

an opportunity of letting the people go without placing himself in obstinate antagonism to him. Had this very reasonable request been granted, the process by which the people were set free would have been slower and less violent, but none the less sure. Such an expedition would have given them a respite from toil, revived their religious life, made visible their numerical strength, awakened them to a consciousness of the national unity, and taught them to act in concert under their tribal leaders. It would have been followed by other expeditions which in a short time would have so cemented the people together that Pharaoh would have been powerless to resist their demands. Very likely the astute monarch and his councillors saw this, hence his rough refusal (Ex. 5: 4-9.) The request was honestly made, only God knew that it would not be granted, and to prevent Moses from being discouraged, he reveals that in spite of all that Pharaoh shall do, their deliverance is established in His immutable purpose. The refusal of such a mild demand would also make evident that the plagues that followed were necessary. A three days' journey—Why so far is explained ch. 8: 26, 27. 19. I am sure—"I know" (R. V.,) the "I" is emphatic. No, not by a mighty hand—*or*, "not even by a mighty hand," and the Septuagint reads "unless, etc." But the word does not mean "unless" in any other place. (Keil.) Whose hand is referred to? (1) Moses. "Not even if you encounter and oppose him with all your power, therefore will I stretch out my hand, etc." (2) God's. "Pharaoh will not let Israel go even when the mighty hand of God smites him, but will have to let them go against his will, constrained thereto by the Egyptian plagues. (Keil.) At the last he pursued after the escaping host to bring them back. His will was not broken. This last seems the most natural view. 20. Wonders—calculated to amaze and terrify. God's hand is "stretched out" when there is a distinctly recognizable manifestation of the Almighty in working. The "finger of God" (Ex. 8, 19, Luke 11, 20) is his power pointed, visibly and distinctly, in an extraordinary manner, in and through a work. "Smite" here means a judicial stroke, hence "plague," which is the Greek word unchanged. The plagues were the strokes of divine judgment. (Macgregor.)

SUMMARY AND REVIEW.

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Review Moses' life up to this point and shew his training for his life work. Where was he when he received his commission? When was he to do his work? What was the chief part of his work? To what place was he to bring the children of Israel? To what political movement might this work of Moses be compared? Shew that the work was very great, and the consequences serious, whether he should succeed or fail.

What were the feelings of Moses when he received his commission? Had selfish ambition any place in his motives? What was his authority for undertaking this great work? Why did God reveal himself to Moses as "I am that I am"? Does this indicate that Moses had proper authority for his work?

Not only does Moses receive the great commission to be Israel's deliverer, but directions are given him regarding the steps to be taken in the accomplishment of the work. What is the first step he is to take? *Visit Israel.* Is he to visit the rank and file of the people? What is he to tell the representatives of the people? Why?

What is the next step? *Visit Pharaoh.* Who are to go with him to Pharaoh? Why? What is he to say to Pharaoh? What difficulties is he to find in his way?

What is the first assurance he receives as an *encouragement*? How is he to be received by the Israelites? Compare this with the failure of his former attempt. How will he succeed on this occasion?

Trace briefly the parallel between Moses and Christ. Point out the special interest we have in the work of Moses, pre-figuring that of Christ.

Moses Sent as a Deliverer.

His Commission.

His Work.
His Authority.

His Directions.

Visit Israel.
Visit Pharaoh.
His Encouragement.

Our Deliverer.