**“Inheritance of the Saints. (Continued.)” The Signs of the Times, 11, 22.**

E. J. Waggoner

**THE SABBATH-SCHOOL.**

**LESSON FOR THE PACIFIC COAST—JULY 4**

**SOJOURNING IN A STRANGE LAND**

1. What question did Abraham ask on one occasion when the Lord repeated the promise to him? {SITI June 4, 1885, p. 342.1}

“And he said, Lord God, whereby shall I know that I shall inherit it?” Genesis 15:8. {SITI June 4, 1885, p. 342.2}

2. What did the Lord say in reply? {SITI June 4, 1885, p. 342.3}

“And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.” Genesis 15:9. {SITI June 4, 1885, p. 342.4}

3. What did Abraham do? {SITI June 4, 1885, p. 342.5}

“And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away.” Genesis 15:10, 11. {SITI June 4, 1885, p. 342.6}

4. What happened when the sun was going down? {SITI June 4, 1885, p. 342.7}

“And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.” Genesis 15:12. {SITI June 4, 1885, p. 342.8}

5. In this vision, what did the Lord say to Abraham? {SITI June 4, 1885, p. 342.9}

“And he said unto Abram, 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.” Genesis 15:13. {SITI June 4, 1885, p. 342.10}

6. How long were his seed to be strangers in a strange land? {SITI June 4, 1885, p. 342.11}

7. When the time was expired, what was to be done? {SITI June 4, 1885, p. 342.12}

“And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” Genesis 15:14. {SITI June 4, 1885, p. 342.13}

8. What was the name of the land which they were to have as their own? {SITI June 4, 1885, p. 342.14}

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Genesis 17:8. {SITI June 4, 1885, p. 342.15}

9. Why could Abraham not at once take possession of it? {SITI June 4, 1885, p. 342.16}

“But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.” Genesis 15:16. {SITI June 4, 1885, p. 342.17}

10. When the Lord did at last deliver the Israelites from bondage, what did he say to them? {SITI June 4, 1885, p. 342.18}

“And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 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 19:3-6. {SITI June 4, 1885, p. 342.19}

11. What did he say they should be? {SITI June 4, 1885, p. 342.20}

“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 19:6. {SITI June 4, 1885, p. 342.21}

12. In making this promise, what was the Lord doing? {SITI June 4, 1885, p. 342.22}

“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.” Deuteronomy 7:6-8. {SITI June 4, 1885, p. 342.23}

13. Then with what is Exodus 19:3-6 parallel? {SITI June 4, 1885, p. 342.24}

14. What was the condition of the promise to Abraham, Isaac, and Jacob? {SITI June 4, 1885, p. 342.25}

15. And what was the condition of this promise to the Jews? {SITI June 4, 1885, p. 342.26}

“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.” Exodus 19:5. {SITI June 4, 1885, p. 342.27}

“And he said unto Abram, 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.” Genesis 15:13. The student must not forget the idea that this refers solely to the bondage in Egypt, for Paul tells us (Galatians 3:17) that from the announcement of the promise to Abraham until the giving of the law, at Sinai, was but four hundred and thirty years.This four hundred and thirty years is thus computed: From the giving of the promise until the birth of Isaac, twenty-five years (compared Genesis 12:1-4 with Genesis 25:5); from the birth of Isaac until the birth of Jacob, sixty years (Genesis 25:26); from the birth of Jacob and till the going down into Egypt, one hundred and thirty years (Genesis 47:8, 9), making 215 years from the giving of the promise until the beginning of the sojourn in Egypt; and Josephus says (“Antiquities,” chap. 15, 2) that 215 years was the length of that sojourn. Thus the 430 years of Galatians 3:17 and Exodus 12:40, 41 are accounted for. {SITI June 4, 1885, p. 342.28}

