

Gen. 46. 2: And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! and he said, Here am I. 1 Sam. 3. 10: And the Lord came, and stood and called—Samuel, Samuel! Then Samuel answered, Speak: for thy servant heareth.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

Eccles. 5. 1: Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. Josh. 5. 15: And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

in verse 2, is here spoken of as "Lord" and "God." God called. When God spoke to Moses he was not at worship, but at his common every-day work. 6. So God communes with those whom he finds at their post of duty, whether shepherds in the field, (Luke 2. 8,) hundred, perhaps four hundred, years, had passed since God had spoken to his people. (See Gen. 46. 2 for the last recorded manifestation.) But now, in the hour of their deepest extremity, God appears once more. 7. God always comes when his people need calling men by name. [Teacher, show in what ways God speaks to people at the present time.] Draw not nigh. "We must come to God; we must not come too near him."—Bishop Hall. Put off thy shoes. Rather "sandals," covering the soles of the feet. The Orientals always remove their slippers on occasions when we would take off our hats; and the priests in the temple officiated with bare feet. Holy ground. A place hallowed by the immediate and visible presence of the Most High.

6, 7. The God of thy father. "The God whom thy father worshipped and taught thee to worship." 9. The God whom thy father serves will have a strong hold on the children. Whether of pleasure, his children are apt to follow in his footsteps. The God of Abraham. And hence the God who sustained covenant relations with Abraham's descendants, to whom he was now about to fulfil the promises made to their ancestors. Hid his face. The infinite holiness of God. 11. Only through Christ can we venture to approach the throne. I have surely seen. They deemed their bitter lot unnoticed by the Lord, yet he had watched it all the while, and longed to assist them as soon as they should come to that condition of self-distrust and turning from the world which would make his help their greatest blessing. 12. God sees our troubles when we often think he has forgotten us. Heard their cry. In the years of ease they had well-nigh forgotten the God of their fathers, and only by affliction were they led to call upon him. 13. Blessed is that sorrow which turns hearts toward the Lord. I know their sorrows. The language expresses the idea of sympathy, a feeling for them and with them in their troubles.

8, 9. I am come down. In the sense of special manifestations of his power, with grace toward his people and judgments upon his foes. A good land and a large. Good in its capacity to supply their needs, and large as compared with the narrow limits of Goshen. Flowing with milk and honey. Abounding in grass for flocks and abundant in products. Such was Palestine anciently, and such it might be again with good government and an industrious population. Canaanites. A general name for the races then inhabiting the land of promise, since most of them were of Hamitic origin. Hittites. A powerful people, mostly dwelling north of Canaan, but occupying some of its plains. They are referred to in many ancient inscriptions by the name *Kheta*. Amorites. "Mountaineers." They were the principal inhabitants of the "hill country of Judah" and the Jordan valley. Perizzites. A race dwelling in small settlements in the centre of Palestine, and probably roaming through the country. Hivites. A peaceful race, mostly north of the Tiberias. Jebusites. Occupying Jerusalem and the surrounding country. I have seen the oppression. 14. God not only marks the wrongs of his people, but the wrong-doings of their oppressors.

10, 11, 12. Pharaoh. Probably Thotmes II., the great-grandson of Aahmes or Amosis, the original oppressor. Thou mayest bring forth. A great work is laid before him, to organize an insurrection of an enslaved race against the nation at that time most powerful in the world. Who am I? Moses,