



THE  
STORY OF  
REDEMPTION

FROM  
PARADISE  
LOST

TO  
PARADISE  
RESTORED



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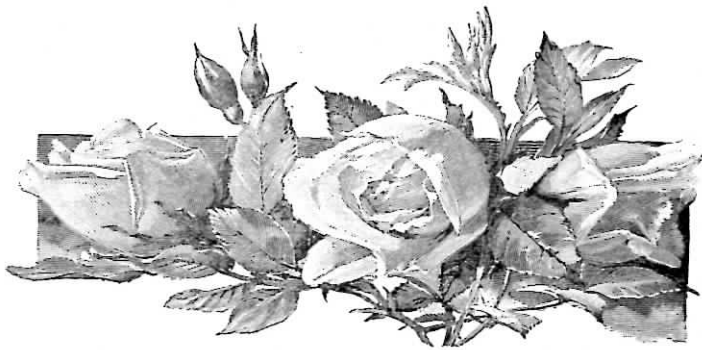
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## PREFACE.

**T**HE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23. Redemption, in a Scripture sense, and as contemplated in this volume, is the giving of eternal life to a race of beings justly under sentence of eternal death. "By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Chapter 5 : 12. Therefore all are by nature under condemnation of death. So also redemption has been offered to every one: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3 : 16.

But this Gift for man's redemption does not inure to the individual without an unqualified acceptance, on plainly specified terms. There must be belief in the Son. "He that believeth on the Son hath everlasting life; and He that believeth not the Son shall not see life; but the wrath of God abideth on him." Verse 36. Another condition is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

Then our short existence or probation in this world is a matter of life or death to all eternity. "Because He [God] hath appointed a day, in the

which He will judge the world in righteousness by that Man [Christ] whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. "So then every one of us shall give account of himself to God." Rom. 14:12. In the light of these scriptures, it is clear that redemption is the most important subject that ever claimed the attention of the human race. Therefore this book is sent forth to give emphasis to the Gospel call. It is sent forth in hope that it may be the means of turning the reader's attention more earnestly to seeking a knowledge of God through His Word.

This volume is not designed as a substitute for the Scriptures, although it aims to give a comprehensive outline of the story of redemption. If the reader's interest shall be so awakened by a perusal of its pages as to inspire a more extensive and prayerful study of the Word of God, its purpose will have been accomplished. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." 1 John 1:5. May the reader be led to realize the force of the Saviour's assurance, "The words that I speak unto you, they are spirit, and they are life." John 6:63.

PUBLISHERS.



"THE MORNING STARS SANG TOGETHER."



THE RECORD OF CREATION.



HENCE came man? Who placed him here? Why was he placed here? What is his destiny?—He is born; he lives; he dies. Will he live again? If he is to live again, where will be his home? What will be his condition? Will it be that of misery or happiness? What effect will character have upon man's destiny? Will that future life adjust or change the conditions often seen here so that it shall be well with the righteous, but that the wicked and the oppressor shall receive his just reward?

These and similar questions are continually crowding upon the minds and hearts of the people of earth as they stand face to face with the great mysteries of life and death. But the Bible answers them all. It teaches us that "God is love," and that He made man to be an object of His love. God would do us good and not evil all the days of our lives.

The Bible begins with the story of creation. "In the beginning God created the heaven and the earth."<sup>1</sup> The power of God in creation was in His word. The psalmist says: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast."<sup>2</sup>

In the beginning the earth was enshrouded with darkness. The Lord then said, "Let there be light; and there was light."<sup>3</sup> The light shone out when the word was spoken. By His word He made the grass to spring forth with life and seed. The plants and the trees were all created in the same way. That word is living yet, and giving life to all things. It is the life of God in that word which keeps all things now. The apostle says, He upholds "all things by the word of His power."<sup>4</sup>

After the earth, with its plants and trees, its fishes, its birds, and beasts, was finished, man was created to be its ruler. God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them."<sup>5</sup> To the man whom God thus created was given the name Adam. He was formed

<sup>1</sup>Gen. 1:1.

<sup>2</sup>Ps. 33:6-9.

<sup>3</sup>Gen. 1:3.

<sup>4</sup>Heb. 1:3.

<sup>5</sup>Gen. 1:26, 27.



out of the dust of the ground. The Lord "breathed into his nostrils the breath of life, and man became a living soul." His Maker then presented to him the animals, and Adam, understanding the nature of every one, gave to each its name according to its nature. Then the woman was created, to be the companion of Adam, that they might share the blessings of the world together.

Every part of the earth was at that time most lovely, yet the Lord prepared for them a garden that far exceeded everything else in beauty. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God took the man, and put him in the Garden of Eden to dress it and to keep it."<sup>6</sup> This was Paradise, the home of Adam and Eve. Everything there gave forth praises to God. Then it was that "the morning stars sang together, and all the sons of God shouted for joy."<sup>7</sup>

The world was now complete; the handiwork of the Creator had fitted it for the home of man. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."<sup>8</sup> The Lord did not rest because He had become weary in the work of creation; for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary;"<sup>9</sup> but when He had finished the work of creation, and looked upon that which He had made, He was glad. He took delight in that which had been brought forth by His word. "On the seventh day He rested, and was refreshed."<sup>10</sup>

It was God's will that man also should be glad and rejoice

<sup>6</sup> Gen. 2:9, 15.

<sup>7</sup> Job 38:7.

<sup>8</sup> Ex. 20:11.

<sup>9</sup> Isa. 40:28.

<sup>10</sup> Ex. 31:17.

in that which had been done for him. So man was given an especial day in which to rest and worship his Creator. "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."<sup>11</sup>

In this way was the holy Sabbath made of the seventh day. That day of the week upon which God had rested was blessed. The rest and blessing made the seventh day a blessed rest or Sabbath day. It was then sanctified; that is, the Sabbath was set apart for man to use as a sacred day of worship, "holy unto the Lord."<sup>12</sup> And Jesus tells us that "the Sabbath was made for man."<sup>13</sup> As the Lord rested from His work on the last day of the week, so man was told to rest from his work on the seventh, or last, day of each week. This rest was given not because the man would be weary, but he was to cease from labor and take delight in the love of God as manifest in His works. In this manner the Sabbath became a sign to man of all that God is to him.<sup>14</sup>

When man was created he was but a little lower than the angels in wisdom, and was crowned with glory and honor, and set as ruler over the things in the earth. David says: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea."<sup>15</sup> The world was

<sup>11</sup> Gen. 2 : 2, 3.

<sup>12</sup> Ex. 31 : 17.

<sup>13</sup> Mark 2 : 27.

<sup>14</sup> Eze. 20 : 12, 20.

<sup>15</sup> Ps. 8 : 5-8.

to be filled with his posterity, and if faithful, Adam should rule them all.<sup>16</sup>

In Eden our first parents were taught of God. They learned of His love in the grass and flowers. They gathered rich lessons from the trees and fields, the earth and sky. Man then saw the wisdom and love of his Creator in all things which his eyes beheld.

Beast and bird were under man's control, and the gentle spirit of love reigned in them all. All lived without fear of death or pain, for sin had not yet entered our world. This was the free and happy condition of all things upon the earth when the Lord made and blessed His works, and pronounced them "very good."

<sup>16</sup>Gen. I : 28.





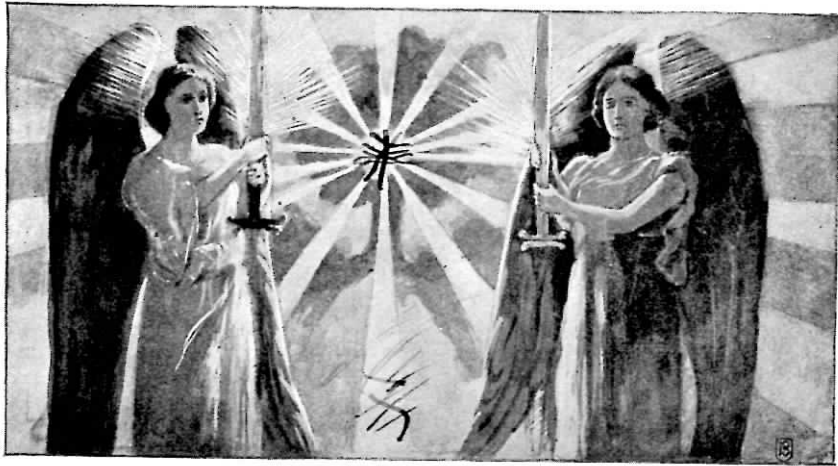
## EDEN LOST TO MAN.

**W**HEN Adam and Eve were placed in Eden, "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."<sup>1</sup> It was necessary that the character of man should be tested. There were but two persons in the world at that time, yet they were not to remain alone, and it was important for them to know how to respect the rights of others. But, first of all, man was to learn to obey the will or law of God. His life and happiness depended upon this. Therefore in the beginning the Lord kept one tree in the garden for Himself, that He might teach mankind obedience. Man was neither to molest the tree nor to eat of its fruit.

The Creator had so fully provided for all their wants that the fruit of this tree was not needed for their comfort. They

and his wife departed from Paradise. Edenic flowers were in full bloom; trees were laden with fruit, and the air was heavy with fragrance; but our first parents left it in sorrow and despair, while the angels in sadness closed the gates against them.

They had not been weary while living there. Nothing had taken place to cause them pain or fear. But now all these things were changed. The Lord said to Adam, "Because thou



"And he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."<sup>8</sup>

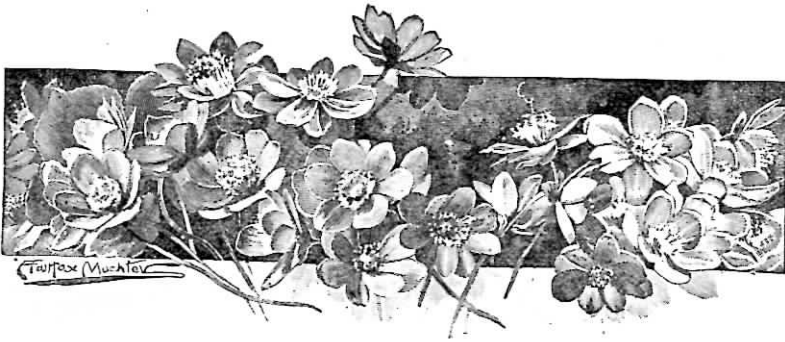
The Lord did not drive man from Eden because He was angry with him; God did it in love. The sorrow of man is intended to bring him good. "For whom the Lord loveth He correcteth; even as a father the son in whom he delighteth."<sup>9</sup> "For He doth not afflict willingly nor grieve the children of men."<sup>10</sup> "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better."<sup>11</sup> Men and women seek the Lord when in trouble more than they do at other times. As Adam would not be instructed by word, God in mercy left him to learn the evil of sin by testing its terrible fruit. But God did it all that man might see sin as it is, and that he might turn to God.

<sup>9</sup>Prov. 3:12.

<sup>10</sup>Lam. 3:33.

<sup>11</sup>Eccl. 7:3.





