything for "the king." Therefore we will abide in our calling, hoping that, "although ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The text tells us of those who dwelt among plants and hedges, having rough, rustic, hedging and ditching work to do. They may have desired to live in the city, amid its life, society, and refinement, but they kept their appointed places, for they also were doing the king's work. The place of our habitation is fixed, and we are not to remove from it out of whim and caprice, but seek to serve the Lord in it, by being a blessing to those among whom we reside. These potters and gardeners, had royal company, for they dwelt "with the king." and although among hedges and plants, they dwelt with the king there. No lawful place, or gracious occupation, however mean, can debar us from communion with our divine Lord.

C. Spurgeon

Young Christian: Volume 9, 1919, Prayer of Jabez, The: 1 Chronicles 4:10

And Jabez called on the God of Israel, saying, “O, that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!” And God granted him that which he requested.

Seeking Divine Blessing; Divine Enlargement; Divine Power; Divine Keeping.

It is a beautiful instance of individual faith, which rose to the privileges of God’s earthly people, and counted on the God of Israel.

Food for the Flock: Volume 6, Things That Are Freely Given to Us of God, The

CO 2:12{

Every spiritual taste is a divinely given thing, and belongs in its very essence to the new creation. It has its own legitimate field of exercise and enjoyment, and the more I cultivate it, the more I give evidence that I belong to that new order of things of which it forms part. And, as in human things, when a man's taste changes he loses the appreciation of pursuits he once valued, so, in those things which are divine, unless we preserve and cultivate the tastes which through mercy we have acquired; we lose the sense of value which eternal realities before had to our hearts, and we sink into spiritual pauperism, a condition which is, alas! not more painful than frequent.

Surely no one walking with God can fail to be sadly impressed, when visiting saints, by these often-recurring instances of a lack-luster state of soul which indicates religious beggary; a ready enough assent being given to anything said about Christ, and the believer's portion in Him, but yet so given as to create the most discouraging conviction as to practical condition. These souls are the most difficult and unsatisfactory to deal with, and their influence is seriously damaging to the testimony we make. For as a well-made mirror gives a true definition of its object, while a poor one only presents us with EC hideous distortion; and as a good portrait, though but a portrait, is valued because it reproduces and commends its original; so do we, although human copies of a divine person, either truly portray and commend Him, or otherwise produce a mere travesty, dishonoring to. His name and character- by the poverty and feebleness of its conception.

Now God in His precious grace has not simply opened to us infinite resources for faith to draw upon, but, by the Holy Ghost, He seeks to conduct our souls into an ever-deepening appreciation of their intrinsic and extrinsic value, that we may be molded by them as men in Christ, to whom He " is all" (literally, " everything"), as well as " in, all" (Col. 3:2.).

And there is this difference, that, while every earthly acquisition is generally less valued when possessed than before, the Holy Ghost when ungrieved and unhindered, leads our souls to discover in divine things such fresh and varied charms, that they are increasingly appreciated, growingly enjoyed, and more and more tenaciously grasped. But if, on the contrary, my spiritual tastes get perverted by the world and its attractions, or by the cares and anxieties of this life clogging their exercise, that, which the Holy Ghost had once endeared to my soul as of priceless value, continues to receive an unqualified mental assent, yet as heartless and superficial as it was once cordial and profound.

Persons in this state of soul sink in many cases into mere formalism, being generally found at the breaking of bread (mistakenly regarding its observance as a command to be obeyed), and but seldom, if ever, seen at week-meetings. How little have they understood that it is a real joy to the heart of Christ to gather His saints together around Himself, as a shepherd Both his sheep! How little have they entered into the delight of the Father in blessing His children! How little know they of " the things that are freely given to us of God!".

Such souls gradually surrender the power of faith, or cease to exert it, in conquering hindrances to practical fellowship, speaking of their difficulties in a way bordering on fatalism, and as though they were martyred to the insurmountable! They lose sight of the fact, that faith and love are fertile in inventions for accomplishing fervently-desired ends, and they lapse into submission to circumstances (another thing altogether to subjection to God), taking shelter in the subterfuge that the Lord gives them His presence just the same, and the Holy Ghost unfolds the word to them just as much at home as at the meetings.

It ought not to be necessary to say, that no fallacy can be greater than that God puts a premium upon negligence, or that Christ can sanction our under-valuing the assembling of ourselves together. That in the exigencies of His saints the Lord comes in to succor, and gives a comforting sense of His presence out of consideration to their need, in an incidental way; as well, also, as in the general sense He never leaves nor forsakes them, is unquestionable; and it is equally true, that those, who from personal love to Him keep His word, have precious individual experiences of His presence to their souls (John 14:23.). But nothing of this is at all comparable with the joint or corporate realization of His promised presence in the assembly of God, as made known to those who have responded to the action of His Spirit in gathering together His saints around Himself. Nor can even the best instructed of His servants, or the most devoted, or the most gifted, count upon the activity of the Holy Ghost in opening up the word to the understanding or the heart in private, as He is pleased to do when the saints are found together for edification. Our common and mutual blessing in fellowship, one with another, is what the Lord has ordained-for us, and every departure from this principle, however we may deceive ourselves about it,, involves (1)no less loss to our own souls than (2) dishonor to the Lord, and (3) discouragement to His true-hearted and earnest saints-three weighty considerations for the lukewarm and half-hearted.

