

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

1. July 3. *Israel in Egypt.* Exodus i. 1-14.
2. July 10. *The Coming Deliverer.* Ex. ii. 1-15.
3. July 17. *The Call of Moses.* Ex. iii. 1-14.
4. July 24. *Moses and Aaron.* Ex. iv. 27-31; v. 1-4.
5. July 31. *Moses and the Magicians.* Ex. vii. 8-17.
6. Aug. 7. *The Passover.* Exodus xii. 1-14.
7. Aug. 14. *The Red Sea.* Exodus xiv. 19-27.
8. Aug. 21. *The Manna.* Ex. xvi. 1-8.
9. Aug. 28. *The Commandments.* Ex. xx. 1-11.
10. Sep. 4. *The Commandments.* Ex. xx. 12-21.
11. Sep. 11. *Idolatry Punished.* Ex. xxxii. 26-35.
12. Sep. 18. *Review of the Quarters Lessons.*
13. Sep. 25. *Selected Lesson: The Body in Subjection.* 1 Cor. ix. 22-27.

Lesson I.—JULY 3.

ISRAEL IN EGYPT.

Exodus i. 1-14.

COMMIT TO MEMORY: Verses 12-14.

The Home Readings illustrate how Israel came into Egypt. The chronology of this entire period is somewhat obscure, as are corresponding historic events. Israel went into Egypt B. C. 1706. The Exodus is usually placed B. C. 1491; but these dates are questioned. The "new king," of v. 8, probably arose about B. C. 1604, and is supposed to have been Rameses Miamum, or his son Amenophis.

GOLDEN TEXT.—"And they made their lives bitter with hard bondage."—Ex. i. 14.

DAILY HOME READINGS.

- M. Israel in Egypt. Exodus i. 1-14.
 T. Joseph the Ruler of Egypt. Gen. xli. 39-57.
 W. Israel Called to Egypt. Gen. xli. 1-28.
 T. Israel Welcomed to Egypt. Gen. xli. 1-7, 28-30.
 F. Israel Settled in Egypt. Gen. xlii. 1-12.
 S. The Death of Joseph. Gen. l. 7-26.
 S. The Children of Israel in Bondage. Exodus i. 1-14.

THE CHILDREN OF ISRAEL IN BONDAGE.

LESSON OUTLINE.—I. The Incoming, Vss. 1-6. II. The Increase, Vss. 7-11. III. The Oppression, Vss. 8-14.

QUESTIONS.—In what land did Israel's bondage occur? Point it out on the map. From what land did they come? Point it out on the map.

I. Vss. 1-6.—In what year did the children of Israel come into Egypt? With whom did they come? At whose request? Give some account of their incoming. (See Home Readings.) How many of them came into Egypt? At what place in Egypt did they settle? From what place did they come? Trace their journey upon the map.

II. Vss. 7.—What five facts about the children of Israel are mentioned in vs. 7? What promises referred to in the parallel texts were fulfilled in these facts.

III. Vss. 8-14.—How did it come to pass that Israel became oppressed? How did the new king propose to deal with the Israelites? What did he do to them?

The second book of the Pentateuch in the Septuagint translation is called *Exodus*, that is, a departure; because it gives the story of the departure of Israel from Egypt. Its author is Moses. See Ex. xxiv. 4; Mark xii. 26; Luke xx. 37. The book begins with a backward glance at Jacob's family, as it entered Egypt; tells of the vast increase, the great oppression, the wonderful deliverance of this people, and of their adoption, at Sinai, as the people of God. It embraces the period from Joseph's death to the building of the tabernacle, at the commencement of the second year after their departure from Egypt.

NOTES.—I. *A Prosperous People*, (vs. 1-7).

Verses 1-6.—The names. From the mention of the small beginning of Israel in Egypt, the fact of the vast increase is the more striking. *Israel*. It is fitting that this name, meaning "a prince with God," and itself the memorial of victory and blessing should be used in this story of oppression and

sorrow. Every man and his household. That is, each of Jacob's sons, with his male descendants; as is seen by the reckoning of the number (vs. 5) as "seventy souls." Besides these, however, there were the daughters and the servants. The latter may have been numerous (see Gen. xiv. 14), and were included as a part of the household, and belonging to Israel, (Gen. xvii. 27); a fact to be noted in considering the rapid increase of Israel in Egypt. *Reuben*, etc. The six sons of Leah are placed first. Then Benjamin, the one son of Rachel who came into Egypt with Jacob; Joseph having been there for years. Then the two sons of Bilhah, Rachel's handmaid; and last, the two sons of Zilpah, the handmaid of Leah. See enumeration in Gen. xxxv. 23-26.

