

The Coming Deliverer.

JULY 10th.

EXODUS II: 5-15.

Golden Text, Hebrews 11: 24.

MOSSES was the son of Amram and Jochebed, of the tribe of Levi, ch. 6: 20; born near Zoan, by the Nile, B. C. 1791. Aaron his brother was three years older, and his sister Miriam, about 12 years older than Moses. His life is divided into three distinct periods of 40 years each. (1) In the palace: (2) in Midian: (3) in the Wilderness, see Acts 7: 20-37. He died on Mt. Nebo, aged 120. For his funeral and epitaph see Deut. 34: 6-12. V. 5. *To wash*—to bathe in the “sacred Nile” was a common practice and a religious ceremony as well. *At the river*—The princess’ bathing-place would be fenced off as a protection from crocodiles. *The ark*—v. 3. *Flags*—tall reeds growing out of the water. *Her maid*—her immediate attendant. V. 6. *Opened it*—uncovered the box. The discovery of the foundling baby-boy touched her womanly heart. She comprehended the whole situation at a glance. This was surely one of the Hebrew children placed here of set purpose that she might save its life, ch. 1: 22. Vs. 7-10. *His sister*—Moses’ sister, Miriam. Their mother doubtless had planned the whole thing and was near by, eagerly watching the result. *Of the Hebrew women*—no Egyptian woman would nurse this young Israelite; so her proposal is readily accepted. The story reads like romance and shows great ingenuity, as well as intense solicitude on the part of the parents coupled with a strong exercise of faith, Heb. 11: 23. V. 10. *Became her son*—was adopted by the Princess, but trained by his own mother in the true religion which he never forgot. *Brought him*—another display of the mother’s faith, who must have had a presentiment of the future in store for her son. *Called him Moses*—meaning “drawn out,” or “the drawer out.” V. 11. *When Moses was grown*—when 40 years old, Acts 7: 23. *Went out*—Patriotism induced him on hearing of the cruel treatment of his “brethren.” *Smiting*—It was true, here was a poor fellow being beaten most unmercifully by one of the taskmasters. Fired with indignation, but not without some qualms of conscience, he slew the Egyptian. His milder interference next day was resented by the disputants, shewing that they were not yet prepared to accept his leadership, and that he was not yet prepared to be their leader. Misunderstood and betrayed by his own, Acts 7: 25, *Moses fled*—self-convicted. *Midian*—in the south-eastern part of Arabia peopled by descendants of Abraham—the same who sold Joseph into Egypt, Gen. 37: 6. Here, separated from the contaminations of court life, he became the shepherd of Jethro, married his daughter, v. 21, and spent 40 years of mental discipline, biding his time. As a type of Christ, notice Moses’ peril in childhood; his sojourn in the wilderness; his election as the saviour of Israel; his miraculous power as prophet, lawgiver, leader and commander, and especially as MEDIATOR, the parallel is easily traced.

The Call of Moses.

JULY 17th.

EXODUS III: 1-14.

Golden Text: Exodus 3: 22.

VERSE 1. *Moses kept the flock of Jethro*—How this came about see ch. 2: 15-21. *JETHRO*, elsewhere called *Ruel* and *Raguel*, ch. 2: 18 and Numbers 10: 29, was probably a descendant of Abraham by Keturah, Gen. 25: 2. As in the case of Jacob and Laban, Gen. 29: 15-18, he may have exacted from Moses a term of servitude as the condition of marrying his daughter Zipporah. During forty years Moses remained his shepherd, Acts 7: 30. Meanwhile the Israelites continued in bitter bondage in Egypt. *He led the flock to Horub*—Into this wild mountainous region Moses himself was providentially led by God for an important purpose. Ps. 77: 20. Every part of the transaction was highly symbolical. V. 2. The strange phenomenon which now appeared was designed to represent the prolonged sufferings of his brethren. The Church in Egypt, “cast down but not destroyed.” *The Angel of the Lord*—the Covenant Angel, Gen. 16: 17—Jehovah himself. V. 4. *Flame of fire*—symbol of the power, holiness and justice of God, frequently used, ch. 24: 17. Deut. 4: 24. Mal. 3: 2. 2 Thess. 1: 8. *A bush*—The wild acacia or scrubby thorn, emblem of the crushed Israelites. That it was *not consumed*, indicated God’s purpose to prevent their destruction. Hence the favorite motto of the Presbyterian Churches—*nec tamen consumebatur*—meaning that it is the presence of Christ which still preserves His Church in the world. Vs. 3, 4. *This great sight*—Moses perceived to be a divine manifestation and he desired to learn what it was meant to teach him. “Here am I”—shews his readiness to be instructed and to obey. V. 5. *Draw not nigh*—rash approaches to God betoken irreverence. The publican stood afar off, Luke 18: 13. *Put off thy shoes*—in conformity with religious custom in the East where worshippers still take off their shoes or sandals as we do our hats, an acknowledgment of personal defilement in the presence of Deity. *Holy ground*—made so by the presence of God, Gen. 28: 16, 17. Vs. 6, 7. Here the divine speaker announces Himself in his covenant-keeping character, Deut. 7: 9, 12. Dan. 9: 4. Heb. 8: 9, 10. *I have surely seen*—a blessed assurance that God does regard compassionately the afflictions of his people and hears their cry. V. 8. *To deliver*—whom God delivers from a spiritual Egypt he will bring to a heavenly Canaan. S. Catechism, 20. V. 10. *I will send thee*—God who sent Moses on his errand of mercy also sent Him of whom Moses was a type, John 3: 16, 17. Vs. 11-14. *Who am I?*—Those who are best fitted for God’s work have commonly the humblest opinion of themselves, Num. 12: 3. His brethren had already spurned his mediation, and how could he contend with Pharaoh? *I will be with thee*—oft-repeated promise! Isa. 43: 2. Matt. 28: 20. *A token*—the burning bush, a pledge that on that very spot Israel should see the glory of the Lord, ch. 24: 16-17. *I am that I am*—the self-existent and unchangeable Jehovah, Rev. 1: 8. S. Catechism, 4.