

OLD TESTAMENT
READINGS &
DEVOTIONALS

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VOLUME 2

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C.M.H. Koenig Books

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1

Reading: Exodus 1

“But the more they oppressed them, the more they multiplied ...” Exodus 1:12

What a decided character is here drawn between the men of the world and the saints of God. And what an everlasting enmity we perceive running through all ages, between the seed of the woman and the seed of the serpent. Gracious God! be it my portion rather to *suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.*¹ My soul! learn from this chapter a lesson of grace and patience. How slow so ever the promises of God appear to his people in fulfilling; it is but in *appearance*, for they are *all yea and amen in Christ Jesus.*² Though the seed of Abraham did not seem to increase immediately after the promise given, equal to what the haste of natural desires might expect, yet *the Lord is not slack as some men count slackness.*³ The *vision is for an appointed time; it shall come, it will not tarry.*⁴ May all faithful believers learn from hence how certain God’s purposes are. *Hath he said, and shall he not do it? or hath he*

spoken, and shall he not make it good.⁵ (Hawker, Poor Man's Old Testament Commentary: Genesis-Numbers, 229)

Footnotes:

1. Hebrews 11:25.
2. 2 Corinthians 1:20.
3. 2 Peter 3:9.
4. Habakkuk 2:3.
5. Numbers 23:19.

2

Reading: Exodus 2

“And God heard their groaning; and God remembered his covenant...”

Exodus 2:24

This is a precious scripture. My soul, put a note upon it. No sigh, no groan, no tear of God's people can pass unobserved. He putteth the tears of his people in his bottle. Surely then he can never overlook what gives vent to those tears, the sorrows of the soul. Our spiritual afflictions Jesus knows, and numbers all. How sweet the thought! The Spirit maketh intercession for the saints, with the groanings which they cannot utter. And do, my soul, observe the cause of deliverance. Not our sighs, nor our groanings, nor our brokenness of heart; not these, for what benefit can these render to an Holy God? But God hath respect in all to his own everlasting covenant. Yes, Jesus is the all in all of the covenant. God the Father hath respect to him. For his sake, for his righteousness, for his atoning blood, the groanings of his people find audience at the mercy-seat, and redress. And God hath respect to his own word, his oath, his promises to his dear Son. Oh! blessed assurance! Oh! precious security! How shall any poor groaning child of God go unheard, un-

pardoned, unrelieved; who hath double security, in the glory of God the Father's sovereign grace, and covenant word and oath, to depend upon: and the everlasting covenant righteousness and atoning blood of God the Son to be found in? Here, my soul, rest, forever rest, thy sure claim to grace and glory. (Hawker, The Poor Man's Morning Portion, Oct 18)

3

Reading: Exodus 3

"Then the Lord said, "I have observed the misery of my people in Egypt, and have heard them crying out because of their oppressors. I know about their sufferings, and I have come down to rescue them from the power of the Egyptians and to bring them from that land to a good and spacious land, a land flowing with milk and honey ..."" Exodus 3:7-8

But a greater work, a mightier and more glorious deliverance, did our Almighty Redeemer come down to effect. To this the Spirit of Christ which was in the prophet Isaiah testified: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound."¹ The Lord saw from heaven the affliction of His chosen people which were in Egypt – the land of spiritual darkness, bondage, and oppression: He heard their cry by reason of their hard taskmasters; He knew their sorrows, and He came down to deliver and to bring them out of that land into a good land – a large place – a land truly flowing with milk and honey. Oh, from what a land of gloom, from what an iron furnace, and from

what a hard oppressor, has Jesus delivered His people! He has rescued them from a state of nature, and brought them into a state of grace – from ignorance of God, of Christ, and of themselves, in which the fall had involved them – from the guilt of sin, and the condemnation of the law – from the captivity and tyranny of Satan, and from their hard and oppressive servitude. And, oh, into what a land of rest, blessedness, and plenty has He brought them! Into covenant relationship with God, as His adopted children – into a state of pardon and acceptance – into the enjoyment of His love and presence; to know God as their reconciled Father – to know their oneness with Jesus their exalted Head, and their union with the body as its members – to a state of most holy and blessed liberty, as chosen, called, and adopted saints. Into the experience of all these blessings has a greater than Moses brought us. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem those who were under the law, that we might receive the adoption of sons."² Let then, "give thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light: who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son,"³ "even Jesus, which delivered us from the wrath to come."

