

Perfecting in the Word Ministry

Teaching: "The Jabez Principle"

Hizzakar's Prayer Chamber
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Sub-Topic: "Ministering Beyond The Walls"

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Text:

1Chronicles 4:9,10 [*The Prayer of Jabez ~ The Royal Line After the Exile (Clans of Judah)*]

⁹ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, **Because I bare him with sorrow.**

¹⁰ And Jabez called on the God of Israel, saying, **Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.**

Genesis 12:1-3 [*The Call of Abram*] ~ Companion Scripture

¹ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

² And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

³ And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Acts 7:3 [*The Call of Abraham ~ Stephen's Speech to the Sanhedrin*] ~ Companion Scripture

³ And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

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“The Jabez Principle”

Jabez

1. Name (meaning)
2. Character

The Prayer

1. **Bless Me** (Indeed)
2. **Enlarge Coast/Territory**
3. **Hand Upon Me**
4. **Keep From Evil**

Challenges

1. Overcome Territory “*Beyond the Walls*”
 - Obstacles
 - Indigenous Peoples (Are you willing to Fight?)
 - Fear of the Unknown
2. Comfortability/Complacency
3. Strange/New
4. Peculiarity
5. Familiarity
6. Your Character
7. Your Reason for Enlargement
8. Count the Cost

* Jabez prayed that God would **reverse the meaning of his name!**

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I. Jabez [1Chronicles 4:9]

1) Definition

- ▶ a) From the Hebrew word “**Ya`bets**” (pronounced: yah-bates')
 - i. **1Chronicles 4:9b** ~ “... and his mother called his name Jabez, saying, Because **I bare him with sorrow.**”
 - ii. **ub(y** (original word) ~ from an unused root probably meaning to grieve.
 - iii. **Sorrow:** (1) deep distress, sadness, or regret especially for the loss of someone or something loved; (2) resultant unhappy or unpleasant state. [synonyms: affliction, anguish, dolefulness, dolor, grief, heartache, heartbreak, sorriness, woe.]
 - iv. **Affliction:** (1) the cause of persistent pain or distress; (2) great suffering. [synonyms: distress, agony, anguish, excruciation, hurt, misery, pain, rack, strait(s), torment, torture, travail, tribulation, woe.]
 - v. Was Jabez born in captivity? Or After the Babylonian Exile (post-exilic)?
 - vi. The Book of Chronicles is considered to be the recorded history of God’s chosen people (the Israelites). In our day (typically), **the only remembrance of our life is recorded in an obituary ... a synopsis of our lives.** Just as some records of a person’s contributions are lengthy, others are quite condensed ... as is the case of Jabez. And what is left to the reader is only conjecture (inference from defective or presumptive evidence) and divine interpretation, based upon scripture references, wisdom, and divine insight.
- ▶ b) **Honorable**
 - i. **1Chronicles 4:9a** ~ “...more **honourable** than his brethren ...”
 - ii. Merriam-Webster ~ of great renown; guided by a high sense of honor and duty; attesting to creditable conduct; consistent with an untarnished reputation; characterized by integrity

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II. Jabez's Prayer Request [1Chronicles 4:10]

- ▶ 1) **Bless me indeed** ~ jrb (original word) ~ from the transliterated Hebrew word “**Barak**” (baw-rak') meaning to bless, kneel; to praise, salute ~ expressing an “intensive” or “intentional” action.

Seven Hebrew words for praise:

- **Halal** ~ a primary Hebrew root word for **praise**. Our word “hallelujah” comes from this base word. It means “to be clear, to shine, to boast, show, to rave, celebrate, to be clamorously foolish.”
- **Yadah** ~ a verb with a root meaning, “the extended hand, to throw out the hand, therefore to worship with extended hand.”
- **Towdah** ~ literally means, “an extension of the hand in adoration, avowal, or acceptance.” By way of application, it is apparent in the Psalms and elsewhere that it is used for thanking God for “things not yet received” as well as things already at hand.
- **Shabach** ~ means, “to shout, to address in a loud tone, to command, to triumph.”
- **Barak** ~ means “to kneel down, to bless God as an act of adoration.”
- **Zamar** ~ means “to pluck the strings of an instrument, to sing, to praise;” a musical word which is largely involved with joyful expressions of music with musical instruments.
- **Tehillah** ~ derived from the word halal and means “the singing of halals, to sing or to laud;” perceived to involve music, especially singing; hymns of the Spirit.

