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THE Teachers' Preparation Leaflet

LESSON 9.

MAY 27th, 1894.

2nd QUARTER.

Moses sent as a Deliverer. Ex. 3: 10-20.

GOLDEN TEXT: "Fear thou not; for I am with thee." Isa. 41: 10.

COMMIT TO MEMORY verses 10:12. CHILDREN'S HYMNAL, 16, 27, 66, 146.

PROVE THAT—Christ is our deliverer. Acts 3: 22.

SHORTER CATECHISM—Quest. 104. What do we pray for in the fourth petition?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Ex. 3: 10-20	Ex. 3: 1-9	Ex. 4: 1-9	Ex. 4: 10-17	Ex. 5: 1-9	Ex. 6: 1-13	Jer. 6: 1-10

NOTES AND EXPLANATIONS.

INTRODUCTORY.—For forty years Moses lived a quiet life in the desert of Sinai (Acts 7: 30). God's disciplinary work was now completed and the time has come for Israel's redemption. Accordingly He appears to him in the burning bush and summons him to his great life-work. For four hundred years the "oracles" had been "dumb," no message from the God of Abraham had indicated that he remembered his covenant. But though silent, God was not unobservant. The preparation of Israel was not complete nor was the iniquity of the Amorites full. That Moses hearkened reverently and obeyed shews that he had lived very near to God, and the bursting forth of Deity in a flame of fire only startled the outward senses of one whose soul was familiar with the presence of God.

LESSON PLAN. I. Moses' Commission. vs. 10-14. Moses' Instructions. vs. 15-20.

I. MOSES' COMMISSION. 10. I will send thee.—better: "Thee I will send." In verse 8 God says that he has "come down to deliver them," on what other two occasions did God "come down," and for what purpose? (Gen. 11: 15; 18: 21.) Forty years before Moses would not have hesitated to act as the herald of Jehovah, the ambassador of One mightier than Pharaoh. As man's age ran in those days, he was then full of the ambition and self-confidence of youth. He has had time during these forty years of silent communing with God and his own heart, amid the sublime grandeur of the mountains and the desert, to take a better measure of himself. He errs now through excessive diffidence and want of faith. He had learnt to love the quiet pastoral life and shrank from putting to use, when God called for them, those special abilities with which he had been endowed and which had been so thoroughly trained for their grand destiny. If you have any talent or power for service, and God calls you to exercise it by affording you the opportunity of doing so, do not hide your indifference and love of ease under an assumption of modesty, which deceives no one but yourself. **Pharaoh**—This name occurs only on the monuments of Egypt and in the Bible. (Macgregor.) Its use is another proof of the reliability of Scripture history. **My people**—Distinctively and peculiarly God's own. See 1 Pet. 2: 9 where "peculiar" has its classic meaning (Latin *peculiaris*, "private property." Also Deut. 14: 2; Ex. 19: 5; Deut. 26: 18; Ps. 135: 4; Ecc. 2: 8; Tit. 2: 14. What constituted God's people in this peculiar sense?