The text under consideration (Genesis 15:13), however, is more difficult. It is evident from the text, and also its parallel in Acts 7:6, that the four hundred years’ sojourn ends at the same time as the four hundred and thirty years’ sojourn, viz., at the deliverance from Egypt. Then the four hundred years’ of affliction (Genesis 15:13) must have begun thirty years after the giving of the promise. Dr. Clarke and others say that the mocking Ishmael when Isaac was weaned (Genesis 21:1-10), called persecution by Paul in Galatians 4:29, marks the beginning of the four hundred years. Isaac was born twenty-five years after the promise, and the age of weaning is placed at about five years (see Clark on Genesis 21:8), thus making the thirty years from the promise. {SITI June 4, 1885, p. 342.29}

This is certainly not inconsistent with Genesis 15:13; for if Abraham’s *seed* was to be afflicted four hundred years, we would expect that persecution to begin with Isaac. The only difficulty remaining is to show the harmony of these texts with Exodus 12:40, 41, which speak of the *children of Israel* as sojourning four hundred and thirty years. But Dr. Horne (“Introduction to the Study of the Scriptures,” Vol. 1, part 1, chap 3., see vi.) says that the text, according to the ancient Samaritan Pentateuch, should read thus: “Now the sojourning of the children of Israel, *and their fathers*, which they sojourned *in the land of Canaan and in the land of Egypt*, was four hundred and thirty years.” This rendering, which is confirmed by the Alexandrian manuscript of the Septuagint, makes perfect harmony. {SITI June 4, 1885, p. 342.30}

From Deuteronomy 7:6-8 we learn that when the Lord brought the Israelites out of Egypt, and made the promise recorded in Exodus 19:3-6, it was simply in keeping with the promise made to their fathers. The fact that the conditions of the two promises were the same (compared Genesis 26:5 and Exodus 19:5) harmonizes with this statement. E. J. W. {SITI June 4, 1885, p. 342.31}

**“Inheritance of the Saints. (Continued.) The Promised Land” The Signs of the Times, 11, 23.**

E. J. Waggoner

**THE SABBATH-SCHOOL.**

**LESSON FOR THE PACIFIC COAST—JULY 11**

**THE PROMISED LAND**

1. When the Lord brought the children of Israel out of Egypt, what promise did he make them? {SITI June 11, 1885, p. 358.1}

“And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 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 19:3-6. {SITI June 11, 1885, p. 358.2}

2. Of what promise was this a continuation? {SITI June 11, 1885, p. 358.3}

“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.” Deuteronomy 7:6-8. {SITI June 11, 1885, p. 358.4}

3. Into what land were they to be brought? {SITI June 11, 1885, p. 358.5}

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Genesis 17:8. {SITI June 11, 1885, p. 358.6}

4. Who led them into this land? Read Joshua 1:1-6, 11. {SITI June 11, 1885, p. 358.7}

5. To whom did the Lord say he had sworn to give the land which Joshua was to divide among the people? {SITI June 11, 1885, p. 358.8}

“Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.” Joshua 1:6. {SITI June 11, 1885, p. 358.9}

6. Cite the passages in which the promise was made to the fathers. Genesis 12:1-3; 13:14-17; 15:1-16; 7:1-8; 22:15-18; 26:1-5; 28:10-15. {SITI June 11, 1885, p. 358.10}

7. Since the promise was made to Abraham, Isaac, and Jacob in person, could the possession of the land by their descendants be a fulfillment of that promise? It evidently could not. {SITI June 11, 1885, p. 358.11}

8. In making the promise to Abraham, what had the Lord said his seed should possess? {SITI June 11, 1885, p. 358.12}

“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.” Genesis 22:17. {SITI June 11, 1885, p. 358.13}

9. Was this fulfilled when Joshua led the Israelites into Canaan? {SITI June 11, 1885, p. 358.14}

“Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.” Joshua 17:12, 13. {SITI June 11, 1885, p. 358.15}

10. What is Paul’s testimony on this point? {SITI June 11, 1885, p. 358.16}

“For if Jesus [margin, that is, Joshua] had given them rest, then would he not afterward have spoken of another day.” Hebrews 4:8. {SITI June 11, 1885, p. 358.17}

