1881

Sabbath School.

LESSONS. BIBLE

Lesson. 1-July 3. Exod. 1: 1-14. ISRAEL IN EGYPT.

GOLDEN TEXT. nd they made their lives bitter wit

Sunday, Gal. 4: 1-9.

euteronomy 10: 22, 26:5. "Israel"

were not a distinct caste in Israel, as in Egypt and elsewhere (Lev. 21: 10; Deut. 10: 9). Kings were not regarded as of a superior race (Deut. 17; 15-20). There were diversities of gifts and functions; but all were brethren; and by God's gracious choice they formed together the one people of God. This parity is figuratively expressed (Ezek 48) by assigning to each tribe equal and parallel portions in the future ideal division of the holy land, significent of like in the figurative forms of the holy land, significent of like in the figurative forms in the future ideal division of the holy land, significent of like in the figurative forms in the future ideal division of the holy land, significent of like in the figurative forms in the future ideal division of the holy land, significent of like in the figurative forms in the figurative forms in the figurative forms in the future ideal division of the holy land, significent of like in the figurative forms of the holy land, significent of like participation in the blessings of Messiah's kingdom. See also Rev. 7; 4

8.

Vs. 10.— Come on; literally give, then used as a particle of incitement or exhortation. Deal wisely. Show

then used as a particle of incidement seal's kingdom. See also Rev. 7; 4 s.

Vs. 5.—Seventy souls or persons. Vs. 5.—Seventy souls or persons ourselves wise or cunning, outwith the face of family, including the form of expression strictly interpreted applies only to his descendants. Of these, thirty-three (heliding Jacob and Dinah, and including Er and Onan, who died in Cauan) are reckoned to Leah (Gen. 16:15); sixteen to Zilpah (v. 18); fourteen to Rachael (v. 22); and the first the first invaders and danger if they should ally themselves with the erent to Bilhah (v. 25). The careful secracy with which this enumeration was made is due to its importance in the permanent organization of the people. The grandsons and greater and the series of Joseph's two sons only are reckoned in this list, and not, as in the case of the other patriarchs, his grandsons likewise (Gen. 46:20), because the tribes of Joseph (Num. 1; 10; 13:11) had just two principal divisions, Manasseh and Ephraim. The Septuagint translators, however, for the sake of uniformity, have informative them adopt a crafty policy (explain-them adopt a crafty policy (explain-

race at this crisis in its history was Pharach. The common name or perpetuated in the seventy elders, of title of the kings of Egypt. Treasure which we repeatedly read (Exod. 24: cities. Elsewhere rendered "cities 1; Num. 11: 16), and renewed in of stere" (1 Kings 9: 19; 2 Chron. the national council or sanhedurin of 17: 12). Not fertified places, but later times (Matt 26: 50). The same intended for storing grain and provisnumber, it has been observed, will be ions whether for the subsistence of found by summing up the nations troops or for foreign or domestic sprung from Noah (Gen. 10). An old Jewish writer, quoted by Lightfoot (Heb. Exercit. on Luke 3: 36). remarks on this coincidence: "Seventy souls went down with Jacob into 37). Doubtless in or near Goshen, DALLY READINGS.—Monday, Exod. 1: Seventy families dispersed by the confusion of tongues." These familiar T: 14-23. Thursday, Exod. 5: 6-18. Thursd in the twelve apostles and seventy accomplish his end. The margin BY PROFESSOR W. HENRY disciples (Luke 9: 1, 10: I).

This lesson contains (vs. 1-6) an after he became ruler in Egypt (Gen. broke forth, burst the limits that meration of Jacob's family which 50: 26; 46). Levi survived him would confine them. "Were grieved."

down to Egypt: (v. 7)

for amazing increase; (vs. 8-14) the pression which they were consently subjected.

Vs. 7.—Immensely rapid multiplication. An accumulation of the strongest words in the language to this with the preceding book, of which it is the continuation. So shall 1, and in almost all the storical books, the parrative is attached in this manner to the previous written history. The recapitulation of the most proposed detail (Gen. 46; 8) is with the storical with the storical detail (Gen. 46; 8) is with the storical with the storical with the storical detail (Gen. 46; 8) is with the storical with those in the blessing pronounced on men and animals at the storical with those in the blessing pronounced on men and animals at the storical with those in the blessing pronounced on men and animals at the storical with those in the blessing pronounced on men and animals at the storical books, the parrative is attached in this manner to the previous with the creation (Gen. 1: 22, 36). Interest of the storical with anxiety and allowed with anxiety wed the descent into Egypt, as in well the descent into Egypt, as in well the descent into Egypt, as in well surely become 18, "Abraham shall surely become a foreign workmen under taskmasters the sacred name of the patriarch, went by God himself (Gen. 32; 28) and thence applied to his descendants; and of the nation which was now to ming from him (compare Gen. 46: 2, 8). "Jacob" was his ordinary many bastowed at high himself name and modern writtens. The adverb is reduced in Hebrew "exceeding, the prolific nature of Egypt, of which surprising accounts are given, both by ancient and modern writtens, and that it depicts the very scene here described, In brick: that is the construction of buildings. Service in the field. Agricultural operation, which to the special providence of God and the necessity of invication and the necessity of invication and the necessity of invication. name, bestowed at birth to the special providence of God and the necessity of irrigation made par-