Seventy souls. See Gen. xli. 8-27. In this list, Jacob himself is included; also the family of Joseph (himself and two sons), already in Egypt; Dinah, the daughter of Jacob, who, as unmarried, was an independent member of the house of Jacob, and Serah, a daughter of Asher, (Gen. xli. 17), for some special reason which is not made known. Of Leah's descendants, there were six sons, one daughter, twenty-three grandsons, and two great grandsons, making thirty-two. Of Rachel's, two sons and twelve grandsons, or fourteen. Of Zilpah's, two sons, eleven grandsons, one granddaughter, and two great grandsons, or sixteen. Of Bilhah's, two sons and five grandsons, or seven. These, with Jacob, make the seventy. The reckoning is peculiar in several respects; chiefly, however, because some who are in the list could not have been born until long after the descent into Egypt. Ten sons of Benjamin are included (Gen. xli. 21); but Benjamin could not have been more than about twenty-three years old when Jacob entered Egypt. *Keil* explains the matter by saying that the reckoning is of those who became "founders of independent families, and who, on that account, took the place, or were advanced into this position, so far as the national organization was concerned." *Joseph died.* See Gen. l. 26. He had been ruler in Egypt for eighty years. *All that generation.* Egyptians, as well as Israelites. If those who were infants at the time of the descent into Egypt are included, as having lived to old age, and died before the event of vs. 8, a large portion of the period in Egypt would have passed before this "new king" arose.

Verses 7.—Fruitful. The marvelous increase of Israel, and the growth into a nation, is here graphically set forth, by a climax of verbs. The word "fruitful" refers to the fruit from plants or trees, which may be thirty, or sixty, or a hundred-fold. *Multipled and waxed exceeding mighty.* Great numbers, and the strength which comes from numbers, are here expressed. There was an amazing and unparalleled increase. *The land was filled with them.* A fitting climax. The whole land of Goshen, where they dwelt. They were also scattered throughout Egypt, (vs. 12.) This growth was the fulfillment of the promise to Abraham, (Gen. xv. 5). Canou Cook says, speaking of Modern Egypt: "In no province does the population increase so rapidly as in that occupied by the Israelites." In Exodus xii. 37, the number of men at the Exodus is seen to be six hundred thousand; which would imply a population of about two millions who went out of Egypt with Moses,—an incredible increase in the 430 years (Ex. xii. 40) of their sojourn in Egypt. See Deut. xxvi. 5; Psa. cv. 24.

II. *A Cruel King*, (vs. 8-10). *A new king.* As Joseph affirms, a king of another family or race. Not the immediate successor of the Pharaoh who appointed Joseph ruler. Among many speculations as to who this king was, nothing definite is known. *Knew not Joseph.* Did not care for Joseph's great services. The passage of years softened the national sense of gratitude. Forgetfulness of Joseph brought the favor shown to the Israelites by the kings of Egypt to a close. *More and mightier.* A statement exaggerated by his fear. This king may have spoken of the one province which was peculiarly his own people, though his rule was over all Egypt. *Let us deal wisely.* The Israelites did not coalesce with the Egyptians, but remained foreigners in religion and customs. This king's "wise" dealing was far from wise, and,

in the end, overreached itself. The measures which he took recoiled upon himself, bringing complete ruin. *Get them up out of the land.* The hope of a return to Palestine must have been a topic of conversation among them; but the cruel king was unwilling to lose such a body of wealth-producers, though anxious to reduce their numbers, that he might not have reason to fear them.

III. *The Bitter Bondage*, (vs. 11-14). *Verses 11.—Task-masters.* Superintendents, men of rank, under whose charge the building of public works, such as the pyramids and treasure cities, was put. *To afflict them with their burdens.* They were employed in compulsory labors; forced to hard and exhausting tasks, amidst abuse; with the expectation that many would perish from over exertion, and others become enfeebled, and thus their increase be checked. *Treasure cities.* Provision cities, or magazines for storing the harvests, either for purposes of trade or war. *Pithon and Raameses.* Both in the eastern part of Lower Egypt.

