

**REALITIES: OR, THE  
MANIFESTATIONS OF GOD IN  
PAST AGES CONSIDERED AS  
EARNESTS OF THE FUTURE**

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Realities: Or, The Manifestations of God in past Ages Considered as Earnests of the Future by E. R.

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**E. R.**

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# REALITIES:

OR,

THE MANIFESTATIONS OF GOD

In Past Ages

CONSIDERED AS EARNESTS OF THE FUTURE.

BY

E. R.

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"The LORD is known by the judgment which He executeth."

PSALM 9. 16.

"Declare His glory among the heathen, His wonders among all people."

PSALM 96. 3.

"I will sing of mercy and judgment: unto THEE, O LORD, will I sing."

PSALM 103. 1.

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## INTRODUCTION.

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IN this free and happy country, notes and commentaries, illustrations and expositions,—all professing to elucidate the Book of God,—spring up like true plants of a Bible land. Where books on the Bible so abound, some reason for adding to their number may, possibly, be demanded by the reader. The adequacy of the reason can alone be proved by the contents; while the reason itself arose out of some of those casual circumstances which might occur to any person who feels an interest in the truth of God.

A request was presented to the writer to undertake the instruction of others in a Bible class. From inexperience in that mode of tuition, the proposal would have been declined; but long association with the Sunday-school, from whose ranks of past and present scholars the class was about to be formed, and other favouring circumstances, induced the conviction that the Lord was thus appointing new service for himself, and the request was complied with.

Trusting in the Lord, and endeavouring to make His Word the teacher of the class, the Bible was opened at the Book of Genesis. The first few chapters brought the co-relations of sin, judgment, and mercy, under

consideration; and references to texts shewing their connection were noted down in three parallel columns. Some thoughtful utterances from an almost stranger on the prevailing unconsciousness concerning the guilt of sin in the sight of a holy God, reflected a new interest on this previously selected series of subjects; and, within a very short period, similar remarks were made by an entire stranger. "What saith the Scripture" was more deeply impressed upon the mind of the writer; the skeleton references were then expanded into a consecutive narrative; and the three distinct subjects indicated by coloured inks: the red, shewing the sin of man; the blue, the judgments of the Lord; and the purple, the mercies of the Lord.

That man is a sinner before God,—that God hates sin, and must punish it,—and that the Lord will have mercy on some men,—are facts generally admitted: but their importance is not felt until our own individual sinfulness occupies our thoughts; until we reflect on the judgments which we have deserved, and on the mercies which the Lord has promised to bestow on us individually, if we by faith are united to His Son.

Our personal concern in sin, judgment, and mercy, necessarily leads us to Him on whom our transgressions were laid; to Him who bore the judgments of God for us; and through whom alone we can now receive the mercies of God.

We look back on the sacrifices which were offered up for sin, and see in them foreshadowings of the One great Sacrifice: we contemplate the lives of the patriarchs and prophets, and see in them some anticipations of the life of Christ. The New Testament teaches that the earlier revelation presents shadows of more perfect things yet to come; and we would in the position of

learners endeavour, by that which has been already made manifest, to anticipate that which is yet future.

In ordinary affairs, where that which is clearly known stands in some definite relation to that which is less perfectly apprehended, our liability to err does not prevent us from enlarging our conceptions of the latter by the conclusions we draw from the former: and we are permitted to learn the future purposes of God toward man by carefully considering His prophecies concerning the future in their relations to His past acts of judgment and mercy. Throughout the Bible, we find it is the will of God that we should know Him by His past manifestations toward man: and He has by one prophet, Ezekiel, taught us as many as sixty times, that He is to be known by His judgments and mercies.

We may be further encouraged in seeking a more intimate knowledge of God by remembering the visions which He granted to some persons whose eyes He is said to have opened, and who, in suddenly seeing before them that which was especially suited to their circumstances, must have learnt the character of Him who thus supplied their wants, or who admonished them for evil doings. When Ishmael was dying from thirst, God opened the eyes of Hagar, and she saw a well of water; and, as distinct perception leads to corresponding action, "she went and filled the bottle with water, and gave the lad drink." At another time, the Lord opened the eyes of a prophet's timid servant; he then saw a "mountain full of horses and chariots of fire round about Elisha." And when the persecuting Saul saw the light from heaven, and heard the voice asking why he persecuted Him, the ascended Saviour, the trembling and astonished pharisee repented of his deeds, and said, "Lord, what wilt thou have me to do?" and his after



life was spent in doing his Lord's will. But when the Lord opened the eyes of the wealth-loving Balaam, he saw the Angel of the Lord standing before him with a drawn sword in his hand; and Balaam was for a time constrained to unwilling obedience. In these days we do not seek such manifestations; yet we may adopt the words of the Psalmist, and expect the blessing he desired, when he said, "Open thou mine eyes, that I may behold wondrous things out of thy law:" and we may, like the Bereans, search the Scriptures daily, and like them, receive the word with all readiness of mind.

