

PATRIARCHS and PROPHETS

OR

THE GREAT CONFLICT BETWEEN GOOD AND EVIL

AS ILLUSTRATED IN

THE LIVES OF HOLY MEN OF OLD

"To justify the ways of God to men."

BY MRS. E. G. WHITE

REVIEW AND HERALD PUBLISHING CO.
BATTLE CREEK, MICH.
CHICAGO, TORONTO, AND ATLANTA.

PACIFIC PRESS PUBLISHING CO.
OAKLAND, CAL.
NEW YORK, SAN FRANCISCO, AND LONDON.

Entered according to Act of Congress, in the year 1890, by

MRS. E. G. WHITE,

In the office of the Librarian of Congress, Washington, D. C.

ALL RIGHTS RESERVED.

REVIEW & HERALD
Printers, Electrotypers and Binders,
BATTLE CREEK, MICHIGAN.

Since Apis was regarded as the visible manifestation of Osiris, we must learn what Osiris stood for, in order to understand the calf-worship of the Israelites. Again we quote from the "Encyclopedia Britannica":—

"All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship [of Osiris]. Osiris was identified with the sun. . . . Sun-worship was the primitive form of Egyptian religion, perhaps even pre-Egyptian."

"It was to Osiris that the prayers and offerings for the dead were made, and all sepulchral inscriptions, except those of the oldest period, are directly addressed to him." "The bull Apis, who bears in Egyptian the same name as the Nile, Hapi, was worshiped at Memphis. . . . Apis was considered to be the living emblem of Osiris, and was thus connected with the sun and the Nile."

From these extracts it appears that the worship which the Israelites paid to the golden calf was really the Egyptian form of sun-worship, — that form of idolatry which has always stood foremost as the antagonist of the true worship of God. It is indeed significant that just at the time when God manifested himself to the Israelites in a peculiar manner, and made known to them his Sabbath, they should have fallen back into the old sun-worship, whose chief festival day — the first day of the week — has always contended for supremacy with the day specially distinctive of the worship of the true God.

The Israelites, in their adoration of the golden calf, *professed* to be worshipping God. Thus Aaron, when inaugurating the worship of the idol, proclaimed, "Tomorrow is a feast unto Jehovah." They proposed to worship God, as the Egyptians worshiped Osiris, under the semblance of the image. But God could not accept the service. Though offered in his name, the sun-god, and not Jehovah, was the real object of their adoration.

The worship of Apis was accompanied with the grossest licentiousness, and the Scripture record indicates that the calf-worship by the Israelites was attended with all the license usual in heathen worship. We read: "They rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." Ex. 32:6. The Hebrew word rendered "to play" signifies playing with leaping, singing, and dancing. This dancing, especially among the Egyptians, was sensual and indecent. The word rendered "corrupted" in the next verse, where it is said, "Thy people, which thou broughtest out of the land of Egypt, have corrupted themselves," is the same that is used in Gen. 6:11, 12, where we read that the earth was corrupt, "for all flesh had corrupted his way upon the earth." This explains the terrible anger of the Lord, and why he desired to consume the people at once.

NOTE 8. PAGE 329.—The ten commandments were the "covenant" to which the Lord referred, when in proposing a covenant with Israel, he said, "If ye will obey my voice indeed, and keep *my* covenant," etc. Ex. 19:5. The ten commandments were termed God's covenant, before the covenant was made with Israel. They were *not an agreement* made, but something which God *commanded them to perform*. Thus the ten commandments — God's covenant — became the *basis* of the covenant made between him and Israel. The ten commandments, in all their details, are "all these words," *concerning which* the covenant was made. See Ex. 24:8.