

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto

Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Whom I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt.

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou shalt have brought forth the people out of Egypt, ye shall serve God upon this mountain.

General Statement.

The child floating upon the Nile grew up the man Moses, the ablest man of his age, perhaps the ablest of all ages. With the highest culture of the Egyptian court he united all the ardent faith of an Israelite. For the people of God he willingly renounced all hope of honor and wealth in the world. At forty years of age, with a young man's enthusiasm, he sought to free his people; but his attempt was a failure, for the spirits of the Israelites were too far sunk in slavery to respond to his appeal. Moses fled from Egypt and took refuge in the land of Midian, on the eastern branch of the Red Sea. Here he lived as a shepherd, and in solitude entered into closer communion with God. Yet we cannot suppose that his great purpose slumbered through all those years. His brother Aaron was still in Egypt, keep-

ing alive the spirit of freedom, and there may have been many meetings between the two leaders. At last the day for decisive action arrived. Forty years of deeper suffering alienated the children of Israel until they were ready to leave Egypt, and were disciplined into strength to win their inheritance. Afar in the Promised Land the iniquity of the Canaanites had been mounting higher with the centuries, and now the cup of wrath was full. In the wilderness, Moses gained knowledge of the passes among the mountains, and of the paths over the trackless waste, and also learned lessons of patient waiting and humble trust. When the right moment came, Moses was called by the voice of God in the burning bush, and sent down to Egypt to lead out his people.

Explanatory and Practical Notes.



Verse 1. Now Moses. Moses was now eighty years old, and had been forty years in Midian. **Kept the flock.** He who had been reared in the palace of the Pharaohs was now in the lowly toil of a shepherd. Yet "Moses saw more of God while he was tending sheep in the desert than ever he had seen in the palace." (1) *Lowest work is always noble.* **Jethro.** Some have supposed that this was the same person as Reuel, in the previous chapter, but the latest authorities regard him as Reuel's son, who had succeeded

God appears once more. (5) *God always comes when his people need him most.*

5. Draw not nigh. "We must come to God; we must not come too near him."—*Bishop Hall.* **Put off thy shoes.** Rather, "sandals," covering the soles of the feet. The Orientals always remove their slippers on occasions when we would take off our hats; and the priests in the temple officiated with bare feet. **Holy ground.** A place hallowed by the manifested presence of the Most High.

6. I am the God of thy father. This may mean "the God whom thy father worshipped, and taught thee to worship." Or, the word may be used collectively for the ancestors of Moses. **The God of Abraham,** The God who entered into covenant relation with Abraham, and was now about to fulfill to his descendants the promise made to their forefather. (6) *The repetition of a father brings a blessing to his children.* (7) *Whether the father serves the Lord, or makes a god of the world, of pleasure, or of strong drink, his children are apt to follow in his footsteps.* **Moses hid his face.** The greatest and the purest of men must tremble when brought into the presence of God. (8) *Only through Christ can we boldly approach the throne of God.*

7. I have surely seen. They had deemed themselves unnoticed by the Lord in their bitter trials; yet all the while he had been watching them, and was ready to help them as soon as they should be in that condition of self-distrust and loathing of their Egyptian world which would fit them to receive his help. (9) *God never forgets his people; he always sees their troubles, and pities them.* **Have heard their cry.** Their affliction had proved their greatest blessing, since it had led them to call upon the God of their fathers, whom they had well nigh forgotten in their times of ease. **I know their sorrows.** The language expresses the idea of sympathy, a feeling for them and with them in their troubles. (10) *No earthly friend is more deeply touched with feeling for our trials than the best of all our friends in heaven.*

8. I am come down. In the sense of special manifestation of his power for the relief of his people. **A good land and a large.** Good in its capacity to supply their needs, and large in comparison with the narrow limits of Goshen. **Flowing with milk and honey.** A proverbial expression, meaning a land of rich soil and abundant fruitage. Such was Palestine anciently, and such it might be again with good government and an industrious population. **The Canaanites.** "Lowlanders," a general name for all the aboriginal races in Palestine, though especially applied to those dwelling on the sea-shore and in the Jordan valley. **Hittites.** A powerful people, mostly dwelling on the north of Palestine, but occupying some of its plains. **Amorites.** "Mountaineers;" a people inhabiting the mountains of

to his rule and priesthood on his father's death. **Father-in-law.** The word in the original is indefinite, meaning any relation by marriage. It should perhaps be translated *brother-in-law*. **The back side of the desert.** Rev. Ver., "the back of the wilderness." This was on the side farthest from Midian, or west of the mountains in the peninsula. The word "desert" (Rev. Ver., "wilderness") means any uncultivated or unsettled region. **The mountain of God.** So named by anticipation, on account of the divine manifestations which took place upon it. (2) *Every place where God answers prayer may now be a mount of God.* **Horeb.** The name of the group of mountains of which Sinai is a single peak. They are in the southern part of the peninsula.

2. The Angel of the Lord. The leading commentators agree that this expression, "Angel-Jehovah," always refers to an appearance of the Son of God before his incarnation. **Appeared.** The traditional place of this event is now the site of the convent of St. Catherine. **A bush.** The *seneh*, or "bramble," a species of acacia, growing in thickets, and having long, sharp thorns. **The bush burned, . . . not consumed.** The holy bramble was a type of Israel, in the fiery trials of Egypt, yet unconsumed, because God was in the midst of it. (3) *God's Church is ever passing through the fire, yet never destroyed.*

3. I will now turn aside. The curiosity of Moses opened the way to his call to his great mission. (4) *So God uses the common desires of men to point away hearts for the highest spiritual privileges.* Said Latimer, "Come to church, though thou comest to sleep; it may be God will take thee napping."

4. The Lord said . . . God called. The two words in the original are *Jehovah*, "the existing, living one," and *Elohim*, the Almighty. **Said, Moses.** Two centuries, perhaps four centuries have passed away since the last recorded message of God to his people, Gen. 46:2. But now, in the hour of their deepest extremity,