11. Where do we find that “other day” mentioned? {SITI June 11, 1885, p. 358.18}

“The stone which the builders refused is become the head stone of the corner. This is the Lord’s doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.” Psalm 118:22-24. {SITI June 11, 1885, p. 358.19}

12. What day was it of which David spoke? {SITI June 11, 1885, p. 358.20}

“(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)” 2 Corinthians 6:2. {SITI June 11, 1885, p. 358.21}

13. Since another day was spoken of, what does Paul concede? {SITI June 11, 1885, p. 358.22}

“There remaineth therefore a rest to the people of God.” Hebrews 4:9. {SITI June 11, 1885, p. 358.23}

14. Who is it that leads the people into the true rest? {SITI June 11, 1885, p. 358.24}

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” Matthew 11:28, 29. {SITI June 11, 1885, p. 358.25}

15. And who are they who are Christ’s? {SITI June 11, 1885, p. 358.26}

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {SITI June 11, 1885, p. 358.27}

16. Then through whom is the promise to Abraham and his seed fulfilled? E. J. W. {SITI June 11, 1885, p. 358.28}

**“‘How Readest Thou?’” The Signs of the Times, 11, 23.**

E. J. Waggoner

There has been of late quite an interest raised over the question in a recent Sabbath-school lesson, as to how old Abram was when his father died. We will therefore quote a portion of one letter from a brother who requests an answer through the SIGNS, and the answer to it will serve for all. He says:- {SITI June 11, 1885, p. 361.1}

“The idea was conveyed in the Sabbath-school lesson in the SIGNS, a few weeks ago, that Abram was seventy-five years old when his father died, and the subject was brought up in the school at---, which caused some comment. {SITI June 11, 1885, p. 361.2}

“As well as I remember, the SIGNS stated plainly that he was at that age at the death of his father, and suppose the conclusion was gotten at in this way. In the last verse of Genesis 11 we have an account of the death of Terah, Abram’s father, and the 12th chapter begins with what the Lord had told Abram in regard to leaving his father’s house, etc., and says: ‘So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran,’ and as his father had died before he departed, he must have been seventy-five when his father died.” {SITI June 11, 1885, p. 361.3}

The brother has the idea exactly, and when we have read his words we wondered that there could be any question in his mind. But the next few words of his letter show the cause of his difficulty. He continues- {SITI June 11, 1885, p. 361.4}

“But right here is where I think the mistake is. The Bible does does say that Terah died before Abram left Haran, but, on the other hand, conveys the idea very strongly that he did not. It is true that the last verse of chapter 11 gives an account of the death of Terah, and the first verse of chapter 12 gives an account of what the Lord told Abram about leaving his country, but it does not say that it was after his father’s death that he told him this, or that he did not leave before his father’s death.” {SITI June 11, 1885, p. 361.5}

And right here is where we would place several exclamation marks. It is strange that the brother should have forgotten or overlooked Acts 7:2-4, which was referred to in the same lesson, and which reads thus:- {SITI June 11, 1885, p. 361.6}

“Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he *dwelt in Charran* [Haran], and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran; and *from thence, when his father was dead, he removed him* into this land, wherein ye now dwell.” {SITI June 11, 1885, p. 361.7}

The question, then, is reduced to this simple proposition: Since Abram left Haran when his father died (Acts 7:2-4) and he was seventy-five years old when he left Haran (Genesis 12:4), how old was he with his father die? No great mathematical skill is required to solve this problem. This was about the order in which it was stated in the Sabbath-school lesson, if we remember correctly. We apprehend that the question concerning Abram’s age at the death of his father, was raised in order to see if those studying the lessons were in the habit of comparing scripture which scripture, and noting the bearing of one upon the other. It seems that in this case many did not do so. {SITI June 11, 1885, p. 361.8}

