

Sabbath School.

BIBLE LESSONS.

Lesson. 2—July 10.

Exod. 2: 5-15.

THE COMING DELIVERER.

GOLDEN TEXT.

By faith Moses when he came to years, refused to be called the son of Pharaoh's daughter.—Heb. 11: 24.

TOPIC.—Deliverance prefigured.

DAILY READINGS.—Monday, Exod. 2: 5-15. Tuesday, Psa. 70: 1-5. Wednesday, Luke 2: 8-20. Thursday, Acts 7: 17-22. Friday, Luke 2: 39-52. Saturday, Acts 7: 23-29. Sunday, Mark 1: 9-15.

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

We have here (vs. 5-10) Moses rescued and trained by Pharaoh's daughter (vs. 11-15); his premature attempts to deliver Israel issuing in his flight to Midian. As the hard service imposed upon Israel failed to reduce their strength or numbers, the barbarous decree was issued that all male children that were born should be put to death (1: 22). But this measure, which was aimed at Israel's destruction, was the means by which, under God's gracious ordering, the deliverer of Israel was to be placed under royal protection and to receive the training needed to fit him for his great work. Wicked men often thus unconsciously further the plans of God and work out their own defeat (Psa. 76: 10; Isa. 10: 5-7).

Vs. 5.—*The daughter of Pharaoh.* Josephus calls her Thermuthis; but others name her differently, and as such that he relates of the early life of Moses is manifestly fabulous, little dependence can be put upon his statement here. To wash, Adam Clark suggests that it was to wash her clothes, and compares a passage in the *Iliad* where Homer represents a royal princess with her ladies as engaged in this occupation; but the Hebrew word never means to wash garments, but only to bathe the person. He went, doubtless, not to wash for cleanliness, but to perform a religious rite in the sacred stream, which, the source of life and fertility to Egypt, received divine honors, and was thought to bestow the richest blessings. Wilkinson (Ancient Egypt, Vol. III, Chap. X) copies the representations, from a tomb at Thebes, of a lady in the bath with her attendants, who wait upon her to perform various duties. At the bath, literally upon or down to the river, and to be connected with the verb in the sentence; the noun is not the ordinary Hebrew word for bath, but an Egyptian word, and applied specifically to the Nile. *Daughters*: Heb. girls, or damsels, generally of young females, whether in their childhood or full grown (2: 6); like the corresponding term, it may be used familiarly of servants. "Maid" in the last verse represents a different word, and is a female servant, the one, properly, who, of all the number, waited directly upon the person of the daughter. *Walked*: Heb. *the ark* (see v. 3). The ark is only used elsewhere of Noah's ark, it is different from the one appointed to the ark of the covenant; the ark, of which it was made, were vessels, of which the Egyptians in the habit of constructing light boats (Isa. 18: 2), spoke of also by the authors. "Flags," that is, growing near the water's edge.

Vs. 9.—*And she opened it, and found the child, and lo! a boy.* The spectacle of the beautiful infant in its helplessness touched her heart. She suspected the reason of its abandonment, and concluded, "This is one of the Hebrews' children." Rejoicing upon her influence with the king, determined to disregard the edict, she no one else might have done, certainly not with equal success. And thus God accomplishes his gracious purpose through the agency of those who know him not (vs. 4). Hebrew is the national language used when a contrast is made with those of another nation, as with the Egyptians, and 1: 6; 13; 20, with the Philistines. Israel is their sacred name, and to them as the people of

Vs. 11.—*His sister* (See v. 4): Miriam (Num. 26: 59). It is probable that both she and Aaron, now three years old (Exod. 2: 22), had been born before the murder of the king. If we had more information, it might be inferred from 2: 1, 2, that Moses was the oldest child of his parents. The apparent discrepancies in the time in this way, from the time of the sacred writers respectively, of which they have no occasion to speak. A nurse, appointed by the Egyptians to nurse the child, so that Miriam's adroit proposal was readily accepted; and the mother was not only permitted to receive her child again, freed from all apprehension as to his life, but was literally paid for so doing, thus receiving the reward of her faith. (Heb. 11: 23).

Vs. 8.—*Maid*: A different word from either of those in v. 5, and denoting an unmarried female. Vs. 10.—*Grew*: The same word and the same verbal form as that rendered "was grown" (v. 11), which sufficiently shows the indefiniteness of the expression. He had attained some size, when he was taken to Pharaoh's daughter; but how old he was cannot be determined from this expression. *Became her son*. Was adopted by her, was recognized and treated as her son. This involved, of course, such an education as was befitting a member of the royal family (Acts 7: 22), which was an important preparation for him who was to be the leader and legislator of Israel. *She called*: that is, not the mother, as some have imagined, who translate the next verb, "thou drewest," but Pharaoh's daughter. *Moses*. The original name is perhaps more accurately preserved in the Septuagint version "Mouses," which Josephus and modern Egyptian scholars explain from *mo*, "water," and *use* (*udshe*) "saved." The Hebrew from *moshe* is probably modified into resemblance to the verb *mdsha* "to draw out," and used only of rescuing from the water (Psa. 18: 16), and at the same time it has been thought by some not only to stand in relation to this event of his infancy, but to have a providential correspondence with the work of his life, "drawing out, or leading forth," the people of God.

