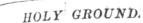
July, 13 '81

THE CHRISTIAN VISITOR.



tot as in ancient story Doth bush of flame. The ever-present glory And love proclaim.

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ns,

vunseen ministrations That love is shown; v holiest inspirations Its presence known.

e ours to heed each blessing God's love has crowned. with unshod footsteps pressing The holy ground-

where 'mid life's lowliest duty God walketh still, Transforming toil to beauty By his dear will.

School. Sabbath

BIBLE LESSONS.

Lesson. 3-July 17.

Exod. 3: 1-14.

THE CALL OF MOSES.

GOLDEN TEXT.

and he said, cortainly I will be with -Exod. 3: 12.

TOPIC.-Deliverance Promised.

DAILY READINGS.—Monday, Exod 3: 4 Tuesday, Acts 7: 30-34. Wednes-22. Friday, Luke 4: 14-21. Saturday, 10d. 6: 1-8. Sunday, Isa. 42: 1-8.

TES BY PROFESSOR W. HENRY GREEN, D.D.

Vs. 1-6, God appears to Moses rses 7-10, commissions him to de-

Vs. 1.-Now, Heb. and continues about to be addressed to him, nor fect. enarrative by the new scene here merely to prove the presence of a Vs. 12.-Certainly; A particle absolutely arid and sterile, but uncul- truction. tivated, to which flocks may be driven, and affording at least a scanty pasturage. Moses drove the flock to the rear of the wilderness, to that part of " which was furthest from Jethro's residence. The high valleys next the mountain are the best for grazing, and Mountain of God: So called not from any previous divine manifestations, real or imaginary, but from the subsequent giving of the law from its summit. This has made it a sacred spot in all after time alike to Jew, Pagan, Christian and Mohammedan. Horeb: The general name of the range in which Sinai is a particular summit. Vs. 2.- The angel of Jehovah Not a created angel, since, as appears from verses 4, 6, 7, he is himself Jehovah as well as Jehovah's angel or messenger. Compare, among other pas-⁸⁸ges, Genesis 16: 9, 13; 22; 15, 16: 48: 15, 16. In Exod. 23: 20, 21, it is said that God's name is in him; that is, he has the same essential nature at God himself. This angel is revealed in the New Testament as the Son of God, whe does the will of the Father and is sent by the Father (John 6: 38), and through whom all the maniestations of God were made under the former as well as the present dispensation (John 1: 18; 12: 41; compare Isa. 6). Lord, when printed in capitals, always represents Jehovah, which is not like other terms applied to the Most High, a title or descriptive epithet, but is his name in the

Moses and by Israel, this is not the this secures his interposition on their name of a local or national deity, like behalf. the names of the various heathen di-Vs. 8.— Come down to deliver them. vinities; it is not the name of a god The first step to this end was the call among many others, but of God in an to Moses. Good land: Denoting its absolute and exclusive sense (v. 4; fertility and abundance, which are Exod. 20: 3; Isa 45: 5). At a later commended by classic as well as by period the Jews, from a superstitious sacred writers, and are here further awe, shrank from pronouncing this expressed by the idiomatic phrase, name, and in reading the Scriptures "flowing with milk and honey (v. 17; substituted for it Adhonay Lord; and 13:5:33;3; Job 20:17." Large: this usage was followed in the old As contrasted with their straighten- may19 ly Greek version of the Bible, whence it ed quarters at Goshen; the same thing has been adopted in other versions is also intimated by suggesting the since. Hebrew was originally written names of six nations now occupying with the consonants alone, and when it, to which other enumerations add vowels were introduced into the sacred a seventh (Deut. 7: 1), or even still text, the vowels of this substituted more (Gen. 15: 19.21).

word were added to this name of God Vs. 9.— The cry is come unto me instead of those which were properly (Gen. 18: 20, 21).