## REDEMPTION MADE KNOWN.

**L**OSING their innocence did not separate mankind from God's love. Christ has said, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."<sup>1</sup> This great love reached back to the beginning and included Adam. It also extends forward, that it may embrace all people who have ever lived upon the earth. It is true that man's transgression brought the sentence of death upon him, but as soon as he was doomed to die, the Lord offered him another life in His Son. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him."<sup>2</sup>

When Adam and Eve were told what would come upon them in consequence of sin, Satan was told what the result would be to him. The Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it

<sup>1</sup> John 3:16.

<sup>2</sup> 1 John 4:9.

shall bruise thy head, and thou shalt bruise his heel."<sup>3</sup> Adam and Eve were doubtless present, and heard what the Lord said to the tempter at that time. From this conversation Adam and Eve learned that Satan would finally be destroyed for his sins. They also learned that man was to have another chance or opportunity to be saved, through Christ,

the Son of God, who was here called "the Seed of the woman."



Adam and Eve stepped out of Paradise into the shadow of the cross.

⊂ In speaking of the enmity which would be placed between mankind and the evil one, the Lord showed that even sinners could never be fully satisfied in the service of Satan. The sorrow and disappointment arising from sin causes them to desire something better than anything which sin can give. They are never fully happy in transgression. This enmity against evil, placed in man's heart by God's

goodness, opens the way and makes it possible for the Spirit of God to get hold on the mind. Thus the unconverted person is troubled when thinking of his sins. Often he wishes for something which will satisfy. Many times he finds himself longing for a pure heart and a holy life. All this comes from the Spirit

<sup>3</sup>Gen. 3:15.



of God. But Satan can give no lasting satisfaction to the sinner. The prophet said: "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."<sup>4</sup>

Satan can bring nothing but sorrow to any person, therefore God finds room to place enmity in the hearts of men against the works of Satan, so that they desire freedom from sin and its power. These things have been true ever since Adam and Eve sinned. Then man was taught how to believe in the Redeemer, for it is written of Christ that He is "the Lamb slain from the foundation of the world."<sup>5</sup> Although Christ did not die for man in the beginning of the world, yet He was then given to man as a Saviour. It was then that the Son of God "gave Himself" to die for all.<sup>6</sup> Therefore every person who has lived since the world began has had a chance of salvation through Jesus.

With this hope set before them, Adam and Eve stepped out of Paradise into the shadow of the cross. Even then by faith they could accept the offering of Christ for sin. For it is written that He was the "true Light which lighteth every man that cometh into the world."<sup>7</sup> The Lord created man in love, therefore He determined to save as many of the human race as possible from eternal ruin. For this reason He began with the very first man to urge him to receive salvation through the Redeemer. But Adam and Eve were condemned to die even before they were given a hope of redemption, therefore Christ did not save them from dying for their first transgression. Death was brought into their natures with sin, and they could not escape it.

<sup>4</sup> Isa. 57:20, 21.<sup>5</sup> Rev. 13:8.<sup>6</sup> Titus 2:14.<sup>7</sup> John 1:9.

In man's first transgression there was sorrow and death for the human family. That which Adam lost for himself was also lost to all his children. Therefore, all mankind received death through the fall, and are compelled to die as Adam and Eve died. But Christ came to "seek and to save that which was lost."<sup>8</sup> He came to give everlasting life to all who believe and obey through Him.<sup>9</sup> Man's sin did not change God's purpose in any way. The plan is still to be carried out through our Lord Jesus Christ. That which Christ is seeking to save includes the man, with his home, beautiful Eden. In salvation is life, and home, and peace forever.

Man was made a worshiping being. God is the true object of worship. Adam taught his sons to worship. Of them it is said that Abel brought the firstling of his flock, or firstling of the sheep, and sacrificed it before the Lord, "and the Lord had respect unto Abel and to his offering."<sup>10</sup> Abel knew, when his offering was received, that he was accepted as a child of God. The Bible tells the story in these words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."<sup>11</sup>

Abel understood the subject of redemption through the blood of Christ, for he made his offering by faith in Christ, and was made righteous by this faith. God accepted the lamb and its blood as figures to represent the body and blood of Christ. Abel's faith was counted for righteousness, because through it he received Christ and the righteousness which is in Christ. Thus by faith Abel was redeemed from sin. In this case it is seen that the son of Adam was saved by faith in Christ.

<sup>8</sup>Luke 19:10.

<sup>9</sup>See John 3:36.

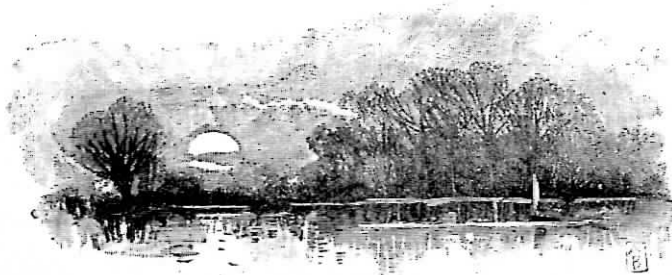
<sup>10</sup>Gen. 4:4.

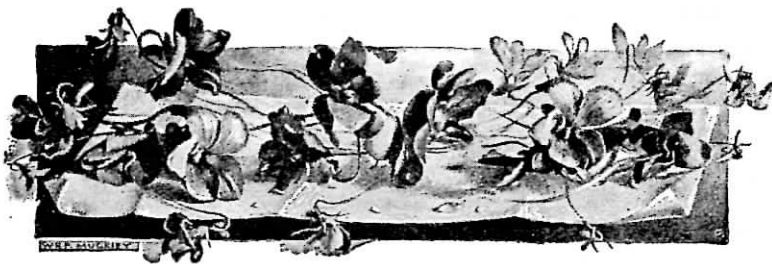
<sup>11</sup>Heb. 11:4.

Notice also that the testimony which God gave of Abel is yet speaking. By this testimony the Lord is telling us that we can be saved in the same way that Abel was saved.

Abel by faith could see the blood of Christ represented in the blood of the sacrificial lamb. In its death he showed his faith in the death of his Redeemer. In its sufferings he beheld the sufferings of Christ. He knew that the lamb was innocent, yet he caused it to die for his sins. Just so he believed that Christ, the innocent One, would in due time die for him. Through his faith he yielded himself to the Lord and became a righteous man.

Satan had fully expected to get possession of Paradise when man sinned; but the Lord cast all sin and sinners out of Eden, and preserved Paradise, with all of its glory. No curse of sin rested on a tree nor a plant of that place. Everything was kept in all its holiness, and for a time, at least, man might look through from the outside and see some of its beauty. Men could learn from all this that God would restore it to the earth when the curse of sin was fully removed. Other scriptures tell where Paradise now is, and show that it will be returned to the earth when the curse of sin is taken away.





## THE EARTH CURSED BY SIN.

**T**HE Creator's reason for making the earth is told in these words: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited."<sup>1</sup> "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men."<sup>2</sup> "As truly as I live, all the earth shall be filled with the glory of the Lord."<sup>3</sup> But the Lord formed the earth to be inhabited by the obedient and good, for "the meek shall inherit the earth."<sup>4</sup> This does not mean that the good shall possess the earth for a little while, and then be compelled to give it up; but "the righteous shall inherit the land, and dwell therein forever."<sup>5</sup> This is God's purpose.

But Satan planned to possess the earth for himself, and to use it in building up his kingdom. Yet his kingdom can not give happiness to any person, nor be in harmony with anything good. It pollutes all that it touches. When its dark shadow entered our world, it brought a dreadful curse with it.

<sup>1</sup> Isa. 45 : 18.

<sup>2</sup> Ps. 115 : 16.

<sup>3</sup> Num. 14 : 21.

<sup>4</sup> Matt. 5 : 5.

<sup>5</sup> Ps. 37 : 29.

Misery and death followed. Even the ground was made to bring forth thorns and thistles because of sin. Yet when man first began to till the ground which was cursed by sin, it yielded much better than it does now, because the curse has increased as men have sinned more and more.

Cain, the first-born son of Adam and Eve, did not believe in redemption through the blood of Christ. And when his brother Abel offered a lamb in sacrifice to God, Cain offered only the fruit of the ground. But his offering was rejected, while Abel's offering was accepted. Cain was greatly displeased because his offering was refused. The Lord reasoned with him, and tried to turn him from his sinful course, but he



"Cain rose up against his brother Abel and slew him."

refused to be reconciled, and accused and condemned Abel for all the trouble. Finally, "it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."<sup>6</sup> After he had murdered his brother, the Lord said to him,

<sup>6</sup>Gen. 4:8.

"Where is Abel thy brother?" Cain answered, "I know not: Am I my brother's keeper?"—as though he could hide from God! And the Lord said to Cain: "The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."<sup>7</sup>

Since the first murder the earth has rested under a double curse on account of sin. This is the kind of kingdom which Satan has set up in the earth. This is all he can give to those who serve him; and that but for a little while. He told Adam and Eve that they would be happier in disobedience than if they continued to obey the Lord. But how vain are all his promises has been shown by the sad disappointments of six thousand years.

The descendants of Cain, like himself, did not believe in salvation through Christ, nor in the judgment to come; therefore they did all manner of evil without any restraint. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."<sup>8</sup> Because of this great and increasing wickedness, the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air."<sup>9</sup>

At this time there were still a few families that walked in obedience to God. There was Methuselah (the man who lived to be nine hundred and sixty-nine years old), and his son Lamech, and his grandson Noah, who yet believed and walked

<sup>7</sup> Gen. 4: 10-12.

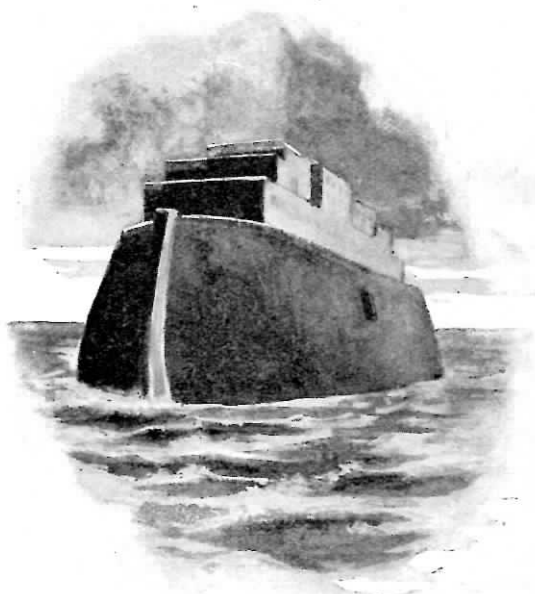
<sup>8</sup> Chapter 6: 5.

<sup>9</sup> Verse 7.

uprightly. But the world in general walked in the evil paths of sin and death, even to its fulness.

At the time of which we are writing Methuselah was almost eight hundred and fifty years old; Lamech, nearly six hundred and sixty, while Noah's age was about four hundred and eighty years.

The Lord informed Noah one hundred and twenty years before it came to pass, that a flood of water was coming to destroy wickedness from off the earth. Noah was also shown how to build an ark, by which himself and family might escape destruction. The ark was also of sufficient size to carry some of every kind of animal upon the dry land and every kind of fowl which the Lord wished to preserve alive in the earth.



