

## THE LESSON PLAN

I. Israel's Oppression, 8-14.

II. Israel's Deliverer, ch. 2: 1-8.

## HOME DAILY BIBLE READINGS

M.—Pharaoh oppresses Israel, Ex. 1: 6-14. T.—The baby Moses, Ex. 2: 1-10. W.—Helping the needy, Ps. 72: 1-8. Th.—Sin's cruel bondage, Rom. 6: 15-23. F.—Breaking heavy yokes, Isa. 58: 5-12. S.—Overthrowing the oppressor, Ps. 2: 1-12. S.—The great liberator, John 8: 31-39.

**Primary Catechism**—Ques. 1. *Who made you?* A. God made me. Ques. 2. *Who is God?* A. God is my heavenly Father. Ques. 3. *What kind of a father is God?* A. God is a good and loving Father.

**Shorter Catechism**—Ques. 39. *What is the duty which God requireth of man?* A. The duty which God requireth of man, is obedience to his revealed will

Ques. 40. *What did God at first reveal to man for the rule of his obedience?* A. The rule which God at first revealed to man for his obedience, was the moral law.

**Lesson Hymns**—Book of Praise: 272, 293, 97 (Ps. Sel.), 295, 514, 263.

**Special Scripture Reading**—Matt. 2: 13-23. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—Lesson I., B. 1100, "And they built for Pharaoh treasure cities," Ex. 1: 11. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

**Time and Place**—About B.C. 1300; Egypt, in the land of Goshen.

**Connecting Links**—In the lessons of the Fourth Quarter, 1918, we saw how Joseph became prime minister of Egypt. Soon after he reached that high office, his father and the whole family came down to Egypt, and settled in Goshen. Joseph lived to be 110, after ruling Egypt for 80 years, and saw his great-grandchildren (see Gen. 50: 23, 26). The lessons now take up, after an interval of about 400 years, the story of God's training of Israel, with a view to their deliverance from Egypt.

A king, held by most scholars to have been Rameses II. (B.C. 1300 to B.C. 1234), belonging to a new dynasty which had succeeded that of the Pharaoh of Joseph's time, now ruled Egypt. This monarch, alarmed by the growing numbers and prosperity of the Israelites, attempted to decrease this foreign population, first by a harsh system of forced labor, and secondly, by commanding the Hebrew midwives to kill every boy child as soon as it was born, Ex. 1: 15-21.

## I. Israel's Oppression, 8-14.

V. 8. *A new king*; belonging to a new dynasty, the founder of which was Rameses I., and the king who oppressed Israel was his grandson, Rameses II., whose mummy was discovered at Thebes in 1881. *Knew not Joseph*; had no experience or appreciation of his character and achievements, and therefore did not take any interest in Joseph's kinsfolk.

Vs. 9, 10. *More and mightier*; Rev. Ver. Margin, "too many and too mighty for us," that is, "to suit our convenience." The Egyptians were seven or eight millions to less

than two of the Hebrews. *Lest they . . . join . . . our enemies*. Egypt's enemies were wild tribes of Arabia, the armies of Assyria, and the Hittites in Syria,—all to the East; so that their route to Egypt lay through the region in which the Hebrews lived. Perhaps the religious aspiration of the tribes to return to the land of Canaan and make a national home for themselves there, may have become known to the Egyptians. The Egyptian policy was to keep the Israelites in the land, but to make them helpless and hopeless.

Vs. 11, 12. *Taskmasters*. Until quite recent times, it has always been the established rule in Egypt to carry out public works by forced labor. The Egyptian and Assyrian monuments show us gangs of laborers working under the lash of overseers; and similar forced labor is still an institution in the East. By a royal decree in this case, the burden was thrown upon the people of Israel, while the ruling population was exempted. *They built . . . treasure cities*. These probably served for the storing of supplies for military ends. *Pithom and Raamses*. See Geography Lesson. Both of these cities seem to have been in the land of Goshen near the eastern frontier, where garrisons would naturally be maintained against the great powers of the far east. *The more . . . the more*, etc.; in fulfilment of God's promise to Abraham, Gen. 15: 5. Says Matthew Henry, "Times of affliction have been the church's growing times." *Grieved*. The Hebrew expresses a mixture of loathing and alarm.

Vs. 13, 14. *Serve with rigour*. Forced to work under the rod of the taskmaster, with the intense heat of the sun beating down upon