

## April 16

*They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him. Malachi 3:17*

HAD the Lord sent us forth to seek His

R1527 *Golden Text*--"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels"-- Mal. 3:17.

This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they do not repent and turn to God. Malachi was the last of the Hebrew prophets: his name signifies, The Messenger of Jehovah. He was the last messenger to Israel previous to John the baptist the immediate forerunner of Christ, the great Messenger of Jehovah's covenant (*verse 1*); and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed."

R2540 "Malachi uttered the words of his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia..."

R2534 "NEHEMIAH remained with his people as its Persian governor for twelve years, when he was recalled to the palace by Artaxerxes. (Neh. 13:6.) He returned to Jerusalem by the king's permission probably five years afterward. Meantime the interests of the Israelites had prospered in temporal matters, but suffered from a moral and religious standpoint. Malachi prophesied during this period, and from his book we get a clear insight into some of the degeneracy of that time. The demoralization seems to have started with the desire to be on friendly terms with the gentiles in that vicinity, contrary to divine command.

This led to more mixed marriages, and correspondingly to a growing lack of interest in the divine law and worship. The high priest's grandson, Manasseh, married the daughter of Sanballat, once a prominent enemy of the Jews, and a man of influence; and one of the tithe-chambers of the Temple was desecrated by fitting it up as a dwelling place for Tobiah, the Ammonite, who by marriage became related to the high priest; and this policy, sanctioned by such high authority, was greatly followed by others. (Neh. 13:4,5,28; Mal. 2:14-16.) It is not surprising that such disregard of divine law led naturally and quickly to the neglect of tithes for the support of the ministers of the Temple, leading also to further selfishness, which, if it brought a sacrifice to the Lord at all was disposed to bring the poor, the lame and the blind of the flock, not the unblemished fating. It is no wonder, either, that there followed in the wake of these things sorcery, adultery, false swearing, oppression, defrauding of widows and fatherless, etc.—Mal. 1:7,8; 3:5,9.

But our lesson deals particularly with another evil of that time—Sabbath-breaking. The policy of those who succeeded Nehemiah on his return to Persia was, as we have seen, to conciliate foreigners, and this, no doubt, largely in the interest of commerce. With the coming of heathen wives and the relaxing interest in the Lord and his commandments, and the frequent intercommunication with heathen who ob-

Bride, we might have gathered in some whom He rejects as unworthy--because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord, and very much inclined to look for

served no Sabbath day, Sabbath day regulations were quickly broken down.

We may draw a lesson here for Spiritual Israel, and apply the Apostle's words, "Evil communications corrupt good manners," and our Lord's words, "Ye are not of this world, even as I am not of this world." The Spiritual Israelite is commanded to be separate from the world, and to seek his fellowships with his *own* people, the Lord's people, and not to be unequally yoked with unbelievers. (2 Cor. 6:14.) We may apply this specially to marriage, but to some extent it might be regarded as applicable also to business partnerships, etc. As the heathen peoples surrounding Israel exercised a continual pressure upon them, so worldly influences surrounding the Spiritual Israelites continually press them with the spirit of worldliness, which needs to be continually repelled; for once this spirit is admitted to the citadel of the heart it wars against the spirit of holiness, devotion to God, etc., and to whatever extent the worldly spirit invades the family, in that proportion the sanctifying of the spirit of truth is antagonized and offset. Let us, as Israelites indeed, be continually on guard against all alien and alienating influences of the world, the flesh and the devil."

R4930 "MALACHI'S PROPHECY, the most striking features of which constitute the lesson of today, concludes the Old Testament canon. It contains not only a Divine rebuke for sin, but also a Divine promise of rescue. It fits well to the time generally assigned to it--Nehemiah's period. It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotions they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-heart service to the King of kings.