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Deut. 7: 6; John 15: 16. Israel's departure is not to be by stealth (compare Acts 16: 37,) but in a manner becoming to Jehovah (see Ex. 4: 22; 13: 18; 14: 8.) (Macgregor.) **Israel**—When was this name given? Its meaning? (Gen. 32: 28.) Note the appropriateness of using it here. The children of God's Prince in slavery! II. This weakness and lack of faith returns, ch. 6: 12. Notice similar instances of reluctance. Isa. 6: 5, 8; Jer. 1: 4-7; Compare true modesty, 1 Sam. 18: 18; 1 Kings 3: 7-9. Read Prov. 29: 25; 2 Cor. 3: 5; Eph. 6: 10. "A shepherd to go alone and deliver two million of his people from the most powerful empire of the world! He remembered the grandeur of the court and the haughtiness of the monarch. He was aware that the present sovereign was a stranger to him. He called to mind the rude reception he had met from one of his own kinsmen, when he had formerly interfered in their behalf. All the difficulties of the enterprise crowded on his mind, and he felt himself inadequate to its achievement." (Murphy.) Modesty and circumspection, humility and self-abasement, consciousness of one's own weakness and insufficiency are the indispensable conditions of all employment in the kingdom of God, for they are the vehicles of divine inspiration and wisdom, of divine power and strength. Therefore it is that the apostle says, "When I am weak, then am I strong." (Kautz.) 12. **Certainly, I will be with thee**—The answer to his objection. This assurance is given to all who obey God's commands, Gen. 31: 3; Deut. 31: 23, Josh. 1: 5. Read Isa. 43: 2; Rom. 8: 31; 2 Cor. 12: 9. Moses might be a cipher, but God was a significant figure at its right hand giving it unlimited value. This shall be a token—Some suppose the sign to be the burning bush miraculously preserved; just so would Moses be rescued from all the snares and persecutions of Pharaoh; so that the words "when thou hast brought forth, etc.," begin a new sentence. But unless we insert "and" before "when" the sentence is extremely abrupt, and the difficulty still remains with the second reason thus given, how could a future event be a "token" for present encouragement? "The relevancy of the term to some future event, the simple pre-annunciation of which was designed to induce to present action, appears from the fact that the word is thus applied in several passages of scripture (1 Sam. 2: 34; Jer. 44: 29, 30.) In both these cases it is employed precisely as in the passage before us, with reference to what was afterwards to take place." (Jamieson.) The token is a promise. Moses' faith, not his sense, is challenged. **Ye shall serve God**. As certainly as Jehovah has appeared to Moses here as the God of his fathers, just so certainly will Israel serve him here! The reality of the appearance of God constitutes the pledge for the truth of his announcement that Israel will here serve God, and this prediction, thus certified, ought to fill Moses with confidence to undertake the divine commission. (Keil.) A definite promise of a definite historical event is given on which to anchor his faith and hope. Whenever his heart failed him he could say to himself, "God promised this and he will do it" "Serve," means more than ordinary worship. "The service of Israel at Mount Horeb consisted in this; that they entered into a covenant with Jehovah, and, as the people of the covenant, not only received the law, but confirmed here their obedience by free will offerings of the building of the tabernacle." (Ex. 36: 1-7, Num. 7.) (Keil.) The fixing of that future meeting place would serve to give confidence to Moses by showing a resolute, clear purpose on the part of God. (Macgregor.) **This Mountain—Sinai** was one of the mountains of Horeb. The famous convent of Justinian is built over what was supposed to be the exact spot where the burning bush grew. Close by is the great plain in front of the *Ras Susafeh*, whence it is almost certain that the law was delivered. (Rawlinson) 13. **What is his name**—This cannot imply that the Israelites, Moses himself included, had completely forgotten the name of their fathers' God, (see Heb. 11: 25-27,) but as Jacob asked a name in order that he might receive a new revelation through it of the divine character (Gen. 32: 29,) so the people would ask a name as a sign that their covenant God had appeared under new and gracious revelations. Unless the name meant something it would not encourage the people. They would ask for more than a mere designation of their God as distinct from other alleged deities. What word shall be the watchword of freedom to the people? God answers with the sublimest revelation of himself ever given, **Moses returns to this difficulty in ch. 4: 1. I AM THAT I AM—(R. V.) I AM BECAUSE I AM, or I AM WHO I AM, or I WILL BE WHAT I WILL BE.** The eternal, immutable and self-existent One, (Mal. 3: 6,) the living, personal God. This name is identical in meaning with "The LORD," or "Jehovah," of the next verse. Is the name revealed now for the first time? It was not known to the Egyptians as having any significance for them, for Pharaoh contemptuously disclaims all obligation to obey his mandates (ch. 5: 2.) Nor was it known to the patriarchs in its true and deep import (ch. 6: 3.) As a mere designation of the Being who had entered into covenant with them, distinguishing Him from the God of nature, and the Possessor of omnipotence, they were familiar with it, but as implying Absolute Being, they had not grasped its full significance. This is now disclosed to Moses when standing before the Burning Bush and receiving his commission as the Liberator of Israel. Who was the real speaker? (Acts 7: 38; John 8: 58; Rev. 1: 4; Heb. 13: 8.) How would the unfolding of this significance in the name certify to Moses' commission and inspire the despairing people? It would identify the voice that spoke to Moses with that which uttered the promises to Abraham, Isaac and Jacob. It conveyed an assurance that the God of their fathers had not

