

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Gen. 46. 2, 3: And God spake unto Israel..... fear not to go down into Egypt: for I will there make of thee a great nation. Deut. 10. 5: A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

8 Now there arose up a new king over Egypt, which knew not Joseph.

Eccles. 9. 15: Now there was found in the city a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Psa. 83. 3, 4: They have taken crafty counsel against thy people..... they have said, Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance. Job 1. 13: He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithon, and Raames.

Gen. 15. 13: And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve

Egypt. All his brethren. As the sons were nearly of the same age, it is probable that their deaths were not far apart in time. All that generation. All of the Israelite family whose birth had taken place in Canaan. Children of Israel were fruitful. Egypt has ever been celebrated for fruitfulness, both in crops and in families, and at this time the province where population increases most rapidly is that once occupied by the Israelites. Increased abundantly. Literally, "spawned," to a period of wonderful increase, during which the people grew from a family into a nation. Filled with them. That is, the eastern branch of the Nile to the desert. (2) God watches over his people, giving them prosperity or adversity as may be for their best interests.

8. A new king. This is believed to refer, not to a succession upon the throne, but to a change of dynasty. A new line of kings arose, separated from all the traditions of the past. Knew not Joseph. He may have known of Joseph's rule and policy from the annals of the kingdom, but cherished no personal attachment to his memory. Egyptologists are divided as to the Amosis or Aahmes, the first king of the eighteenth or Theban dynasty. He arose in a period of anarchy, at first as a ruler of a district in Upper or southern Egypt, and by rapid conquests gained mastery over all the land. (3) The honour of men is transitory, and soon passes away; let us then seek the favour of God which endureth forever.

9, 10. He said unto his people. Probably in the council of State, conferring with the leading rulers. Children of Israel. He knew and cared to know little of their history, but looked upon them as a foreign race, with alien customs and worshipping other gods than those of Egypt. (4) God's people are ever mistaken we. A gross exaggeration if spoken of the land in general, though in the district of Goshen they may have outnumbered the Egyptian population. "He speaks as if he had looked through a multiplying glass"—Trapp. Let us deal wisely. With worldly cunning, rather than true wisdom. (5) What men call any war. The Israelites dwelt on the eastern border, the only region exposed to invasion, and being of Semitic origin, might be willing to ally themselves with the Asiatic races. Fight against us. The offence of the Israelites throughout is only a "may be," a hypothetical case, and not a reality. (6) How many of our troubles are only in our own imagination! (7) How easy it is to find an excuse for an evil purpose! Get them up out of the land. After all it was not the enmity of the Israelites, but of the departure from the land, which he feared. He appreciated their value to the country, and was unwilling to lose their services. From these two verses we infer, 1. That the Israelites retained a separate national organization, probably patriarchal, and were not incorporated with the Egyptian kingdom. 2. That they still worshipped the God of their fathers. 3. That they looked forward to a departure from Egypt and a possession of their promised inheritance.

11. Taskmasters. In the original, an Egyptian word meaning "chiefs of tribute." These were Egyptian nobles, under whom were native Hebrew overseers. Exod. 5. 19. Burdens. Of tribute and service. The Israelites were not reduced to personal slavery to individuals, as Joseph had been to Potiphar; but were oppressed by heavy exactions in taxation and compulsory labour on the public works. Pharaoh. The title of the king of Egypt in all ancient times. It is derived from a word meaning "the sun." Treasure-cities. "Magazines," depots for military supplies and provisions. Pithon and Raames. Two cities