Vs. 10.-I will send thee. This as follows :its own. The ordinary pronounciation Jehovah accordingly blends the was the first time in the history of consonant of one word with the vow- the world that God had ever commisel of another. From the analogy of sioned a man to go as his messenger other proper names similarly formed or agent to his fellow men, God had it has with much plausibility been in- himself spoken individually to the ferred that it was pronounced Yaha- patriarchs when he would declare his Express for Sussex vah or Yahveh. As there is no posi- will. He had employed Joseph to Express for Halifax, and tive certainty about it, however, it do an important work in his provid, seems best to retain the familiar and ence on behalf of the chosen seed; but A Special freight will conhallowed pronunciation, rather than no direct, personal commission was pedantically to aim at a precision given him. Moses is thus the first which after all is unattainable. "In of the prophets and of the workers of a flame of fire out of the midst of a miracles. The redemption to which bush," Heb. the thorn-bush or bram-ble: Not a single shrub, as is shown greater redemption accomplished by 4. Tuesday, Acts 7: 30-34. Wednes-bush," Heb. the thorn-bush or bram- he was sent to effect is a type of the Matt. 3: 13-17. Thursday, Exod. 3: ble: Not a single shrub, as is shown greater redemption accomplished by ble: Not a single snruo, as is snown greater recomposed commission Express from Quebec, and by the definite article, but the thicket Christ. His supernatural commission Express from Quebec, and Halifax gether in a mass, and which, there- Christian minister. Pharaoh. A fore, can be spoken of as one. This different king from the one from Accommodation from P't du Chene, surprising spectacle of fire which had whom Moses had fled, but pursuing a not the usual properties or effect of like oppressive policy (2: 23). fire, was not merely designed to ar- Vs. 11.-Moses' modesty and back-

ver Israel; vs. 11-14, the response rest the attention of Moses, and thus wardness show that the training of lead him to give heed to the words the desert had not been without ef-

troduced. Kept, Heb. was feeding supernatural agent, and thus convince to which some commentators attripasturing. Not at this time mere- him that what he heard was really bute this affirmative force here and but as his continuous occupation; the voice of God; but it was meant, in certain other passages, but which ADAMSON'S BALSAM term is applied to the entire care besides, to be instructive, and convey usually is, and may be here, a simple PRICE 35C., NEW TRIAL SIZE 10 CTS. ta shepherd. Flock: Sheep and a lesson of its own preparatory for or declarative that after the verb said, pats as distinguished from larger additional to the verbal message. or a confirmatory for after a thought attle, for which the pasturage of the God is a consuming fire (Deut. 4: 24 to be supplied. "Thou canst bring inaitic peninsula was not so well ad- Heb 12: 26); his righteous indigna- forth Israel, for I will be with thee." pted. Jethro his father-in-law (also tion which flames forth against sin God's presence would more than Jether" in the Hebrew of 4: 18) : by for its destruction is often represent- counterbalance his personal insigniome thought to be the same with ed under the emblem of a fire (Deut. figance and incompetency (2 Cor. 2: Hobab (Num. 10: 29; Judges 8: 11), 32: 22). Hence the manifestations 16; Matt. 28: 20). "This shall be," the is called by the same term here of God described in the Bible are so or rather "this is.," The token or med Moses' father-in-law, and said to commonly attended with an appear-sign was intended to give present as-the son of Raguel the Midianite, ance of fire (Ezek. 1: 4; Dan. 7: 9; surance, and not merely to give conwhere the name in Hebrew is identi- Rev. 1; 14). It was so when God firmation at a future time. Moses' al with that which our translators have spelled "Reuel" (Exod. 2: 18). As the same Hebrew word is applied indifferently to a "father-in-law" or a hosthar in law" and in the symbol that Israel should worship God at which accompanied Israel through the wilderness (40: 38). The thorn-bush that Israel should where God had so marvel-the stood, and where God had so marvel-the stood, and where God had so marvelrother-in-law," Reuel may, upon in contrast with the stately oaks or ously revealed himself to him, gives this hypothesis, be either the father ceders represents Israel in its present a new support to his faith in the diin grandfather of Zibborah, and have humiliated condition, an object of vine word that he should lead Israel died since the events recorded in the contempt to the proud kingdom of out of Egypt. Another remarkable preceding chapter, leaving Jethro or Egypt, and one which could be tram-instance, in which future events is Hobab his successor. It seems simp- pled on with apparent impunity. But made the sign of one nearer at hand, ler, however, to identify Reuel and let haughty oppressors beware lest is found in Isa 7: 14, where the Jethro, and suppose Hobab to have this flame break forth upon them and birth of the Messiah from a virgin is given to Abhaz as a sign that Syria's Moses. Jethro seems to have been an 17). This emblem has its lesson of attempted overthrow of Judah would official title, equivalent to Eminence admonition as well as of encourage- prove a failure. If Messiah was to or Excellency, and Reuel his real name. ment. The flame which burn in spring from the house of David, that The latter means "friend of God," Israel will consume the dross that royal house could not perish then. Vs. 13.-In asking after the name to have been a worshipper of the true Mal. 3: 2). The affliction of Israel of God, they do not wish merely a word by which to call him, but an expression of his being and character. which would be significant of the quality in which he was now to appear to them and a voucher of the reality and success of his promised interference on their behalf. Vs. 14 .- The name of God, as ut-Ruth 4: 1. Great sight: Extraor- tered by binself is, I am; in the mouths of the people it would be in the third person Jehovah (or Yahveh): He is, "he is" in and of himself, not having a derived and dependent existence, but self-existent, and thereistence, but self-existent, and there-fore eternal, the author and support, er of all existence. What was the might of Egypt opposed to him up-on whose supporting hand its very being rested? (Isa. 45: 9; 54: 16, 17.) The name is also expounded to mean I am that I am. God is what mean I am that I am. God is what business will pay more than ten times ordi-he is, --self-consistent, never unlike and all that you need, free. No one who en-Vs. 5.-Draw not nigh, with pry- he is, -self-consistent, never unlike ing curiosity, but remain at a rever- himself, without variableness or the ential distance (Exod. 19: 21; 1 Sam. shadow of turning (Mal. 8: 6,-and 6:19). Put off thy shoes : or rather hence the faithful, covenant-keeping sandals (Josh. 5: 15) as these were God, who would fulfil to the letter worn in the dust and dirt, they would the promises made to their fathers. be defiling to a holy place. Hence And so Jehovah-Jesus can surely the priests were unshod in their at-guard his people (John 10: 28), and tendance at the tabernacle; so at the his word of promise cannot fail (Matt-