As in the natural creation, by the goodness of God, the most essential and most valuable things, such as the light of the sun, pure air, and good water, are precisely those which are most widely diffused and most abundantly supplied; so does the same principle hold good in the new creation, where the most invaluable blessings, those in which the precious grace of God shines with the greatest luster, are exactly those in which He has abounded towards us " freely." Being as invaluable as they are indispensable, they are, in the divine goodness, freely and abundantly bestowed for faith to use and to enjoy. But it is only as we are impressed with the immeasurable magnitude and grandeur of the things given to us of God, that we discern the force and value of the connected word " freely."

The apostle says elsewhere, that when a child, he spoke, he felt, he reasoned as a child, and when he became a man, he put away childish things. There it was the natural advance, but here it is the spiritual; the contrast not being between childish things and those suited to a man but between man's things and those which are of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Then he adds, " Now we have received not the Spirit of the world," suited to man's things, "lout the Spirit which is of God, that we might know 'the things that are freely given to us of God." The spirit of Man, the spirit of the-world, and man's things, belong to the same category, in a word, the old creation; the things of God, freely given to us of God, and made known to us by the Spirit of God, belong to the new creation. ".He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Here the point is, that it is only consistent after so great a gift, that every minor thing in character with it should, follow in its wake. The title and the estate must needs go together; we are both ennobled and enriched in " the creation of God."

" Let no man glory in men, for all things are yours," he says in another place; " things present or, things to come; all are yours". Of " things present," good, bad, or indifferent, as men speak, he can say, " all thing's work together for good to them that, love God." And of " things to come," he can say, " the things which God hath prepared for them that love him, he hath revealed unto us by his Spirit."

It is noteworthy how, in each of these Scriptures, the saints are characterized as them that love God. Connecting this with what we get in 1 John 4:19, " we love him because he first loved us," it is clear that our love to Him is but the fitting response to His own first and precious love to us, and both the one and the other denote a peculiarly blessed and, unique relation to God. This incomparable blessedness which we enjoy, deserves a fuller recognition than has generally been accorded to it. Let the reader reflect upon this, that the angelic creation, so far as we learn from Scripture, knows nothing of what it is to love or be loved of God, and neither was it experienced by man in innocence. But His typically-redeemed family were privileged to learn in the wilderness that He had love in His blessed heart to man, and sought and valued man's love in return (Ex. 20:6; Deut. 7:7,8.).

The apostle John bases our love to God upon two grounds. We love Him because we know Him (1 John 4:7,8), for it is impossible to have such a revelation of Himself to our hearts as we have, without loving Him; there being everything in Himself, as revealed by Christ the eternal Word, to inspire divine affection. Further, we love Him because by His primary love to us -He has endeared Himself to our hearts, and started within us a spring of affection for eternity which finds its suited exercise, not only in responsive love to Himself, but in embracing within its range all those who are begotten of Him (1. John 4:19; 5:1.).

How sweet to know that for us the "beloved of God," whose love to Himself He delights both to cause and to encourage, He mingles the " all things " of the wilderness way so dexterously together, that only good can come out of them; as David says: " So he fed them according to the integrity of his heart, and ' guided them by the skillfulness of his hands." Psa. 78:72. And further, that He has so prepared our future portion as to be transcendently beyond the natural eye's or ear's perception or human heart's conception; yet has both revealed it to us by His Spirit, and has given us in the same Spirit the earnest thereof, enabling us to " rejoice with joy unspeakable and full of glory."

The heart that has learned the grace of God in the person and work of Christ, loves to say " Thanks be unto God for His unspeakable gift! " For eternal life, too, in the knowledge of the Father and the Son! For the word, also; the imperishable food of that imperishable life! For the Holy Ghost, the power for intelligent apprehension of the word, and the earnest of the future inheritance! For divine relationships formed in resurrection, and for union with Christ eternally established, Himself the daystar risen in our hearts, and the tree and water of life, for food and for refreshment! And, may we not add as sweetest dower of all, that ever-flowing and incomparable love of the Father's heart of which He said: " Thou hast loved them as thou hast loved me!"

Surely, these are among the things of which even, now we can say, they are "freely "given to us of God." They are the rich and substantial pledges of that wondrous and precious order and sphere of blessing, of which it is written, " All things have become new, and all things are of God."