Verses 12-14.—The more they multiplied. The policy of the king was arrayed against the purpose of God, and therefore failed. For God makes even the wrath of man to praise him. *Grew.* Burst forth into a multitude. *Grieved.* Vexed and alarmed, and increased in their hatred towards the Israelites. *With rigor.* With fierceness; in a merciless manner. They vented their wrath and aversion in a more relentless course of oppression. *Hard bondage.* Servile labor. *In mortar and in brick.* Bricks were the common building material, usually sun-dried, and stamped with the name of the reigning sovereign, *Service in the field.* Agricultural labor was very severe, on account of the laborious process of irrigating the soil. See Deut. xi. 10. The digging of canals may also be included, which was both toilsome and unhealthy. A painting, discovered in the ruins of Thebes, shows that foreigners were employed in these servile works, under native overseers.

"All the promises of God are yea and amen." They may seem slow in fulfillment, but they are sure.

The bitter bondage of Israel in Egypt is a forcible illustration of the hard bondage of sin, that causes all under its dominion to "serve with rigor." The discipline of sorrow is illustrated in this portion of Israel's history. The vine to be brought out of Egypt (Psa. lxxx. 8), needed to be purged.

LESSON TOPICS.

(1) *Mortality and Immortality.*—In opening Exodus, we seem to be entering a cemetery. Here are a few famous names on the tomb-stones, and there a great multitude of unmarked graves. They are all gone now; and here is the melancholy record: "Joseph died, and all his brethren, and all that generation."

Though Adam lived 930 years, *he died*; and though Methuselah lived 969 years, *he died*.

(2) *Fruitfulness and Affliction.*—The extraordinary increase of Israel in Egypt was undoubtedly due to God's special favor. And that this increase was maintained in despite of the most bitter and determined efforts to crush them out, is just in the line of the experience of the Lord's people under the Christian Dispensation.

The Devil, like Pharaoh, is evermore overreaching himself, and being frustrated in his malicious purposes. (3) *Sin and Sorrow.*—Taking Israel's history, broad and large, we may consider their condition in Egypt, as typical of man's natural state; their wanderings under the leadership of Moses, and in sight of Sinai, as typical of man while under conviction by the law; and the crossing over into Canaan, under the charge of Joshua, may fitly represent the state of rest into which believers enter, when they put themselves in the hands of Christ.

For the Teacher of the Primary Class.

Obtain by questioning the main points in Joseph's life:

"Who else came to live in Egypt besides Jacob and his sons? The sons' wives and all their children. Don't you remember that Joseph sent wagons so that the little ones could ride? Would you like to know how many came in

all?" "Jacob was a very old man when he came to Egypt. He lived happily with Joseph for a few years; then what happened?"

Read vs. 6. "But the grandchildren grew up, and then other little children were born. These grew up, and then more little girls and boys were born, until after many years, instead of seventy people, there were very, very many of the children of Israel."

Continue the story, speaking of the new king, his fears, his plan and its failure. Speak especially of the cruel task-masters. Picture the sad homes; fathers came home so tired; mothers could not sing sweet songs, for they were too sad; many times the children cried, for there were no more pleasant days.

There is a more cruel task-master than those we have been talking about. He makes his servants disobey parents, speak angry words, lie, steal, swear, break the Sabbath, drink, kill!

Who wants to work for Satan? I am sure not one of us; but we must remember that every little sin is work for Satan as well as these dreadful sins. Satan likes to make little children do little sins; but if they keep on working for him, no one can tell what dreadful sin he will make them do some day!

You will soon learn that God helped the children of Israel to get away from their cruel task-masters; he will help us to get far away from sin and Satan, if we ask him.

—Abridged from the Baptist Teacher.

Youth's Department.

He Couldn't be Late.

Elbert Collins had never been marked absent or tardy since his first going to school in September, and it was his ambition to finish the whole year without a "mark," partly because he liked to be prompt, and partly because he thought it would be so nice to see his name in the paper at the end of the school year.

December had come, and the short mornings were very lively ones in his mother's little kitchen, because of so many things to be done before the nine o'clock bell. There was the wood-box to fill, the canary to feed, and generally the cradle to rock, while the mother attended to such work as could be done best while there was some one to look after the baby.

On this particular morning, however, the mother had gone to Mrs. Brown's around the corner for a cup of yeast, and had become so interested in a receipt for chocolate cake, a pattern for a boy's blouse, the pound party at the Methodist minister's, and some new ways of trimming Christmas trees, that she entirely forgot the time of day.

