

Sabbath School.

BIBLE LESSONS.

Lesson 4—July 24. Exod. 4: 27-31; 5: 1-4. MOSES AND AARON. GOLDEN TEXT. Hest Moses his servant; and Aaron whom he had chosen.—Psa. 105: 26. TOPIC.—Deliverance Demanded.

DAILY READINGS.—Monday, Exod. 4: 27-31; 5: 1-4. Tuesday, Gen. 28: 10-16. Wednesday, Acts 11: 5-11. Thursday, Luke 3: 7-15. Friday, Matt. 5: 13-20. Saturday, Acts 4: 8-18. Sunday, Acts 10: 34-48.

NOTES BY PROFESSOR W. HENRY GREEN, D.D. There is here recorded (Exod. 27-28) the meeting of Moses and Aaron, and their delivery of their message, first (vs. 21-31) to the people, who believe; next (5: 1-4) to Pharaoh, who refuses to comply.

Chapter 4: 27.—God's word to Moses finds a series of confirmations, in the experiences that follow, which are intended, no doubt, to strengthen his faith, as in the case of Samuel's word to Saul (1 Sam. 10: 2-9). The first of these is his meeting with his older brother Aaron (v. 14) who was appointed to be his spokesman, when Moses complained that he was himself "slow of speech;" that is, he lacked fluency or readiness of discourse, which Aaron possessed. Aaron, by divine suggestion, goes to meet Moses, who was on his way from the residence of Jethro to Egypt. He is simply bidden to go into the wilderness. In all likelihood, he knew where Moses had been living, and consequently knew the proper route to take, for there is no reason to suppose that Moses had held no communication with his friends through all these forty years. Of the direction may have been more specific than is here recorded. To meet. The Hebrew word is in usage little more than a preposition towards, and is quite different from that rendered met, which denotes the actual coming together. The journey, to which Aaron was divinely led, was so timed that they met at the Mount of God (3: 1), the spot where the revelation had just been made to Moses, and in which the recital to Aaron would therefore be most expressive. Kissed. The affectionate embrace of these noble brothers betokens the union and harmony in which they were henceforth inseparably joined both in Egypt and in the wilderness.

Vs. 28.—The Lord summoned Aaron to meet Moses; but Moses was now the appointed organ of divine communication through whom God's revelations were to be made. Accordingly, the Lord did not himself deign to Aaron his purpose on behalf of Israel, but left him to learn it from the mouth of Moses. So Coraelius, when visited by the angel, was directed to Peter, for all needed instruction (Acts 10: 3-6). Thus God honors his own instituted means and agencies of grace. The words of the Lord: All that God had spoken to him at the burning bush, particularly his promise to deliver Israel, and the directions given respecting the method of procedure (chap. 3). Signs: called wonders (v. 21), and the two words are often joined together as descriptive of the same event (Deut. 4: 34; 6: 22; 26: 8). They are called wonders because of their marvellous character, and signs, as they are significant of the divine presence and interposition, and consequently of the truth of Moses' claims. The particular signs referred to are those recorded in vs. 1-19.

Vs. 29.—The age of Moses and Aaron at the time of entering upon their public work is stated (7: 7). Elders: The Hebrew word properly means old men. The government in Israel was based on the patriarchal system, in which the chief authority was vested in men of superior age and experience, in the heads of households. The "elders" are accordingly summoned agreeably to the divine direction (3: 16), as the official representatives of the people, and in vs. 30, 31, are spoken of as the people, in whose name and on whose behalf they acted (compare Exod. 12: 3, 21; 19: 7, 8).

Vs. 30.—According to verses 16, 17, Aaron was to speak and Moses to act, which makes it probable that the pronoun should be supplied before the verb in the second clause. And he (that is, Moses) did the signs: Although he may here, as subsequently before Pharaoh, have acted through the instrumentality of Aaron (Acts 7: 10, 19).

Vs. 31.—Believed: They were convinced by the signs, and gave credit to the words, as it had been promised that they would (3: 18; 4: 8). This is not discredited by the approaches which, at a later time, they make upon Moses and Aaron (5: 21), and the despondency into which they fell (6: 9), when instead of the expected deliverance, they found, as the only result of the coming of Moses, that their bondage was made more bitter. Their faith was subjected to

this terrible strain, under which it seemed to give way, that it might be strengthened in the end, and that the power and grace of God might more conspicuously appear. Visited: A term repeatedly used in the Old Testament to denote God's interposition, whether to bestow help and blessing, as in this instance (Gen. 50: 24; Exod. 3: 16; Jer. 20: 10), or to punish (Exod. 32: 34; Psa. 89: 32). The corresponding word in the New Testament is confined to a favorable sense (Luke 1: 68, 78; 7: 16; Acts 15: 14). The vast tease is here used because God had already visited them in taking notice of their affliction with a view to their relief (Exod. 3: 16), and had so far interfered on their behalf as to reveal himself to Moses, who was one of themselves, and to send him with the power of deliverance, although the full effect of this gracious visitation was not yet accomplished. Looked upon (2: 35): Literally, seen, as 3: 7. That God saw the injustice with which his people were treated gave assurance that he would apply a remedy. Bowed their heads: This rendering is based on a false etymology; the word means "they bowed themselves," as the first act in the profound oriental prostration, and is invariably followed by the stronger term, which here also immediately succeeds it. Worshipped: Literally, prostrated themselves, an act significant of the deeper reverence and homage, whether in the respect shown to men when it is rendered "bow one's self down" (Gen. 37: 10; Exod. 11: 8; Isa. 60: 14), or as here in religious adoration (Gen. 24: 48; Exod. 20: 5).