What has thrown so many off the track is this: They read in Genesis 11:26, “And Terah lived seventy years, and begat Abram, Nahor, and Haran.” And in Genesis 11:32 they read: “And the days of Terah were two hundred and five years: and Terah died in Haran.” putting these two together, they say, “Why, of course Abram was 135 years old when his father died.” Thus they ignored the plain and positive statements of Genesis 12:4 and Acts 7:4, by which we must be guided. The record does not say that Abram was born when his father was seventy-five years old. There are two statements in Genesis 11:26; one is that Terah lived seventy years without children, and the other is that he begat at Abram, Nahor, and Haran. We are not to suppose that these three sons were all born at the same time, anymore than we are to suppose when we read (Genesis 5:7), “And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters,” that all his sons and daughters were born at one time. Neither is it necessary to suppose that Abram was the first-born. The youngest son, if he was the most noted, is very often named first. Thus, “Ephraim and Manasseh” is the order in which Joseph’s sons are usually named, although Ephraim was the younger. See Genesis 41:51, 52; 48:17-20. {SITI June 11, 1885, p. 361.9}

For another illustration, see Genesis 5:32: “And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.” The casual reader might suppose that these sons were all born to Noah at one time, and he would certainly suppose that Shem was the eldest, and Japheth the youngest. But by comparing Genesis 9:22-24 with Genesis 10:21, we learn that Japheth was the eldest son, and Ham was Noah’s second son. He is mentioned first, because he is most worthy of note, as being the ancestors of Abraham. So it is in Genesis 11:26. Terah was seventy years old when the first of his sons was born; but this was not Abram, since he was not born until his father was 135 years old. (Compare the age of Abram at his father’s death, with Genesis 11:32.) He is, however, named first, because he was the only one of note among the sons of Terah. {SITI June 11, 1885, p. 361.10}

We have not devoted so much space to this question because we thought it a matter of great importance that all should know just how old Abraham was at his father’s death, but to show the necessity of careful thought in studying the Scriptures. All the facts of any case do not always appear in a single passage, and different ones must be compared. One thing must always be borne in mind: Whenever a thing is plainly stated in the text or must *necessarily* be concluded from a comparison of two or more positive statements, no *seeming* contradiction based on an inference, can be entertained. Incomplete statements, or inferences, must always be interpreted in harmony with positive declarations. By so doing we shall find perfect harmony in the Bible. E. J. W. {SITI June 11, 1885, p. 361.11}

**“Inheritance of the Saints. Continued. An Earthly King Chosen” The Signs of the Times, 11, 24.**

E. J. Waggoner

**THE SABBATH-SCHOOL.**

**LESSON FOR THE PACIFIC COAST—JULY 18**

**AN EARTHLY KING CHOSEN**

1. Give two proofs that the partial possession of Canaan by the Israelites was not the fulfillment of the promise. {SITI June 18, 1885, p. 374.1}

2. If the possession of the land had been complete, would that have been a complete fulfillment of the promise? {SITI June 18, 1885, p. 374.2}

“And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Romans 4:11. {SITI June 18, 1885, p. 374.3}

3. When the Lord brought them from Egypt, what did he promise to make of them? {SITI June 18, 1885, p. 374.4}

“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 19:5, 6. {SITI June 18, 1885, p. 374.5}

4. How where they governed for many years after that time? {SITI June 18, 1885, p. 374.6}

“After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.” Acts 13:20. {SITI June 18, 1885, p. 374.7}

5. Who was the last of the judges? {SITI June 18, 1885, p. 374.8}

“And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.” 1 Samuel 7:15-17. {SITI June 18, 1885, p. 374.9}

6. In his days what did the Israelites demand? {SITI June 18, 1885, p. 374.10}

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.” 1 Samuel 8:4, 5. {SITI June 18, 1885, p. 374.11}

7.What did the Lord say they had done in making this demand? {SITI June 18, 1885, p. 374.12}