Nor must we omit to note that the Spirit of, God has through divine favor been received by us in order that we should know these things which have been so freely given to us of God. Nor this only, but that they should be expressed in words, not of human wisdom, but such as are. Spirit-taught, these spiritual things being recognized as communicated only by spiritual means (see new trans.). And thus, without reflecting upon those who are " otherwise minded," knowing that " God shall reveal even this unto!' them, it is worthy of serious consideration by the servants of God, whether having recourse to" mere human ways of furthering the Lord's work, such as public notices, programs of subjects, placards, posters,- models, pictures, and the like, does not savor of the old creation rather than of the new. Whether they are among those things which have been " freely given to us of God," or among those spiritual means by which spiritual things are to be communicated.

Whether they evince spiritual taste and divine acumen, and are worthy of our high commission as representing and serving Christ during His absence.

May He enable' us to occupy for Him here (in deep humility, but with worshipping hearts) the wondrous elevation on which He has set us as having "the mind of Christ," not only as to present blessing and future glory, but as to the nature of service peculiarly gratifying to Himself.

W. R.

D.

Christian Friend: Volume 13, 1 Chronicles 21:15-27

It is interesting to see the order unfolded here in the establishment of the relations of sovereign grace. First of all, the heart of God, and His sovereign grace in election, suspending the execution of the deserved and pronounced judgment; next, the revelation of this judgment—a revelation which produces humiliation before God, and a full confession of sin before His face. David, and the, elders of Israel, clothed in sackcloth, fall upon their faces, and David presents himself as the guilty one. Then instruction comes from God as to that which must be done to cause the pestilence judicially and definitely to cease; namely, to sacrifice in Oman’s threshing-floor. God accepts the sacrifice, sending fire to consume it, and then He commands the angel to sheathe his sword. And sovereign grace, thus carried out in righteousness through sacrifice, becomes the means of Israel’s approach to their God, and establishes the place of their access to Him. The tabernacle, a testimony to the conditions under which the people had failed, offered no resource in such a case; on the contrary, it occasioned fear. David was afraid to go to Gibeon. (vv. 29, 30) Nothing would do but the definitive intervention of God, according to His own grace (the circumstances of the sin, on the king’s own part, leaving no room for any other means). The whole system of the tabernacle as a legal institution is set aside, and the worship of Israel founded on grace by sacrifice coming in where all, even the king as responsible, had failed. Such was Israel’s position for him who understood it.

J. N. D.

Courtesy of BibleTruthPublishers.com. Most likely this text has not been proofread. Any suggestions for spelling or punctuation corrections would be warmly received. Please email them to: BTPmail@bibletruthpublishers.com.

Questions and Answers on Scripture: From the Bible Treasury, Discrepancy Between 1 Chron. 21:6 and 1 Chron. 27:24?

Question: 1 Chron. 21:6. What explains the apparent discrepancy between this and chap. 27:24?

Answer: There is no discrepancy. One text says, that Joab did not count among those that were counted Levi and Benjamin; the other adds the particular, that though he began to number, he finished not, and divine displeasure fell for it upon Israel; and the number was not put in the account of the chronicles of King David. All is harmonious; but the second is a fuller explanation.

Christian Treasury: Volume 4, Grace through Sacrifice

1 Chron. 21:15-271Ch 21:15-27

It is interesting to see the order unfolded here in the establishment of the relations of sovereign grace. First of all we see the heart of God and His sovereign grace in election, suspending the execution of the deserved and pronounced judgment. Next, there is the revelation of this judgment—a revelation which produces humiliation before God, and a full confession of sin before His face. David and the elders of Israel clothed in sackcloth fall on their faces, and David presents himself as the guilty one. Then instruction comes from God as to that which must be done to cause the pestilence judicially and definitely to cease, namely, to sacrifice in Oman's threshing floor. God accepts the sacrifice, sending fire to consume it, and then He commands the angel to sheathe his sword. And sovereign grace thus carried out in righteousness through sacrifice, becomes the means of Israel's approach to their God, and establishes the place of their access to Him. The tabernacle, a testimony to the conditions under which the people had failed, offered no resource in such a case; on the contrary, it occasioned fear. David was afraid to go to Gibeon (vv. 29, 30). Nothing would do but the definitive intervention of God according to His own grace (the circumstances of the sin on the king's own part leaving no room for any other means). The whole system of the tabernacle as a legal institution is set aside, and the worship of Israel founded on grace by sacrifice coming in where all, even the king as responsible, had failed. Such was Israel's position for him who understood it.

J.N. Darby

Present Testimony: Volume N2, 1869-1870, David's Piety and the Mind of God

"And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in." -1 CHRON. 17. 3, 4.

A VERY profitable lesson for the present day may be gathered from this chapter, and close dealing with ourselves may prove that we are as prone to carry out our thoughts in service for Christ, as David was in following his own mind in relation to the Ark of the Covenant. Nor is this

danger confined to David's times, nor to ours, since Pentecost and the descent of the Holy Ghost. The same limitation of Christ to human expectations was manifested on the mount of transfiguration, when Jesus Himself was in the midst of His disciples. as answered Peter, and said, Lord, it is good for us to be here; let us make here three tabernacles, one for thee, and one for Moses, and one for Elias."