"The ark was also of sufficient size to carry some of every kind of animals."

It is written, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."<sup>10</sup> Noah faithfully warned the world of the coming flood, but the people did not believe his words, and therefore, when not

<sup>10</sup> Heb. 11:7.

another soul would yield to God, the flood came and they perished in the waters. Only Noah and those with him in the ark were left to again people the earth.



"Three-fourths of all the earth was under the waters of great oceans and seas."

The flood changed the appearance of the whole world. The rain fell for forty days and forty nights, and the fountains of the great deep were broken up; so the waters from within the earth were mingled with that which fell from above, until even the mountains were covered.<sup>11</sup>

At the close of this fearful visitation the ark rested upon the mountains of Ararat, and there Noah and his family stepped forth once more upon the earth. Then the Lord made promise to him that He would no more curse the earth for man's sake.<sup>12</sup> But the world was in a sadly broken condition. Many

<sup>11</sup> See Gen. 7 : 12, 17-20.

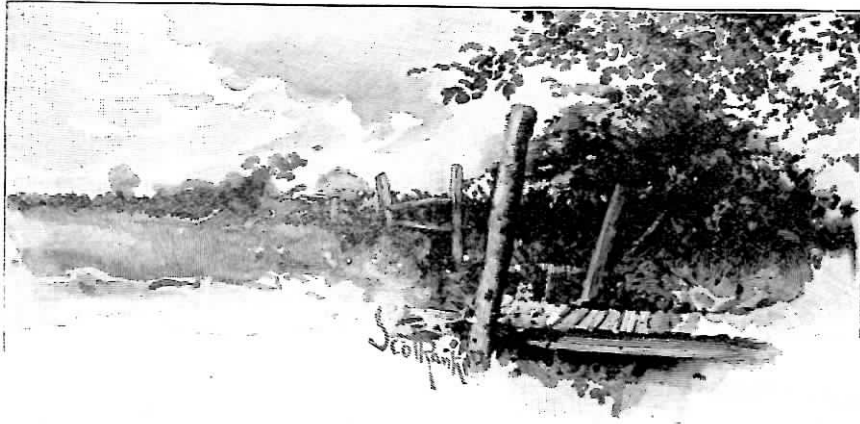
<sup>12</sup> See chapter 8 : 21.



great mountains had been thrown up, and large, barren deserts were left as a result of the flood. Three-fourths of all the earth was under the waters of great oceans and seas. Most of the mountains were ragged and strewn with rocks. Parts of the earth were covered with salt, and other parts frozen under ice and snow. And all of these unpleasant and inconvenient things are yet found in our world because of the curse of sin.



"Parts of the earth were covered with salt, and other parts frozen under ice and snow."



## SATAN RENEWS HIS KINGDOM.

**T**HE wicked world perished in the flood, yet Satan did not cease in his efforts to rule men. He simply watched for an opportunity to begin anew his evil course. He began his work even among Noah's sons; and it was not long after the flood before many had departed from the ways of truth, and gone into the vilest of sins. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever."<sup>1</sup>

These are the downward steps that were taken by some of Noah's descendants. "They did not like to retain God in their knowledge," so "God gave them over to a reprobate mind, to do those things which are not convenient."<sup>2</sup> They permitted evil desires to enter their minds, and then God's Spirit was not wanted.

The first mention of sin among the descendants of Noah is concerning the lack of honor which Ham showed to his father. Noah drank fermented wine and became drunken. It is very probable that the patriarch did not know the nature of wine. He had at that time only begun "to be an husbandman."<sup>3</sup> He did not know that it would injure him when he drank it. Yet Ham was glad of this misfortune; he had been held in restraint by his father's righteous life till then, and he used that circumstance as an excuse for entering upon a life of sin. And with that beginning Satan renewed his work.

The first king chosen among men after the flood seems to have been Nimrod. He was the grandson of Ham, and great-grandson of Noah. Of him it is written: "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel [or Babylon], and Erech, and Accad, and Calneh, in the land of Shinar."<sup>4</sup> The power of Nimrod was used as a byword in his day. Babylon was the beginning of his kingdom; from that city his dominion soon extended to other cities and countries. And the world spoke of him as "the mighty hunter before the Lord." He was a mighty savage chief, who usurped the place of God, and knew how to control men.

<sup>2</sup>Rom. 1:28.<sup>3</sup>Gen. 9:20.<sup>4</sup>Chapter 10:8-10.

Nimrod, and those who joined his kingdom, separated from others of Noah's descendants. They simply wished to follow their own ways without being restrained. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."<sup>5</sup> This plain was the rich valley of the Euphrates River. Here they decided on the place for the beginning of their kingdom and began to build a city and organize their work, that they might not be scattered abroad and separated from each other. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."<sup>6</sup>

While people need a government to protect society from the violence and robbery of evil men, this plan of the building of the tower and the use to which it was put, was all contrary to God's will. Therefore before their work was completed God came down and confounded their language and scattered them abroad. Said the Lord: "They have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city."<sup>7</sup>

Those who organized this kingdom were persons who had departed from God, and they desired to have the worship of false gods encouraged by the government. It was Satan's plan to use earthly kingdoms to build up his work in the world. He knew that men would worship something, and that the success

<sup>5</sup> Gen. 11 : 2.

<sup>6</sup> Verse 4.

<sup>7</sup> Verses 6-8.

of his cause largely depended upon what they worshiped. To suit Satan's purpose, their gods must agree with their corrupt natures, and encourage sinful habits. He planned for idol worship when he told Eve she should not die, but should become as gods.<sup>8</sup> As soon as mankind could be made to believe this doctrine, the way was prepared for the worship of false gods. When he told Eve that she should not die, it was wholly false yet millions of people have since believed the falsehood. They affirm that men do not really die, but when we call them dead they have simply gone to live in some other place.

The next step was to worship as gods what was supposed to be the spirits of the dead. Out of spirit-worship came the making of images and heathen temples. It was not at first claimed that an

image was a god; it was supposed to be a place where some dead person dwelt; and that spirit was worshiped. An idolater said, "We do not think that brass, and gold, and silver, and



"Let us build us a city and a tower whose top may reach to Heaven,"

other materials of images, are of themselves gods, but in these we worship the gods brought into them by dedication."

If there was a spirit present in any of these images it was the spirit of Satan, or of some fallen angel. But it was usually claimed to be the spirit of some one who had lived upon the earth. The teachings of that spirit often required those who worshiped the idol to lead a life of corruption and shame. This manner of life kept God out of the mind and strengthened the sinful nature of man. It opened up the world to the work of Satan, and made way for the kingdom of darkness as nothing else could have done.

Idolatry was introduced into every kingdom of olden times. Satan has at times almost ruled the world through this means. By it the evil one deceives millions of people and reigns over them. The doctrine which teaches that man becomes a god instead of dying, does much to build up the cause of evil. But it is all false. The psalmist says, "In death there is no remembrance of thee."<sup>9</sup> "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."<sup>10</sup> Solomon declares, "The dead know not anything."<sup>11</sup>

Man has no life in his nature which reaches beyond the grave. Only in Christ can he have a future life. Jesus is the life-giver; immortality comes only through Him. "When Christ, *who is our life*, shall appear, then shall ye also appear with Him in glory."<sup>12</sup> Christ says, "I am the way, the truth, and the life."<sup>13</sup> But the worship of something claiming to be the spirits of the dead has kept much of the world in heathen darkness. Whole empires are held under the influence of this delusion.

<sup>9</sup> Ps. 6:5.

<sup>10</sup> Ps. 146:4.

<sup>11</sup> Eccl. 9:5.

<sup>12</sup> Col. 3:4.

<sup>13</sup> John 14:6.

In China it is claimed that the spirits of dead ancestors can give more help than the God whom Christians worship; therefore they oppose Christianity. The same belief in some form is met with in every heathen land. If the Bible truth of life only through Christ was believed in all the world, there would not be a false god anywhere.

The teaching of idolatry prepared the way for some dead king (perhaps Nimrod) to be consecrated, and called Baal, Bel, or Lord. He then received worship as the chief god of the sun. Sun-worship was almost universal among the nations of ancient times. As Baal became the chief god of the sun, his worshipers chose a day for Baal-worship. The time selected was the first day of the week. Out of this came the custom of Sunday-keeping. By turning away from God to the worship of Baal, the heathen rejected the Lord's Sabbath, and chose in its stead the day which was dedicated to the worship of the sun. Sacrifices were offered to these evil spirits to prevent them from becoming angry, and these supposed spirits were supposed to keep their worshipers from harm. Even little children were burned in sacrifice to these false gods. The parents who offered up their children did it to appease the wrath of the angry gods.

These were the kind of gods which Satan prepared for the subjects of his kingdom. Such things were actually done by the people who did not like to retain God in their knowledge. "For every abomination to the Lord, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods."<sup>14</sup> "And they built the high places of Baal, which are in the valley of the son of

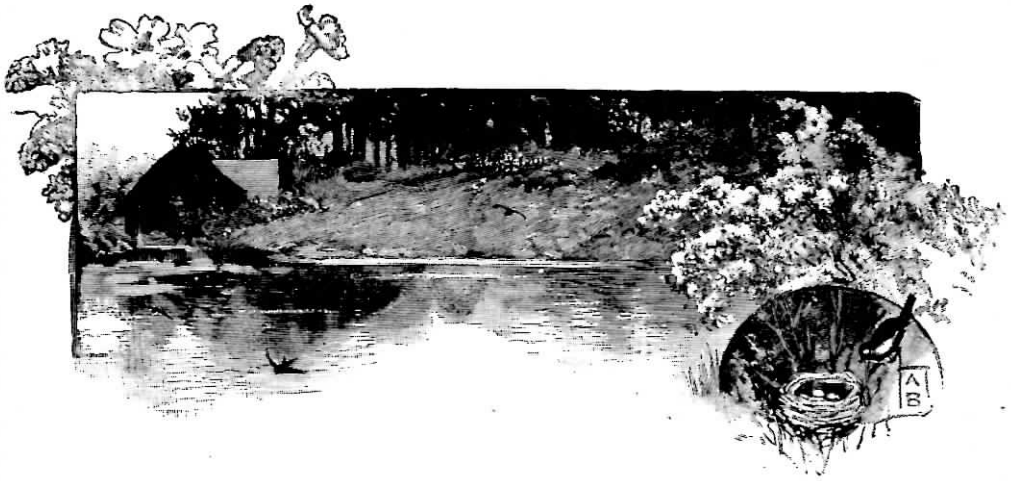
<sup>14</sup>Deut. 12 : 31.

Hinnom, to cause their sons and their daughters to pass through the fire unto Molech."<sup>15</sup> It does not seem possible that the human mind could become so darkened as to do these abominations; but Satan's kingdom is darkness, and sorrow, and death.

<sup>15</sup> Jer. 32:35.