Meanwhile, little Elbert, with his over-shoes and scarf on and cap in hand, rocked the cradle and watched the clock. Five, ten minutes passed away. The long hand was crawling alarmingly near last bell-time. He tied his scarf and pulled his cap over his ears, and rocked harder than ever. Still no mother. Then he went to the door looking anxiously towards the corner and sent out a lusty shout—"Mamma a, come home!" but no one responded except the baby. "O dear! dear!" he exclaimed, as he rushed back to the cradle; and just then his expectant ears heard the first slow cling-clang of the last bell. It would ring for five minutes; the school-house was only three streets away, and there was time enough yet if he could only start. One thing was certain—he would never leave his little baby sister. He remembered a story of a poor baby who was almost burned to death because her brother, who had promised to take care of her, left her and ran out on the street to play.

He went to the door and shouted again. It was something like the case of Caabianca. But when two mothers are talking about patterns and Christmas trees, who ever knew them to notice every little outside noise? Elbert's shout ended in a big sob. A man going to lose his entire fortune couldn't feel worse than this little fellow did, with that dreadful "tardy" mark hanging over his head.

Then a happy thought flashed into his mind. Running to the cradle, he caught up the baby, scattering pillows and blankets right and left, bundled an old

shawl over her, snatched her half filled milk bottle, dashed out of the house and ran off, in the direction of that clanging bell as fast as his stout young legs could carry him. The baby was a light little mite, only two-and-a-half months old, and Elbert was nearly six years, and large for his age.

He met two women whom he knew, and who commenced making weak remarks like "Why, Elbert!" and "What on earth!" but he bounded past them with no answer but his panting breath and reached the schoolhouse in such good time that the bell gave its last two clangs just as he handed over his funny burden to the astonished teacher.

"I couldn't leave her, and I couldn't be late," as soon as he could get breath enough to speak. "And she'll go to sleep and be real good," he continued, as the teacher began to unwind the shawl.

And the whole room saw a surprised, half-smothered looking little baby, still in her night-gown, one bare foot sticking out, and her little fists tightly clenched, as if defying anybody to send her home.

The teacher was a good-natured young lady, and she laughed so that she almost dropped the baby on the floor, and then the whole room laughed, and finally Elbert joined in; for he was glad he had escaped the tardy mark, and the baby certainly did look funny in school.

Of course there could be no order. Nearly all the scholars had babies at home, or were well acquainted with those of their neighbors; but they acted as if they had never seen one before, and every movement of the little pink hands, and every turn of the small bald head, made them scream with laughter, until the principal of the school came into the room to see what the disturbance was, and after trying to look severe for five seconds, he laughed too.

And while all this fun was going on, Elbert's mother was running wildly through the four rooms of her little house, calling her boy's name, and feeling sure that the children were either killed and thrown into the cistern, or else carried off like Charlie Ross and lost for ever. The scattered pillows and upset rocking chair, indeed, made the kitchen appear as if there had been a struggle, and the wide open door and the gate creaking to and fro had a dreadful look to Elbert's mother. Just then the woman whom Elbert had met stopped at the gate, and said to the mother, who was coming hurriedly out, "Is anything the matter Mrs. Collins?"

"Oh, I don't know where my children are! I left them while I ran into Mrs. Brown's a minute, and the kitchen is all upset, and I'm afraid!"

"Why, we just now met Elbert with the baby, 'kiting along like the wind, over there by Webster & Green's. Leastways we supposed it was the baby, the way he carried it. And he never!"

"Merciful man! he's taken her to school!"

About ten minutes later a flustered little woman rapped at the door of the First Primary Room, and inquired for a baby. It was handed to her, along with an empty milk bottle, and wrapping them in a red cloak which she carried, she thanked the smiling teacher and walked quickly home.

At first she felt very angry toward Elbert; but when she looked at the clock, and remembered his horror of being late, she softened toward him considerably, and by the time she had got the baby home, and found her none the worst for her little runaway, she had her laugh also; and being a fair-minded woman she told Elbert when he came home to dinner that it was very thoughtless in her to have stayed so long at Mrs. Brown's. And Elbert gave her a hug, and said he was "glad he didn't leave the baby, 'cause she might have burned up, you know!"—*Harper's Young People.*

Rev. E. O. Bartlett says in the *Christian Intelligencer* that the Jews are now estimated to number 12,000,000. There increase in population is more rapid than that of Christians, being 5.5 to 3.8 among the latter. Their death-rate is smaller than our own, being partly attributable to their temperate habits and Sabbath rest. In all countries they are among the most wealthy and learned. A large proportion of German newspapers are either edited or controlled by Jewish influence.