

OLD TESTAMENT
READINGS &
DEVOTIONALS

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VOLUME 3

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C.M.H. Koenig Books

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ISBN 978-1-7377324-6-4 (Paperback)

ISBN 978-1-7377324-7-1 (ebook)

ISBN 978-1-956475-14-2 (Hardcover)

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Cover design by H.L. Rautio.

Cover photograph by W.M. Rautio.

First Printing, 2021

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1

Reading: Deuteronomy 1

“... *Encourage him...*” Deuteronomy 1:38

God employs his people to encourage one another. He did not say to an angel, “Gabriel, my servant Joshua is about to lead my people into Canaan—go, encourage him.” God never works needless miracles; if his purposes can be accomplished by ordinary means, he will not use miraculous agency. Gabriel would not have been half so well fitted for the work as Moses. A brother’s sympathy is more precious than an angel’s embassy. The angel, swift of wing, had better known the Master’s bidding than the people’s temper. An angel had never experienced the hardness of the road, nor seen the fiery serpents, nor had he led the stiff-necked multitude in the wilderness as Moses had done. We should be glad that God usually works for man by man. It forms a bond of brotherhood, and being mutually dependent on one another, we are fused more completely into one family. Brethren, take the text as God’s message to you. Labor to help others, and especially strive to encourage them. Talk cheerily to the young and anxious enquirer, lovingly try to remove stumbling-blocks out of his way. When you find a spark of grace in the

heart, kneel down and blow it into a flame. Leave the young believer to discover the roughness of the road by degrees, but tell him of the strength which dwells in God, of the sureness of the promise, and of the charms of communion with Christ. Aim to comfort the sorrowful, and to animate the desponding. Speak a word in season to him that is weary, and encourage those who are fearful to go on their way with gladness. God encourages you by his promises; Christ encourages you as he points to the heaven he has won for you, and the Spirit encourages you as he works in you to will and to do of his own will and pleasure. Imitate divine wisdom, and encourage others, according to the word of this evening. (Spurgeon, Eve, Sep 17)

2

Reading: Deuteronomy 2

“... and we traveled around the hill country of Seir for many days.”

Deuteronomy 2:1

Many days indeed! The short distance from the Red Sea to Canaan, had the journey been direct, evidently proves, that the thirty-eight years of Israel's wilderness state, must have been at times very stationary. But, Reader, look at the history spiritually, and say, whether the wandering of the Lord's Israel here, from their deliverance from the Egyptian bondage of sin and Satan, when they are first brought to be acquainted with the liberty in Christ Jesus, to the time they enter Canaan, is not of this kind? We occupy much the same spot; are moving up and down in much the same wilderness state; sometimes apparently nearer our homes, and sometimes further remote. Oh! how sweet is it to have the pillar of cloud, even Jesus, always going before us, and the rock, even Jesus himself, following of us through all the way. (Hawker, Poor Man's Old Testament Commentary: Deuteronomy - 2 Samuel, 9)

3

Reading: Deuteronomy 3

“I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.” Deuteronomy 3:25 (AKJV)

What a very lovely and interesting view doth this sweet scripture afford of Moses, the man of God! Look at him, my soul, as the Holy Spirit hath here represented him, and pray for grace to gather some of those blessed instructions which this part of his history particularly affords. And what was it made Moses so anxious to go over and see the good land? It was but a type of heaven, even in its highest glory; and surely the type or representation of anything cannot be equal to the thing itself; and Moses knew, that if he had not the type, he should have the substance: if debarred Canaan, he should be in heaven. There must have been some other cause, which made Moses long for the sight of it. I venture to think, (we may at least conjecture,) and this scripture, I confess, leads me to the idea: “Let me see” (said Moses) “that goodly mountain, and Lebanon.” This was the one hallowed spot Moses longed to see, and to feast his eyes upon. He that had conversed with Jesus at the bush, wanted to behold, and with sacred meditation, by faith, converse with him, on

the very spot on which, in after ages, he knew that Jesus would be crucified. He that by faith walked with Jesus, while in Egypt, so as “to esteem the reproach of Christ greater riches than all its treasures,”¹ would there, by faith, have realized the presence of his Lord in sweet communion: and if, through faith, he kept the Passover, and the sprinkling of blood, in the ordinance of the paschal lamb, what may we not suppose the man of God would have felt, as he traversed over the sacred goodly mountain and Lebanon? “Here,” he would have said, as he beheld, by faith, the day of Christ afar off, like the patriarch Abraham, “here is the memorable ground, the holy mountain, on which Jesus, *my dweller in the bush*, will one day make his soul an offering for sin! Here will go up before God the Father that one sacrifice to which all under the law shadowed and ministered, and by which the Lord Jesus will forever perfect them that are sanctified! Here the Son of God will forever do away sin by the sacrifice of himself.” O Lebanon! that goodly mountain! forever sacred to the soul’s meditation of all the redeemed of the Lord Jesus! though, like Moses, I have not trodden thine hallowed ground, yet, by faith, I have seen Jesus in his agonies and passion there; and bless and praise God and the Lamb, for the wonders of redemption. Lord, bring me to the everlasting enjoyment of thy person, work, and righteousness, in glory, for this will be indeed the good land that is beyond Jordan; the goodly mountain, and Lebanon; that “when I awake after thy likeness, I may be satisfied with it.”² (Hawker, *The Poor Man's Evening Portion*, Apr 2)

