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# 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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**II. The Genealogies.** Turning now to the genealogies of the period, we find, as a rule, only from four to six names covering the entire sojourn in Egypt. If these are all in close succession they do not likely cover more than 215 years, since the length of a generation at that time was about forty years. But we must remember that (1) the Jews constantly abbreviated their family tables giving only important names, or fitting them to certain numbers for mnemonic seasons i. e. so as to remember them more easily, and (2) we have in 1 Chr. 7: 22-27 the ancestry of Joshua, who was old enough to command in battle at the time of the exodus (Ex. 17: 9-13), and these are ten in number from Joseph, through Ephraim, who was a mere boy when his grandfather and uncles came to Egypt. These names easily span 430 years.

**III. The Number at the Exodus.** The rate of increase was no doubt miraculously great, and we need have no hesitation in accepting the shorter date because of it. But we must not multiply miracles needlessly. The whole number which came down to Egypt "with their households" (Ex. 1: 1) has not been estimated to exceed two or three thousand, yet on quitting Egypt they were at least 2,000,000. The narrative implies that they augmented in the ordinary way and not by proselytes. Slaves, as they were, could not have large households of retainers as Abraham had. How long, by the operation of natural laws, without violent interference, would be required for any population to multiply a thousand fold? The accepted law in such a case is that population, under favorable circumstances, doubles in 25 years. Under the conditions, natural and artificial, imposed upon the Hebrews at least 50 years would be required. This is about the rate in England to-day. Two thousand could not have become two million in 215 years without more striking phenomena occurring than the narrative warrants us in supposing. But in 450 years we have room for the operation of natural causes, facilitated by the divine blessing, without any prodigality of the miraculous.

**IV. Egyptian History.** Egyptian tradition placed the exodus in the reign of Amenothis, the son of Rameses the Great, the second of that name, the Sesostris of the Greeks. He reigned about B. C. 1300. The now commonly accepted date for the exodus is April 15th, B. C. 1317. This is quite in harmony with the statements of scripture. After the death of Pharaoh, whose reign was very long (Ex. 2: 23), Moses was directed to return to Egypt. He was then 80 years old (7: 7). The Pharaoh who had just died could not have been the one who gave the inhuman order for the destruction of the male children, for no Egyptian king reigned so long, but he was the monarch from whose court Moses fled (4: 19). The Bible narrative therefore mentions three Pharaohs. (1) The king who inaugurated the bondage, (2) the one from whom Moses fled, and (3) the reigning sovereign at the time of the exodus. Now Seti I, the father of Rameses, was one of the most warlike kings who ever ruled Egypt, and he was the second of a new dynasty hostile to that under which Joseph and his people prospered. Rameses II reigned jointly with his father for about 20 years and outlived him 47 years. He was the real ruler for probably 60 years. He exhausted his people by his extensive building operations. The whole land is covered with monuments of his reign. We can have no hesitation in accepting the Egyptian tradition as correct. The faces of Seti I and Rameses II which may be seen in their mummy cases in the museum at Cairo, were those which thousands of toiling slaves looked upon with dread more than 4000 years ago.

## NOTES AND EXPLANATIONS.

LESSON PLAN. I. Blessed of God. vs. 1-7. II. Hated of Men. vs. 8-14.

**I. BLESSED OF GOD. 1. Names.** See Gen. 46: 8-19. **Household**—This according to the Hebrew idea, included not merely wife and children, but men-servants and maid-servants, dependants and retainers, even hirelings which might go elsewhere when it pleased them. The household of Abraham when he went in pursuit of Chedarlaomer, comprised three hundred and eighteen adult males, capable of bearing arms, who had all been "born in his house" (Gen. 14: 14). His "household" must, altogether, have exceeded twelve hundred persons. Jacob's is not likely to have been less; and if we allow his eleven sons, who were all grown up and had families, an average of two hundred apiece, their "households" would have amounted to two thousand two hundred, giving a total for the immigrants of three thousand four hundred. (Rawlinson: *Moses His Life and Times*). **5. Seventy**—This includes Jacob himself, and Joseph and Joseph's two sons. See Gen. 46: 26, 27. These were the "fathers," Deut. 10: 22. In Acts 7: 14 Stephen makes the number 75. This number is obtained, either by inserting five names from the lists in 1 Chronicles, or, by adding nine sons' wives to the 66 who are mentioned in Gen. Jacob's wives were probably dead. If Judah (Gen. 38: 12) and Simeon (Gen. 46: 10) were widowers, there would be just nine daughters-in-law. **6. Joseph died**—at the age of 110 (Gen. 50: 26), after ruling Egypt for 80 years (Gen. 41: 46). This was about 70 years after his father came to Egypt. His body was embalmed (Gen. 50: 26) and kept until the Israelites came to Canaan