## THE FATHER OF THE FAITHFUL.

**S**HEM and Japheth, of the sons of Noah, remained faithful to the cause of God while they lived, so had nothing to do with building the tower of Babel. Would that their descendants had done the same. The eleventh chapter of Genesis traces the posterity of Noah through Shem. Here it reaches Abram about ten generations this side of the flood. But Shem was still living many years after Abram was grown to manhood. By this time, however, Abram's father and many of his relatives had gone into idolatry.<sup>1</sup> But Abram was a worshiper of the true God, and a firm believer in the coming Redeemer.

Satan had now a strong hold upon most of the descendants of Noah. It therefore became necessary to make another separation among men, that the knowledge of God might be preserved in the earth. So the Lord called Abram, and said to him, "Get thee out of thy country, and from thy kindred, and

<sup>1</sup> See Josh. 24:2.

from thy father's house, unto a land that I will show 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."<sup>2</sup>

It was a trial for Abram to leave his kindred and home, that he might go to a strange land; yet

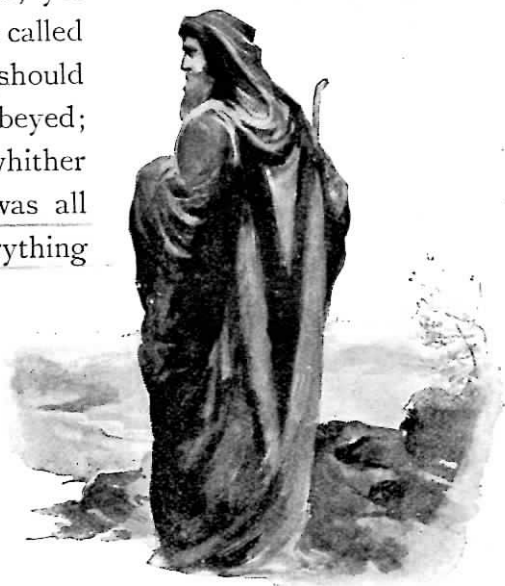
"by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."<sup>3</sup>

The experience was all new to him, but he trusted everything to the promise of God, for that to him was more precious than home and friends.

In company with his wife, Sarai, and a few other persons, Abram was led to the land of Canaan. After reaching the place, the Lord told Abram to lift up his eyes and look toward the north, and the south, the east, and

the west. He then told him that all the land which could be seen should be given to him and his seed forever. God also said that Abram's seed should be so many that it would be as easy to count the dust of the earth as to number them.<sup>4</sup>

The promise was so great that Abram could scarcely believe



"The Lord told Abram to lift up his eyes and look toward the north, and the south, the east, and the west."

<sup>2</sup> Gen. 12:1-3.

<sup>3</sup> Heb. 11:8.

<sup>4</sup> Gen. 13:14-16.

it all; so to encourage him, the Lord spoke again, saying, "Fear not, Abram; I am thy shield, and thy exceeding great reward." Yet the Lord had not made a full statement before Abram remarked that as he had no children, some one of his household must be his heir, and the beginning of that numerous seed. But the Lord said the promise was not to be fulfilled in that manner, for Abram should have a son of his own. This son should be the heir. The Lord then requested him to look heavenward and count the stars. But Abram knew that would be impossible, so the Lord told him that sometime his seed should be as difficult to number as the stars in the sky.

Then Abram understood what was meant by these promises. An own son was to be born to him. Through the descent of that son, Christ, the Redeemer, should be born. The number saved, born again through Him and to eternal life, would be so many that they could not be counted. "And he believed in the Lord; and He counted it to him for righteousness."<sup>5</sup>

But Abram and his wife had no children, and they were then quite aged; yet the man believed all that the Lord promised. Paul says that Abram "against hope believed in hope, that he might become the father of many nations."<sup>6</sup> "And being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness."<sup>7</sup> When Abram was ninety-nine years old, the Lord appeared unto him again, and said: "I will establish my covenant between Me and thee and thy seed after thee. . . . 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."<sup>8</sup>

<sup>5</sup> Gen. 15:6.<sup>6</sup> Rom. 4:18.<sup>7</sup> Verses 21, 22.<sup>8</sup> Gen. 17:7, 8.

When this covenant was made, Abram's name was changed to Abraham. The word Abraham means "father of a multitude." At the same time the name of Abram's wife was changed from Sarai to Sarah, which name means "princess." Soon after this the Lord gave them a son, whom they called Isaac.

When Isaac was almost grown to manhood, the Lord told Abraham to take his son into a mountain and offer him up for a burnt-offering. His love for Isaac seemed to make it impossible for him to obey. And, too, the young man was the joy of his mother and the pride of all their household. Moreover, the Redeemer was to be born through the posterity of Isaac, and in the Redeemer was the hope of salvation not only for Abraham but for all the world. Yet Abraham knew that the Lord had commanded him to sacrifice his son, and what should he do? He could not think of disobeying God, but how could he slay his son? But he in assurance of faith knew that the Lord's word could not possibly fail respecting Isaac and his seed, and he decided to obey, and to leave results with the Lord.

When his decision was fully made, his doubts were gone. He believed that if he offered up Isaac, the Lord would raise him from the dead. Thus the scripture says: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."<sup>9</sup>

When the appointed day came, "Abraham rose up early in the morning, and saddled his ass, and took two of his young

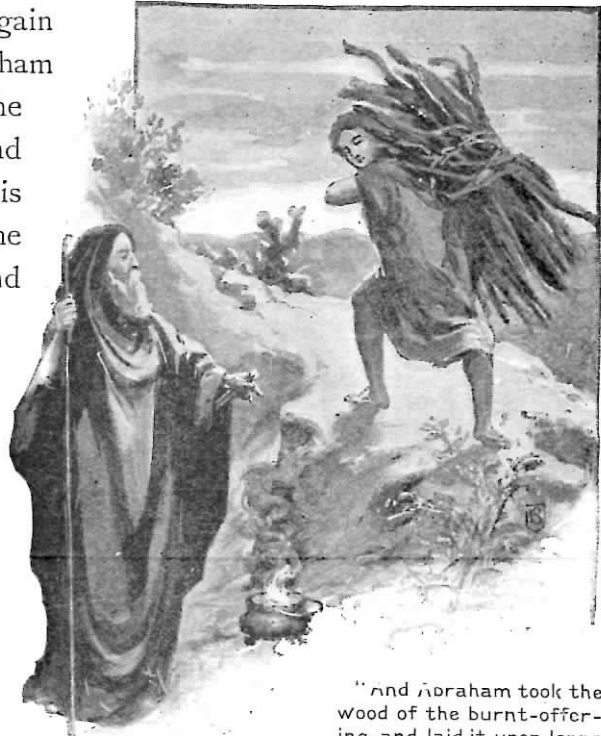
<sup>9</sup> Heb. 11 : 17-19.

men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad

will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but

where is the lamb for a burnt-offering?"<sup>10</sup>

Abraham was careful to leave the young men at a distance from where the offering was to be made, lest they should prevent him from doing what the Lord commanded. Even the innocent question of Isaac concerning the lamb for the burnt-



"And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son."

<sup>10</sup> Gen. 22 : 3-8.

offering did not cause the patriarch to falter in his purpose to do as the Lord had directed him.

When everything was ready, Abraham informed Isaac of all that he was going to do. The son had so much faith in his father, and in the word of God, that he meekly suffered himself to be bound and placed on the altar, that he might be slain, and afterward burned up. But when the preparation was complete, and Abraham had raised the knife to slay his son, an angel called to him to stay his hand. Abraham looked and saw a ram fastened in some bushes, and he took the ram and offered him instead of his son. When he had shown himself to be ready to obey in every particular, the Lord swore by his own life that He would surely fulfil all He had promised to Abraham, and to his seed.<sup>11</sup>

There can be no doubt that Abraham fully intended to offer up his son for a burnt-offering, and Isaac certainly expected to die and be consumed upon that altar. This fearful trial of faith was a figure of the offering up of God's Son for the sinner. In it is seen a picture of the willingness of Jesus to die for man, and of His meek submission to God in all things.

The whole life of Isaac was filled up with faith and love. No complaining nor act of wickedness is written of this man. When he was forty years old he was married to Rebekah. To him was repeated the promise which God gave to Abraham, saying, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these

<sup>11</sup> See Gen. 22 : 1-18.

countries; and in thy seed shall all the nations of the earth be blessed."

To Isaac and Rebekah were born two sons, Jacob and Esau. Esau never was a believer in the promises, but Jacob became a man of faith. And the Lord made Jacob also the same promise that He had given to Abraham and Isaac, saying, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."<sup>13</sup>

The men who received these promises understood that they would pass into death; and they further believed that after a while they should be raised from the dead. Beyond that they expected the curse of sin would be removed from the earth, and when all was finally done, that the saved would live in the earth made new.

The Bible says, "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."<sup>14</sup> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."<sup>15</sup>

"They which are of faith, the same are the children of Abraham." And again, "So then they which be of faith are blessed with faithful Abraham."<sup>16</sup> The same apostle also says

<sup>12</sup> Gen. 26 : 3, 4.

<sup>13</sup> Chapter 28 : 13.

<sup>14</sup> Heb. 11 : 11-13.

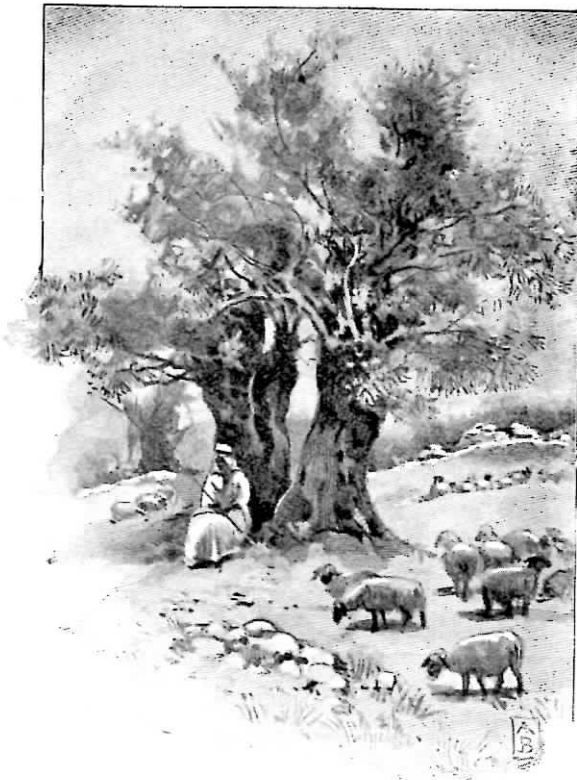
<sup>15</sup> Gal. 3 : 29.

<sup>16</sup> Verses 7, 9.

that the promise which God made to Abraham implied that he was to be heir of the world.<sup>1</sup> That is, these promises show that the whole world is to be renewed and given to the people of God.

Abraham lived to be one hundred and seventy-five years old. He then died and was buried in a cave called Machpelah, by the side of his beloved wife Sarah, who died many years before.

<sup>1</sup>Rom. 4:13.







## INTO EGYPT.

**J**ACOB and Esau were twin brothers, and each desired his father's blessing and the birthright. Difficulty arose between them over this question; Jacob wronged his brother, and Esau threatened to slay him. This alarmed Jacob, and he fled from home, and more than a score of years passed away before he visited his native land. During his absence there were born unto him twelve sons, and from these came the twelve tribes of Israel.