been his son and the brother-in-law of consume them (Deut. 9: 3; Isa. 10: and he would seem, like Melchizedek, there is in themselves (Deut. 6: 15 God (Exod. 18: 10, 12), and like him, in the iron furnace of Egypt (Deut. also, both priest and ruler among his 4:.30) was a righteous judgment of people. back side of the desert, literally God (Ezek. 20; 7, 8), intended for behind the wilderness : Not a region their purification, not for their des-

> Vs. 3 - Turn aside: From the place where he stood, or the path which he was pursuing (Judg. 14:8; dinary spectacle.

Vs. 4.-God and Jehovah are here are resorted to when the lower lands plainly convertible. It would be very are parched and dried. The ravine, difficult to parcel this passage be in which the convent at Sinai is locat- tween the hypothetical writer, of ed, bears the name of the valley of whom certain critics tells us, who are Jethro, from the tradition that it is characterized by their severally makthe scene of the events here recorded. ing use of one or the other of these terms in speaking of God. Moses, Moses. (See a like repetition in Gen. 22:11;46:2).

> present day Mohammedans in enter- 24: 35; Heb. 13: 8). ing their mosques, and at the sacred Caaba in Mecca. Holy ground: Not so previously, but made so by this divine manifestation.

Vs. 6.- Thy father : In the singular, though it may be understood successively with each of the patriarchs

subsequently named. The God of Abraham, etc. The God whom they worshiped and who covenanted with them, making to each the promises now about to be fulfilled to their descendants. The personal relation implied in calling himself their God is such, our Saviour assures us (Matt. 22: 32), as to involve their immortality and future resurrection. Hid his strict and proper sense; and that not *face*: (1 Kings 19; 3; Isa. 6, 2), arbitrarily imposed or assumed for *Afraid to look upon God* (Gen. 82: the mere sake of distinction, as the 30; Deut. 5: 26; Judg. 13: 22).

SUMMER SUNDAY - SCHOOLS

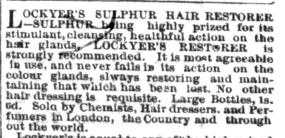
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