And if this arrangement of Scripture, which arose from a Bible-class, and was afterwards further developed, should lead any reader to Jesus as the Sin-bearer and the Dispenser of mercy; or should induce any one to rejoice more fully in promised blessings, and to live more obediently to the precepts of the Lord; or if any of those who sincerely love Him, and are diligently serving Him, should find these pages useful in conveying instruction to others,—the writer will rejoice in having been thus led on in the Lord's service.

This introduction to a remembrancer of God's holy book may be suitably closed with the prayer of the venerable Dr. Merle D'Aubigné:—"Let not thy Word depart from this land, as it has departed from other lands. Keep this people close to thy Word—O keep this people close to thy Word. This is my prayer, this is my petition. Keep them close to thy Word. Let it be sovereign, living, efficacious in their hearts. Keep them close to thy Word, in the love of Jesus, and by the power of the Holy Ghost!" Amen.

## CONTENTS.

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### Book I.

#### CHAPTER I.

	Page
The Creation—Knowledge of the Past and of the Future—Records of the Creation .....	3

#### CHAPTER II.

The Sin of Man—The Curse consequent on Sin—Redemption by the Seed of the Woman—Greatness of Future Blessings .....	7
--	---

#### CHAPTER III.

Cain and Abel—Distinctions in Sacrifice .....	13
---	----

#### CHAPTER IV.

Enos and Enoch—A New Era in Worship—Prophecy by Word and Deed concerning the blessedness of the Saints .....	19
--	----

#### CHAPTER V.

##### THE FLOOD AND NOAH.

All mankind of one ancestry—Universal tradition agrees with the Scriptural narrative of the Flood—Heathen anticipations of the future—Facts of sin, judgment, and mercy—Unlimited fruitfulness of obedience—The three sons of Noah—Respective fulfillments of promised blessings, and of the curse .....	23
--	----

#### CHAPTER VI.

The Tower of Babel—Contrast between the Ark and the Tower—The Judgment and Mercy of the Lord .....	39
--	----

## CHAPTER VII.

Astonishment of Angels at the Sin of Man and at the Mercy of the Lord .....	Page 43
---	------------

## Book II.

## CHAPTER I.

## THE HISTORY OF JOB.

Man a witness for God—Job's uprightness—Satan's malice—Job's controversy with Satan—His self-aborrence before God—His double blessing—The effect of trial in heightening joy—Our own position before God—Limits of Satan's power—Leviathan an emblem of Satan—Job an early and a prolonged witness for God .....	47
--	----

## CHAPTER II.

## THE LIFE OF ABRAHAM.

Expectation induces preparation—Abram's earthly position—God's command—Abram's obedience—King Uruk—Extent of the fame of Abraham—Heathenism claiming descent from him—His separation from his family—His journey—Famine—Egypt—Return to Bethel—Lot departs—The promise renewed—The promise contrary to appearances—War with the kings—Melchisedec—A voice and a vision—Hagar—Ismael and his descendants—Change of name—Circumcision—Three visitors—Conference concerning Sodom—Two angels rescue Lot—Fire from heaven—Desolation of Sodom—Lot's daughters—Their descendants—Abraham visits Gerar—Consequences—Birth of Isaac—Ismael banished—Isaac offered in sacrifice—Death and burial of Sarah—Abraham's death and burial—The faith of Abraham—His righteousness—His works the proof of it—The friend of God—Friendships—Lazarus—Jesus, His disciples, His friends—Uruk and his wealth forgotten, Abraham and his faith remembered—Those who have not faith may ask for it .....	57
---	----

## CHAPTER III.

## THE LIFE OF ISAAC.

The principle of obedience in Isaac, the same as that in Abraham—Isaac a pattern for the children of believers—Parallelism in the life of Isaac, life of Christ, and in that of all the children of God—Gerar—Walls taken by Philistines—Blessing on a peaceful
---