**“The Throne of David” Bible Echo and Signs of the Times 4, 15.**

E. J. Waggoner

**“HE IS FAITHFUL WHO HAS PROMISED”**

Although the Jewish people as a nation were rejected, God did not forget His promise. Centuries before, He had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He: “My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven.” Psalm 89:34-38. Later still Isaiah had made the prophetic statement that, “Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” Isaiah 9:6, 7. {BEST August 1, 1889, p. 233.1}

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David’s kingdom is to be established forever, and to when the angel Gabriel came to Mary to announce the birth of Jesus, he said said of Him, “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” Luke 1:31-33. {BEST August 1, 1889, p. 233.2}

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: “Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption,” and then he added: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption.” Acts 2:29-31. It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled. {BEST August 1, 1889, p. 233.3}

Christ knew full well that the house of Jacob and the throne of David should endure forever even while he was foretelling the utter destruction of the Jewish nation. John 18:36; Acts 1:6, 7. He was now to Heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21. So He has not yet received His kingdom, but also upon His Father’s throne, which is a throne of grace (Hebrews 4:14-16), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words: “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” Zechariah 6:12, 13. {BEST August 1, 1889, p. 233.4}

Since Christ sits upon a throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in Colossians 1:12-14; Romans 14:17; Matthew 12:28; Revelation 1:9. {BEST August 1, 1889, p. 234.1}

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: “Fear not, little flock; for it is your father’s good pleasure to give you the kingdom.” Luke 12:32. {BEST August 1, 1889, p. 234.2}

James says: “Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he hath promised to them that love him.” James 2:5. Here is the kingdom of which those rich in faith are only heirs; it is promised to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. “Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:10, 11. {BEST August 1, 1889, p. 234.3}

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Hebrews 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. Matthew 25:31-34. {BEST August 1, 1889, p. 234.4}

While he sits upon His Father’s throne, it is as a priest, counseling with his Father for the peace of mankind. David tells until what time he will remain there, saying, “The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.” Acts 2:34, 35; Psalm 110:1. {BEST August 1, 1889, p. 234.5}

When Christ was on this earth, he had not kingly power, except as he was full of grace and truth. As a representative of the kingdom of grace, he had power on earth to forgive sins. “God was in Christ, reconciling the world unto himself.” But the kingdom of this world was not His. If he had been possess the kingdom, he would have destroyed his enemies, as he will do when he comes again, after he has received it. At that time he paid tribute to earth the king; when he comes again, it will be as King of kings and Lord of lords. {BEST August 1, 1889, p. 234.6}

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and His enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land. {BEST August 1, 1889, p. 234.7}

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that he will return when he has received it. {BEST August 1, 1889, p. 234.8}

In the seventh chapter of Daniel, verses 9, 10, there is a graphic word-picture of the Judgment in heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. As soon as this judgment is over, Christ will receive his kingdom, as we read in the following verses: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Daniel 8:13, 14. This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: “And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:32, 33. {BEST August 1, 1889, p. 234.9}

The throne of David is the throne that was a promise to Christ; therefore the dominion, the receiving of which is described in Daniel 7:13, 14, must be the kingdom of Israel. It was declared that His everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order. {BEST August 1, 1889, p. 234.10}

**“Continue” Bible Echo and Signs of the Times 4, 16.**

E. J. Waggoner

“But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of. {BEST August 15, 1889, p. 250.1}

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to “harmonize” with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial. {BEST August 15, 1889, p. 250.2}

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything. {BEST August 15, 1889, p. 250.3}

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. “Why,” said young Beecher, in an injured tone, “that’s just the way I did it.” “Yes,” replied the teacher, “but you didn’t stick to it.” {BEST August 15, 1889, p. 250.4}

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don’t know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn’t, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o’-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle’s injunction to continue in the things that they are assured of. Is not that the only common sense way of doing? {BEST August 15, 1889, p. 250.5}

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity? {BEST August 15, 1889, p. 250.6}

Happy is the man who continues instant in prayer, “watching thereunto with all perseverance,” and is thus “steadfast, unmovable, always abounding in the work of the Lord.” Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, “Well, I don’t know about that”? Then do you reply, “Well, I do know about it.” Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, “continue thou in the things which thou hast learned, and hast been assured of.” Only by so doing can you hope to know any thing more. {BEST August 15, 1889, p. 250.7}

Above all things, continue in the knowledge of God. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” Titus 3:8. Oh that all who profess faith in Christ might so know him whom they have believed that they would “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ.” {BEST August 15, 1889, p. 250.8}