The Jews, comparing themselves with other nations, perceived that as a result of being God's people they had been held to a more strict account than other nations, so that although their nationality was superior, it was through repeated and severe chastisements. They were even questioning the profitableness of being "God's chosen people." The arrogant, proud nations around them flourished in temporalities more than they. They could not stand this; they forgot that they were a people for a purpose, and that to fit them for Divine service in the future trying experiences were permitted, and were really evidences of Divine favor. "What son is he whom the father chasteneth not? If ye be without chastisement, then are ye not sons."

(Mal 1:10 Leeser) "Oh that there were some one among you that would lock up the doors of the sanctuary, that ye might not light up my altar for nought: I have no pleasure in you, saith the Lord of hosts, neither will I accept in favor an offering from your hand."

R2541 "The thought is, that from the Lord's

His leading in respect to our labors as His servants, just as Samuel looked to the Lord in connection with the anointing of David. Z.'03-223 R3227:1

standpoint it were just as well to abandon all such formalistic worship devoid of reverence and love and heart-worship; and this is true to-day in respect to us Spiritual Israelites and our "better sacrifices," devotions and offerings."

(Isa 66:2-4 KJV) "For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. {3} He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. {4} I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not."

(Mal 1:8 KJV) "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts."

R2541 "Apparently they had grown irreverent to the extent that, instead of bringing unblemished sacrifices to the Lord, they brought the sick, the lame, the blind: they continued to have "a form of godliness," of worship, of reverence, but they had lost the spirit or power of it. So it is with some in Spiritual Israel; they have consecrated themselves to the Lord, and in a formal manner at least desire to comply therewith; but as they have lost the *spirit* of devotion, the whole matter has become offensive in the divine sight. The Spiritual Israelite offers unto the Lord the fruit of his lips in prayer and praise, but if these are offered in a merely perfunctory manner as a "duty" and not from the heart, they are blind, sick and lame offerings, which the Lord despises. He offers unto the Lord service or money, but if these be given grudgingly, not heartily and with a loving appreciation which wishes they might be increased a thousandfold, then the offering is blind and lame and sick, and not pleasing in the Lord's sight.

The Prophet inquires whether, if they were going to an earthly governor and, after the custom of that time, would entreat his favor with a gift, they would expect the favor if they took a mean gift, the sick, the lame, the blind of the flock as a present? Surely not. Then, turning the illustration, he suggests, And now I pray you that, in beseeching God for his mercies, you consider what kind of a present you have brought to him, and whether or not you have any right to expect his favor...

Our lesson skips over certain other exhortations by the prophet, and comes to *chapter 3:8*, where he makes the inquiry,

"Will a man rob God?" The matter is put in a startling form. Who would think of robbing his God? The thought connected with the word "God" is that of mighty one, powerful one, adorable one, and to the enlightened mind of the Christian additionally, the gracious, beneficent one. We realize a responsibility to God, obligation to bring him gifts and sacrifices and services, but who would refuse all this and on the contrary would rob God? Who would be so profane, so irreverent! Surely none would do so intelligently and wilfully; and so the natural Israelite is represented as doubting the matter and saying, "Wherein have we robbed God?" It is an important matter to see ourselves in a true light—to get a proper view of our conduct as precedent to any reform.

Israel was bemoaning its impoverished condition, its lack of divine favor and blessing, and the Lord's testimony through the Prophet was designed to show them that their leanness and poverty were the result of losing God's favor, and that they had lost divine favor by reason of their irreverence and failure to show hearty appreciation and to render true worship. Applying the same lesson to Spiritual Israelites who find themselves lean of soul and starving spiritually, we find that the difficulty has been either (1) that they have been worshiping in a wrong direction, or (2), if worshiping in the right direction, they have failed to present unto the Lord their very best."

R4930 "It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotions they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-heart service to the King of kings."

#### MALACHI 3:15-17

(Mal 3:15-17 KJV) "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. {16} Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. {17} And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

R5139 "We are informed that "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14); and that "there is nothing covered that shall not be revealed, neither hid that shall not be known"; that "whatsoever has been spoken in darkness shall be heard in the light"; and that "spoken in the ear, in closets, shall be proclaimed upon the housetops [openly]." (Luke 12:2,3.) And again we read "Vengeance is Mine, I will repay, saith the Lord."—Rom. 12:19.