Footnotes:

1. Hebrews 11:26.
2. Psalm 17:15.

4

Reading: Deuteronomy 4

“For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?” Deuteronomy 4:7 (AKJV)

Are you not ready to exclaim, "What a glorious privilege is prayer?" Ah, yes! And you may add, "What mighty power, too, it possesses!" The power of a holy wrestler with God approaches the nearest to an act of omnipotence of any display of finite might whatever. Angelic mightiness must be weakness itself in comparison. What eloquence in that one word 'Father,' lisped in believing prayer! Demosthenes¹ and Cicero², in the glory of their eloquence, never surpassed, no, never equaled it. It is breathed – and heaven's door expands; it is uttered again and the heart of God flies open. With such a key in the hands of faith, which may at any moment unlock the treasury of God, as prayer, why do we not oftener use it! Oh, that the Spirit of God might stir us up to more earnest prayer! – teaching us to enshrine everything, to pervade and saturate everything, in the heart and with the spirit of humble, importunate, believing prayer. What real and immense gainers should we be, did

we "in everything, by prayer and supplication, with thanksgiving, let our requests be made known unto God."³ "For what nation is there so great, who has God so near unto them, as the Lord our God is in all things that we call upon Him for?"⁴

In a word, my Christian reader, "have faith in God"⁵ at all times, and in all things. This is the utmost that He asks at your hands – no unreasonable or impossible requirement. Would Jesus have limited you to this single duty, making your whole happiness for both worlds dependent upon it, were it so? Never! Relinquishing your own wisdom, resting from your own toil, and ceasing from man, God would have you now cast yourself upon Him in simple faith for all things. You have had faith in the creature, and it has disappointed you; in earthly good, and it has faded away; in your own heart, and it has deceived you. Now, have faith in God! Call upon Him in your trouble, try Him in your trial, trust Him in your need, and see if He will not honor the faith that honors Him. "Have faith in God" – words of Jesus, oh how sweet! Spoken to allure your chafed and weary spirit to its Divine and blessed rest. Press the kind message to your grateful heart, responding, in a strain of blended praise and prayer, "Lord, I believe; help You my unbelief."⁶

By this grace you may be assimilated with the Divine will, may be transformed into the Divine image, may be trained for active toil or for passive endurance. Limit not a Divine blessing so inexhaustible in its resources, and so free in its bestowment; but out of the Savior's fullness receive grace for grace, that in all things "the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ."⁷ (Winslow, Evening Thoughts, Mar 29)

Footnotes:

1. **Demosthenes** (384 – 12 October 322 BC) was a Greek statesman and orator of ancient Athens. His orations constitute a significant expression of contemporary Athenian intellectual prowess and provide an insight into the politics and culture of ancient Greece during the 4th century BC. The Alexandrian Canon compiled by Aristophanes of Byzantium and Aristarchus of Samothrace recognized Demosthenes as one of the ten greatest Attic orators and logographers. (Wikipedia n.d.)

2. **Marcus Tullius Cicero** (3 January 106 BC – 7 December 43 BC) was a Roman statesman, lawyer and Academic Skeptic philosopher who wrote extensively on rhetoric, orations, philosophy, and politics, and is considered one of Rome's greatest orators and prose stylists. (Wikipedia n.d.)

3. Philippians 4:6.

4. Deuteronomy 4:7.

5. Mark 11:22.

6. Mark 9:24.

7. 2 Thessalonians 1:12.

5

Reading: Deuteronomy 5

“... the Lord our God has shown us his glory ...” Deuteronomy 5:24

God’s great design in all his works is the manifestation of his own glory. Any aim less than this were unworthy of himself. But how shall the glory of God be manifested to such fallen creatures as we are? Man’s eye is not single, he has ever a side glance towards his own honor, has too high an estimate of his own powers, and so is not qualified to behold the glory of the Lord. It is clear, then, that self must stand out of the way, that there may be room for God to be exalted; and this is the reason why he bringeth his people oft-times into straits and difficulties, that, being made conscious of their own folly and weakness, they may be fitted to behold the majesty of God when he comes forth to work their deliverance. He whose life is one even and smooth path, will see but little of the glory of the Lord, for he has few occasions of self-emptying, and hence, but little fitness for being filled with the revelation of God. They who navigate little streams and shallow creeks, know but little of the God of tempests; but they who “do business in great waters,” these see his “wonders in the deep.”¹ Among the huge Atlantic-waves of be-

reavement, poverty, temptation, and reproach, we learn the power of Jehovah, because we feel the littleness of man. Thank God, then, if you have been led by a rough road: it is this which has given you your experience of God's greatness and lovingkindness. Your troubles have enriched you with a wealth of knowledge to be gained by no other means: your trials have been the cleft of the rock in which Jehovah has set you, as he did his servant Moses, that you might behold his glory as it passed by. Praise God that you have not been left to the darkness and ignorance which continued prosperity might have involved, but that in the great fight of affliction, you have been capacitated for the outshinings of his glory in his wonderful dealings with you. (Spurgeon, Morning, Jul 19)

Footnote:

1. Psalm 107:24.