This variance from the counsels of God and the mind of Christ are not confined to the holy mount and the unveiling of the kingdom of glory when Jesus was transfigured before them (excusable then, if ever), but a similar divergence is seen, as regards the sufferings and death of Christ, when Peter began to rebuke his Master, saying, " Be it far from thee, Lord, this shall not happen unto thee. But He turned and said unto Peter, Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men." Mary Magdalene and the women at the sepulcher with the spices are further witnesses of how natural it is, at all times, to be behind the thoughts of God in relation to Jesus Christ our Lord. " They entered in and found not His body." The comment which the Holy Ghost makes upon this action is important, as giving the word of God its place, "For as yet they knew not the Scriptures, that he must rise again from the dead."

With such examples and warnings let us turn to consider David in this chapter of Chronicles. The Ark of the Covenant of the Lord was of all importance in those days, as the manifest token and witness which connected Israel, as a nation, with the counsels of Jehovah respecting their final establishment in glory upon the earth. All the interests of David's soul were therefore rightly directed to the Ark, and the preceding chapters give us the record of his actings in relation thereto, and its remarkable journey from the house of Abinadab to the city of Zion. Sharp lessons were taught David and his followers at the threshing-floor of Chidon, where the oxen stumbled and shook the ark, and Uzza put forth his hand to hold it, and the anger of the Lord was kindled, and He smote him, so that Uzza died there before God. He who teaches when necessary with a strong hand, instructed David that if God sanctioned the new cart and two milch kine as a mode of transit from the country of the Philistines, who knew Him not, to its own place and people who did, that His own order must be strictly followed when Israel and Jerusalem were in question. David's displeasure against the Lord and David's fear of God (things which exist together in the soul which is not in communion with the thought of God) must be alike judged. David then learns that none ought to carry the Ark of God but the Levites, for them bath the Lord chosen to carry the Ark of God and to minister to Him forever. The shoulders of the Levites must bear this precious burden and witness of Jehovah's covenant with His people, and all goes well to the last step of their journey.

It is of the greatest moment in our intercourse with God to be assured we are of one mind with Himself in the object which governs us, and the glory of which we pursue. In a day like this in which we are living, a day so prolific in ways and means pressed in upon the service of God and of Christ, many a one as devoted as King David, and as earnest as Uzza, might on that very account profitably pause to distinguish between the new cart and the shoulders-of the Levites, and betwixt the two milch kine and God's appointed order by the Holy Ghost in the Church. Many a breach would have been avoided, and many a pending one averted, were such distinctions observed by the Lord's people in reference to Christ and His saints. " None ought to carry the Ark of God but the Levites" was the ancient order of service and worship; but later on the Lord says, " The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." As to service, Paul asks, " What concord hath Christ with 'Belial, or what part hath he that believeth with an infidel? Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

David and the Ark of the Covenant of the Lord are at last together, and the interest of David's life and the affections of his soul go out towards it, and rightly, as ours do to Christ, by the Holy Ghost. Shall we be cast down if other and deeper lessons await him as well as us in closer associations with God, according to the varying revelations He makes of Himself.?

Now, " it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the Ark of the Covenant of the Lord dwelleth under curtains." If David takes thought with his own heart he will do what is in it, and make the same mistake as he had just been delivered from, in reference to the mode of bringing up the ark from the house of Obed-edom. Nor is there security at such a moment even in a Nathan, nor in anyone less than the Lord, and the knowledge of His own mind. " Then Nathan said unto David, Do all that is in thine heart, for God is with thee;" but the prophet, as well as the king, have each to learn that the secret of all successful service lies not only in. God being with them; but in their being with God, and in the current of His mind about the work. " And it came to pass the same night that -the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in." Mere piety, then or now, will suggest a thousand activities in reference to the ark and to Christ, which, if carried out, would only separate us from the intentions of God, who reserves to Himself the establishment of His own glory in connection with His people, and the times and seasons of their fulfillment.

David must not make haste to be a builder, though he may be instructed afterward as to the patterns and splendor of the house reserved for the Solomon days, lest the Lord God of Israel make a breach upon him a second time for that he sought Him not after the due order. " And it shall come to pass when thy days be expired that thou must, go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; he shall build me an house, and I will establish his throne forever."

