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The Rejected Man

1 Chronicles 12

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with Him who is there, so as to detain our affections in that scene itself, and enable us in this world where Jesus is not, without effort of any kind, without a gloomy or sad face, but simply and naturally, in heavenly brightness, to reflect its light on all the darkness and dreariness around.

The Rejected Man

1 Chronicles 12

Among those who were gathered to David at Ziklag were characters full of deep instruction for present times. The center of that despised company, and the light and beauty of that exiled spot, the *rejected man* of that day, beautiful in appearance yet contemned, was a type of that blessed living One on high, who is the rejected Man of this day of boasted resources and might, the motto of which is, "I am rich and increased with goods, and have need of nothing." The first thought therefore that presents itself, as we meditate over this scripture, is concerning a truth now well-nigh practically obsolete, namely, *a rejected Lord!* Alas, how little thought of, even! And as to the few who once owned it, or it may be now *doctrinally own it*, what are they corporately and individually, with some bright exceptions, but a testimony to how little it formed them?

Now with regard to these Gadites, and men of Issachar, it is interesting and blessed to see that the combination of their characteristics supplies us with an example of that *state of soul* in the saints now, which alone can act suitably to our Lord Jesus Christ in the day of His rejection.

The first notable feature in the sons of Gad is that they were a *separated* company, they had *gone out*, not *come in*; how important to see that this is the very responsibility of the saint to-day, in order to his being a vessel unto honor, sanctified and meet for the Master's use. (Cp. 1 Chron. 12:8 with 2 Tim. 2:21.) May the Lord give us understanding to see that *communion* is a greater thing in His eyes than *usefulness*, and that communion is the alone divine spring of all usefulness and service suitable to God. How blessed, how pleasing to Him to find a separated company like the sons of Gad, or a sanctified vessel, whose purest joy and deepest delight is suitability to His Person, to Himself. Then further, it is said of these separated sons of Gad, that they were men of might, men of war; they could handle shield and buckler, whose faces were the faces of lions, and were as swift as the roes upon the mountains. How blessed to see that in their separation was found *strength, courage, skill, boldness, alacrity*; these are the qualities of a *separated* heart to Christ, and His Person is worthy of them all.

But further, how solemn to observe that ere any of these qualities are found in exercise, Jordan must be crossed, and *that* when it had overflown all its banks (v. 15); so that these sons of Gad, separated unto David, filled with *strength, courage, skill, boldness, and alacrity*, must pass, as it were, through death, ere they could serve. And beloved reader, is it not so to-day? "If any man serve me, let him follow me." In very truth, herein is that which gives scope for all true

devotedness to the Lord, death must be known practically as *passed and carried by us* (see 2 Cor. 4:10). And so it has ever been, whether in type in other days, or in the power of the Holy Ghost in life and reality today -- death in the power of life is the secret of all true following of Christ, as well as the secret of all true acting for Christ. Elisha's newly acquired mantle of power, received from the One to whom he separated himself (see 2 Kings 2:2-14), leads him, ere he uses it, to the same spot as these lion-faced sons of Gad. Oh how deeply solemn and yet how true! May the saints be more really impressed with the reality of it! Jordan alone could open the door for me to reach my Lord in His separated sphere in heaven; Jordan alone can open the door for me to follow Him in suitability to His rejection on earth; and Jordan alone can give to those qualities before spoken of, that subduedness and mellowness so in keeping with the vessels of the Christ, devoted to Him in every turn of the heart, but efficient for Him as death in the power of life is working in them.

Lastly, it will be found that what characterized the men of Issachar, marks the saint of to-day, according to whether he is a son of Gad or not; that is to say, if you are not a son of Gad, you cannot be a man of Issachar; if you are not separated to David, with the qualities of such, but accepting Jordan, *when its banks were overflown, too*, as the only path wherein to follow David, you cannot have "understanding of the times to know what Israel ought to do." And so it is true now, that no one can know the Lord's mind as to the saints, who is not suitable to the true David. What can be more excellent, *first Christ, then His own*, and the only way to know the mind of our Lord about His interests on earth is to be truly devoted to Himself, in communion with Him, and walking in His path, as we follow on through the desert of this world.

Thus it is evident that nothing can please the Lord in this the day of His rejection and shame among men, but a *remnant* wholly separated to Himself; and because so, empowered, in communion with Him by the Holy Ghost -- their alone strength, courage, skill, boldness, and alacrity -- to walk His path down here, accepting death, *His death*, as the only door out of all visible things, to Himself, whether for rest and enjoyment with Him on high, or for true-hearted following below. May the Lord, in rich grace, find and call out such a company in these days.

"Not Here" . . . "Taken Up"

Matthew 28:6; Acts 1:2

The above great realities are the truths to which the Holy Ghost would give special prominence in a day like this. The Christ is hidden in the heavens; His work finished and completed; the earth, the scene of His rejection and murder, inhabited by the descendants and generation of those who cast Him out; the course of the age all downward in its ripening progress for judgment. To the faith and affection of the new man the words of the angel are most significant, for they close for it the scene here; not only is all the bad under judgment in