

given you, Genesis 7: 22, I read, concerning Jehovah, "He left off talking with him, and God went up from Abraham." He *talked* with him there. And He went up from Abraham. It was a man talking, an angel, and yet in the next breath, it says that God went up from Abraham. Where did He go to. Here you have the two words, God,—man,—God-man, a foreshadowing of the united humanity and deity of the Lord Jesus Christ. It used to be said that you could not learn much about the future world from the Old Testament, but Abraham might have constructed quite a theory out of this occurrence if he thought of it. It showed the fact of an existence away from this earth. Then again from the translation of Enoch to God, one learns the fact of a separate existence elsewhere. The translation of Enoch is the most wonderful illustration of redemption. It is on the very threshold of human existence, that the most perfect form of redemption is found,—the body deathless and taken to the skies.

The third general division of my subject, is—*Christ sets forth in the Pentateuch the promises and hope of redemption in various forms.* The first form was in the promise of a person, the promise of a seed. He made these promises to Eve, to Abraham, to Isaac, Jacob, to Judah. That lands me to the end of my study on this point. In the first promise in the Garden of Eden, He said, "I will put enmity between thy seed and the seed of the woman." "It shall bruise thy head, and thou shalt bruise his heel." There you have outlined the two different kinds of persons in this world, belonging to the one seed or the other. The second form of redemption was revealed in types. God kept alive the hope of a redemption in typical forms, in typical persons, in typical acts and events, sacrifices worship, and institutions.

In typical persons:—Noah, Joseph, Moses.

In typical acts and events:—the translation of Enoch, the Ark, the Exodus, the Plagues of Egypt, the Cloud of Glory, &c.

The preservation of Israel to this very hour is typical of its final redemption.

The tent, the well, the altar of Isaac, are three simple words inclusive of all that we have developed in the Old or New Testament. The Altar is typical of sacrifice, redemption. The Well, of the Holy Spirit, and the water, the regeneration and refreshment. The tent is the house of God.

It is a wonderful fact that the day of atonement and the beginning of the Jubilee year, fall on the same day.

The coming of the great Redeemer was kept in mind of the people of God in written prophecies.

The fourth division is;—*The hope of the Mighty Redeemer was enshrined in the hearts of the people of God, in sacred Psalms and songs.* The first great Psalm is the fifteenth chapter of Exodus; and in the 32nd chapter of Deuteronomy you have the Song of Moses.

He must
own wo
tion; of
upon th
fire sha
is a wo
"Rejoic
worship
the Son
day is
will en
dempti
the Son
the nat
of Jaco
Peace f

I WA
in
Christ.
teaching
millenn
water,
Charles
subject
people
the Wo
the oth
the sig
return
say to
to-day,
Now
subject
written
his own
is comi
of Chri