“And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.” 1 Samuel 8:7. {SITI June 18, 1885, p. 374.13}

8. Then under whose immediate authority must they have been up to this time? {SITI June 18, 1885, p. 374.14}

9. What did the Lord say that Samuel should do? {SITI June 18, 1885, p. 374.15}

“And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.” “Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.” “And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.” 1 Samuel 8:7, 9, 22. {SITI June 18, 1885, p. 374.16}

10. Who was chosen as their first king? {SITI June 18, 1885, p. 374.17}

“And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.” Acts 13:21. {SITI June 18, 1885, p. 374.18}

“And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.” 1 Samuel 9:17. {SITI June 18, 1885, p. 374.19}

11. By whom was Saul chosen as king over Israel? {SITI June 18, 1885, p. 374.20}

“Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.” 1 Samuel 9:15, 16. {SITI June 18, 1885, p. 374.21}

12. Had the Lord, then, but utterly rejected his people because of their rejection of him? {SITI June 18, 1885, p. 374.22}

No; this is shown by the fact that he chose their king for them. {SITI June 18, 1885, p. 374.23}

There is a seeming discrepancy between Acts 13:20 and 1 Kings 6:1. The latter text says that Solomon began to build the temple in the four hundred and eightieth year after the exode, which would not allow all four hundred fifty years of government by judges. The explanation which seems the simplest is that which connects Acts 13:20 with the first part of the 17th verse of the same chapter, and regard the expression, “about the space of four hundred and fifty years,” as explanatory of the words “and after that.” Thus: The God of this people of Israel chose our fathers.... and about the space of four hundred and fifty years after that he gave unto them judges, until Samuel the prophet. E. J. W. {SITI June 18, 1885, p. 374.24}

**“Thoughts on the Third Psalm” The Signs of the Times, 11, 24.**

E. J. Waggoner

This psalm is said to be “a psalm of David, when he fled from Absalom his son.” There is no reason to suppose that this inscription is not correct. Whether it was written during the flight, or was written afterwards, as expressing the feelings which he had on that occasion, is immaterial. Knowing the circumstances which called for this psalm we can enter more fully into the feelings of the psalmist. Those circumstances we find recorded in detail in 2 Samuel 15, 16, 17. With the incidents therein related fresh in our minds, let us examine the psalm, and see what there is in it which is profitable for us. See 2 Timothy 3:16, 17. {SITI June 18, 1885, p. 374.25}

Verse 1. “Lord, how are they increased that trouble me! many are they that rise up against me.” The same language may be used by every one who professes to follow Christ. To every one the warning is given, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he made devour.” 1 Peter 5:8. He is at the head of a host, so that we have, as the apostle says, to contend “against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.” Ephesians 6:12. Moreover, Christians are informed that in the world they shall have tribulation; Satan is the “god of this world,” and since he is the enemy of all righteousness we would naturally expect that the world would not be friendly to the Christian. So we read, “If ye were of the world, the world would love its his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world, hateth you.” John 15:19. It is often said that the world is now becoming friendly to Christians and Christianity. To this we would simply repeat the text above quoted, and others of a similar nature. The world persecuted Christ, and he says: “The servant is not a greater than his lord. If they have persecuted me, they will also persecute you.... But all these things will they do unto you for my name’s sake, because they know not him that sent me.” John 15:20, 21. James wrote, as a truth for all times, that “the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God. James 4:4. When, therefore, we hear men speak of Christians whom the world loves, we must conclude that their Christianity is worldliness; that instead of being followers of God, they are enemies. {SITI June 18, 1885, p. 374.26}

Besides the devil and the world, each one has his own self, the worst enemy of all, to contend against. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” “For the flesh lusteth again this Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Surely we may well say, as did David, “Lord, how are they increased that trouble me! many are they that rise up against me.” {SITI June 18, 1885, p. 375.1}

