

“*Thine . . . and
on Thy Side.*”

1 Chronicles xii. 12.

BY W. T. TURPIN.

LONDON:
G. MORRISH, 20, PATERNOSTER SQUARE

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THE intense applicability of the truth conveyed by these words at this time, cannot be called in question. The supreme inquiry of the moment is, who are practically the Lord's, and who are on His side.

The order, too, is striking and significant, for it is first *whose we are*. The circumstances in which David was at this juncture, are familiar to all who search the scriptures; he was in a rejected and outcast position, and this became of itself *the test*—his position manifested those who were true to his person and interests.

But it is not a little interesting that those who thus declare themselves through Amasai, chief of the captains, as true to the person and fortune, if we may so say, of the rejected and despised man of Ziklag, were men who "went over Jordan in the first month, when it had overflowed all his banks." And further, it is said of them in this connection, that "they put to flight all them of the valleys, both toward the east and toward the west." Now, it is blessed to ponder and meditate on that which is set forth in this, to see that all true power, true affection, and true devotedness, spring from *the other side of Jordan*; death is the door to Christ in heaven, or to follow Him with whole-heartedness on earth. It has ever been so, Elisha's newly acquired mantle of power, received from

the one to whom he separated himself (2 Kings ii. 2-14), leads him, ere he uses it, to Jordan, as well. Alas, how little such a solemn reality as this, has set its mark upon the saints as a whole ! Not only are carnal wisdom, earthly-mindedness, and worldliness, allowed to pass unexposed and unrebuked, but it has been even attempted with disastrous effects to press them into the service and testimony of the Lord. Let us be well assured that we must leave behind in death practically, self and its surroundings, ere we can follow the true David in His rejection, and be devoted to His Person and interests on earth : yes, that to us impassable river, until He made a road through it by going into it Himself, is the secret of all true loyalty of heart to Him, is moreover the secret of all power

by the Spirit in service for Him during the long, weary night of His absence.

"Thine are we." Now this was as regards David more than words; first it was with these Benjamites *acts*, for they were *separated* men, who had *gone out* to David, to the despised place; these words, of such dreadful import to many in these days, demonstrated the reality of David's faithful followers; they might well say to David, "Thine are we," having proved it so clearly. Are we so acting and expressing to our rejected Lord and Master in these days? Have we acted and spoken in the spirit of "Thine are we"? Alas, how little, must be the truthful answer of every heart and conscience at all awake and exercised; but more than this, how little even do we measure, or

judge, or weigh things *in relation to Christ!* Hence, the insensibility that seems to have set in, the frosts and snows of the winter of the soul, the icy coldness that seems to have asserted its influence on so many hearts; oh, that we might, as a whole, be awakened out of this sleep, this death-like slumber, by His own voice, saying to us in power, “Awake, thou that sleepest, and arise from amongst the dead.” But how little plain do we make it *appear* that we are Christ’s, and yet we in language and speech own Him as our Lord; but where are the *proofs* that He is so really to us? Where, it may be asked, is our *subjection* to His authority, to His will, to His word? Self-importance, self-justification, self-assertion, self-exaltation, in its most specious forms, is the sad crop occupying the ground

where fruit for Him should have been found.

"Thine are we." Most searching words where reality and uprightness of heart are found, and the very contrast with, and the opposite to, the prevailing spirit of the hour, "with our *tongue* will we prevail ; our *lips* are our own : who is Lord over us." But further, observe, that to be really where we can take that place with Christ, and be, as well as say, "Thine are we," Jordan must not only be passed when it had overflowed all its banks, that is, death, in faith *accepted* by us in all its extent, but it must be *carried* by us as well (2 Cor. iv. 10), and carried by us, not once, or in a way, but "*always.*" Oh, the reality of the "dying of Jesus ;" that is the death we must always carry ; but how unsparing it is ; nothing of

man, not to speak of nature or flesh, can be tolerated here. Why is it we see and hear so much of man? Is it not because this great reality is avoided by many, refused by others, and dreaded by all? Lord, help us always to bear about in our bodies the dying of Jesus!