While returning to Canaan, the name of Jacob was changed to Israel. As he journeyed homeward, his mind filled with remorse, fearing his brother Esau's vengeance, yet craving God's blessing, the angels of God met him in the way.<sup>1</sup> Their presence doubtless made a deep impression on his mind, and overwhelmed him with the sense of the divine watchers. He became anxious to make friends with his brother. He would do all in his power to undo his wrong, and then plead with God to change his brother's mind. He therefore sent messengers

<sup>1</sup> See Gen. 32:1, 2.

to the land of Seir<sup>2</sup> to meet Esau and plead for friendship. But Esau was not ready to make peace; and when he learned where Jacob could be found, he started with four hundred men, to destroy him. As soon as Jacob's messengers told him of what Esau was intending to do, he began to seek the Lord most



"This wrestling and praying lasted till the dawn of morning, before Jacob learned that he was striving with an angel."

earnestly, that he might be delivered from sin and saved from the violence of his brother.

He first sent Esau a large present from his herds and flocks, and then sought for a secret place to pray.

But Jacob was not alone, for God's Angel, whom he supposed to be a man, and perhaps a robber, was present all the night. It

seems that Jacob wrestled with the Angel while he prayed to the Lord, and yet he did not receive an answer to his prayers during all the night. This wrestling and praying lasted till the dawn of morning, before Jacob learned that he was striving with a being not of earth. The Angel touched his thigh, and put it out of joint. Jacob then discovered who it was, and the Angel made as though He would leave him in his distress.

<sup>2</sup>Gen. 32:3-7.

But Jacob, notwithstanding his pain, grasped hold of the Angel and said, "I will not let Thee go, except Thou bless me." How earnestly the penitent, helpless man pleaded! He desired nothing so much as the blessing of peace and forgiveness. The Angel then asked him his name. And when he said, "Jacob," the Angel said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The name Jacob means "a supplanter." It describes an evil character. But the name Israel means "a prince of God," or one who prevails with God.<sup>3</sup> Ever after that night of prayer Jacob and his people have been called Israel.

When Jacob and Esau met, the Spirit of the Lord had subdued the anger of Esau, and they embraced each other in love, and wept for joy. Their trouble was settled and peace was restored.

When Jacob finally reached his father's home, Rebekah, his mother, was dead, and had been buried in the cave of Machpelah. His father was yet alive, but died at the age of one hundred and eighty years. He, too, was placed to rest in Machpelah, to wait till the righteous dead shall be raised to life again.

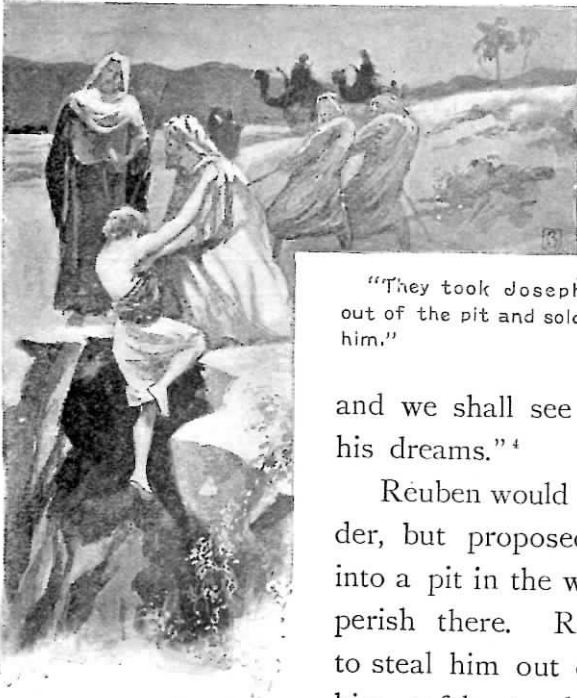
#### JACOB'S SONS.

The twelve sons of Jacob were named Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin. Jacob loved Joseph more than the other sons of his family, and bestowed extra favors upon him. Among his special gifts to Joseph was a princely coat made of many pieces and many colors. Joseph was also favored with dreams from the Lord. But his brethren hated him because of

<sup>3</sup> Gen. 32:28.

his father's love, and also because of his dreams. They became so unkind as not to speak peaceably to him.

While entertaining this feeling of hatred toward Joseph, they were sent from home to find pasture for their flocks. After a time Jacob sent Joseph in search of them, to see if all were well. Joseph traveled many miles before he found his brethren; but



"They took Joseph out of the pit and sold him."

when they saw him afar off, instead of meeting him in love, they said one to another, "Let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him;

and we shall see what will become of his dreams."<sup>4</sup>

Reuben would not agree to the murder, but proposed that they cast him into a pit in the wilderness and let him perish there. Reuben was intending to steal him out of the pit and return him safely to his father. But he chanced to go some distance from his brethren, and they took Joseph out of the pit and sold him to some Ishmaelite traders. These traders took Joseph into Egypt and sold him to Potiphar, a chief officer of Pharaoh, king of Egypt.

Joseph's brethren took his beautiful coat, dipped it in the

<sup>4</sup> Gen. 37 : 20.

blood of a kid, and showed the stained garment to their father, saying, "This have we found; know now whether it be thy son's coat or no?" The father, knowing the coat, supposed that Joseph had been devoured by some wild beast. He mourned so deeply that none could comfort him. Jacob's sons had banished Joseph from sight, but they were not happy. The anguish of their brother, as he plead with them not to separate him from home, could not be forgotten. And the sorrow of their father over the loss of his son kept their sin fresh before them.

Thus in sadness many years passed away before relief came. Joseph, as a slave, was freer than his brethren who sold him through envy. "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand."<sup>5</sup>

Joseph was in course of time thrown into prison because of a false report. But even there he behaved himself with so much wisdom that the keeper of the prison committed to his hand all the prisoners. While he was connected with the prison the Lord gave him wisdom to interpret dreams. King Pharaoh had a dream, and, learning of Joseph's wisdom in interpretation, sent for him. After hearing the dream of Pharaoh, Joseph told the king that it related to a famine which was coming upon the earth. As in the dream the king had seen seven fair and good cattle devoured by seven lean ones, and seven good ears of corn consumed by seven blasted ones, so there would first be seven

<sup>5</sup>Gen. 39:2-4.

years of plenty, and these would be followed by seven years of famine.

After he had interpreted the dream, Joseph advised Pharaoh to appoint men throughout the whole land to store away one-fifth part of the grain during the seven years of plenty. The grain thus stored away was to be kept for the people to eat during the seven years of drought which would follow the years of plenty.

In response to Joseph's interpretation and advice, Pharaoh said to his servants: "Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."<sup>6</sup>

Joseph did faithfully all that Pharaoh intrusted to his care. He stored up grain all over Egypt, filling garner and crib, for seven years. "And Joseph gathered corn as the sand of the sea, very much, until he left numbering."<sup>7</sup> Then came seven years in failure of crops. A famine was in all lands. But in Egypt there was food stored away, and Joseph had it all in his hands. Then the starving people from different countries began to come to Egypt to buy food. Two years had gone by, and many people had been coming to Joseph to purchase grain, when one day ten weary travelers, hungry and dusty, arrived from the land of Canaan. They came in and bowed down before him with their faces to the earth. He then remembered that twenty-one years before that time, when he was but a lad

<sup>6</sup> Gen. 41:38-41.

<sup>7</sup> Verse 49

of seventeen years, and living at his father's house, he had seen in a dream those same men bow down before him in just the same manner in which he now saw them.<sup>8</sup>

Joseph knew he could not be deceived, and that there before his eyes were his own brethren, even the same ten who had hated him and sold him into Egypt, bowing down before him. They did not look wicked and hard-hearted, as they did when he had, with weeping eyes, bade them good-by at Dothan. They were tired, hungry, and careworn; and Joseph could only love and pity them in their humble condition. Yet he did not think it best to make himself known to them at that time. He believed the opportunity had come when he could help them to become better men. He talked to them in such a way as to find out what was in their hearts. His desire was to learn if they really loved their father as they ought, and whether they were sorry for the manner in which they had treated their brother Joseph.

He made as though they were spies. This drew them out to tell him all about his father and his brother Benjamin—those who were at home. He learned in that way that they really loved their father and brother. Still, he bound Simeon before their eyes, and told them to leave him in Egypt as security that they were all true men. They were told to retrace their steps to Canaan and return with their brother Benjamin into Egypt. This act of Joseph greatly alarmed his brethren. They talked to each other in the Hebrew language of the troubles which had come upon them, thinking that Joseph could not understand what they said. In their conversation Joseph heard them confess their sins about the way they had treated him. He also

<sup>8</sup> See Gen. 37:5-8.

heard them speak of how he had wept in anguish when they sold him. In their confessions they said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."<sup>9</sup> Joseph knew, when he heard this confession, that the Spirit of God was working upon their hearts. He treated them in this manner in order to bring them to repent of their sins and be converted. And they did repent. Satan had thought to lead these ten men to destruction, but the Lord finally turned it all into victory.

When they returned to Egypt with Benjamin, Joseph made himself known to his brethren. As they learned that the great man before whom they had been bowing was their own brother Joseph, they were terrified. They doubtless expected he would punish them for the wicked way they had treated him. But he requited evil with good, cruelty with kindness. Not one harsh word did he utter. He endeavored to relieve their minds by saying: "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing [sowing] nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."<sup>10</sup>

When his brethren knew that he was really Joseph, and that he yet loved them after all their harsh treatment of him, there was a wonderful greeting and weeping with these twelve strong men. After they had dried their tears, and were ready to listen calmly, Joseph told them to hurry home and bring his father

<sup>9</sup> Gen. 42:21.

<sup>10</sup> Chapter 45:5-7.

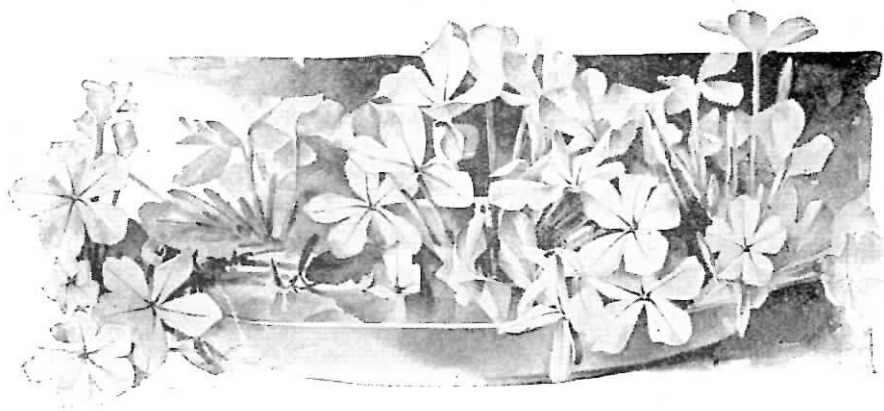


and their families to Egypt, because they could not live through the five years of dreadful famine yet to come if they remained in Canaan. They returned home and told their father the wonderful news about Joseph. At first Jacob thought the tidings were too good for him to believe. But Joseph had sent wagons to carry his father into Egypt, and many rich presents besides; and when he saw with his own eyes all that Joseph had sent, Israel said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."<sup>11</sup>

Then Israel and his people went into Egypt, the whole number of whom was seventy persons. And the king gave them homes in that part of Egypt called Goshen. This journey of Israel took the promised seed of Abraham out of Canaan, and placed them in Egypt. Jacob was one hundred and thirty years old when he entered into Egypt. He lived in Egypt seventeen years, and died at the age of one hundred and forty-seven. His children carried him up to the land of Canaan, and he was buried by the side of Leah his wife, in the same cave where Abraham and Sarah and Isaac and Rebekah were sleeping.