And how shall we set forth the love of our Redeemer – the deep and precious love of Christ? Persuasion did not induce Him to undertake our redemption. Compulsion did not bring Him to the cross. His own love constrained Him. Love for His church, His bride, bore Him on its soft wings, from the highest throne in glory to the deepest abasement on earth. How forcibly and touchingly was His love depicted in His bearing, when on the eve of suffering! – "Jesus, therefore, knowing all things that should come upon Him, went forth."⁴ He not only knew that death awaited Him, but with equal prescience He knew all the circumstances of ignominy with which that death would be attended. The storm, the outskirts

of which had already touched Him, was now thickening and darkening, each moment concentrating its elements of destruction, and preparing for the tremendous outburst. Yet He went forth, as if eager to meet its central horrors, not with the fame-panting spirit of Achilles, when he hastened to the Trojan war, knowing that he should fall there; but with the irresistible power and constraint of His own love, which would have nerved Him for a thousand deaths, had His Father's law demanded, and the salvation of His church required it. "Christ also has loved us, and has given Himself for us an offering and a sacrifice to God, of a sweet-smelling savor."⁵ Truly Jesus, our Great Deliverer, is counted worthy of more glory than Moses. (Winslow, Evening Thoughts, Oct 31)

Footnotes:

1. Isaiah 61:1-2; Luke 4:17-19.
2. Galatians 4:4-5.
3. Colossians 1:12-14.
4. John 18:4.
5. Ephesians 5:2.

4

Reading: Exodus 4

“Now go! I will help you speak and I will teach you what to say.” Exodus 4:12

My soul! pause over this sweet promise which the Lord gave to Moses; for surely the same is in effect said to every minister, every child of God, and every believer. He that made man's mouth, will give everything suitable to the mouth, and proportion everything to the necessity of his people. And do, my soul, remark the comprehensiveness of the promise. Will not He who undertakes to be with the mouth, be also with all the renewed faculties of the soul? Jesus gives the tongue of the learned. Jesus gives grace to the lips, understanding to the heart, eyes to the blind, feet to the lame: thy bread shall be given, and thy water shall be sure; and thy defense shall be the munition of rocks. Go then, my soul, go wheresoever the Lord leads: for he saith, Be not afraid, I am with thee, I am thy God. Learn, my soul, then to eye Jesus in all, and depend upon it, Jesus will bless thee in the use of all. Make his glory thy aim, and thy happiness will be his glory. (Hawker, The Poor Man's Morning Portion, Oct 23)

5

Reading: Exodus 5

“So Moses went back to the LORD and asked, “Lord, why have you caused trouble for this people? And why did you ever send me? Ever since I went in to Pharaoh to speak in your name he has caused trouble for this people, and you haven’t rescued your people at all.”” Exodus 5:22-23

My soul, ponder over this scripture, and the history connected with it, and behold what a blessed volume of instruction it affords. The Lord sent Moses to deliver his people out of Egypt. He had heard their groanings, and graciously promised to redress them. The people believed the Lord, and bowed their heads, in token of their view of his love, and their own happiness, which was now to follow. But behold, the oppression under which they had groaned, instead of lessening, began to increase. In this state they grow desperate, and charge God foolishly. Yea, Moses himself, who had talked with God at the bush, and seen the miracles in confirmation of his commission there shown, becomes tainted with the same spirit of unbelief, and returned to expostulate with Jehovah on the occasion. Pause over this view of the human heart, even in God’s own people. The sequel of Israel’s history sheweth that the Lord

was pursuing one invariable plan for the deliverance of his people, as he had promised; and that there was no alteration in him. He was only laying his glorious scheme the deeper by seeming opposition, to make his people's emancipation more blessed, and his love of them more striking. But yet, while things appear thus dark and unpromising, Israel forgot all that the Lord had promised. And how is it, my soul, with thyself? When the promises of God seem to clash with his providences, and according to thy narrow views, seem impossible to be brought into agreement with each other, how dost thou act? Art thou not like Israel much disposed to reason with flesh and blood? When the enemies of thy soul triumph, and carry things, as Pharaoh did, in this instance with Israel, with a high hand, saying, "Aha! so would we have it;" when unbelief creeps in; a lust, which thou hadst hoped was subdued, breaks out afresh like some peccant humor of the body; when no answers are heard to thy prayers; and though thou art falling under some renewed temptation, yet there appears no hand of Jesus stretched forth to bring thee off, and raise thee up; say, my soul! under such dark providences how dost thou conduct thyself towards the Lord? Oh! for grace to trace Jesus, more especially in trying seasons than even in prosperous moments; and to hear his voice in the whirlwind and the storm! It is blessed to wait, blessed to depend upon Jesus; blessed to believe in his promise, when all the ways to the fulfilment of that promise seem to be wholly shut. This is the crowning grace of faith, "against hope to believe in hope."¹ and, amidst the most desperate circumstances, to cleave to Jesus as a sure friend, when, in his providences, he appears coming forth as a determined enemy, and to say, with the same well-grounded confidence as Job, "Though he slay me, yet will I trust in him."² (Hawker, The Poor Man's Evening Portion, Aug 19)

Footnotes:

1. Romans 4:18.
2. Job 13:15.