

forgotten them, but was eternally and unchangeably true to his own purpose of grace. Though silent for four centuries, he had not been an indifferent spectator of their wrongs, and now his time had come to interpose on their behalf and prove his power to deliver them. (Mal. 3: 6.) "The unchangeableness of God is the sheet anchor of the church." (Moore.) Read the *Expositor's Bible*, volume on *Exodus*, by Dean Chadwick, pp. 54-64.

II. MOSES' INSTRUCTIONS. 15. The Lord—"Jehovah." The Hebrew language was originally written with consonants only. This name is therefore spelled with but four letters J h v h. A rigid view of Lev. 24. 16 led to the custom of reading these consonants with vowels borrowed from the Hebrew word for "Lord." In this way, it was thought, the utmost reverence was shown and all danger of blasphemy avoided. Our Bibles defer to this practice by printing LORD (in capitals) where the name "Jehovah" stands in the original. What vowels correctly belong to J h v h we do not know for certain, but the best critics now spell them with *a* and *e*, pronouncing the J like Y—YAHVEH, or YAHVE, or YAVE. The God of your fathers—"It is a blessing which every Christian parent should bequeath to his child, to be strengthened and invigorated by thinking of God as his father's God;" (Chadwick.) What inestimable privileges and inspiring responsibilities have they who sing "God of our fathers, be the God of their succeeding race." Name... memorial—"Name" expresses the objective manifestation of the divine being, or essence, and "memorial" the subjective recognition of this by man. In the essential character which "Jehovah" expresses, will God display himself, and be recognized and revered by all the race of man. (Keil.) "This is the name or character by which I will be remembered, celebrated and invoked in all time to come." (Bush.) Ps. 35: 13; Hos. 14: 5. 16. The Elders of Israel—The *Sheikhs*, or heads of families under the chief of the tribe. The names of some are given in ch. 6: 14. They were the representatives of the people and the constitutional rulers. Even Moses must work within the lines of existing organizations. His divine commission gives him no right to set aside the authority of others. In this way he would preserve the allegiance of those he came to save and make a deeper impression upon Pharaoh. I have surely visited lit. "visiting, I have visited." Joseph's prophecy is now fulfilled, Gen. 50: 24; Ex. 4: 31. See the application of these words in Luke 1-68. "To visit" means to remember with compassion, or favor as in Gen. 21: 1; 50: 24; Job 6: 18. "I have surely looked upon you and upon that which is done to you in Egypt." (Kalsch.) The word "seen" does not occur in the original, and the sense is better without it. There is a double meaning in "visited." It includes the idea of judicial and penal visitation as well as merciful. To visit the doings of anyone is plainly to punish them. The phrase, therefore, expressly conveys the assurance of visiting the Israelites in mercy and their oppressors in judgment. (Bush.) 17. The time had come referred to in Gen. 15: 14, 16. Canaanites—dependents of Canaan, Gen. 10: 6. They inhabited the plain along the coast of the Mediterranean and the valley of the Jordan (Gen. 12: 7.) Hittites—"Sons of Heth," the second son of Canaan, Gen. 10: 15. One family of these had lived in friendly alliance with Abraham at Hebron. Their importance as a nation has only of recent years been discovered. At one time they ruled over the greater part of Asia Minor and Syria and successfully met the forces of Egypt and Babylon. Inscriptions in their yet untranslated language are found at Hamath and Carchemish. Their original home was Cappadocia. Amorites—Gen. 10: 16. A fierce and warlike race dwelling in the mountains south of the Dead Sea, and spreading to the east of the Jordan. They were described by the spies in Num. 13: 32, 33. They were the "Highlanders" of that day, as contrasted with the Canaanites or "Lowlanders." Perizzites—"dwellers in villages," peaceful and agricultural people, probably of Hittite stock. They are found in colonies all over the country. Gen. 13: 7; 34: 30; Josh. 11: 3; 17: 15; Judg. 1: 4, 5. Hivites—(Gen. 10: 17.) Also a tribe of Hittites. They lived at Sechem (Gen. 34: 2.) and northward at Hermon and Lebanon (Josh. 11: 3; Judg. 3: 3. Jebusites—Always mentioned last in the lists of these nations, perhaps because they were the smallest, but they were among the bravest, for their fortress was not captured until the time of David (2 Sam. 5: 6; 1 Cor. 11: 4.) "As long after the exodus as we are after Bannockburn" (Macgregor.) They occupied the mountains of Judea, and Jebus, or Jerusalem, was their strong hold. The remnants of these tribes disappear into slavery under Solomon (1 Kings 9: 20.) In this was literally fulfilled Gen. 9: 25. Milk and honey—"A land of pasturage and flowers." (Bib. Mus.) Its fertility was shewn in its sustaining all the nations just mentioned. Read 1 Sam. 14: 25, 26, 27; Judg. 14: 8, 9, 14; Matt. 3: 4. 18. Moses is assured that his mission to his own people will be successful (Ex. 4: 31.) We do not read that the elders actually went with Moses into Pharaoh's presence, but they may have done so, but the historian did not think it necessary to mention them since they said or did nothing except through him. Hebrews—"the crossers-over." This was the name by which they were known to the Egyptians. It is derived from the fact that Abraham came from beyond the Euphrates which he "crossed over" at the call of God. It stamps the race as "strangers and sojourners." They ask permission to obey a divine command, and Pharaoh in refusing, must not merely wrong them, but defy the anger of Jehovah. Let us go—God had determined that now Israel should be emancipated, but he will afford Pharaoh