<sup>11</sup> Gen. 45: 28.





## SLAVERY AND DELIVERANCE.

**J**OSEPH lived more than fifty years after the death of his father. During his life the children of Israel enjoyed the good favor of the Egyptians. But Joseph died, and many years afterward a king from a foreign country came to the throne, who knew nothing about him and his family. And this king said, "Behold, the people of the children of Israel are more and mightier than we; come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."<sup>1</sup>

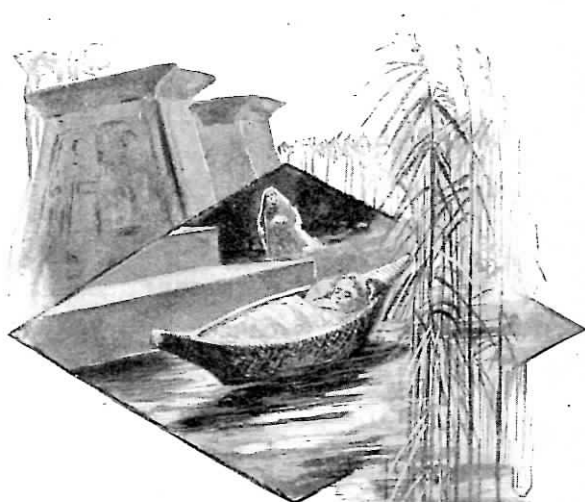
This ruler was afraid to let the Israelites remain free in the land; so he reduced them all to slavery. As bond-servants they were shamefully treated. But the more they were afflicted the more they multiplied. Their lot was exceedingly bitter, yet their number rapidly increased. Finally the king ordered that

<sup>1</sup>Ex. 1:9, 10.

all the male children in Israel be destroyed as soon as they were born. Under such affliction all that God's people could do was to pray for deliverance.

In the time of this oppression a promising son was born to Amram and Jochebed, of the tribe of Levi. The mother determined to keep the Egyptians from killing the babe, so she hid him for three months. Then, as the Egyptians searched for him, she made a little

ark of rushes, and secreted the child among the flags by the river's brink. The mother then had her daughter Miriam stand some distance away to watch the ark. "And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it."<sup>2</sup> The ark was opened, and the babe was found to be weeping.



"She made a little ark of rushes, and secreted the child among the flags by the river's brink."

The woman knew that a mother's love had placed the infant there to keep him from being put to death, and she decided, in order to save his life, to keep him as her own child. Just then Miriam ran up, as if she would see the babe, and speaking, said,

<sup>2</sup>Ex. 2:5.

“Shall I call a Hebrew woman to nurse him?”\* And the daughter of the king said, “Go.” With quick feet and anxious heart Miriam ran and brought her own mother, and Jochebed was hired to nurse her own son. Pharaoh’s daughter named the child Moses, which means “drawn out,” from his being drawn out of the water.

It was a custom in Egypt for the nurse to care for and teach the king’s children until they were twelve years old. Jochebed improved these twelve years in teaching Moses the Gospel truths which the Lord had shown to Abraham, Isaac, and Jacob. She did her work well, and Moses became a believer in Christ.

As the adopted son of Pharaoh’s daughter, Moses was kindly treated, and was well educated in all the learning of the Egyptians. He was called the prince of Egypt, and Pharaoh and his daughter arranged to make him king and place him on the throne. But Moses had already received something far better than the world could give him. He therefore did not desire the kingdom of Egypt. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.”

Moses cared not for the throne. He knew that the Lord had something of more worth than worldly honor and riches. Shortly afterward, while visiting his brethren, Moses slew an

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\*The Israelites were called Hebrews, from Heber or Eber, one of their ancestors. See Gen. 10: 21, 25.

<sup>3</sup> Heb. 11: 24-26.

Egyptian who was smiting an Israelite, and for that act of violence he was compelled to flee from the country. He then went to Midian, and there lived as a shepherd for a period of forty years. His experience in caring for his flocks gave him a schooling in tenderness and meekness, and he became one of the most humble and kind-hearted men that the world has ever known. It fitted him to be a shepherd over the flock of the Lord.

By this time another king, or Pharaoh, ruled in Egypt. "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."<sup>4</sup> Moses was now eighty years old; and one day while leading his flock near Mount Horeb he beheld a bush which seemed to be on fire, and yet it was not consumed. As he moved forward to see what the strange sight meant, the Lord called to him from the burning bush and said, "Moses, Moses." And Moses answered, "Here am I." Then the Lord said, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians."<sup>5</sup>

The Lord then commissioned Moses to visit Pharaoh and tell him to let Israel go. But Moses dreaded to meet the king. He was also afraid that his own people would not believe his word. Yet, after making many excuses, he finally consented to go with his brother Aaron, before his own people, and counsel with them over the question. If the people should be found

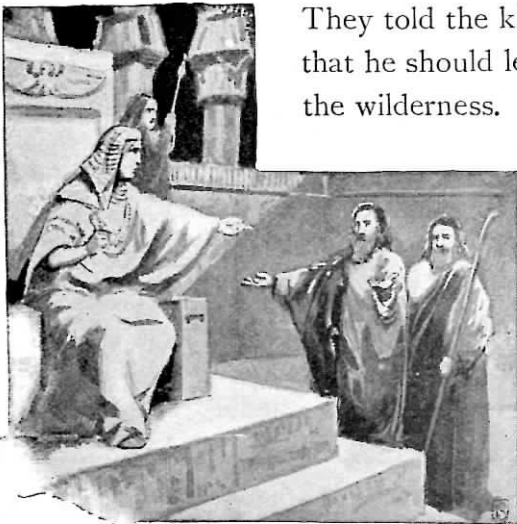
<sup>4</sup>Ex. 2:23, 24.

<sup>5</sup>Chapter 3:7, 8.

ready, then Moses and Aaron would present the demand before Pharaoh. According to this plan Israel was informed of what the Lord wished to do for them, "and the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, they then bowed their heads and worshiped."<sup>6</sup> Moses and Aaron then

went before Pharaoh with their message.

They told the king that the Lord had said that he should let Israel go and worship in the wilderness. But said Pharaoh: "Who



"They told the king that the Lord had said that he should let Israel go and worship in the wilderness."

is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."<sup>7</sup>

After this visit Pharaoh oppressed Israel more than ever. So, in order that Pharaoh might know God and let Israel go, many plagues came upon the Egyptians; and following each plague Moses and Aaron would plead with Pharaoh to let their people go. First the waters of Egypt were turned into blood, and there was blood in the waters throughout all the land of Egypt. Then the blood was taken away, and the waters sent forth such a multitude of frogs that they overran the homes of the people. There were frogs in the beds and in the ovens, and over all the land. The frogs were

<sup>6</sup> Ex. 4:31.

<sup>7</sup> Chapter 5:2.

removed, and in their place came lice. Even the dust of the earth was turned into a plague of lice. Next, many sorts of flies and insects filled all their coasts. They became a corrupt and destroying pest even in the house of Pharaoh, and in the homes of his servants. After the flies departed, a plague of murrain destroyed many of the cattle. Then came boils upon the Egyptians and upon their beasts. A desolating hail and mighty thunder next came. After that swarms of locusts covered the earth, and devoured every growing substance which remained in the land. Darkness then came over all the land for three days, so dense that it could be felt. And yet Pharaoh refused to let Israel go.

“And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence.”<sup>8</sup> “And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill; and all the first-born of beasts.”<sup>9</sup>

The Lord also told His people to be ready to depart from Egypt, for when this last plague should fall upon the Egyptians, they would drive Israel out of the land before morning.

#### THE PASSOVER.

On the dreadful night of the last visitation the Israelites were commanded to sacrifice a lamb in every house and to sprinkle its blood upon the door posts and lintel, “For,” said the Lord, “I will pass through the land of Egypt this night, and

<sup>8</sup> EX. II: I.

<sup>9</sup> Verses 4, 5.

will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”<sup>10</sup>

They prepared the sacrifice and sprinkled the blood, as directed; and not one of them was slain. “And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds.”<sup>11</sup>

The Egyptians were so urgent that Israel could not wait for the light of morning. They went forth from the house of bondage in the night, with six hundred thousand men, besides women and children. Also a multitude of Egyptians and mixed people (part Hebrew and part Egyptian) went with them. The feast on the night in which Israel departed from Egypt was called the Passover. It was the night in which the angel passed over the homes where the blood was sprinkled, without destroying the first-born in them. That sprinkled blood was a token of Israel's faith in the blood of Christ, and it showed that they were trusting in Him for deliverance.

<sup>10</sup> Ex. 12: 12, 13.

<sup>11</sup> Verses 29-32.



The terrible plagues on the Egyptians caused many of them to see that there was no power in their false gods to help or protect them. Perhaps every plague upon that people proved some of their gods to be false. They worshiped the river Nile, but that was turned to blood. One kind of cattle was a sacred object of worship with them; but the plagues destroyed every god among the sacred cattle. They worshiped the sun, moon, and stars; but one plague shrouded all these in darkness for three days and three nights. By this means the Lord made some of the Egyptians see that all their idols were false; and those who learned this lesson went to Israel to learn about the true God.

It was night when Israel departed from Egypt, yet they had a bright light; for the Lord, clothed in a pillar of fire, led them in the way He would have them go. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."<sup>12</sup>

But Israel had scarcely gone when Pharaoh and his officers said, "Why have we done this, that we have let Israel go from serving us?" Then Pharaoh called for his soldiers and started with an army after Israel. The Lord did not lead His people directly toward Canaan, the land to which they had started, but marched them down on the west side of the Red Sea, where they were almost hemmed in by the mountain and the sea.

They were there when Pharaoh's army came in behind them. As the Egyptians drew near, the Israelites were greatly alarmed, but Moses said to the people: "Fear ye not, stand still, and see

<sup>12</sup> Ex. 13: 21, 22.

the salvation of the Lord, which He will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."<sup>13</sup> Then the Lord commanded Moses to lift up his rod and stretch out his hand over the sea and divide its waters, so that Israel could go on dry land through the midst of it.