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- ▶ 2) **Enlarge** my coast ~ hbr (original word) ~ from the transliterated Hebrew word “**Rabah**” (raw-baw') meaning “to make much; make many, have many; to multiply, increase; to increase greatly or exceedingly; to make great, enlarge, do much.” **Enlarge my border** [lwbG G@buwl (gheb-ool)], **territory** (enclosed within a boundary), **region**.
- ▶ 3) **Thine hand** might be with me ~ dy (original word) ~ from the transliterated Hebrew word “**Yad**” (yawd) meaning “hand of **strength** and **power**.”
- ▶ 4) **Thou wouldst keep me from evil** ~ (r (original word) ~ from the transliterated Hebrew word “**Ra**” (rah) meaning “evil, pain, unhappiness, misery, **sadness**, wickedness, calamity, distress, adversity.” Keep me from the very thing that my name implies! That the meaning of his name would be reversed! And Lord, would you do this [**keep me**] by your **appointment**, **ordaining**, **institute** [h#((original word) `asah (aw-saw')].

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III. You are well able to overcome the territory **beyond the walls** [Numbers 13:25-33]

1) **Numbers 13:30** ~ “And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for **we are well able to overcome it.**”

▶ *The survey which the spies made of the promised land...*

²⁵ And they returned from searching of the land after forty days.

²⁶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

▶ ²⁷ And they told him, and said, We came unto the land whither thou sentest us, and **surely it floweth with milk and honey**; and this is the fruit of it.

²⁸ Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

²⁹ The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

▶ ³⁰ And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for **we are well able to overcome it.**

³¹ But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

▶ ³² And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and **all the people that we saw in it are men of a great stature.**

▶ ³³ And there **we saw the giants**, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

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2) **Matthew Henry Commentary** ~ It is a wonder how the people of Israel had patience to stay forty days for the return of their spies, when they were just ready to enter Canaan, under all the assurances of success they could have from the divine power, and a constant series of miracles that had hitherto attended them; but they distrusted God's power and promise, and were willing to be held in suspense by their own counsels, rather than be brought to a certainty by God's covenant. How much do we stand in our own light by our unbelief! Well, at length the messengers return, but they agree not in their report.

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The Sons of Judah; The Prayer of Jabez. [Matthew Henry Commentary]

¹The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. ²And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites. ³And these *were* of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelel-poni: ⁴And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Bethlehem. ⁵And Ashur the father of Tekoa had two wives, Helah and Naarah. ⁶And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These *were* the sons of Naarah. ⁷And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan. ⁸And Coz begat Anub, and Zobebah, and **the families of Aharhel** the son of Harum. ⁹And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. ¹⁰And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

One reason, no doubt, why Ezra is here most particular in the register of the tribe of Judah is because it was that tribe which, with its appendages, Simeon, Benjamin, and Levi, made up the kingdom of Judah, which not only long survived the other tribes in Canaan, but in process of time, now when this was written, returned out of captivity, when the generality of the other tribes were lost in the kingdom of Assyria. The most remarkable person in this paragraph is Jabez. It is not said whose son he was, nor does it appear in what age he lived; but, it should seem, he was the founder of one of the families of Aharhel, mentioned [1Chronicles 4:8]. Here is...