The persecution of Saul, the cave of Adullam, the rejection of David, and the Ark of the covenant in its migratory character, or under curtains when in Zion, were all in agreement and in perfect keeping with the purposes of God, who orders everything according to the counsel of His own will. What striking and exact types are all these of a greater than David as known to us in these last times. Foreshadows of our Lord's persecution by the prince of the earth, and of the world's rebellion against its rightful King, of the Lord's rejection by Israel, and of His crucifixion by the hands of wicked men. What a type of this present period, when all above and below is under curtains or stained by blood. The Lord hidden in the heavens and our life hid with Christ in God; the cast out One of the earth set down on His Father's throne till the day when God shall make His enemies a footstool for His feet, and He shall rule in their midst. The time of David was judged- unsuitable for building a temple, because he had shed blood. So when Jesus was on the earth He justified Himself for the supposed violation of the Sabbath, and of Israel's day of rest, on the same tooting as David when he entered into the house of God and did eat the shewbread, which was not lawful. With whom coUld he keep a Sabbath, or a rest, in a world like this, into which He came in grace as a Savior to redeem His own out of it? Can God build a temple by the side of the cross, where His Son was rejected, and His blood cries for vengeance?

Many a Christian, sitting in his own house like David, may think of a rest in creation, and if so he will make God's providential mercies the guide of his thoughts, and labor for an extension of the same character of blessing and seek to make. God at home on the earth, as it is. All the world would consent to bring God back as a giver, and admit Him as the author of all good to men as they are, provided He will let them

enjoy themselves. This was plainly shown in John 6, after the miracle of the loaves and fishes, when the multitude would have come and taken Him by force to make Him a king, but " he departed again into a mountain himself alone." But let a Christian leave his own house and get outside his own circle of pious and philanthropic enjoyments, and go in, as David did, " and sit before the Lord," to learn that God has His own range of operations, and that Christ is the rule of His action as regards His own glory and the everlasting blessing of the redeemed, and at that very moment (so to speak) all his thoughts perish.

It was of immense consequence to David then, as it is to Christians now, to distinguish between the times of a rejected king and the times of a regnant Solomon, between an. outgoing David and his incoming Son, between a period when God was going from tent to tent and from one tabernacle to another, and " the dispensation of the fullness of times when He shall gather together in one all things in Christ, both which are in heaven and which are on earth.", This is the hour when the whole creation groaneth and travaileth together in pain, but there is a millennial day "when it shall be delivered into the glorious liberty of the children of God."

These dividing points are properly, and in the ways of God, the differences between the first and the second coming of our Lord Jesus; and it is instructive to observe the change- which these-discoveries wrought in the mind of King David. Now these be the last words of David, " He that ruleth over men must be just, ruling in the fear of God, and he shall be:"as the light of the morning when the sun riseth, even a morning without clouds. Although my house be not so with God, yet He bath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all. my desire, although He make it not to grow." David has at last reached the purposes of God. respecting His own glory in the yet future Son, according to the flesh, of whom he and Solomon were but the types. Moreover David is content that the mercies of Jehovah towards him and the nation should be made sure in the death and resurrection of Christ at a future day, when the Lord shall come a second time to Zion, and turn away ungodliness from Jacob, and righteousness and peace shall be the stability of the times.

How necessary it is for our communion with God and our service for Christ (if it is to be in the truth of His own mind and in the power of the Holy Ghost) that we should at least have learned these three lessons in the school of God. Displeased and afraid of God those must be who are contented with the new cart and the trine instead of the shoulders of His redeemed and anointed ones. A pious evangelization which sits in its own house and makes itself the rule and measure of its enterprise towards the world around, thinking, as Nathan said to David, that to do " all that is in thine heart for God is with thee" is a sufficient guarantee for success, will find, perhaps too late, how short this comes of sitting before the Lord and getting at what is the purpose of His heart in the establishment of His own glory and the blessing of His people. So again, in a day of great missionary effort and religious organization it is well not to allow our natural feelings to anticipate the yet future Solomon and His reign of outward prosperity and glory, but keeping the patterns of royalty and the coming kingdom in mind (as David did), reject the place of a builder, and own the curtains and the hidden One in the heavens during this day of His rejection, and of the decline and corruption of Saul's dynasty.

Though we are the sons of God it cloth not yet appear what we shall be, but we know that, "when He shall appear, we shall-appear-with him in glory." David, who spake in other language and a lower key, said, " Although He maketh it not to grow, yet he bath made with me an everlasting covenant, ordered in all things and sure." We must go out to Him before He can come into His earthly people, and the building and the growing go on together; then, " as the days of a tree, shall be the days of His people, and they shall long enjoy the work of their hands." But we wait for the shout which will bid us rise up to meet the Lord in the air. Our wisdom is to rise up from ourselves, and our little interests which would always make God at home where we are at home, and go in and sit before the Lord to learn the thoughts of His heart about King David's greater Son and greater Lord. The only one who is the rule of God's actings is the Son of His love-He who said,

Now is the Son of roan glorified, and God is glorified in him; if' God be glorified in him God shall glorify him also in himself, and shall straightway glorify. him." So Nathan will not suit us for revelations such as these. He and David have served their day and generation, and have recorded the times that went over them, and over Israel, and over all the kingdoms of the countries; and died full of days, riches, and honor. The Holy Ghost is now the only competent glorifier of the Father and of His Son our Lord Jesus Christ. Prophets long ago made known the ways of God to Israel in types and promises. Evangelists have by the Spirit of God traced the great mystery of godliness, the Word made flesh, when presented as the long expected Messiah to His earthly people and to Jerusalem. Jehovah God has been refused in the tent, the tabernacle, and the temple, and last of all as God manifest in the flesh. The first man has proved himself to be no connecting link with God, in His ways of righteousness and peace on earth. The second man has come forth from the Father and been born into the world by incarnation, and born out of it by resurrection from the grave, and sits at the right hand of-the throne of the majesty in the heavens, the head over all things to the Church.

