

younger contemporary of Moses.—probably about forty years his junior (Josh. 14: 17.) was the ninth or tenth in descent from Ephraim, and the eleventh or twelfth from Jacob; so that Moses certainly could not have been fourth. Aaron's wife, a sister of Nahshon (Exod. 6: 23) was at least sixth in descent from Jacob (Gen. 46: 12; Ruth 4: 18-20); and the pedigree of other contemporaries of Moses contain as many links, or even more. This makes it plain that "a generation" (Gen. 15: 16; comp. v. 13) is reckoned at a hundred years. Four generations mean as many centuries, whatever may be the number of links in any given line of descent. The genealogies of Scripture are very commonly condensed by the omission of names. Thus in Ezra 7: 3, Azariah is, in a continuous genealogy, called the son of Meraioth, whereas it appears from 1 Chronicles 6: 7-10, where the same genealogy is given more at length, that he was a descendant in the seventh generation. Moses was the son of Amram as Jesus was the son of David, and David the son of Abraham (Matt. 1: 1); and Uzziel (Lev. 10: 4) was Aaron's uncle, because he was the brother of his ancestor Amram. As in defining a person's residence, it would be esteemed sufficient to name the township, county, and state in which it was to be found, it was reckoned enough, in tracing Moses' descent, to name the tribe (Levi), the principal division (Kohath), and the subdivision or tribal family (Amram). Of his immediate father, all that is said that he was "a man of the house of Levi." It does not follow from this that he was unknown to the writer, any more than it can be inferred from Judges 6: 15 that Gideon did not know the name of his own father, or from Deuteronomy 26: 5 that the writer did not know the name of the ancestor of the Israelitish nation.—**And took to wife a daughter of Levi:**—The strict rendering is "the daughter of Levi," which, taken in connection with Exodus 6: 20 and Numbers 26: 59, has led to the conclusion that Moses' mother must have been Jochebed, Levi's own daughter. But this is, if anything, even more impossible than that Amram should have been Moses' own father. Levi lived to the age of a hundred and thirty-seven years. He must have been at least forty-three years old when his father removed to Egypt. Now, if Jochebed was born in the very last year of her father's life, there must still have been an interval between her birth and that of Moses amounting to two hundred and fifty-six years. It is, indeed, said that she "bare" Aaron and Moses and Miriam. But so the list of "the sons of Leah, which she bare unto Jacob" (Gen. 46: 15), includes children, grandchildren, and great-grandchildren. In Matthew 1: 8, it is said that "Joram begat Ozias [Uzziah]," who was his great-great-grandson; and Noah's grandson Canaan "begat" (Gen. 10: 15-18) all the Canaanitish tribes. It is evident that, in the language of the Scripture genealogies, the words "bare" and "begat" are used, not only of immediate parentage, but of ancestry in general. Moses' mother was a daughter of Levi, as the woman whom Jesus healed of her infirmity (Luke 13: 16) was a daughter of Abraham. And the definiteness of the expression in the original Hebrew, "the daughter of Levi," simply denotes that she was that particular Levitess whom the writer had in mind.

NOTES AND EXPLANATIONS.

INTRODUCTORY—The pitiless oppression to which the Hebrews were subjected failed to reduce their numbers. The more they were oppressed, the more they multiplied and grew. Pharaoh then issued the edict which has made his memory infamous. He commanded that all the male infants should be cast into the river as soon as born. Such an inhuman decree defeated itself. Few could be found who would execute it. Doubtless it soon became a dead letter. But while it was in its first force Moses was born. Our lesson tells us how his life was saved.

LESSON PLAN. I. A Loving Mother vs. 1-4 II A Gentle Princess. vs. 5-10.

I. A LOVING MOTHER. 1. A man.—Amram, the son of Kohath, the son of Levi. (ch. 6: 19, 20) A daughter of Levi—rather, "the daughter," an only daughter, or the only one unmarried or living. Her name was Jochebed, which means "Whose glory is Jehovah." From ch. 6: 20 and Num. 26: 59 she seems to have been Amram's aunt. The language is too definite to permit us to understand "daughter" in the sense of "descendant." The law in Lev. 18: 12 was intended to correct such improper marriages. Doubtless the moral looseness of the Egyptians, who married their own sisters, would dull the Hebrew sense of propriety and render the minute injunctions of the Levitical marriage law necessary.