

OLD TESTAMENT
READINGS &
DEVOTIONALS

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VOLUME 5

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ISBN 978-1-956475-00-5 (Paperback)

ISBN 978-1-956475-01-2 (ebook)

ISBN 978-1-956475-02-9 (Hardcover)

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Cover design and photograph by H. L. Rautio.

First Printing, 2021

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1

Reading: 2 Samuel 5:1-10

The time was now arrived when all Israel, as one man, should set their eyes towards David as their king. Though David had been so long exercised with difficulties, yet there is a set time to favor every son and daughter of Zion. No doubt it seemed a long time to David to wait the fulfillment of the Lord's promises concerning him. Reader! it appears thus to all the spiritual seed of David! How long, how long? is the fervent cry of the awakened soul amidst his sharp exercises! But depend upon it, in your instance, as well as David's, the Lord's time is the best time. Sooner than the Lord appoints, would neither answer your purpose, nor his glory. But is there not beside this, a beautiful representation of the advancement of our Jesus to his spiritual crown over all Israel, and indeed over every son and daughter of his Israel? From the first moment that he manifests his grace in the heart, and that promise, to make his people kings and priests¹ to God and the Father, is revealed to the soul, is it not, like David, a long and tedious expectation before Jesus

gains the entire sovereignty? Even like David, after being brought to Hebron, many of the provinces stood out, and set up their Ishbosheth; so our hearts too long and too frequently rebel, set up rivals, and attempt to divide the empire with the Lord. But, blessed Jesus, grant that like all the tribes of Israel, thy people may at length all come to thee, to be under thy full government. And we would claim thy dominion over us by the same endearing argument as they did David's; surely we are thy bone and thy flesh; thou hast taken our nature, and married us to thyself; thou hast fought our battles also; thou hast conquered sin, death, hell and the grave; and thou hast done all these things for us and our salvation; condescend then, dearest Jesus, to be our king and our God. For in thee we behold the precept given to Moses can only be fulfilled; thou art the king, which the Lord our God and Father did choose; thou art from among thy brethren, and not a stranger, therefore thou, and thou alone, are suited both by law and gospel to be our king. See Deuteronomy 17:15. (Hawker, Poor Man's Old Testament Commentary: Deuteronomy - 2 Samuel, 659-660)

Footnote:

1. Revelation 1:6

2

Reading: Psalm 58

This appeal to God comes in very suitably after what was before observed. If we accept the expressions as prayers for grace, or the destruction of the irrecoverable foes of Christ, they are very strong and direct. Jesus on the cross graciously prayed for the forgiveness of his enemies.¹ The heart must be broken for sin, before that it can be brought to be in love with Jesus. (Hawker, Poor Man's Old Testament Commentary: Job-Psalms, 343)

Footnote:

1. Luke 23:34.

3

Reading: Psalm 93

“Thou art from everlasting.” Psalm 93:2 (AKJV)

Christ is EVERLASTING. Of him we may sing with David, “Thy throne, O God, is for ever and ever.”¹ Rejoice, believer, in Jesus Christ, the same yesterday, today, and forever.² Jesus always *was*. The Babe born in Bethlehem was united to the Word, which was in the beginning, by whom all things were made. The title by which Christ revealed himself to John in Patmos was, “Him which is, and which was, and which is to come.”³ If he were not God from everlasting, we could not so devoutly love him; we could not feel that he had any share in the eternal love which is the fountain of all covenant blessings; but since he was from all eternity with the Father, we trace the stream of divine love to himself equally with his Father and the blessed Spirit. As our Lord always *was*, so also, he is for evermore. Jesus is not dead; “He ever liveth to make intercession for us.”⁴ Resort to him in all your times of need, for he is waiting to bless you still. Moreover, Jesus our Lord ever *shall be*. If God should spare your life to fulfil your full day of threescore years and ten, you will find that his cleansing fountain is still opened, and his precious

blood has not lost its power; you shall find that the Priest who filled the healing fount with his own blood, lives to purge you from all iniquity. When only your last battle remains to be fought, you shall find that the hand of your conquering Captain has not grown feeble – the living Savior shall cheer the dying saint. When you enter heaven you shall find him there bearing the dew of his youth; and through eternity the Lord Jesus shall still remain the perennial spring of joy, and life, and glory to his people. Living waters may you draw from this sacred well! Jesus always was, he always is, he always shall be. He is eternal in all his attributes, in all his offices, in all his might, and willingness to bless, comfort, guard, and crown his chosen people. (Spurgeon, Eve, Nov 18)

Footnotes:

1. Psalm 45:6.
2. Hebrews 13:8.
3. Revelation 1:8.
4. Hebrews 7:25.

4

Reading: Psalms 95 & 99

“The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.” Psalm 99:1 (AKJV)

God’s sovereignty and reign is first spoken of in the opening of this Psalm, as a cause for holy fear to all the earth. And this perfection of Jehovah is held forth as the reason for universal homage and reverence. *Fear ye not me, saith the Lord? Will ye not tremble at my presence?*¹ But, as if the Lord had a peculiar eye to the comfort of his Church, he adds, in the latter part of the verse, God’s sitting between the cherubim, or on the mercy-seat, whence the Lord promised to speak to his people.² Reader! what a lovely representation is this of Jesus, our mercy-seat, and God’s propitiatory! And are not all the sweet words of grace which we hear spoken to us, in and by Jesus?³ (Hawker, Poor Man’s Old Testament Commentary: Job-Psalms, 481)

Footnotes:

1. Jeremiah 5:22.
2. Exodus 25:21-22.

3. 1 Samuel 4:4; Numbers 7:89.

Reading: 1 Chronicles 11

“... LORD thy God said unto thee, “Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.”” 1 Chronicles 11:2 (AKJV)

I refer the Reader to the parallel history, 2 Samuel 5:1–10, and to the Commentary upon it in that Chapter. But in addition to the observations there, I would call upon the Reader to remark with me, what the Lord God had said to David in times past concerning this kingdom to which he was now to be advanced on the death of Saul. *The Lord thy God said to thee, thou shalt feed my people Israel, and thou shalt rule over them.* Reader! do you not behold David in this a type of David’s Lord? Did not God the Father promise to his son, that he should both reign and feed his people? And doth not Jesus do this in the present hour? Is he not *the Lamb in the midst of the throne* above,¹ leading the Church triumphant to fountains of waters, and feeding them eternally? And is he not the portion of his church militant below, *in coming down into his garden to the beds of spices, to feed*

*in the gardens, and to gather lilies.*² (Hawker, Poor Man's Old Testament Commentary: 1 Kings-Esther, 346–347)

Footnotes:

1. Revelation 5:6.
2. Song of Songs / Solomon 6:2; Revelation 7:17.