Building times and growing times are out of date below, where all is in ruin, waiting in hope for the manifestation of the sons of God. A new and far different basis of divine operation has been laid than the book of Genesis relates. Redemption is now obtained by the blood of Christ out of a fallen state and from a groaning creation as the eternal basis of God's counsels in grace to us; and it is upon this platform the Holy Ghost, in quickening power, gathers the elect. The spirit of prophecy guided the sweet Psalmist of Israel to such a day when he spake of the stone which the builders refused, and said, " It is become the head stone of the corner; this is the. Lord's doing, and it is marvelous in our eyes." Peter was taught the same lesson after he had abandoned the mount of transfiguration as a building site, and said, under the subsequent anointing of the Holy Ghost, " To whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

A dispensation such as this, when God is calling out from the Gentiles a people for Himself, cannot possibly be one of universal blessing to those left behind. Now that the Father is gathering His many sons to a portion and place with His rejected Son in the heavens, as heirs and joint heirs, it cannot be the time of blessing for His betrayers and murderers below. If we follow Peter in the lesson of growing and building times, and take our places with him, and sit before the Lord " as a spiritual house, an holy priesthood," we shall be carried beyond ourselves, and the narrow and ofttimes erroneous thoughts which prevail, when Christ is considered more in reference to self than to the eternal counsels of God, for His own glory now and hereafter.,

For instance, in Peter's first epistle and its opening subject of the inheritance, it is declared to be " incorruptible and undefiled, and that fadeth not away, reserved in heaven for you"; consequently, to think of this earth and this dispensation in relation to it, would be to disconnect it from the heavens. Moreover, we are begotten to this lively hope by the resurrection of Jesus Christ from the dead; and it is-therefore on the other side of death and judgment, and all the ills of this present life-indeed, where flesh and blood never were nor can be. So as to the second

epistle, in relation to the power and coming of our Lord Jesus Christ, Peter uses the holy mount in reference to the future majesty, honor, and glory which the Lord received from God the Father by the voice from the excellent glory; and instead of building three tabernacles, Peter speaks of putting off his own, as the Lord had showed him. He preferred to wait a while till the day dawn, when by redemption title he will enter it, with the King in resurrection power.

David in his own house limited the ark of the covenant to himself, and the blessing of Israel in connection with his times and with his seed according to the flesh. Nathan himself had to be taught ere he could rightly direct David to look into the thoughts of God, and learn that when he was gone to be with his fathers Jehovah's purposes would find their footing in the person of his son that should come after him. So Peter refuses to connect any expectations with himself in the earthly house of his tabernacle, but says, " Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance"; and provides the lamp for the hand, and the light for the foot, for those who continue in the dark place " till the day dawn."

May thousands of the Lord's dear people, who are dreaming in their own houses (instead of sitting before the Lord), about His Christ, and speaking one to another of progress and advancement by present means and agencies, wake up to the blessed hope of " the power and coming of our Lord Jesus Christ," as the birthplace of their fondest expectations, and accept, in the meanwhile, the " day-star in their hearts," as the harbinger of the morning that shall usher Him in, who is King of kings and Lord of lords. Will they let God's ways and means slip, as to the establishment of His everlasting. Kingdom in the person of His own Son, and reduce themselves (as they must) to other means within their reach, such as the magistrate, the primate, and the premier? Will these take fallen man in hand, and try to make something of him, till in the corning crisis the whole world breaks loose from their restraint, and agrees to worship the beast, and in defiance of God, and their rulers, say, " Who is like unto the beast?"

As quickened, raised, and seated in the heavenlies, the Holy Ghost, by Paul, teaches us in the Ephesian epistle the Father's counsels concerning His Christ, the first begotten from the dead, the risen and glorified Son of man-" Head over all things to the Church, which is His body, the fullness of Him that filleth all in all." Human expectations are on this side of death and the grave, but all divine purposes and operation lie on the other side of sin and judgment at the Cross. This was why Jesus said, in prospect of redemption, "I have a baptism to be baptized with, and how. am I straitened till it be accomplished "; and again, " Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The " beginning of the new creation of God" takes His place as the first begotten from the dead, and none else can be there except as redeemed by His blood, and born out of death and judgment. " You hath He quickened, who were dead in trespasses and sins, and who were by nature children of wrath, even as others."