But when will this reckoning time come? for now, as saith the Prophet Malachi (3:15), men "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." With the Psalmist (Psa. 94:3,4) we inquire, "Lord,

how long shall the wicked triumph, and all the workers of iniquity boast themselves?" The Apostle Paul answers that the Lord "hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained,"—The Christ. (Acts 17:31.) And "then," says the Prophet Malachi to those who fear the Lord and whom He hath chosen as His jewels, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."—Mal. 3:18.

R4930 "This lesson of a future reward is brought forward by the words, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name. They shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels."—Malachi 3:16,17.

#### ISRAEL--TYPICAL AND ANTITYPICAL

The foregoing has revealed very much of all prophecies respecting Israel's favors to be fulfilled—a portion in Spiritual Israel's experiences and another portion in Natural Israel's. The faithful of the Jewish Age, Abraham, Isaac and Jacob and all the Prophets, will surely have a great reward. When Messiah's Kingdom shall be inaugurated on the spirit plane, invisible to men, those Ancient Worthies, who were once called the fathers, will have a very high rank of service in connection with the Kingdom, in that they will be its earthly representatives and exponents. "Instead of Thy fathers shall be Thy children" [of Messiah], whom Thou [Messiah] mayest make Princes [rulers] in all the earth."—Psa. 45:16"

R1441 "The condition of the nominal spiritual Israel was wonderfully mirrored in that of fleshly Israel. When the Lord says, "Return unto me, and I will return unto you" (*verse 7*), now, as then, the reply is, "Wherein shall we return." They will not own that they have departed from the right ways of the Lord: in their own estimation they are rich and increased in goods, spiritual as well as temporal, and have need of nothing, though actually they are poor and miserable and blind and naked. (Rev. 3:17.) In their own estimation they are whole and need no physician, though actually they are sick and full of wounds and bruises and putrefying sores. The Lord says to them, Ye have robbed me in tithes and offerings; your words have been stout against me; and ye have declared it a vain, unprofitable thing to serve the Lord and to keep his ordinances. But they answer, "Wherein have we robbed thee?" and "What have we spoken against thee?" and "What profit is it that we have kept his ordinance, and that we have walked contritely before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." --*Verses 8,13-15*.

In making profession of consecration to the Lord and yet living in pleasure and luxury with the world, conforming to worldly ideas, etc., the great nominal church has robbed God of that which they covenanted to give him—the loyalty and devotion of their hearts. Their words, too, have truly

been stout against the Lord—their teachings have been in direct opposition to his Word, though they will not own it; and seeing no present profit in following the Lord closely, and observing the temporal prosperity of the wicked, they are content to follow the Lord afar off and to make whatever compromises with the world may be necessary to secure their present advantage.

Such is the attitude of the great mass of nominal Christians to-day: they have a form of godliness, but the power has long since departed. They build magnificent temples of fashion, run in debt to the world for them, and tax even the poorest to pay the interest on the mortgage and to secure a grand organ, a paid choir and a pulpit orator. These they dedicate to God, and then open them for the festival, the fair, the grab game and church theatricals; and while all effort is made to court the favor and secure the patronage of the rich, the humble poor are shunned and slighted and elbowed first into corners and back seats and finally outside the gates...

But in the midst of all this confusion and error God's people have been developing. They are the mourners in nominal Zion whom the Lord promised in due time to comfort. (Matt. 5:4; Isa. 61:3.) They are the wheat in the midst of the tares or mere imitation Christians. They do not love the spirit of the world and cannot assimilate with it; they are not satisfied with the distorted creeds of human manufacture and deplore the fact that others are; they love the Word of God and make it their study; and they love the spirit of God wherever they see it exemplified. And while the multitudes come together in the great temples of fashion, ostensibly to worship God, but really to worship Mammon, these prefer to meet one with another, and on every such occasion rejoice in the verification of that blessed promise of the Master—"Wherever two or three are met together in my name, there am I in the midst of them."