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I. **The reason of his name:** his mother gave him the name with this reason, *Because I bore him with sorrow* [1Chronicles 4:9]. All children are borne with sorrow (for the sentence upon the woman is, *In sorrow shalt thou bring forth children*), but some with much more sorrow than others. Usually the sorrow in bearing is afterwards forgotten *for joy that the child is born*; but here it seems it was so extraordinary that it was remembered when the child came to be circumcised, and care was taken to perpetuate the remembrance of it while he lived. Perhaps the mother called Jabez, as Rachel called her son Benoni, when she was dying of the sorrow. Or, if she recovered it, yet thus she recorded it: (1) That it might be a continual memorandum to herself, to be thankful to God as long as she lived for supporting her under and bringing her through that sorrow. It may be of use to be often reminded of our sorrows, that we may always have such thoughts of things as we had in the day of our affliction, and may learn to rejoice with trembling; (2) That it might likewise be a memorandum to him what this world is into which she bore him, a vale of tears, in which he must expect *few days and full of trouble* [Job 14:1 ~ *Man that is born of a woman is of few days, and full of trouble*]. The sorrow he carried in his name might help to put a seriousness upon his spirit. It might also remind him to love and honour his mother, and labour, in every thing, to be a comfort to her who brought him into the world with so much sorrow. **It is piety in children thus to requite their parents** [1Timothy 5:4].

1Timothy 5:4 ~ But if any widow have children or nephews, let them learn first to shew piety at home, and to **requite** [repay or **payback**] their parents: for that is good and acceptable before God.

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II. The eminence of his character: *He was more honourable than his brethren*, qualified above them by the divine grace and dignified above them by the divine providence; they did virtuously, but he excelled them all. Now the sorrow with which his mother bore him was abundantly recompensed. That son which of all her children cost her most dear she was most happy in, and was *made glad in proportion to the affliction* [Psalm 90:15 ~ *Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.*]. We are not told upon what account he was *more honourable than his brethren*, whether because he raised a greater estate, or was preferred to the magistracy, or signalized himself in war; we have most reason to think it was upon the account of his learning and piety, not only because these, above any thing, put honour upon a man, but because we have reason to think that in these Jabez was eminent: (1) **In learning**, because we find that *the families of the scribes dwelt at Jabez* [1Chronicles 2:55 ~ *And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.*], a city which, it is likely, took its name from him. The Jews say that he was a famous doctor of the law and left many disciples behind him. And it should seem, by the mentioning of him so abruptly here, that his name was well known when Ezra wrote this; (2) **In piety**, because we find here that *he was a praying man*. His *inclination to devotion* made him truly honourable, and by prayer he obtained those blessings from God which added much to his honour. The way to be truly great is to be truly good and to pray much.

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III. The prayer he made, probably like *Solomon's prayer for wisdom*, just when he was setting out in the world. He set himself to acknowledge God in all his ways, put himself under the divine blessing and protection, and prospered accordingly. Perhaps these were the heads on which he enlarged in his daily prayers; for this purpose it was his constant practice to pray alone, and with his family, as Daniel. Some think that it was upon some particular occasion, when he was straitened and threatened by his enemies, that he prayed this prayer.

Solomon's Prayer for Wisdom [1Kings 3:5-13]:

⁵In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. ⁶And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. ⁷And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. ⁸And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. ⁹Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? ¹⁰And the speech pleased the Lord, that Solomon had asked this thing. ¹¹And God said unto him, Because thou hast asked this thing, and *hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;* ¹²Behold, I have done according to thy words: lo, I have given thee *a wise and an understanding heart;* so that there was none like thee before thee, neither after thee shall any arise like unto thee. ¹³And I have also given thee that which thou hast not asked, both *riches,* and *honour:* so that there shall not be any among the kings like unto thee all thy days.

James 4:3 ~ Ye ask, and receive not, because *ye ask amiss, that ye may consume it upon your lusts.*

Observe...

1. To whom he prayed, not to any of the gods of the Gentiles; no, he *called on the God of Israel*, the living and true God, who alone can hear and answer prayer, and in prayer had an eye to him as the God of Israel, a God in covenant with his people, the God with whom Jacob wrestled and prevailed and was thence called Israel.