Here lies the difference between truth and error in practice, and it is immense. Men are occupied, and so is Satan, with the world as it is, and with man in the flesh; but God is not, whether as regards progress or improvement. How can there be even probation, after the cross? On the contrary, He is about "to judge the world in righteousness, by that man whom He bath ordained, whereof He bath given assurance to all men, in that He hath raised Him from the dead." May the Lord teach His saints to have done with their own expectations, and measure the glory of God by nothing lower than His own thoughts, which can only find their answer in the second coming of the Lord.

The language of most Christians to one another is a repetition of Nathan-" Do all that is in thine heart, for God is with thee "; and this cheering but faulty assurance is too generally accepted; so, " they help every one his neighbor, and every one says to his brother, Be of-good courage. So the carpenter encourageth the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the sodering; and he fastened it with nails, that it should not he moved." What mistakes and blunderings by hand and mouth would have been avoided in the Church of God, had Nathan's first assurance to David been judged in the light of the message from God to him the second time: "Spike 1 a word to any of the judges of Israel whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?" David accepted this timely reproof, and learned that the mind of God touching the Ark of the Covenant was very different to the intentions that were passing in his own. And is it of less importance in Christian service, under the guidance and ministry of the Holy Ghost as it professedly is, that we should have the mind of Christ as to the pace we take, and what we do and say to those around, as regards the Church and the world, and the times of grace and glory through a present Savior, and by the coming Lord and Deliverer?

If we sit before the Lard, and read Paul's exhortations to his son Timothy about the last days, and the perilous times that are now come, we shall no longer dream of progress and improvement, hut "that evil men and seducers shall wax worse and worse, deceiving and being deceived." Have we judged ourselves, and bowed before such a testimony as this, so contrary to the natural heart and all its thoughts and purposes-so contrary, also, to the unscriptural expectations of the professing people of God?

The testimony by which God is gathering to Himself cannot be the spirit of this age, or run along with it.

Be not thou, therefore, ashamed of the testimony of the Lord, nor of me His prisoner, but be thou partaker of the afflictions of the gospel, according to the power of

God. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Exercises such as these would soon put us into the current of God's mind, and outside our own imaginations, and lead us to detect-the waste of labor and expenditure of power upon wrong machinery and untimely objects in the present day.

Oh! the mercy to take the shoes off our feet and sit before the Lord and worship Him,like the four-and-twenty elders round the throne in the Apocalypse, according to the revelation of His mind, through the man He has made strong for Himself. His own eternal glory-the coming judgment on the world which has cast Him out -our rapture and translation out of it into the heavens, to meet Him presently-are all recorded by the Spirit of the living God. Subjection to His word, and the acknowledgment of the Holy Ghost as the Divine Teacher, are indispensable when we think of having the mind of God; and self-judgment, when we discover, as we certainly shall, the variance of our own.

" And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever. And the four-and-twenty elders, which sit before God on their seats (the place where we are to-day in spirit), fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and roast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should he judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Amen.

J. E. B.

Christian Treasury: Volume 1, To Keep Rank and Have Understanding

“And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." 1 Chron. 12:32.

That is something to be coveted-to have the understanding of the times. That is the privilege of every child of God. It is not the mind of the Spirit of God that we should be unwise. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17.

We are living in strange and stirring times. I suppose from one viewpoint the people of God never lived in a more fascinating time or a time of greater privilege than the present day in which we are living. Things are happening around us at a terrific speed; there are changes all about us. The world is becoming overwhelmed and confused, and there is a babel of voices on every hand. But, dear Christian, it is your privilege and mine to sit quietly by and have the mind of Christ in the midst of all that is going on.

Here were some men who had "understanding of the times, to know what Israel ought to do." It is your privilege and mine to understand what all the confusion is about that exists in the world and in the Church today, to understand the end to which all tends, to see behind the scenes, and to see the hand of God ruling these scenes.

The only way you will get to know these things is by familiarizing yourself with the Word of God. I do not mean in a "heady" way, simply that you might become a Biblical encyclopedia, but to seek in the pages of the Word of God, the mind of Christ, that you may be wise. God does not intend for us to be overwhelmed by what is taking place in the world; He intends for us to be wise-to have His mind about it-to find in His presence a pathway through the confusion.

Also 1 Chron. 12:33 is instructive at this time: "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.”

That is a good lesson to learn-to "keep rank." if you are going to keep rank, you will have to be with those who are marching under the commands of the great "Head-general." You won't be keeping rank with the "stragglers," but with those in the battle line. Isn't it a sad thing to find Christians dropping out of the ranks? lagging behind? joining the stragglers? getting out of step?

Fellow-Christian, are you, in your local gathering, keeping rank? Are you keeping step with those who are going on with God, or are you a hindrance? Are you lagging behind? Are you, by your example, discouraging those who would keep rank? Thank God! here are some who were men of war who could keep rank. They didn't learn to do it all in a moment. They learned by careful, energetic effort and experience; they set themselves to it; they learned to keep rank.