Then the mighty pillar of cloud and fire rose high, and passing over their heads, settled down behind the Lord's people and shut them in. The cloud was darkness to the Egyptians, but it shone with brightness upon God's people. It made the camp of the Egyptians dark as night, while that of Israel was light as day. As Moses stretched forth his rod, the sea divided, "and the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left."<sup>14</sup>

Israel went forward, and the Egyptians followed with their horses and chariots of war. But the angels of God took off the chariot wheels, and the chariots sank into the sand. And the Egyptians said, "Let us flee from the face of Israel." But it was impossible to retreat then. As Israel reached the other shore, the Lord requested Moses to again stretch his hand over the sea. He did so, and the waters returned upon the Egyptians, and not one escaped.

When the morning dawned, all Israel were safely over the sea; there they learned what had become of the Egyptians, for there they beheld their dead bodies cast upon the shore. When they saw the wonderful deliverance which God had wrought, Moses and the people sang a joyful song of victory. It is called

<sup>13</sup> Ex. 14: 13, 14.

<sup>14</sup> Verse 22.

the Song of Moses, and is found in the fifteenth chapter of Exodus. What music they made that glad morning; for there were six hundred thousand men to sing, and as many women to join the chorus with timbrels! That was a happy day for Israel. But there is a happier day coming, when we, with a much larger company, may sing the song of deliverance on a far brighter shore than the banks of the Red Sea. But we also must "go forward" to gain the victory.



The Nile and the Pyramids.



## GOD PROCLAIMS HIS LAW.

**Q**UORE than four hundred years passed away after Abraham was called out from his father's house, before his people departed from the land of Egypt. God delivered them from bondage that they might obey the truth, and teach it to others who were yet in darkness. After leaving the Red Sea they were led to Mount Sinai to be instructed in their mission. Being thus separated from the heathen nations, the Lord desired to make a covenant with them concerning obedience to His law. He therefore called Moses and told him to say to 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."<sup>1</sup>

Moses then called the people together and presented the Lord's proposition to them. "And all the people answered together, and said, All that the Lord hath spoken we will do." "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third



MOUNT SINAI.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount."

day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."<sup>2</sup>

The people prepared themselves, and the Lord fulfilled His appointment. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet

<sup>1</sup>Ex. 19:4-6.

<sup>2</sup>Verses 8, 10, 11.

with God; and they stood at the nether part of the mount."<sup>3</sup> And with a voice that shook the earth, the Lord proclaimed thus His holy law:—

**“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

**“[I] Thou shalt have no other gods before Me.**

**“[II] Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.**

**“[III] Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.**

**“[IV] Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.**

**“[V] Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.**

**“[VI] Thou shalt not kill.**

**“[VII] Thou shalt not commit adultery.**

**“[VIII] Thou shalt not steal.**

<sup>3</sup>Ex. 19:16, 17.

**“[IX] Thou shalt not bear false witness against thy neighbor.**

**“[X] Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”<sup>4</sup>**

Afterward, in speaking of the day in which God proclaimed His law, Moses said: “Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?”<sup>5</sup> Another, in speaking of the character of the law, said: “Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.”<sup>6</sup>

Of these commandments David sang: “More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; and in keeping of them there is great reward.”<sup>7</sup> Moses also spoke of the importance of keeping these commandments in the presence of other people, saying, “This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” “And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons’

<sup>4</sup> Ex. 20: 2-17.

<sup>5</sup> Deut. 4: 32, 33.

<sup>6</sup> Neh. 9: 13.

<sup>7</sup> Ps. 19: 10, 11.

sons."<sup>8</sup> "And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always."<sup>9</sup>

"The law of Thy mouth is better unto me than thousands of gold and silver." "O how love I Thy law! it is my meditation all the day."<sup>10</sup> Or, as Paul said, "I delight in the law of God after the inward man." And again he wrote, "The law is holy, and the commandment holy, and just, and good." To a man who asked the way of life, Christ replied, "If thou wilt enter into life, keep the commandments." Every one in the way of life keeps the commandments.

In the First Commandment the Creator says, "Thou shalt have no other gods before Me." In truth, any other god is not God. All things which are claimed to be gods are false. "Shall a man make gods unto himself, and they are no gods?"<sup>11</sup> "All things are *of* God."<sup>12</sup> And "every good gift and every perfect gift is from above, and cometh down from the Father of lights."<sup>13</sup>

The Second Commandment forbids the worship of images. He that worships God in truth worships only through Jesus Christ. "For there is none other name under heaven given among men, whereby we must be saved."<sup>14</sup> God is not worshiped through an image, nor a saint, nor an angel.

The Third Commandment forbids the use of our Maker's name except with solemn reverence. "Holy and reverend is His name." Never use that name in a careless way. It may

<sup>8</sup> Deut. 4: 6, 8, 9.

<sup>9</sup> Chapter 6: 22-24.

<sup>10</sup> Ps. 119: 72, 97.

<sup>11</sup> Jer. 16: 20.

<sup>12</sup> 2 Cor. 5: 18.

<sup>13</sup> James 1: 17.

<sup>14</sup> Acts 4: 12.



be properly used in prayer, and in speaking of the cause of the Master.

The Fourth Commandment enjoins the keeping of the Sabbath day, and gives the reason for its observance. The Sabbath commandment is the only one of all the ten which tells us who it was that spoke the law at Sinai. He who commands man to keep the Sabbath day is the one who made all things. Of course He has the right to give this law, and to command all people to obey it. The rest day has been sanctified, and given to man to be kept in remembrance of the love and wisdom and power of God manifest in His works. The keeping of another day in the week will not answer. There was only one day of the week which was sanctified and blessed to be the Sabbath of the Lord, and that day was the seventh.

The Fifth Commandment enjoins all to give due honor to father and mother. This is binding upon all, whether old or young. Children should certainly try to make their parents happy. There is nothing more beautiful in life than for son or daughter to treat tenderly the father and mother. Neither does anything harden the heart more than to misuse them. The Lord says, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out."<sup>15</sup> If we could read the history of all truly great men, it would be found that they have honored their parents.

The first sin mentioned this side of the flood was that of Ham in dishonoring his father. Abraham would not depart for the land of Canaan until his father was dead.<sup>16</sup> Moses received the instruction which made him good and great through the teaching of his parents, and all his useful life stands as an honor to them.

<sup>15</sup> Prov. 30:17.

<sup>16</sup> Acts 7:4.

But a still richer lesson is given in the life of Christ. Altho He was the Son of God, yet when here on the earth He was subject to His earthly parents.<sup>17</sup> His words were always kind, and He was ever ready to be a help in the home; and when at last He was dying on the cross, among His last words was the placing of His mother in the tender care of the beloved disciple. "And from that hour that disciple took her unto his own home."<sup>18</sup>

The Sixth Commandment forbids murder. Every commandment must be obeyed in the heart, if it is obeyed at all. Murder may be in the heart of a person who never actually takes the life of another. "Whosoever hateth his brother is a murderer."<sup>19</sup> The spirit of murder is in the heart which cherishes anger. To neglect those who are sick and in need, may lead to their death. It requires a kind, tender disposition to enable one to obey this precept. It must be written in the heart.

The Seventh Commandment forbids adultery. The person who lives a holy and pure life must have pure thoughts. Thoughts that are good come from God's Word. "Thy Word have I hid in mine heart, that I might not sin again Thee."<sup>20</sup> To constantly study the Scriptures and meditate on the promises of God will keep the mind pure. Jesus says, "Blessed are the pure in heart." But evil actions come from a bad heart. "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications."<sup>21</sup>

The Eighth Commandment says, "Thou shalt not steal." This commandment must also be kept in the heart. The heart must possess the love of God, or the man can not love his neighbor as he loves himself. The one who does love his

<sup>17</sup> Luke 2:51.

<sup>18</sup> John 19:27.

<sup>19</sup> 1 John 3:15.

<sup>20</sup> Ps. 119:11.

<sup>21</sup> Mark 7:21.

neighbor will never desire to steal that which belongs to him. Men first steal in their hearts,<sup>22</sup> that is, their hearts desire to do that wicked thing before they perform it with their hands. Many times the heart is willing to do a bad thing, but the person is afraid of being punished if he allows his hands to do it. Such an one disobeys the commandment in the heart.

The Ninth Commandment says that false witness must not be borne. There are many threatenings in the Bible against the liar. No one who loves a falsehood will ever have access to the tree of life, or a place in the New Jerusalem; all such will be found outside the city.<sup>23</sup> He is to have his portion in the lake of fire.<sup>24</sup> Do not tell a lie in word or act, with feet, hands, head, or eyes. Do not for a moment retain one in the mind, nor laugh at one when some one else tells it. Never deceive, for deceit is false witness.

The Tenth Commandment forbids covetousness. The covetous person wishes to get things for less than their worth. He often hires the poor at small wages, and tries to buy at small prices. But he sells his goods at the highest possible rate. The Lord says: "They cause the naked to lodge without clothing; that they have no covering in the cold. They [the poor] are wet with the showers of the mountains, and embrace the rock for want of a shelter. They [the covetous] pluck the fatherless from the breast, and take a pledge of the poor. They cause him to go naked without clothing, and they take away the sheaf from the hungry."<sup>25</sup> But the law can not be obeyed until it is written in the heart. Therefore God says, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children,

<sup>22</sup> Mark 7:22.

<sup>23</sup> See Rev. 22:14, 15.

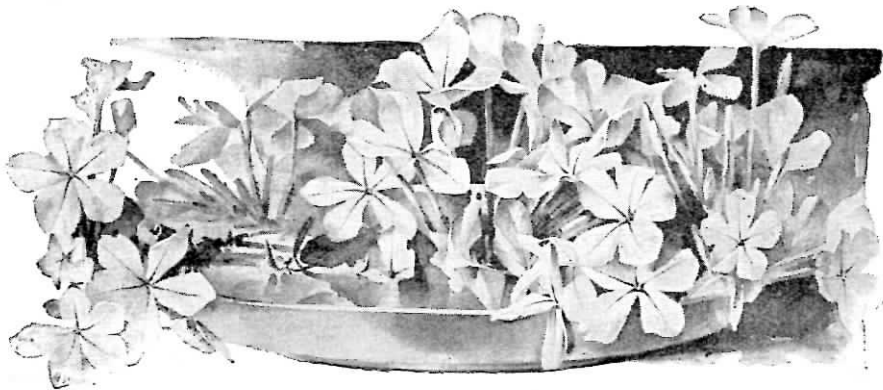
<sup>24</sup> Chapter 21:18.

<sup>25</sup> Job 24:7-10.

and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”<sup>26</sup>

<sup>26</sup>Deut. 6:6, 7.





## THE SANCTUARY AND ITS SERVICE.

**A**FTER God gave His holy law, Israel retired from the foot of the mount to their camps, and Moses was called into the presence of God to receive further lessons for them. Having heard the instruction, he returned and gave the message to the whole congregation. He also repeated the law in their hearing, and asked if they would be obedient to all that had been said. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do."<sup>1</sup> Then Moses wrote all the words of the Lord in a book.