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 shewn 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

an opportunity of letting the people go without placing himself in obstinate antagonism to him. Had this very reasonable request been granted, the process by which the people were set free would have been slower and less violent, but none the less sure. Such an expedition would have given them a respite from toil, revived their religious life, made visible their numerical strength, awakened them to a consciousness of the national unity, and taught them to act in concert under their tribal leaders. It would have been followed by other expeditions which in a short time would have so cemented the people together that Pharaoh would have been powerless to resist their demands. Very likely the astute monarch and his councillors saw this, hence his rough refusal (Ex. 5: 4-9.) The request was honestly made, only God knew that it would not be granted, and to prevent Moses from being discouraged, he reveals that in spite of all that Pharaoh shall do, their deliverance is established in His immutable purpose. The refusal of such a mild demand would also make evident that the plagues that followed were necessary. A three days' journey. Why so far is explained ch. 8: 26, 27. 19. I am sure—"I know" (R. V.) the "I" is emphatic. No, not by a mighty hand—*or*, "not even by a mighty hand," and the Septuagint reads "unless, etc." But the word does not mean "unless" in any other place. (Keil.) Whose hand is referred to? (1) Moses. "Not even if you encounter and oppose him with all your power, therefore will I stretch out my hand, etc." (2) God's. "Pharaoh will not let Israel go even when the mighty hand of God smites him, but will have to let them go against his will, constrained thereto by the Egyptian plagues. (Keil.) At the last he pursued after the escaping host to bring them back. His will was not broken. This last seems the most natural view. 20. Wonders—calculated to amaze and terrify. God's hand is "stretched out" when there is a distinctly recognizable manifestation of the Almighty in working. The "finger of God" (Ex. 8, 19, Luke 11, 20) is his power pointed, visibly and distinctly, in an extraordinary manner, in and through a work. "Smite" here means a judicial stroke, hence "plague," which is the Greek word unchanged. The plagues were the strokes of divine judgment. (Macgregor.)

SUMMARY AND REVIEW.

By Rev. Joseph McCoy, M. A., Chatham, N. B.

Review Moses' life up to this point and shew his training for his life work. Where was he when he received his commission? When was he to do his work? What was the chief part of his work? To what place was he to bring the children of Israel? To what political movement might this work of Moses be compared? Shew that the work was very great, and the consequences serious, whether he should succeed or fail.

What were the feelings of Moses when he received his commission? Had selfish ambition any place in his motives? What was his authority for undertaking this great work? Why did God reveal himself to Moses as "I am that I am"? Does this indicate that Moses had proper authority for his work?

Not only does Moses receive the great commission to be Israel's deliverer, but directions are given him regarding the steps to be taken in the accomplishment of the work. What is the first step he is to take? *Visit Israel.* Is he to visit the rank and file of the people? What is he to tell the representatives of the people? Why?

What is the next step? *Visit Pharaoh.* Who are to go with him to Pharaoh? Why? What is he to say to Pharaoh? What difficulties is he to find in his way?

What is the first assurance he receives as an *encouragement*? How is he to be received by the Israelites? Compare this with the failure of his former attempt. How will he succeed on this occasion?

Trace briefly the parallel between Moses and Christ. Point out the special interest we have in the work of Moses, pre-figuring that of Christ.

Moses Sent as a Deliverer.

His Commission.

His Work.
His Authority.

His Directions.

Visit Israel.
Visit Pharaoh.
His Encouragement.

Our Deliverer.