These reverence the Lord's words above the teachings and traditions of men, and it is their delight to withdraw from the great multitude and commune together concerning the Lord and concerning his promises. So these that reverence the Lord speak often one to another; they love to encourage and build one another up; they love to tell of the Lord's goodness and of his truth wherever they can find a listening ear; and when through them a neighbor or friend finds the truth they rejoice together, and together widen the circle for proclaiming the good tidings and for communing one with another with reference to their heaven-inspired hopes. Their hearts are full of love and loyalty to God, and though their opportunities to serve him and to spread abroad the honor of his name may be few, yet their loving zeal is not passed by unnoticed by the Lord; for, says the Prophet, "The Lord hearkened, and heard it, and a book of remembrance was written before him for them that revered *the Lord* [not systems and creeds and traditions of men] and that thought upon *his name* [that were zealous for the honor of *his name*, not the names of Wesley, or Calvin, or Knox, or Luther]. And *they* shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him."

Yes, the Lord is looking for loyal, lov-

ing, generous and noble hearts, for those who prefer the joy of his approval and of his promises to every earthly joy, and whose actions prove their zeal and devotion. Such, wherever we find them, are the Lord's jewels; and these will all be spared when the overwhelming trouble shall shortly be visited upon the wide fields of Christendom.

R1820 "Neither height" of temporary exaltation, nor "depth" of trouble and sorrow, "nor any other creature [thing]" in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure.—Cant. 5:10,16.

Nor will any other creature in heaven or in earth receive from him those marks of special favor which are, and ever will be, the chief joy of his beloved bride. Though "the whole family of God in heaven and in earth" will be blessed through him, his wife co-operating with him in the work, she alone will be *his companion, his confidant, his treasure*. This close relationship of the Church to Christ was set forth in the Lord's words to his typical people (Deut. 14:2), which the Apostle Peter (1 Pet. 2:9) shows belonged, not to them, but to their antitypes, the elect Church. To them he said, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." And the Apostle, after showing that the typical people of God stumbled and proved themselves unworthy of such special favor, applies the promise to the Gospel Church, saying, But

ye are the chosen generation, the royal priesthood, the holy nation, the peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which *in time past were not the people, but are now the people of God.*—1 Pet. 2:9."

R2404 "They that feared [reverenced] the Lord spake often one to another." (vs. 16.) Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," ...

There is a thought also in the word "together:" the sons of God are not merely anxious for a meeting, in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher..."

R2543 "And he tells us that this class not only reverence him, but also "think upon his name"—his character, his goodness, his infinity, his plan, his love—thinking upon these things they come to know him more and more intimately and to realize his grand perfection, and thus more in his company and well acquainted with his character they become more and more like him."

(Psa 25:14 KJV) "The secret of the LORD is with them that fear him; and he will show them his covenant."

(Isa 62:2-3 KJV) "...Thou shalt be called by a new name, which the mouth of the LORD shall name. {3} Thou shalt also be a crow of glory in the hand of the LORD, and a royal diadem in the hand of thy God."

R4913 "The jewels that will make this diadem beautiful, *when properly tested by the great Master-Workman*, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition..."

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body...

So the Church in the hand of God is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, *gloriously reflecting to all eternity the workmanship of our God...*

He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only a part of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the *exceeding riches of His grace* in His kindness toward us through Christ Jesus."—Eph. 2:7"

R3225 (From Harvest Truth Database V5.0 2006)  
**THE LORD LOOKETH ON THE HEART**

--1 SAM. 16:4-13.--AUGUST 2.--

*Golden Text.--"Man looketh on the outward appearance, but God looketh on the heart."*

