

Teachers' Preparation Leaflet

LESSON 7.

MAY 13th, 1894.

2nd QUARTER.

Israel in Egypt. Ex. 1: 1-14.

GOLDEN TEXT: "Our help is in the name of the Lord." Ps. 124: 8.

COMMIT TO MEMORY vs. 8-10. **CHILDREN'S HYMNAL**, 5, 113, 164, 23.

PROVE THAT—The cruel are punished with cruelty. Isa. 19: 4.

SHORTER CATECHISM—Quest. 102. What do we pray for in the second petition?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Ex. 1: 1-14	Gen. 48: 1-7	Gen. 47: 27-31	Isa. 52: 1-6	Ex. 5: 18-19	Psalms 142	Ps. 140: 1-13

THE DURATION OF THE SOJOURN IN EGYPT.

(Condensed from Rawlinson's *Egypt and Babylon*.)

Is the period of 430 years to be reckoned from the call of Abraham, or from the descent into Egypt? Four lines of argument are followed:

1. **Scripture Testimony**—(1) Gen. 15: 13. "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them *four hundred years*." These are evidently round numbers. Here Abraham's seed are distinguished from himself; the reference is to future generations. But one land and one people are referred to, and these not Canaan and its inhabitants, for the descendants of the patriarch are to "come out" of it.

(2) Ex. 12: 40, 41. "Now the sojourning of the children of Israel, who dwelt in Egypt, was *four hundred and thirty years*." These figures are repeated in the next verse. The Hebrew reads "The sojourning of the children of Israel which they sojourned in Egypt." This is quite explicit. The Septuagint however reads after Egypt "and in the land of Canaan." But this is evidently an interpolation, as it reverses the chronological order, putting Canaan after Egypt, and it applies the term "Children of Israel" to Abraham, Isaac, and Jacob. The Samaritan version is a mere emendation of this. It inserts after Israel "and their fathers" and puts Canaan before Egypt.

(3) Gal. 3: 7. "The covenant which was confirmed before of God in Christ, the law, which was *four hundred and thirty years* after, cannot disannul." This statement follows the Septuagint, and makes the 450 years cover the whole period from the call of Abraham to the exodus. Paul, however, does not endorse the correctness of this. His argument does not require that he should be exact. It would be the same if it were 430 or 645 years. To have corrected the text in everybody's hands would have diverted attention from his theme and excited unnecessary prejudice.

One passage is decidedly at variance with our view. In 1 Kings 6: 1 it is stated that Solomon's temple was begun "in the four hundred and eightieth year after the children of Israel were come out of Egypt." This was in the fourth year of Solomon's reign, B. C. 1012. To this add 480, leaving off one for incomplete years, and we have B. C. 1491 as the date of the exodus, just 430 years after the call of Abraham, B. C. 1921. But, apart from this question, the accuracy of these figures is very much disputed, and when we weigh the whole evidence, we cannot allow them to overturn the conclusions arrived at.

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