5: 1.—They next go to Pharaoh, attended by the elders of Israel, as may be inferred from 3: 18, who thus show their faith by making the suit of Moses and Aaron their own, and besides give to the deputation the impressiveness of numbers, and of being supported by the most influential men of the nation. Their message is in the first instance presented as the authoritative demand of Jehovah, the God of Israel. The expression "God of Israel" is here found for the first time, with the single exception of Genesis 33: 20, when Israel had not yet acquired its national sense. Idolaters recognized the being and power of the deities of other nations as well as of their own, and accorded to each a sort of supremacy in his own sphere. Let my people go: Literally, "set them forth, dismiss them." What is asked is not a full and final dismissal, but merely a temporary permission to leave the country, as appears from the reason why it is solicited. This is immediately added. That they may hold a feast. The word is appropriated to religious festivals, and particularly to the three great annual festivals of the Jewish worship. The same term is still perpetuated in the Arabic haj, to go on a religious pilgrimage. In the wilderness: That journeys into the wilderness for such a purpose were not unknown to the Egyptians has been inferred from the ruined temple at Surabit-el-Khadim, which Dr. Robinson visited on his way from Suez to Sinai.

Vs.—The appeal was ineffectual, as had been predicted (3: 19). Pharaoh scornfully and defiantly asks, Who is Jehovah? and what right has he to command me? It is plainly not a request for information; and when he adds in the same defiant strain "I know not Jehovah," it does not imply that he had never heard his name (1 Sam. 25: 10; Hosea 4: 1). He knew of him as the God of Israel, a nation of slaves, but did not consider him entitled to his regard and obedience, who was the favorite of the mighty gods who had raised Egypt to the supreme rank among the kingdoms of the earth.

Vs. 3.—Instead of manifesting displeasure at this rude and impious rebuff,—impious even from a heathen point of view,—or threatening the haughty monarch with the vengeance he was incurring, Moses seeks to mollify him by softening the application from a demand to a request or a respectful petition; and in doing so he adopts the very words which God had directed him to use (3: 18). Hebrews: The national name by which they were distinguished from other nations, and which is commonly used when those of another race were speaking or were addressed. It would also be suggestive of a reason for leaving Egypt to worship. Different deities had different seats of worship. The gods of Egypt could be worshipped in Egypt, but the God of the Hebrews might require service to be paid to him elsewhere (1 Sam. 26: 19; 2 Kings 5: 17; Psa. 137: 4). Met with us: Literally, was encountered or happened down upon us, denoting that it was unsolicited and unexpected on their part, and perhaps, also, that it was a descent from heaven. God had really appeared to Moses alone, but to him as the representative of the people, and on their behalf. Three day's journey: This would scarcely have sufficed to conduct so large a body even to Sinai, which was the place appointed for the service (3: 12). The representation has sometimes been made that Moses at-

tempted to practice a deception upon Pharaoh by asking his consent to so brief an absence when the Lord had already announced to him his purpose to bring Israel out of Egypt unto Canaan. If Moses had gained Pharaoh's consent to Israel's holding a festival in the wilderness, and Israel had availed themselves of it, and then marched on to Canaan instead of returning to Egypt after the festival was ended, they would have been guilty of a breach of faith. This, we may be sure, the Lord would never have sanctioned or permitted. It is vain to speculate upon what would have been done if Pharaoh had given the leave which was asked. The Lord knew beforehand that he would refuse; and the request was put in this modest form in order to show more distinctly the tyrannical disposition of the king, and that he would refuse the oppressed people even this slight favor. Desert: The same word that is translated "wilderness" (v. 1). Sacrifice: The Israelites sacrificed animals, which were sacred to the Egyptians, and therefore it was proper that they should leave the country in order to do so (8: 26). Let he fall upon us: Sacrifice propitiated the offended deity by presenting a substitute for the life of the transgressor. If any refused to offer the required sacrifice, his guilt remained on his own head, and he must expect to expiate it in his own person. Pestilence: . . . sword: God makes use of these judgments to chastise guilty nations (Ezek. 14: 11-21). The pestilence was a frequent scourge in Egypt, Deut. 7: 15; 28: 60), and in Goshen (they were particularly exposed to invasion from the Asiatic side.

Vs. 4.—Let: Our translators here used the word "let" in the sense of "hinder," as in Isa. 43: 13; Romans 1: 13; 2 Thess. 2: 17; the Hebrew word properly means let loose, set free. This demand for a religious holiday, seemed to the king to have no other motive than an indolent desire to get rid of work. Get you unto your burdens: Addressed to Moses and Aaron, or to the elders who were with them, or to both.

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