**“The Rest that Remains” The Present Truth 6, 6.**

E. J. Waggoner

We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, “And he believed in the Lord; and He counted it to him for righteousness.” Genesis 15:6. This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case, in Romans 4:3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” Genesis 15:13, 14. {PTUK March 13, 1890, p. 89.1}

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Galatians 3:17. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare Genesis 12:1-4 and Genesis 21:5. From the birth of Isaac till the birth of Jacob was sixty years. Genesis 25:26. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. Genesis 47:8, 9. Therefore from the promise to Abraham, until the going down into Egypt was (25, 60, 130) 215 years. And Josephus says (“Antiquities,” chap. 15, paragraph 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of Galatians 3:17. {PTUK March 13, 1890, p. 89.2}

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7:6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in Galatians 4:29 Paul says that “he that was born after the flesh,” namely, Ishmael, persecuted Isaac, who was “born after the Spirit;” and this cannot refer to any other time than that when Ishmael “mocked” Isaac, which resulted in the expulsion of Ishmael and his mother. Genesis 21:9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years’ affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were *so*journing in a country that was not theirs. Compare Genesis 15:13 and Hebrews 11:9. {PTUK March 13, 1890, p. 89.3}

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: “Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord.” Exodus 6:6-8. {PTUK March 13, 1890, p. 89.4}

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” Exodus 19:4-6. {PTUK March 13, 1890, p. 89.5}

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in Deuteronomy 7:6-8: “For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would keep the oath which He had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” {PTUK March 13, 1890, p. 89.6}

When we read the promise recorded in Genesis 22:16 we noted that in the words, “Thy seed shall possess the gate of his enemies,” it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article. {PTUK March 13, 1890, p. 89.7}

E. J. W.

**“The Throne of David” The Present Truth 6, 7.**

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies” (2 Samuel 7:1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: “Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” 2 Samuel 7:10. {PTUK March 27, 1890, p. 106.1}

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for, “the Lord had given him rest round about from all his enemies;” and yet, ignoring all this, the Lord promised to plant His people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for His people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it. {PTUK March 27, 1890, p. 107.1}

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: “And thine house and *thy kingdom shall be established for ever* before thee; thy throne shall be established for ever.” 2 Samuel 7:16. And in praising God for the largeness of His promise, David said: “Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of thy servant’s house for a great while to come.... Wherefore Thou art great, O Lord God; for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people *Israel to be a people unto Thee for ever*; and Thou, Lord, art become their God.” 2 Samuel 7:18-24. {PTUK March 27, 1890, p. 107.2}

Starting with this specific promise that David’s kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: “My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.” 1 Kings 12:14. {PTUK March 27, 1890, p. 107.3}

“So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse, to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.... So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.” Verses 16-20. {PTUK March 27, 1890, p. 107.4}

This division of the kingdom was effected in the year 975 B.C. It was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet: “Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (but he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his father.” Verses 31-33. {PTUK March 27, 1890, p. 107.5}

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon’s terrible idolatry; and to Jeroboam the Lord said: “And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” Verses 37, 38. {PTUK March 27, 1890, p. 107.6}

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he “returned not from his evil way,” but “made Israel to sin,” for which reason the Lord cut him off. Read 1 Kings 13 and 14. {PTUK March 27, 1890, p. 107.7}

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord “and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel;” “and they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.” “And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger.” See 2 Kings 16:7-23. {PTUK March 27, 1890, p. 107.8}

So in the year 721 B.C., after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them “out of His sight.” In that year the king of Assyria took Samaria the capital of the kingdom, “and carried Israel away into Assyria,” and filled their places with “men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.” 2 Kings 17:24. From this date the kingdom of Israel has no more a place in history. E. J. W. {PTUK March 27, 1890, p. 107.9}