SAUL'S rejection by the Lord because of disobedience meant not only his own ultimate removal from the kingdom, but that his family, his sons, should not succeed him in it. It meant, also, the Lord's selection of another man, another family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom Samuel indirectly referred, saying, "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou [Saul] hast not kept that which the Lord commanded thee." (1 Sam. 13:14.) David, at the time of this lesson, was about twenty years old; consequently, the words of the prophet just quoted must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design, in respect to those whom he specially uses in his service, from their very earliest moments. Similarly, God's choice of Jacob was declared before he was born; and similarly, the Apostle Paul tells us that he (Paul) was chosen of God from his mother's womb. We are to separate from this declaration any false thought respecting the divine choice, and note that none of these were chosen to eternal life, but each of them, all of them, chosen and fitted for special service. It gives us a suggestion of the possibility of paternal and maternal influences affecting the natural disposition of a human being from before his birth. He still has a will, and even though favorably endowed, it remains with himself to determine, to will, whether or not he will walk in the Lord's ways, and to what extent he will be obedient. There is no coercion of the will, for the Lord seeks such to worship [serve] him in spirit--willingly, heartily--and in truth.

David's grandmother was the gentle Ruth, who gleaned grain probably in the very fields with which David was familiar. His grandfather's name was Boaz, a page of whose history is recorded in the book of Ruth. His father Jesse, like his grandfather, was doubtless one of the elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that he mentioned her twice as "a handmaid of God."

Samuel mourned and prayed for Saul, and was apparently disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for

Israel, should be rejected. Quite probably fearful forebodings of a civil war to result from the installation of a new king perturbed the prophet's mind. He knew that Saul would not quietly submit to lay down the scepter which he had taken up with so great modesty in obedience to the Lord's arrangement; his mental eye could see the probability of civil strife which might rupture the nation and cause great trouble. He should have had greater trust in the wisdom and power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today. The lesson from this to our hearts should be that we will implicitly trust the Lord to manage his own affairs: that we will trust him where we cannot trace him, and be obedient to his directions, and, so far from mourning at the execution of his plans, will rejoice, knowing that all things are working together for good to them that love God--that all things will ultimately work blessings for those who are in accord with the Lord-- blessings for the future life if not for the present.

When sent to anoint David, Samuel exhibited a power not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life--that Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him that he should go to Bethlehem and make a sacrifice there, and, incidentally, improve the opportunity of finding and anointing the one who, in due time, would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren would not understand, thinking, perhaps, that the anointing meant special blessing or a commission from the Lord to engage as one of the members of the school of the prophets or something else of this kind. Quite probably, however, the prophet privately informed David of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed him to the office of king.

The lesson takes hold of the subject at the point when Samuel had arrived at the town of Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part or on the part of some of their fellow-citizens which God had sent him to

reprove and to punish; hence, their inquiry whether or not he came peaceably--whether or not his presence meant a blessing or the infliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one--to offer a sacrifice there unto the Lord. Some time before this the ark had been captured by the Philistines, and the tabernacle services thus discontinued had not yet been reestablished; for this reason this sacrificing was performed by the Lord's specially appointed prophet. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice, signified that they should wash their persons and put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Gospel age enjoys. Samuel seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen and anoint him to the office and give him the divine blessing in preparation for it. Jesse properly introduced his sons to the prophet according to the order of their birth, his eldest, Eliab, first; and as he was of fine appearance Samuel naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response (in what manner we know not) which constitutes the Golden Text of this lesson. Judging from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation; but not so in the Lord's sight. The Lord was looking at the heart and had already selected David as a man after his own heart, although at this time being under age, etc., his father had not thought worth while to send for him to be present at the feast. As one after another appeared, and the prophet found not him whom the Lord's spirit indicated as the one to be anointed, he inquired, "Are all thy children here?" when Jesse suddenly remembered that he had another boy, his youngest, in the field with his sheep.