“Thine are we.” This, we may be assured, is the desire of the heart of our Lord Jesus Christ as to all that are His own; they are *in fact*, blessed be His name, His own; His own too whom He loves right on to the end, through everything, and in spite of all! We may well say, what should we do if it were not so? But the fact underlies the great practical truth we seek to enforce, even that what is true of us in His amazing grace and love, should be *practically* recognised and acted

upon by us. How blessed to see it in the apostle of the Gentiles, he who followed Christ as none before or since, and to see it declared in a moment of human suspense and emergency, even when in the shipwreck all hope of being saved was taken away; what words of comfort from the mouth of a poor prisoner, as he opens it to comfort and cheer the despairing and the overwhelmed: "There stood by me this night, the angel of God, whose I am, and whom I serve." Mark those blessed words well, "whose I am;" what dignity, what confidence, what affection, these utterances breathe; Oh, that the beloved saints of God tasted of the liberty of belonging to Christ; exclusively and entirely to be to Him, "a garden *enclosed*, a spring *shut up*, a foundation *sealed*"—that is,

fully, finally, and only for Him !
“Whose I am,” “Thine are we ;” our
happy confession to Himself and to all
around us in *acts* and in *words*.

But we have also another mark of
true devotedness in their further con-
fession to the rejected David—“and
on thy side ;” indeed, we might say
this is the simple consequence of “Thine
are we.” How grateful to the heart of
David this confession at this moment,
hunted as he was, like a partridge on
the mountains. It is just this that
one sees the immense lack of at the
present time. “Who is on the Lord’s
side, who ?” may well be asked. Now,
indeed, every side has its adherents
and supporters, but, alas, how few take
sides with Christ ; and, moreover, there
is a lack of perception, a density of
spiritual understanding, and blindness

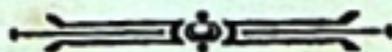
of spiritual vision, as to His claims and rights. His presence in the midst of His gathered saints is deemed compatible with moral and doctrinal leaven; His truth, yea, even about Himself as the exalted Man in glory, Head of a new creation, with all the blessed consequences to His own, is reviled and sneered at by those who once *professed* to love it. The profession (alas, it is to be feared, in many cases little more than profession) of His name and His rejected place on earth, is allied with earthly-mindedness and worldliness in its many phases; "divine ground," as it is called, is rudely grasped as a platform upon which man in the flesh is exalted, and the many appliances to further this end, such as ambition of various kinds, covetous grasping after money, with the pride and oppression

that ever accompany it, are all here in full energy ; and if any are found with enough of conscience, not to say devotedness to Christ even, to make a stand against this growing tide, they are accounted as an extreme party, to be avoided and shunned at all cost.

These are sad and sorrowful matters to be met and faced by us if we would be in truth and verity on Christ's side, and loyal to His interests, who is our rejected Master and Lord. Is it to be wondered at, that the infidel, the free-thinker, the scoffer of the age, should all demand with a kind of triumphant sneer, "Where are the disciples, friends, and witnesses, of the rejected Man, who had in the world but a manger at His birth, a gibbet between two thieves at His death, and no place where to lay

His head in His life?" May we take this to heart more really and truly than we have done—"on thy side." Oh, that the blessedness of it the joy of, being associated with Christ in His present sorrow and rejection, because devoted to Him in the power of His love, might be more ours in His grace what a reality to find in Him *one worth losing all for*, if only to be in company with Him; this is the one desire and aim of the devoted heart, its single object to be only *with Him*, whether in heaven or on earth. "*Thine are we, and on thy side*"—the language of its loyalty and its love. Another thought, and we have finished; the day of Christ's rejection by the world is fast drawing to a close; the opportunity for love to express itself in devotion to its object will soon be past.

He who is the Man of *patience* now will soon return to become the Man of joy for ever. All His own will make up the substance of His joy for ever ; but oh, to meet His heart somewhat *now* ; to walk with Him *now* ; to be on His side *now* ! May the Lord give purpose of heart for this, by endearing His blessed Son more to our affections, for His name's sake. W. T. T.



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