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2. What was the nature of his prayer. (1) As the *margin* reads it, it was a solemn vow – *If thou wilt bless me indeed*, and then the sense is imperfect, but may easily be filled up from Jacob’s vow, or some such like – *then thou shalt be my God*. He did not express his promise, but left it to be understood, either because he was afraid to promise in his own strength or because he resolved to devote himself entirely to God. He does, as it were, give God a blank paper, let him write what he pleases: “Lord, if thou wilt bless me and keep me, do what thou wilt with me, I will be at thy command and disposal for ever.” (2) As the *text* reads it, it was the language of a most ardent and affectionate desire: *O that thou wouldst bless me!*

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3. **What was the matter of his prayer. Four things he prayed for:** (1) **That God would bless him indeed:** “That, *blessing, thou wilt bless me*, bless me greatly with manifold and abundant blessings.” Perhaps he had an eye to the promise God made to Abraham [Genesis 22:17 ~ *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.*], **In blessing, I will bless thee.** “Let that blessing of Abraham come upon me.” Spiritual blessings are the best blessings, and those are blessed indeed who are blessed with them. God's blessings are real things and produce real effects. We can but wish a blessing: he commands it. Those whom he blesses are blessed indeed; (2) **That he would enlarge his coast**, that he would prosper his endeavours for the increase of what fell to his lot either by work or war. That God would enlarge our hearts, and so enlarge our portion in himself and in the heavenly Canaan, ought to be our desire and prayer; (3) **That God's hand might be with him.** The prayer of Moses for this tribe of Judah was, That his own *hands might be sufficient for him*, [Deuteronomy 33:7 ~ *And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.*]; but Jabez expects not that this can be the case, unless he have God's hand with him and the presence of his power. God's hand with us, to lead us, protect us, strengthen us, and to work all our works in us and for us, is indeed a hand sufficient for us, all-sufficient; (4) **That he would keep him from evil**, the evil of sin, the evil of trouble, all the evil designs of his enemies, that they might not hurt him, nor grieve him, **nor make him a Jabez indeed, a man of sorrow:** in the original there is an allusion to his name. *Father in heaven, deliver me from evil.*

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4. What was the success of his prayer: God granted him that which he requested, prospered him remarkably, and gave him success in his undertakings, in his studies, in his worldly business, in his conflicts with the Canaanites, and so he became *more honourable than his brethren*. God was of old always ready to hear prayer, and *his ear is not yet heavy*.

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Self Examination:

1. **What others do not consider when reaching and praying for the enlargement of territory. What does that really encompass as well as how it relates to ministering **Beyond the Walls**?**
 - [Matthew 28:19a] “Go ye therefore, and teach all nations...”
 - [Acts 7:3] “And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.”
 - Revealing and discussing the comfortable, the uncomfortable, the strange, the peculiar, the familiar, and the unfamiliar.
 - Revealing and discussing the triumphs and pitfalls of the territory enlarged.
 - What are you really asking?
2. **Are you honorable in your character, like Jabez?**
 - [1Chronicles 4:9a] “And Jabez was more honourable than his brethren...”
3. **Are you asking for an enlarged territory for personal/selfish reasons/pursuits?**
 - [James 4:3] “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”
 - Amiss [uh-mis] out of the right or proper course, order, or condition; improperly; wrongly; astray.
4. **Are you willing to fight for possession of the land, even though there may be giants?**
 - [Numbers 13:26-31 (27,28,30-33)] “And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there ... And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it: for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.”

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5. Are you able to deal with the "grief" and "sorrow" acquainted with ministering outside the walls of the traditional church environment? Can you deal with the challenges of ministry (persecution, perseverance)?

- [1Chronicles 4:9b] "...and his mother called his name Jabez, saying, Because I bare him with sorrow."
- [Psalm 34:19] "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."
- [Matthew 5:11,12] "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."
- [Philippians 4:11-13] "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

6. Are you able to leave your father, mother, family, friends, the confines of church and your secular job in order to follow the will of God? Have you considered the cost of following Jesus?

- [Luke 9:57-62 (59-62)] "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."
- [Acts 7:3-5] "And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."
- [Genesis 12:1-3] "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."