Our Golden Text appeals to all in connection with the high calling of this Gospel age, and year by year experience shows us its general applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the holy spirit, that they may be kings and priests unto God in the Kingdom he is about to establish, which will supersede present kingdoms. We too, like Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the elect of the Lord, which is now in progress, is a secret work which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the holy spirit, except those who have received it, and they are all of the David class. The name David signifies "beloved," and as it applied specially to our Lord and Master, of whom it was said by Jehovah, "This is my beloved Son," so also it applies to all the members of his body, each one of whom must be beloved, else he cannot be acceptable as a member. The Head says of such, "The Father himself loveth you," and again he says that we should love one another as he has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character--the spirit of love must be in them, love for the Lord and love one for the other, else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for his heavenly Kingdom. Our Lord Jesus was disesteemed of his brethren, and when the suggestion was made that he should be the Lord's anointed, his people hid, as it were, their faces from him--disdained him, despised him, and considered him hopeless in respect to anything great or glorious, "--as a root out of dry ground." The same has been true respecting the members of his body, the true elect Church; they also have been despised and rejected of men, and of them the Apostle declares, We are counted the filth and offscouring of the world; we are counted fools all the day long for Christ's sake.-- 1 Cor. 4:13.

Again he declares that "not many great, not many wise, not many learned, hath God chosen; but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom." And this principle of the divine selection of things that are not [esteemed amongst men], to bring to naught the things that are [esteemed by men], is noticeable all throughout this Gospel age. Often have we, like Samuel, looked about us amongst men seemingly eligible to a place in the Kingdom--upon those who are high in position,--socially, intellectually, morally, educationally,--and in the esteem of men, and expect that surely the Lord would sanction their anointing with the oil of gladness, and grant them a knowledge of the truth pertaining to the Kingdom, etc., only to find ourselves mistaken, and to get a fresh lesson that God

looketh not on the outward appearance but upon the heart. We concede that we are unable to read the heart, but we are fully satisfied to accept the divine decision in such matters, and to trust that when in due time all the secrets of this present time shall be disclosed, we then shall be able to understand the meaning of the Lord's selections more completely than we do now--we shall then be able to see what a difference there was between the hearts of those the Lord accepted and the hearts of those outwardly humble, whom he did not so highly favor in respect to the Kingdom call. Meantime, we must simply wait and trust the Lord and accept his decisions, as expressed by our dear Redeemer when he said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight.--Luke 10:21."

Instructed respecting the Lord's methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his spirit and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. The Lord knoweth them that are his, and it is for us to recognize, to honor and to cooperate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble, but, nevertheless, bearing the marks of the anointing of the Lord, the light of the truth shining in their faces, the confidence and hope of the truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the kingdom of God's dear Son,--often have we thought of such, that <sup>(1)</sup> had the Lord sent us forth to seek his bride, we might have ignorantly passed by some of his choice jewels and have gathered in some whom he rejects as unworthy--because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look for his leading in respect to our labors as his servants, just as Samuel looked to the Lord in connection with the anointing of David.

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh, and thus celebrating a communion with the Lord. It was this feast that Samuel decided should not be commenced until David's arrival; --indeed, by reason of his being the Lord's anointed, he would be the most important one present at the feast. Perhaps in this also we can see a figure of the Lord's blessing in the divine plan. A great feast of fat things has been designed for the whole world of mankind, but it cannot be participated in until the justifying and sanctifying sacrifice has been killed-- and, more than this, the feast cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and has throughout the Gospel age been flowing down upon all the members of his body, the Church. The sacrifice has been killed, and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will be accomplished and then, as the Lord's anointed, the feast of fat things will be spread,--the Anointed One--Head and body, being the principal in that great antitypical feast.

<sup>(2)</sup>The blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand, because the manifestation of the spirit was not the same in that time as it is with us, the Church, since Pentecost, respecting which the Apostle declares, "The holy spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) However, in some manner God's blessing and power were with David, enabling him to progress in knowledge, etc., and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character: it is as New Creatures that we are anointed; as New Creatures that we grow in grace and knowledge and love; and as New Creatures that, by and by, we shall be perfected in the First Resurrection and come to the throne with our Lord and Master as our Head.

[1] Apr. 16 Manna, Mal. 3:17

[2] Apr. 17 Manna, 1John 2:27