There is something wrong when we cannot keep rank with our brethren-when we find ourselves superior to all the rest of our brethren. There is something wrong with a condition like that. God expects us to go on with our brethren. We are not, of course, to go on with what is wrong-never-but there is such a thing as being found going on with the saints of God. When we find ourselves going off to ourselves, taking the ground of superior holiness-all our brethren are wrong and we alone are right-there is something fundamentally wrong with us. C.H. Brown

Edification: Volume 3, "These Three Mightiest."

DEVOTEDNESS is not a question of the head but of the heart, not of the intellect but of the affections. The intellect may see clearly what one ought to do, but that gives no power to accomplish it.

Suppose the case of a husband and wife, who are not compatible in temperament. The husband sees clearly the duties that ought to mark a husband. The wife, on her part, sees clearly the duties that ought to mark a wife. They both set out to perform these duties. Outward acts are done with punctiliousness, but they lack warmth, life, reality, satisfaction. They are like synthetic foods that have all the ingredients and proportions of natural food, but lack the mysterious vitamins that carry with them life and vigor. Scientists have manufactured synthetic milk, and babies fed on it fade and wither, and would die, if the food were persisted in.

But if heart, love, affection that should mark the relationship of husband and wife, are present, then duties become pleasures, and punctiliousness vanishes in the warmth of responsive affection.

Apply this illustration to spiritual things. What is the great lack with us all, writer and reader? Surely it is devotedness to the Lord. The wise man in the Proverbs pleads for the affections of his son, for if he gets that he knows that he gets everything that goes with affection—devotedness, desire to carry out the slightest wish of the one on whom the affections are placed.

A wonderful illustration of devotedness is given in the list of David’s mighty men in 1 Chronicles 11. The choice lay between Saul and David—Saul an illustration of the carnal man and David a type-of Christ. Saul is in the palace. He sits on the throne. The kingdom is at his feet. David is in the cave of Adullam with a band of men gathered round him, who are drawn by affection, and are devoted to his cause.

These men did valiant feats on David’s behalf. We read of Jashobeam, an Hachmonite, who slew three hundred men of the enemy with his spear at one time; of Eleazer, who fought on the piece of barley field till the Lord gave “a great deliverance”; of Abishai, who slew three hundred with his spear; of Benaiah, who slew two lion-like men of Moab, who killed a lion in a pit on a snowy day, who slew an. Egyptian giant; of over forty names that are mentioned with great honor in despatches from the front.

But none of these, greatly distinguished though they were, earned the title of “THESE THREE MIGHTIEST.” (1 Chron. 11:19).

What did these three men do to earn such approbation? What wonderful feat of arms did they perform? What prodigies of valor covered them with immortal glory?

None of these spectacular things did they aim at. They simply procured a drink of water for David. How was it that such a simple bit of service carried with it such appreciation?

The answer is that it was an act of supreme devotedness to David. He lay in the hold. The hosts of the Philistines were encamped in Bethlehem, the place of his birth and bringing up, every bit of it known and loved by him. As he lay in the hold tired and thirsty, these the devoted men heard David say, “Oh! that one would give me drink of the water of the well of Bethlehem, that is at the gate.”

Now prudence would have said that water procured from some other spot would have done equally well to satisfy David’s thirst. That would have been perfectly true. Water is water wherever it is, and there were no special virtues in the water of the well of Bethlehem.

The hosts of the Philistines were encamped in serried between the hold and the well. These three devoted men did not count the cost of the simple act of gratifying David’s desire. They wanted to please David. Nothing pleased them so much as pleasing him. Devotedness nerved their right arms that day as these men broke through the astonished ranks of the Philistines, and procured the water for David.

Little wonder that David’s heart was strangely moved by this simple act. Little wonder that he poured out the water, secured at the risk of their lives, to the Lord as a drink offering, setting forth, as it did, the devotedness of these dear men. It was the spring of the action, which transmuted that simple act into one that placed those three men at the very top of the glory roll of the kingdom, when the fighting was all done, when power was established, and the day of rewards had come.

And shall there be no voice in this for us today? Our Lord is now rejected, but “The crowning day is coming by-and-by.” Now is the time to show which side we are on. Now is the time to prize the cross as great reward. Devotedness is not seen in waiting for tasks that will bring us into publicity, into work that is spectacular, but a readiness to do the humblest, most menial work that needs to be done in the service of the Lord.

There is an urge in some men’s minds for work of a public nature, that is lacking in deeds of humble and unseen nature. It may be in the coming day of manifestation that the reading of the Scriptures to a blind person may receive a higher appreciation than that of a popular preacher, who can attract the crowds.

We are not responsible for the gift that may be given to us, but we are responsible for the use of it. Every Christian has some grace “according to the measure of the gift of Christ.” It is devotedness that will lead to the full use of what has been given.

Let us remember and be stimulated by the example of “THESE THREE MIGHTIEST.”

A. J. Pollock.

clickbible.org