Vs. 11.—*In those days*. A general and somewhat indefinite expression. According to Acts 7: 23, Moses was forty years of age at the time referred to. *His brethren*: The Israelites, to whom he was related by birth, and with whom he was disposed to identify himself, notwithstanding the fact that he had been brought up at the Egyptian court (Heb. 11: 24), hence the repetition of the expression. *Looked on*: Not as an indifferent spectator, but with tender concern and sympathy. *An Egyptian*. Some have conjectured that this was one of the taskmasters; at any rate, it was one of the dominant nation cruelly mistreating a Hebrew. Vs. 12.—*Stew*: The same word as in verse 11 *smote*. Often used of fatal blows, as in this case, but suggesting an application of the *lex talionis*, and that the strokes dealt by the Egyptian threatened a like fatal termination. He rescued his countrymen by putting to death his oppressor, and that at the peril of his own life. Stephen tells us (Acts 7: 25) that he expected to have been recognized by the Israelites as their divinely appointed deliverer, and that their refusal to accept him in this character betrayed a disposition kindred to that shown in their rejection of the prophets and of the Son of God himself (v. 51, 52). The sequel shows that his act was premature, and unauthorized.

Vs. 13.—From avenging the wrongs of his people upon their oppressors he proceeds to act as a pacificator between the Hebrews themselves. "Him that did the wrong." This is expressed by one word in Hebrew, literally, "the wicked or unjust one." *Fellow*: Friend, companion, rendered "neighbor" in the ninth and tenth commandments, here suggesting the intimate bonds of association and relationship which bound him to his fellow-Israelite.

Vs. 14.—The response shows that his well-meant interference was resented as an assumption of authority to which he was not entitled; a demand is made upon him to show on what he bases his claim, with the implication that it was wholly unwarranted. "Who set thee for (or appointed thee to be) a man who is a prince and a judge over us," having a right to rule, and to decide controversies. At the same time he casts up to him his deed of the day before, which must have been reported by the man whom he rescued. His words at once revealed to Moses the peril in which his rash conduct had involved him.

Vs. 15.—He who is acting under a divine commission, subsequently braved the whole power of the king of Egypt, now conscious of his weakness without such aid was forced to flee. Heb. 11: 27 refers not to this timid flight, but to the time when he led Israel triumphantly forth from Egypt, sustained by God's mighty hand. The Lord's plans were not yet ripe for execution, and Moses was not yet fitted for his work. He had received the best education that Egypt could give him in all the forms of worldly culture. He needed still the discipline of forty years' retirement,—a period, doubtless, of profound meditation and communion with God in the desert till his impatient spirit should be curbed (Num. 16: 3); that he should rely on God alone (Exod. 8: 11; 4: 10). Thus the Lord slowly and quietly prepares his chosen instruments. *Dwelt and sat down* is in Hebrew expressed by the same word, as country-seat with

us denotes a residence in the country, and *settle* has a like double meaning. His sitting by the well was not subsequent to a prolonged residence in Midian, but there is first a general statement of the region in which he took up his abode, and then particular mention is made of an act performed upon his entrance into the country. Many alleged difficulties in the Bible are removed by simply remembering the fact illustrated here, that the order of narration is not always the order of time. Thus the famous puzzle that David is said (1 Sam. 16: 21) to have become Saul's armor-bearer, and yet in a subsequent chapter (16: 55), neither Saul or Abner knew who David was, is at once relieved by the consideration that the former verse mentions, by way of anticipation, what David became, not on his first appearance at Saul's court, but ultimately. *Midian*: A kindred people, descended from Abraham by Keturah (Gen. 25: 2), and mentioned as, together with the Ishmaelites, engaged in the caravan trade between Gilead and Egypt. The territory chiefly occupied by them seems to have laid east of the Aelanitic gulf of the Red Sea, and to have extended northward as far as the territory of Moab, with whom they were at a later period joined in hostilities against Israel (Num. 22: 4, 7). But the section of the people to which Moses made his escape seems to have been a friendly nomad tribe, which was at this time in the neighborhood of Mount Horeb (Exod. 3: 1). *A well*, Heb. *the well*: the language of one familiar with the region, and to whom the spot was definitely known. The well was not only a place where a weary traveller might naturally seek repose; but, as it was sure to be resorted to by the entire vicinity, he might there also soonest expect to find hospitality and succor.

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At first my appetite increased; the expectoration became easy, digestion better; the mucus became more copious and less frequent; cold chills ceased; night-sweats lessened; I gained in weight; the hacking cough left me; refreshing sleep returned; my spirits became buoyant, the mind active and vigorous. I continued taking the Syrup month after month; but owing to the damp, foggy climate of St. John, my recovery was necessarily slow; although I could observe a gradual return of strength for three years, during which time I continued taking the remedy. My present weight is one hundred and eighty-eight, being thirty-eight above my usual. I have no symptoms left denoting disease. The only notable sign during twelve months was the expectoration. Now that has stopped, and I consider myself well. The reader may ask, How do you know your difficulty to have proceeded from ulcerated or tuberculated lung? I answer, In the most certain of all modes for ascertaining. In March last I coughed from the right lung a piece of PHOSPHATE OF LIME, half the size of a pea, which could have come from no other place, and which the highest authority in Lung Diseases (Laennec) states is the result of tubercle, which has been cured. Added to this, I had the leaden-colored, purulent, blood-streaked expectoration, and the opinion of one of the best Physicians in the country. I believe I have experienced all the symptoms incident to the two first stages of Consumption, and have successfully combated them, so that I do not despair of any case where there is left sufficient lung-tissue to build upon. I can only add that the mere monetary consideration of increased sales would never induce me to publish this report, but a sincere sympathy for the poor Consumptive, with whose misfortune I believe it villany to trifle.

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