

Ques. 5. *Why can you not see God?* A. Because God is a Spirit, and has not a body as we have.

Shorter Catechism—Ques. 41. *Where is the moral law summarily comprehended?* A. The moral law is summarily comprehended in the ten commandments. Ques. 42. *What is the sum of the ten commandments?* A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neigh-

bour as ourselves.

Lesson Hymns—Book of Praise: 264, 262, 240, 238, 578, 251.

Special Scripture Reading—Eph. 6: 10-20. (To be read responsively or in concert by the whole School.)

Lantern Slide—Lesson II., B. 455, Moses and the Burning Bush, Ex. 3: 2-10. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1220; near Mount Horeb or Sinai.

Connecting Links—Ch. 2: 10-25 tells of Moses' upbringing in the household of Pharaoh's daughter (vs. 9, 10); the incidents of Moses' slaying the Egyptian for beating a Hebrew (vs. 11, 12) and interposing to stop a quarrel between two Hebrews (vs. 13, 14); Moses' flight to the desert, where he married Zipporah, the daughter of a priest of Midian, and became a shepherd in charge of his father-in-law's flocks, vs. 15-22. Meanwhile the oppression of the Hebrews by the Egyptians continued with increasing severity, but God looks with compassion upon his oppressed people, vs. 23-25.

I. Summoned, 1-6.

V. 1. *Moses*; now 80 years of age, ch. 7: 7. *Was keeping the flock* (Rev. Ver.); busy with his common daily task. "The humblest labor is a preparation for the brightest revelations." Amos was a farmer, David a shepherd, Paul a tentmaker, Peter a fisherman, Jesus a carpenter. *Jethro*; another name for Reuel, ch. 2: 18. *Back of the wilderness* (Rev. Ver.); inland, away from the sea. "In our day the shepherds of the Eastern low country there, at the beginning of summer, take their flocks west, to the central uplands of Sinai, where there is moisture and consequently grass." *The mountain of God*; that is, a sacred mountain, so named from the giving of the law upon it.

V. 2. *The angel of the Lord* (Jehovah); the representative, perhaps in human form, of the unseen God. *In a flame of fire*; a frequent emblem of God, ch. 19: 18; 24: 17; Ezek. 1: 27; 8: 2. *Out of*; rising up from. *A bush*. This has been identified with the bramble bush and also with the acacia, common in the desert, often growing from 15 to 25 feet high, with a trunk two feet thick. *Burned . . . not consumed*; and thus an emblem

of Israel now in a fiery furnace of affliction, yet not destroyed, because God was with them. The burning bush, with the motto *NEC Tamen Consumebatur* ("Yet It Was not Consumed") is the emblem of the Presbyterian Church throughout the world.

Vs. 3-5. *I will . . . turn aside*. Moses' attention was attracted,—the first step towards his receiving God's message. It often takes something unusual to make people listen to God. *See this great sight*. There was only curiosity in Moses so far, and that was not the right feeling with which to approach God. *Put off thy shoes* (sandals); a mark of reverence still customary in the East in entering a mosque or holy place, and even in making an ordinary visit to an important person. *Holy ground*. The place may have been an ancient sanctuary, or thought of as rendered sacred by this divine appearance.

V. 6. *The God of thy father*; the God worshiped by thy father, and also of thy forefathers, *Abraham . . . Isaac, and . . . Jacob*. *Moses hid his face*; like Elijah (1 Kgs. 19: 13) and Isaiah (Isa. 6: 2) in trembling awe and reverence. *Afraid to look*, etc. See ch. 33: 20 and compare Luke 5: 8.

II. Sent, 7-10.

Vs. 7, 8. *I have surely seen*, etc.; with an eye of pity for the sufferers and indignation against the persecutors. *Have heard their cry*; of bitter anguish and dread. *By reason of*; literally, "from the face of," as if in terror of the descending lash. *Taskmasters*; the superintendents, or rather, drivers, of the labor gangs. *I am come down*; to reckon with the oppressors of Israel and deliver those so long held in bondage. *A good land*. See Deut. 8: 7-10. *Milk*; an essential article of diet in the East. *Honey*; including, besides the honey of bees, what is called in Arabic "dibs," that is, grape juice boiled down into a golden-brown syrup, intensely sweet, and