Verse 2. “Many there be which say of my soul, There is no help for him in God.” David’s enemies thought that his overthrow was complete. One of them said, tauntingly, “The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in mischief because thou art a bloody man.” 2 Samuel 16:8. Even so the world, looking at the faults of Christians, will say, “They are no better than others; they do things that are just as bad as the things that we do; there is no more hope for them than for us.” And the Christian himself, who, more than anyone else, has a vivid sense of his own shortcomings, too often gives way to the same desponding thoughts. How often people say: “I have so many sins to overcome, and am so weak, that it doesn’t seem of much use for me to try.” What is this but saying of one’s own soul, “There is no help for him in God”? {SITI June 18, 1885, p. 375.2}

Notice the use of the word “soul,” in this verse. Some imagine that the terms soul invariably refers to an “immaterial substance,” to something which has unending existence, yet which is not an entity. But David, speaking of those who were seeking his life, said, “Many there be which say of my soul, There is help for *him* in God.” {SITI June 18, 1885, p. 375.3}

Verses 3, 4. “But thou, O Lord, art a shield for me; my glory, and the lifter up of a mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill.” No portion of the Scriptures was written without a purpose. “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have a hope.” Romans 15:4. When we read in the Old Testament, how wonderfully God delivered his people in time of battle, it is that we may take courage. Not that we are to engage in physical warfare, in which God will fight for us, but that we may know God’s power to help all who are in trouble. In the 20th chapter of 2 Chronicles we find an interesting account of the deliverance of the Jews, from their enemies, who greatly outnumbered them. This was done because the people believed and trusted in the Lord. The case of Gideon and his army (Judges 6 and 7) is a similar one. These were visible proofs of God’s power to deliver, and serve to give us confidence in such promises as the following:- {SITI June 18, 1885, p. 375.4}

“The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.” Nahum 3:7. {SITI June 18, 1885, p. 375.5}

“But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13. {SITI June 18, 1885, p. 375.6}

The fifth verses shows God’s continual care for his people: “I laid me down and slept; I awaked; for the Lord sustained me.” How many of us are there who remember as they arise in the morning that “it is of Lord’s mercies that we are not consumed, because his compassions fail not.” (Lamentations 3:22), and that “they are new every morning”? The adversary of souls would destroy us. As a roaring lion he walks about, seeking whom he may devour, and this he would do with us physically as well as spiritually; for if he could cut short our lives, while we are unprepared for the Judgment, he would thereby most effectually devour us, and bring us to eternal ruin. That he does not do this, is because of the continual watchfulness of God. “Behold, he that keepeth Israel shall neither slumber nor sleep.” Psalm 121:4. {SITI June 18, 1885, p. 375.7}

It is remarkable that when driven from his throne by traitors, who cared for nothing but to take his life, David could peacefully lie down and sleep. The source of this peace is found in Isaiah 26:3, 4: “Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” Having one’s mind stayed on God is equivalent to delighting in and obeying his law (Psalm 1:1-3), as we read, “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of sea.” Isaiah 48:18. The Bible abounds in statements concerning the peace and blessedness of those who obey God. {SITI June 18, 1885, p. 375.8}

But it will be objected that David had not kept the law, and that his present distress was the direct consequence of his sins. That is true, and this is why many said of his soul that there was no help for him in God. We are often tempted, as before stated, to say the same thing of ourselves, when for some cause we are brought to a vivid sense of are sinfulness. In such times we forget, what David remembered, that although no man could stand before God if he were unable to answer for his conduct, there is forgiveness effectual, that he may be feared. Psalm 130:3, 4. David had sinned, but he had repented, and believing God’s promise (see Isaiah 55:7), he could rest as peacefully as though he had never committed a sin. {SITI June 18, 1885, p. 375.9}

Why should we not thus rise above the temptations of the enemy? Paul says: “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth.” Romans 8:31, 33. {SITI June 18, 1885, p. 375.10}

