

pare Ps. 105 : 38.) Two other causes are mentioned as promoting the success of the Israelites' requests, and in thus securing them some compensation for the wages of which they had been defrauded during many generations of cruel servitude. "The Lord gave the people favour in the sight of the Egyptians," v. 3. This was one cause. The other was the potent personal influence of Moses with both Egyptians and Israelites. He was "very great in the land of Egypt," v. 3. His fame as the great wonder-worker had become universal. There is nothing in the narrative to warrant the opinion that the people borrowed dishonestly. They simply complied with God's instruction and asked certain gifts from their oppressors, and these were granted for the reasons just stated.

2. *God's final message to Pharaoh.* It was delivered to him by Moses, when the irate tyrant threatened to take his life, and in his fierce rage said, "See my face no more," chap. 10 : 28. The prompt and emphatic answer was, "I will see thy face again no more," v. 29. Then followed the awful message, the elements of which were (a) The declaration that God Himself would now deal directly with Pharaoh. Negotiations and pleading by Moses and Aaron are closed. The tyrant's day of grace is ended. The cup of his iniquity is full. The invisible hand of the Almighty is to rest upon him and his people in terrible judgment, vs. 4, 5. The consequent wail of sorrow and anguish is to be universal and unparalleled. (b) God will discriminate between His people and the Egyptians. The former will dwell in perfect safety, not a dog shall stir his tongue against them (v. 7), while judgment overtakes the latter. There is "a difference," a gulf of separation, between the church and the world. It consists in character and conduct, and is recognized and enforced by God, however much men may neglect it. (c) The outcome of the execution of the threatened judgments. All the servants and the people of the oppressor shall relent, v. 8. Having delivered this awful message, Moses "went out from Pharaoh in a great anger," v. 8, justly moved with indignation at the persist-

ent falsehoods, pride, obduracy and insolence of the king. It is possible to "be angry, and sin not," Eph. 4 : 26. Jesus "looked round about on them with anger, being grieved for the hardness of their hearts," Mark 3 : 5. "To be angry at nothing but sin, is the way not to sin in anger." (Matthew Henry.) "Nor is there any question that Moses was thus excited to wrath by the impulse of the Spirit." (Calvin.)

3. *The summary of the preceding narrative.* This is given in vs. 9, 10. It sets forth that everything took place, as God had foretold. The means prescribed to move Pharaoh to repentance were stubbornly resisted and treated with audacious contempt, and thus his heart became more obdurate. The forbearance, and merciful pleading of the Lord by His servants were despised, as well as the manifestations of His power, but He was not defeated in the contest. "God is not mocked," Gal. 6 : 7. Submission to Him may be voluntary or compulsory.

#### For Teachers of the Boys and Girls

The "plagues" will elicit all sorts of curious questions. Teachers will do well to fix attention speedily on the *final stage in the long contest* between Moses (or rather God through Moses) and Pharaoh. It is this upon which the lesson turns.

1. First, we have Moses and Pharaoh face to face, ch. 10 : 28, 29. It was during the plague of darkness (picture), vs. 21-24. Pharaoh was shaken, but not yet ready to yield completely, v. 24. Moses is firm, vs. 25, 26. Then Pharaoh's anger flashes out, v. 28. And Moses, angry too, replies (compare v. 29 with ch. 11 : 8). Study the two men, Moses, meek, God-fearing, risking all for his people in obedience to God; withal, having God on his side, as the miraculous plagues have shown. Pharaoh, the proud ruler of a great empire, blind to his own best interests and defiant of God. The one angry because balked in his senseless folly, the other angry and rightly so, because God's name was dishonored and his people held in bondage.

2. Next, the writer gives a summary of what Moses said to the people. One more