

II. **The Genealogies.** Turning now to the genealogies of the period, we find, as a rule, only from four to six names covering the entire sojourn in Egypt. If these are all in close succession they do not likely cover more than 215 years, since the length of a generation at that time was about forty years. But we must remember that (1) the Jews constantly abbreviated their family tables giving only important names, or fitting them to certain numbers for mnemonic seasons i. e. so as to remember them more easily, and (2) we have in 1 Chr. 7: 22-27 the ancestry of Joshua, who was old enough to command in battle at the time of the exodus (Ex. 17: 9-13), and these are ten in number from Joseph, through Ephraim, who was a mere boy when his grandfather and uncles came to Egypt. These names easily span 430 years.

III. **The Number at the Exodus.** The rate of increase was no doubt miraculously great, and we need have no hesitation in accepting the shorter date because of it. But we must not multiply miracles needlessly. The whole number which came down to Egypt "with their households" (Ex. 1: 1) has not been estimated to exceed two or three thousand, yet on quitting Egypt they were at least 2,000,000. The narrative implies that they augmented in the ordinary way and not by proselytes. Slaves, as they were, could not have large households of retainers as Abraham had. How long, by the operation of natural laws, without violent interference, would be required for any population to multiply a thousand fold? The accepted law in such a case is that population, under favorable circumstances, doubles in 25 years. Under the conditions, natural and artificial, imposed upon the Hebrews at least 50 years would be required. This is about the rate in England to-day. Two thousand could not have become two million in 215 years without more striking phenomena occurring than the narrative warrants us in supposing. But in 450 years we have room for the operation of natural causes, facilitated by the divine blessing, without any prodigality of the miraculous.

IV. **Egyptian History.** Egyptian tradition placed the exodus in the reign of Amenothis, the son of Rameses the Great, the second of that name, the Sesostris of the Greeks. He reigned about B. C. 1300. The now commonly accepted date for the exodus is April 15th, B. C. 1317. This is quite in harmony with the statements of scripture. After the death of Pharaoh, whose reign was very long (Ex. 2: 23), Moses was directed to return to Egypt. He was then 80 years old (7: 7). The Pharaoh who had just died could not have been the one who gave the inhuman order for the destruction of the male children, for no Egyptian king reigned so long, but he was the monarch from whose court Moses fled (4: 19). The Bible narrative therefore mentions three Pharaohs. (1) The king who inaugurated the bondage, (2) the one from whom Moses fled, and (3) the reigning sovereign at the time of the exodus. Now Seti I, the father of Rameses, was one of the most warlike kings who ever ruled Egypt, and he was the second of a new dynasty hostile to that under which Joseph and his people prospered. Rameses II reigned jointly with his father for about 20 years and outlived him 47 years. He was the real ruler for probably 60 years. He exhausted his people by his extensive building operations. The whole land is covered with monuments of his reign. We can have no hesitation in accepting the Egyptian tradition as correct. The faces of Seti I and Rameses II which may be seen in their mummy cases in the museum at Cairo, were those which thousands of toiling slaves looked upon with dread more than 4000 years ago.

NOTES AND EXPLANATIONS.

LESSON PLAN. I. Blessed of God. vs. 1-7. II. Hated of Men. vs. 8-14.

I. **BLESSED OF GOD.** 1. **Names.** See Gen. 46: 8-19. **Household**—This according to the Hebrew idea, included not merely wife and children, but men-servants and maid-servants, dependants and retainers, even hirelings which might go elsewhere when it pleased them. The household of Abraham when he went in pursuit of Chedarlaomer, comprised three hundred and eighteen adult males, capable of bearing arms, who had all been "born in his house" (Gen. 14: 14). His "household" must, altogether, have exceeded twelve hundred persons. Jacob's is not likely to have been less; and if we allow his eleven sons, who were all grown up and had families, an average of two hundred apiece, their "households" would have amounted to two thousand two hundred, giving a total for the immigrants of three thousand four hundred. (Rawlinson: *Moses His Life and Times*). 5. **Seventy**—This includes Jacob himself, and Joseph and Joseph's two sons. See Gen. 46: 26, 27. These were the "fathers," Deut. 10: 22. In Acts 7: 14 Stephen makes the number 75. This number is obtained, either by inserting five names from the lists in 1 Chronicles, or, by adding nine sons' wives to the 66 who are mentioned in Gen. Jacob's wives were probably dead. If Judah (Gen. 38: 12) and Simeon (Gen. 46: 10) were widowers, there would be just nine daughters-in-law. 6. **Joseph died**—at the age of 110 (Gen. 50: 26), after ruling Egypt for 80 years (Gen. 41: 46). This was about 70 years after his father came to Egypt. His body was embalmed (Gen. 50: 26) and kept until the Israelites came to Canaan