when it was buried at Sechem (Ex. 13: 19; Josh. 24: 32). Jacob had been dead over 53 years. **All that generation**—All the seventy passed away (Ecc. 1: 4). Levi was probably the last survivor (ch. 6: 16). All who remained had been born and brought up in Egypt. 7. **Were fruitful**—The same words are used in Gen. 1: 22; 8: 17 and clearly suggest the operation of divine creative energy. The natural causes of this increase were (1) The proverbial fecundity of the human race in Egypt, as noted by naturalists. (2) Peculiar fulness of vitality in the Israelitish race, as evidenced to the present day. Note what the midwives say, verse 19. (3) Prosperous circumstances and abundance of food. (Macgregor). (4) Purity of morals and recognized sanctity of the home. (5) They were not involved in the wars of the Egyptians. When they came out they numbered 600,000 men (ch. 12: 37) which implies a total census of 2,000,000. Promises were now being fulfilled, Gen. 35: 11; 46: 3. Refer to Deut. 26: 5; Ps. 105: 24; Acts 7: 17. An earnest of the spiritual increase, Gen. 15: 5; 22: 17; 26: 4; 28: 14. **The land**—of Goshen. Ps. 78: 12, 43, "the field of Zoan," a name that occurs on the monuments. Gen. 47: 11, "the land of Rameses," here was Tanis, the Rameses of verse 11, whose site has been uncovered only a few years ago.

**II. HATED OF MEN. 8. A new king**—The shepherd kings (Hyksos) who received the Israelites as friends and allies were foreign conquerors. They had been expelled by the native dynasty of Upper Egypt. As favorites of the hated foreigner, as herdsmen (Gen. 46: 34), and on account of their alarming increase, the Israelites were looked upon with no friendly eye. This monarch was Seti I, the second of the new line. His mummy, and that of his son, Rameses II, have been discovered and are now in the museum at Bulak, near Cairo. **Knew not Joseph**—did not respect his memory, or shew gratitude for his services to Egypt (Ecc. 9: 15; Heb. 6: 10). 9. Ps. 105: 24. This is a vivid dramatic representation of Pharaoh's course of action, in which doubtless the legal formalities which such a tyrant needed to observe were duly complied with. The real reason for his action are given. **More and mightier than we**—The utterance of despotic fear. There was no doubt reason for his fears. 10. Referred to in Ps. 83: 3, 4. **Wisely**—craftily, Acts 7: 19. His policy was shrewd, not wise. It was foolish and wicked. Kind treatment would have made the Israelites their friends. Compare however, Ps. 66: 10; Job 5: 13; Prov. 28: 16. **Let them multiply**—Pharaoh did not want to exterminate such valuable laborers, but only to keep them within manageable bounds. The danger feared was that the Israelites would escape from Egypt by joining an invading army of their Semitic kinsmen from the north-east. He would break their spirit and restrict their increase. His words shew that the Israelites still cherished the hope of one day possessing Canaan. He deliberately set himself, like Herod, to defeat God's plan. Prov. 21: 30. Why did God permit this oppression? (1) As a punishment for idolatry, (2) To consolidate them into a nation. See *Philosophy of the Plan of Salvation* chap. 2. (3) To prevent their amalgamation with the Egyptians. Quite a romance must underlie the bare statement in 1 Chr. 4: 18. So illustrious an example would find many imitators of both sexes. (4) To teach them mechanical arts, raise them out of their pastoral condition, and fit them for becoming a great and cultured people. (5) Kindle anew their longing for the land of promise. **11. Taskmasters**—"Superintendents of works" according to the septuagint. These are distinguished from the "slave-drivers" who are under them (Ex. 5: 6). They were men of rank. The Israelites were levied upon for the construction of public works and a systematic oversight of the relays of workmen was instituted that the servitude might be oppressive, "might afflict them." This had been predicted Gen. 15: 13. It moved God's pity, Ex. 3: 7. It was remembered in the offering of the first-fruits, Deut. 26: 6. **Treasure cities**—R. V. "store-cities." Depots of grain and supplies for the royal armies. See also 1 Kings 9: 19; 2 Chr. 8: 4; 32: 28. They were strongly fortified. The walls of Pithom were 32 feet thick and the partition walls of the grain chambers were from 8 to 10 feet. In the septuagint it is added they built "on, which is Heliopolis." **Pithom**—the place of *Thum*, the god of the setting sun. This has been recently discovered about 12 miles from Ismailia. In the walls of its granaries can be seen well made bricks containing chopped straw, bricks bound together with stubble, (Ex. 5: 12), and others with sedges, rushes and aquatic weeds instead of straw. Mute witnesses of the truth of the scripture narrative. **Succoth** (Ex. 12: 37) was the civil name of Pi-thum. **Raameses**—same as Rameses. It is identified with Tanis, and was renamed in honor of the king who enriched and beautified it. (Gen. 47: 11) Compare the naming of Alexandria, Constantinople, St. Petersburg, &c. 12. **Grew**—R. V. "the more they spread abroad." "Times of affliction" have been the church's growing times. Christianity spread most when it was persecuted. **Grieved**—Contemptuous aversion and dread is expressed in the word. Loathing horror and alarm. Gen. 46: 34 intensified. They suspected what the magicians afterwards confessed Ex. 8: 19. 13. **Rigor**—reiterated in the next verse for the sake of emphasis. The root meaning of the Hebrew word is "to break, crush," and from it comes our word "fierce." They were ferocious towards them, mercilessly cruel, determined to crush out their manhood. Compare Ex. 2: 23; 6: 9; Num. 20: 15; Acts 7: 34. 14. The Israelites did not build the pyramids for they were erected centuries before this time. **Mortar**—