He then made an offering of a clean beast for all Israel, and sprinkled half the blood of the offering upon the altar, and read to the people from the book which he had written, giving them a chance to answer once more. And they said again, "All that the Lord hath said will we do, and be obedient." When the final answer had been given, Moses took the blood which yet

<sup>1</sup>Ex. 24:3.

remained of the offering, and sprinkled the book and all the people, saying, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."<sup>2</sup>

The reader can see that Israel at this time made an agreement with the Lord in which they solemnly promised to obey His law. This agreement is called the "old covenant." The promise to keep the law was made by the people, but this promise did not of itself give them power to keep it. Strength to obey the law of God must always come through faith in Christ. The power must come from God, and not from man.

When the covenant was finished, Moses was once more called up into the mountain, and remained there with the Lord forty days and forty nights. On that occasion the Lord showed him the pattern of the sanctuary which is in heaven. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make Me a sanctuary; that I may dwell among them."<sup>3</sup> Here the Lord promised to dwell with them if they would make Him a sanctuary. His presence would be especially manifest in the house built for Him.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded

<sup>2</sup>Ex. 24:8.

<sup>3</sup>Chapter 25: 1-8.

to be made by the hand of Moses."<sup>4</sup> Then the Lord chose two men, Bezaleel and Aholiab, and taught them by His Spirit how to do all the skilful work in making the sanctuary.<sup>5</sup> While they were traveling it would be necessary to carry the sanctuary with them, therefore it was so constituted that it could be taken apart and easily transported from place to place. It was also called the tabernacle.

The building consisted of two rooms, called the holy place and the most holy place; and joined to these was a large inclosure called the court. The door of the court, and also the door of the sanctuary, were towards the east, so that when the worshipers came before the Lord, either in the court or in the sanctuary, they always had their faces turned away from the sun-rising. Doubtless the Lord had them pitch the tabernacle in this manner because all idolaters worshiped the sun with their faces to the east, or rising of the sun. Certainly the Lord would not have His people worship as the idolaters do.

In the court was an altar for burnt-offerings, which was placed on the north side of the door of the tabernacle. In the first room, or holy place, of the sanctuary was a table for bread, placed on the north side of that apartment. This table was called the table of shew-bread. On the south side of the same apartment was a golden candlestick, with seven golden lamps, which were to be kept burning both day and night. Then there was a golden altar for incense at the west end of the same room.<sup>6</sup> In the most holy place, or second apartment, was placed an ark, or box of shittim wood, overlaid with gold inside and outside; and in this sacred ark Moses put the law of ten commandments which God had written upon two tables of stone.<sup>7</sup>

<sup>4</sup>Ex. 35:29. <sup>5</sup>Chapter 31:2-6. <sup>6</sup>Chapter 40:26, 27. <sup>7</sup>Chapter 31:18; 40:20.

The top, or covering, of the ark, was called the mercy-seat. On either end of the mercy-seat was an angel or cherub made of beaten gold. A wing of each cherub spread out over the mercy-seat till they touched each other right over the center of the mercy-seat. Their faces were turned inward and downward.<sup>8</sup> They seemed to be looking toward the law of God, which was under the mercy-seat, the expression of God's character, while at the same time they were beholding the mercy of God hovering over the mercy-seat. God, by His law, which was in the ark, condemned all sin; yet, through His mercy, He was ready to forgive every one who would confess and turn away from his transgressions.

When the sanctuary was finished, and the altars, the table, the candlestick, the ark, and the law were all arranged according to the pattern, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."<sup>9</sup> Thus the Lord's glory in the sanctuary showed that He had come to dwell among His people. He was then ready to receive their offerings and confession of sins at the sanctuary.

He selected His priests or ministers from the tribe of Levi. It was to this tribe that Moses and Aaron belonged. Aaron became the first, or high priest, and his sons and their sons after them, in their generations, were made priests to serve in the sanctuary.

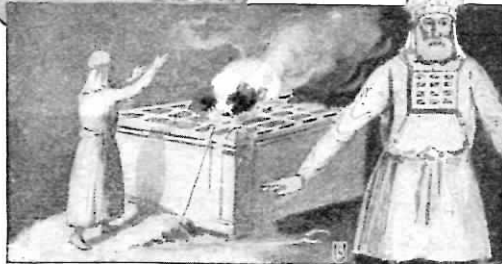
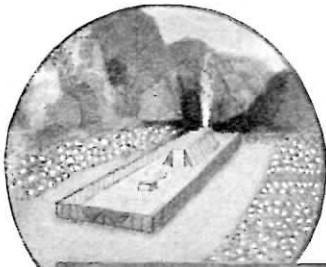
But before we go further in this story, let us read two texts of Scripture. The first one is 1 John 3:4, which says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The second one is Rom. 6:23, "The wages of sin is death." The first text shows that when

<sup>8</sup> Ex. 25:17-21.

<sup>9</sup> Chapter 40:34.



one has sinned he has transgressed the law of God. The second one declares that the wages of sin is death. These truths were taught to Israel, and they knew that the sinner was worthy of death. But in the sanctuary service the Lord accepted the life of an animal, such as He told them to offer, instead of the sinner's life. The person who transgressed the law brought his offering into the court, and there placed his hand on the head of the animal to be offered, and then slew it, and the priest offered the blood before the Lord in the court at the altar of burnt-offering. This



The tabernacle and camp of Israel before Sinai.

The altar of burnt-offering.  
The high priest.

was the service for one of the common people. But if a ruler, or priest, or the whole congregation, sinned, the priest took some of the blood into the holy place and sprinkled it seven times before the Lord in the first apartment of the sanctuary.

The body of the animal whose blood was taken into the holy place was burnt outside of the camp. The bodies of other offerings were partly eaten by the priests, and the other portion burned upon the altar of burnt offering.<sup>10</sup>

The person who made an offering was taught to repent and

<sup>10</sup> See Lev. 4:1-31.

confess his sins to the Lord. It was also necessary for him to have faith in Christ. The offering of an animal was simply an expression of such faith. The sacrifice thus offered was a figure, or type, representing the Saviour of the world. When the sinner in faith placed his hands on the offering, he believed the Lord received his confession and forgave his sins. When he shed its blood, he said by such an act that he believed that Christ gave His life for the world and would sometime shed His own blood for sinners. He also showed when he took the life of the offering that he himself was worthy of death. And when he saw the innocent lamb or kid suffer and die as an offering for his sins, it pointed him forward to the death of Christ. The sinner knew that "it is not possible that the blood of bulls and goats should take away sins;"<sup>11</sup> but as he made his offering through faith in the blood of Christ, he had forgiveness through faith in that blood.

The apostle Peter, writing on this subject, said, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [idolatry<sup>12</sup>] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you."<sup>13</sup> Here the apostle teaches that none were ever redeemed from their idolatrous ways since the foundation of the world, only through the precious blood of Christ. The sanctuary offerings were designed to teach these Gospel truths to the people.

#### THE DAY OF ATONEMENT.

The Bible teaches that there is a time of judgment for God's

<sup>11</sup> Heb. 10:4.

<sup>12</sup> Eze. 20:18.

<sup>13</sup> I Peter 1:18-20.

people, and that Jesus is their Saviour then as certainly as He is their Redeemer in this life. That judgment work was represented in the sanctuary service. It came once at the end of every year, and represented the judgment of God's people which takes place in the end of the world.

This atoning judgment service was on the tenth day of the seventh month, counting from the time that Israel came out of Egypt. A full account of this service is found in the sixteenth chapter of Leviticus. In the offering which was for the people, the high priest received from the congregation two young goats, which were to be used in the service of that day. These he brought to the door of the sanctuary, and there cast lots upon them; one goat was to be the Lord's, and the other was called the scapegoat. The priest then killed the Lord's goat and took its blood into the most holy place, and sprinkled it seven times upon the mercy-seat, and before the mercy-seat. He also sprinkled the blood seven times upon the golden altar of incense in the holy place, or first apartment of the sanctuary. And when he had finished offering the blood of the Lord's goat, he laid his hands on the head of the live goat, and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins," putting them upon the head of the scapegoat. Then that goat was sent away into the wilderness with all the sins of Israel on his head.<sup>14</sup>

This day of atonement was literally a day of judgment among the Israelites. Whosoever did not afflict his soul, who was not represented in the offering made for sin, that soul was "cut off from among his people."<sup>15</sup> That yearly day of judgment typified the great day of judgment in the end of the world,

<sup>14</sup> Lev. 16:20-22.

<sup>15</sup> Chapter 23:27-29.

even as the blood of the goat represented the blood of Jesus Christ.

The offering in the most holy place was made only on the day of atonement. The blood which the high priest sprinkled on the mercy-seat represented the blood of Christ, which, in the day of judgment, will be the believer's passport to the everlasting kingdom. It was sprinkled on the mercy-seat seven times, thus showing the fulness of the atonement which Christ made for all who accept His mediation in their behalf. The sanctuary which Moses built on the earth was only a figure of the true sanctuary in heaven. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."<sup>16</sup>

As the sanctuary on the earth was made after the pattern of the sanctuary in heaven, we conclude that the one in heaven must have the true mercy-seat. It must have in it the ark and the law of God. There must also be the holy and most holy places. The one on earth had only the blood of animals to offer for the sinner, "but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."<sup>17</sup>

As the blood of the goat was offered in the earthly sanctuary on the day of atonement, so the blood of Christ is offered for the sins of the people in the heavenly sanctuary. The sins thus

<sup>16</sup> Heb. 8:1, 2.

<sup>17</sup> Chapter 9:11, 12.

confessed He blots out forever, and His people go free in the judgment. Christ does the full and final work for His people in the heavenly sanctuary. He offers His blood on the true mercy-seat in heaven for all who confess Him and forsake their sins. He does this for all who believe and who have believed, from the days of Abel down to the end of the world. And of course this final work must be done just as He is finishing up His priesthood work in the heavenly sanctuary; that is, in the antitypical day of atonement. This is the beginning of the great judgment day.

#### THE SCAPEGOAT.

Besides the goat whose blood was taken into the sanctuary and offered on the mercy-seat on the day of atonement, there was another goat offered. That other goat was called the scapegoat. This goat was not slain, but after the blood of the other goat had been offered to cleanse the sanctuary of the sins of the people, then the scapegoat was presented alive before the sanctuary. Then the high priest placed all the sins of the people that had been confessed during the year just closed upon the scapegoat. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness."<sup>18</sup>

The scapegoat represented some one who must receive the sins of God's people on his head after Christ has atoned for

<sup>18</sup> Lev. 16: 21, 22.

them. Who is here represented?—It is some one who receives back the sins of the believer upon his own head. Who is it that has been tempting God's people to sin all these years? Who caused Adam and Eve to lose Paradise?—It was Satan who brought sin into this world, and he is partner in every sin that the people of God ever committed. Ought he not to have all their sins placed upon his head at last? Jesus has atoned for His people's part of these iniquities; but Satan has been too stubborn to ask for mercy, too proud to confess his sins. Who, then, will atone for Satan's part in the transgressions?—No one. He will have to suffer for that himself. The goodness and justice of God will not let the worst sinner go free, and then bring the others to judgment. The scapegoat, then, certainly was brought in to represent Satan, and to show that his part of the sins of God's people will come back upon his own head, after the people of God have all been judged, and are free from sin forever. Let none who read this be like Satan, too proud to confess sin, and too stubborn to forsake it.