With these texts before us, but we need not wonder at David’s boldness, as indicated in verse 6: “I will not be afraid of ten thousands of people, that have set themselves against me roundabout.” There are two reasons why people may not fear an invading army: 1. Because they are in league with the enemy, or intend to yield without resistance. 2. Because they are strongly fortified and protected, and are confident that with the help which they have they can make a successful resistance. David’s boldness was of the second class. Many persons think it an indication of virtue to invite temptation, that they may show how they can resist it. In the case before us we see that boldness is not always inconsistent with flight. David was fleeing from his pursuers, yet he felt fearless in the Lord. So we, while we are to resist the devil, that he may flee from us, are not to seek opportunities to resist him. Our prayer is to be, “Lead us not into temptation;” we are to shun the place of evil, but when the enemy comes to us, we are to vigorously resist him. We may be sure that he will not allow us to lack of opportunities to put forth all the strength he can muster. {SITI June 18, 1885, p. 375.11}

In the 7th verse David states as already accomplished, what the Lord will do for all his people. He will save them, and discomfit their enemies. Comparing the enemies to ravenous beasts, who would be disabled by having their teeth broken, he says: “Thou hast smitten all mine enemies on the cheek; thou hast broken the teeth of the ungodly.” The psalm then appropriately closes with an acknowledgement of God as the author of both present and future, complete salvation. “Salvation belongeth unto [or, it is of] the Lord; thy blessing is upon thy people.” E. J. W. {SITI June 18, 1885, p. 375.12}

**“Inheritance of the Saints. Continued. Rejection of Saul as King of Israel” The Signs of the Times, 11, 25.**

E. J. Waggoner

**THE SABBATH-SCHOOL.**

**LESSON FOR THE PACIFIC COAST—JULY 25**

**REJECTION OF SAUL AS KING OF ISRAEL**

1. Who was the first king of Israel? {SITI June 25, 1885, p. 390.1}

“And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.” Acts 13:21. {SITI June 25, 1885, p. 390.2}

2. By whom was he chosen? *Ib*. {SITI June 25, 1885, p. 390.3}

3. How long did he reign? *Ib*. {SITI June 25, 1885, p. 390.4}

4. On one occasion what message came from the Lord to Saul from Samuel? {SITI June 25, 1885, p. 390.5}

“Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” 1 Samuel 15:7-9. {SITI June 25, 1885, p. 390.6}

5. How did Saul carry out his instructions? {SITI June 25, 1885, p. 390.7}

“And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.” 1 Samuel 15:7-9. {SITI June 25, 1885, p. 390.8}

6. What excuse did Saul make for thus disobeying the command the Lord? {SITI June 25, 1885, p. 390.9}

“And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.” 1 Samuel 15:20, 21. {SITI June 25, 1885, p. 390.10}

7. What did Samuel say the Lord values more than sacrifices? {SITI June 25, 1885, p. 390.11}

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” 1 Samuel 15:22. {SITI June 25, 1885, p. 390.12}

8. To what was Saul’s stubbornness equivalent? {SITI June 25, 1885, p. 390.13}

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” 1 Samuel 15:23. {SITI June 25, 1885, p. 390.14}

9. What had he rejected? {SITI June 25, 1885, p. 390.15}

He had rejected the word of the Lord. {SITI June 25, 1885, p. 390.16}

10. Since rebellion is equal to idolatry, had not Saul, in rejecting the word of the Lord, rejected the Lord himself? {SITI June 25, 1885, p. 390.17}

Certainly the record shows that Saul was virtually an idolater, and thus as wicked as the Amalekites, whom he had been sent to destroy. {SITI June 25, 1885, p. 390.18}

11. Because Saul had thus rejected the Lord, what had the Lord done? {SITI June 25, 1885, p. 390.19}

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” “And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.” 1 Samuel 15:23, 26. {SITI June 25, 1885, p. 390.20}

12. What had he rent from Saul? {SITI June 25, 1885, p. 390.21}

“And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.” 1 Samuel 15:28. {SITI June 25, 1885, p. 390.22}