Ws. 8.—Arose up. The word is not like and Zilpah, named in verse 4, used in a hostile sense as implying insurrection or usurpation, but simply that he came upon the scene. (Deutsay is not of bear a happy shelter to them. The place of our satisfaction may soon that he came upon the scene. (Deutsay is not only another, but different in character and policy from his predecessors, as "new gods" are strange gods (Deut. 32; 16, is selected in a hostile sense as implying insurance of our satisfaction may soon become the place of our affliction. Say not concerning any place on this side heaven. This is my rest for ever." inversity and disparity of their mothre, and the differences, whether of
personal character or of the future
prominence or prerogatives of the sevcell tribes, all are here named on a
mr. Joseph was the second ruler in
legypt; his brethren had sinned
revously against him and their
ather. Reuben had shamefully dismaced himself, and lost his birthright (Chron. 5: 1, 2). Simeon and
levi were guilty of a great crime.
Gen. 49: 5). But all are enumeratel together as alike belonging to the
blessings this involved. Levi
was to be the priestly tribe; Judah
the royal tribe; Joseph was to be
the father of two tribes (Gen. 48: 519), one of which was to be especialty powerful. But neither are these
cralted above their brethren. Priests
were not a distinct caste in Israel, as
the fagnet and disparity of their mothra, and the differences, whether of
possibly, as Josephus affirms, of another dynasty or race, which view has
been variously combined with Manetho's account of the shepherd kings,
who displaced the native-menarchs
and ruled Egypt till they were themsolves expelled. It might seem easier
to account for this ignorance of Joseph
if hostilities had supervened, and a,
monarch of another line had seized
upon the throne. But the text does
not require this. A long time had
elapsed. Dead benefactors are soon
forgotten (Eccles. 9: 15). It is unnecessary to suppose that the king
had never heard of Joseph; but was
entirely regardless of the benefits
which Joseph had conferred upon
Egypt. He felt under no obligation
of gratitude to him, or of generous
treatment of his kindred (Judg. 2;
10). "This king of Egypt knew not
Joseph, and after him arose one who iversity and disparity of their moth- 17), so "new tongues" (Mark 16:17);

gives the exact sense of the Hebrew Vs. 6.—Joseph died eighty years in the first clause. Grew, literally meration of sacon learning which are down to Egypt: (v. 7) (Exod. 6: 16); we are not informed Rendered in Num. 22: 3 "distressed" and an area of the rest.

The Hebrew word is often used of

to the special providence of God and the necessity of irrigation made particulty given to his descendants [83, 40: 27). "Children," strictly isses to the patriarchs (Gen. 13: 5; 10), in partial fulfilment of his promises to the patriarchs (Gen. 13: 5; 16: 5; 22: 17), which look to an enlargement greater still when all the nations of mankind shall become the children of Abraham (Rom. 4: 23, 18). The land: that is: Goshen (Gen. 13: 6; 10), in partial fulfilment of his promises to the patriarchs (Gen. 13: 5; 10), which look to an enlargement greater still when all the nations of mankind shall become the children of Abraham (Rom. 4: 23, 18). The land: that is: Goshen (Gen. 13: 6; 10), in partial fulfilment of his promises to the patriarchs (Gen. 13: 5; 10), which look to an enlargement greater still when all the nations of mankind shall become the children of Abraham (Rom. 4: 23, 18). The land: that is: Goshen (Gen. 13: 6; 10), in partial fulfilment of his promises to the patriarchs (Gen. 13: 5; 10), which look to an enlargement greater still when all the for their departure. So earthly afflictions are sent to loosen our attachment to our abode here, and make us sigh for the reason stated (v. 47: 6).

Vs. 8.—Arose up. The word is not used in a hostile sense as implying inbeen a happy shelter to them. The

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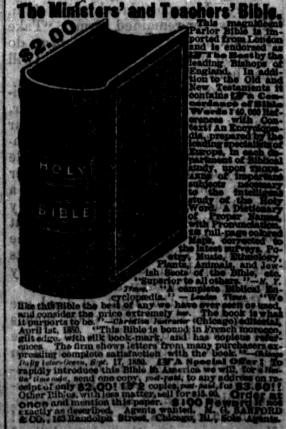
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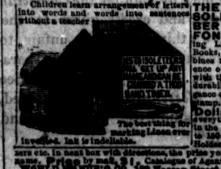
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