"clay," preparing it for pottery and brickmaking. **Brick**—the whole process of brick-making is pictured in the monuments of Egypt. The taskmakers are represented as standing over the workman with scourges and sticks, such words as "don't idle, the stick is in my hand," being painted as on his lips (Geikie). **Service in the field**—Works connected with irrigation and agriculture. Working the *shaduf*, or water-wheel, digging canals, erecting dykes, &c. In some documents of this time a foreign race is mentioned as engaged in these works, called *Aperiu*. Many think that this is the Egyptian way of writing Eberim, the name by which the Hebrews would be known. Note the sin of such oppression, Prov. 14: 31; Ecc. 5: 8.

## SUMMARY AND REVIEW.

By Rev. D. Stiles Fraser, B. A., Springside, Upper Stewiacke, N. S.

Be sure your scholars understand the **Historical Setting** of the lesson. See also that they have caught the **purpose and general outline** of the book of Exodus, which, of course, you have explained. You are now in a position to go on with the review along *some selected line of thought*, with the object of deeply impressing upon the scholars' minds and hearts some practical lessons *some seed thoughts*. The line of thought here suggested, and crystalized in the following black board plan, is **Sin is a terrible Slavery from which Jesus Christ is our only Saviour.**

Before you begin, have on your pad, or slate, or board, only the title letters, **I. E.** or let these only be seen. Then write under these letters, the first part of the *central truth* with three S's. **Sin keeps the Sinner in hard Slavery.** Fasten these three S's, as with nails in a sure place. Then add, and review the facts of the lesson as you add all on the left and centre of the blackboard plan, so that, reading downwards you will have, —**Israel was in Bitter Bondage, under Taskmasters, Suffering Affliction, Bitterness, Cruelties, Degradation.** This will take you over all the lesson except the first part of verse 12, which reveals God's presence with the people defeating the purposes of their enemies. Now state that the *Bondage in Egypt* is to be taken as a type of the *Bondage of Sin*, and then add the words on the right. *The Sinner is, and Sin, when, reading downwards again, you have: —The Sinner is in Bitter Bondage, under Sin, Suffering Affliction, Bitterness, Cruelties, Degradation.* Getting this all drilled in by frequent repetition, write underneath, **Getting Worse, and Worse, and Worse.** Make Sin appear as bad as possible. You cannot picture it too darkly. What did Israel do in this terrible state? *Then they Cried unto the Lord and He heard them, Ex. 3: 7.* Where can the Sinner find help? **Golden Text: Ps. 124: 8.** Now close with the last part of the *central truth*, written in large letters under all. **JESUS CHRIST IS MY ONLY SAVIOUR.** Acts 4: 12.

### I. E.

**SIN KEEPS THE SINNER IN HARD SLAVERY.**  
**ISRAEL WAS** | **THE SINNER IS**  
 in  
**BITTER BONDAGE**  
 under  
**TASKMASTERS** | **SIN**  
**SUFFERING**  
**AFFLICTION,**  
**BITTERNESS,**  
**CRUELTIES,**  
**DEGRADATION.**  
**Getting Worse and Worse, AND WORSE.**

Then they cried unto the Lord | **GOLDEN TEXT: PSALM 128: 8**  
 and He hearh them. Ex. 3: 7

**Jesus Christ is my only Saviour.**  
**ACTS IV: XII.**