13. To whom did Samuel say the kingdom was given? *Ib*. {SITI June 25, 1885, p. 390.23}

14. What important lesson may we learn from the narrative in this chapter? {SITI June 25, 1885, p. 390.24}

From the narrative recorded in 1 Samuel 15, we may learn how particular God is in his requirements, and how dangerous it is for us to presume to deviate from the plain letter of his commandments. Saul flattered himself that God would overlook his disobedience in preserving the best of the flocks of the Amalekites because, they were preserved for sacrifice. But God would not accept such a service. Had he accepted Saul’s excuse, it would have been the equivalent to admitting that Saul knew what would honor the Lord better than the Lord himself knew, and that was not true. When God tells us to do a thing in a certain way, we are to understand that to do just as he says, will honor him more than anything else. We are not at liberty to presume that we can honor him by different course; that would be setting ourselves above God, and consequently we would be idolaters. From this narrative we can see an illustration of Proverbs 28:9: “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” E. J. W. {SITI June 25, 1885, p. 390.25}

**“Upper Columbia Camp-Meeting” The Signs of the Times, 11, 25.**

E. J. Waggoner

This meeting was held on the old camp-ground at Milton, Or., and was preceded by a ten days’ session of Bible study. The attendance at the meeting was much smaller than last year; the excessively cold weather and dry spring had put crops back so much that many felt unable to come. Much-needed rains fell a few weeks before the meeting, which caused some to take courage and reverse their decision to stay away. If our brethren allow the fear of hard times to hinder them from obtaining the spiritual blessings God places within their reach, they will lose much. If the Lord is indeed soon coming, we cannot look for long-continued seasons of temporal prosperity, yet our spiritual needs are greater than ever. We need the blessings to be received at our annual gatherings more than ever before, and sacrifices must be made to obtain them. {SITI June 25, 1885, p. 393.1}

Sometimes the Lord tries us, and we find that the sacrifice does not prove so great as we thought it would be. One brother who hesitated long about attending, finally left his work and attended a portion of the Institute and the camp-meeting. On his return home, he found that his business had prospered in his absence more than when he was present. {SITI June 25, 1885, p. 393.2}

Two class exercises of the Institute were held each day before the meeting, and one every day after the meeting began. The intervals between classes during the Institute were devoted to study and to work on the ground. Morning and evening prayer-meetings were held each day, and these, together with the influence of the Bible study, gave those present a good preparation for the meeting. As people came onto the ground just before or at the beginning of the regular camp-meeting, they found the Spirit of the Lord already present, and a deep interest manifested. Indeed, it was not possible, as one brother said, to tell when the camp-beating really began. {SITI June 25, 1885, p. 393.3}

The business sessions were marked by a spirit of union, and a desire to see the cause advance. The ten days’ session of Bible study allowed the workers present to mature plans and to arrange business so that it could be attended to with dispatch. The Lord helped in the preaching of the word, to a marked degree, and the social meetings were seasons of blessing. Many said that it was the best camp-meeting that they had ever attended; this was not because of the smoothness of the preaching, but because there was a willingness on their part to carry out the instructions given. {SITI June 25, 1885, p. 393.4}

In closing, we wish to mention two benefits resulting from the holding of a Biblical Institute before and during a camp-meeting: 1. The people have something to think and talk about. We never attended a camp-meeting where there was so little visiting and idle talk. Wherever a little group was gathered, they were engaged in her study, preparing for the next recitation. 2. As a natural consequence, the spiritual interests of the meeting was quickened. The Holy Spirit came into hearts as they meditated on the word. If no permanent increase of knowledge had been gained by those present, these results alone would amply repay for the effort. We trust, however, that lasting impressions have been made, and that all have received a new impetus in Bible study. {SITI June 25, 1885, p. 393.5}

We are now on the pleasant camp-ground in Portland, ready to begin the work to-morrow morning. E. J. W. *Portland, Or., June 13, 1885.* {SITI June 25, 1885, p. 393.6}