

LESSON 13

EXODUS 1-6

OVERVIEW:

Bondage in Egypt, Passover, Exodus.

The theme of the book of Exodus is the commencement of Israel as a covenant nation. It relates how God fulfilled his ancient promise to Abraham by multiplying his descendants into a great nation, redeeming them from the land of bondage, and renewing the covenant of grace with them on a national basis. Gleason L. Archer, *A Survey of Old Testament Introduction*, p. 220.

It was, indeed, as we now see it, most important that the children of Israel should have been brought into Egypt, and settled there for centuries before becoming an independent nation. The early history of the sons of Jacob must have shown the need alike of their removal from contact with the people of Canaan, and of their being fused in the furnace of affliction, to prepare them for inheriting the land promised unto their fathers. This, however, might have taken place in any other country than Egypt. Not so their training for a nation. For that, Egypt offered the best, or rather, at the time, the only suitable opportunities. True, the stay there involved also peculiar dangers, as their after history proved. But these would have been equally encountered under any other circumstances, while the benefits they derived through intercourse with the Egyptians were peculiar and unique. There is yet another aspect of the matter. When standing before King Agrippa, St. Paul could confidently appeal to the publicity of the history of Christ, as enacted not in some obscure corner of a barbarous land, but in full view of the Roman world "For this thing was not done in a corner." (Acts 26:26) And so Israel's bondage also and God's marvelous deliverance took place on no less conspicuous a scene than that of the ancient world-empire of Egypt. Alfred Edershiem, *Bible History Old Testament, The Exodus, Chapter 1*

There is a period of about 150 years between Genesis and Exodus with no information about Israel in the scriptures. Except that they have grown into a large body of people.

We have evidence that they had acquired most of the arts and industries of ancient Egypt. The preparation of the various materials for the Tabernacle, as well as its construction, imply this. Again, we have such direct statements, as, for example, that some of the families of Judah were "carpenters" (1 Chronicles 4:14), "weavers of fine Egyptian linen" (ver. 21), and "potters" (ver. 23). These must, of course, be regarded as only instances of the various trades learned in Egypt. Nor was the separation between Israel and the Egyptians such as to amount to isolation. Goshen would, of course, be chiefly, but not exclusively, inhabited by Israelites. These would mingle even in the agricultural districts, but, naturally, much more in the towns, with their Egyptian neighbors. Accordingly, it needed the Paschal provision of the blood to distinguish the houses of the Israelites from those of the Egyptians; (Exodus 12:13) while Exodus 3:22 seems to imply that they were not only neighbors, but perhaps, occasionally, residents in the same houses. This also accounts for the "mixed multitude" that accompanied Israel at the Exodus, and, later on, in the wilderness, for the presence in the congregation of offspring from marriages between Jewish women and Egyptian husbands. (Leviticus 24:10) Alfred Edershiem, *Bible History Old Testament, The Exodus, Chapter 2*

SCRIPTURES:

THE SECOND BOOK OF MOSES CALLED EXODUS CHAPTER 1

The children of Israel multiply—They are placed in bondage by Egyptians—Pharaoh seeks to destroy sons born to Hebrew women.

1 NOW these are the ^anames of the ^bchildren of Israel, which came ^cinto ^dEgypt (Heb into Egypt with Jacob.); every man and (according to) his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of ^aJacob were seventy souls: for Joseph was in Egypt *already*. (How many people were there in Israel's family when they came to Egypt and Joseph? 70.

Abraham was promised that his posterity would become a great nation. In order to do that Israel's family had to have a place to live undisturbed. Palestine was a battleground for warring nations that moved back and forth in their conquests between the Nile and the Euphrates. Israel would have found no peace there.)

6 And ^aJoseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were ^afruitful, and ^bincreased abundantly, and multiplied, and ^cwaxed (or grew) exceeding mighty; and the land was filled with them. (In order for Jacob's family to grow large, it needed a peaceful place to do that. Egypt served as that peaceful place.)

8 Now there arose up a new ^aking over Egypt, which knew not Joseph. (How was it possible that Joseph, a Semitic person could become ruler in Egypt? The Egyptians had been overthrown by a Semitic group, the Hyksos people.)

9 And he said unto his people, Behold, the people of the children of Israel are ^amore and ^bmightier than we: (Why was it a good thing that the Egyptians hated the Israelites? The hatred they felt for the Israelites prevented intermarriages with the Hebrews. The length of their servitude fused Jacob's people into a united people. To reap the blessings of the Abrahamic promises, Israel had to remain a pure race, and the Lord used this means to achieve it. Is there anything similar in the history of the Church today? In early Church history, those who were not members of the Church hated those who were, so they would not associate with us. How hard is it for us to remain a pure people, or is the requirement the same for us today? Because we are more generally accepted today, it is easy for members to associate with non-members and even to marry outside the covenant.)

10 Come on, let us deal ^awisely with them; lest they multiply, and it come to pass, that, when there ^bfalleth out (or breaks out, happens) any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them ^ataskmasters to afflict them with their ^bburdens. (:) And they built for Pharaoh ^ctreasure cities (Heb storage cities; i.e. granaries), Pithom and ^dRaamses. (or Rameses (Zaan, Ps. 78:12; also the former Hyksos capital (Avaris or Tanis) of Joseph's time)

12 But the more they afflicted them, the more they ^amultiplied and grew. And they were ^bgrieved (or apprehensive of) because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard ^abondage, (Heb labor (same word)) in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah,

and the name of the other Puah:

16 And he said, When ye ^ado the office (or serve as) of a midwife to the Hebrew women, and see *them* upon the ^bstools; (or birth stools) **if it be a son, then ye shall kill him:** but if it *be* a daughter, then she shall live. (The Pharaoh or leaders of Egypt may have had Joseph's prophecy of a leader that will lead out the Israelites from Egypt named Moses.)

17 **But the midwives ^afeared God,** and did not as the king of Egypt ^bcommanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are ^adelivered ere the midwives come in unto them.

20 Therefore God dealt ^awell with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives ^afeared God (or revered God), that he made them ^bhouses (or households (descendants)). (Pharaoh commanded the midwives to kill all male babies. What did they do? What lesson do we learn that can help us today? We should not obey wicked laws.)

22 And Pharaoh charged all his people, saying, Every son that is ^aborn (ie to the Hebrews) ye shall cast into the river, (By putting Moses into the basket upon the river kept the commandment of casting the males into the river.) and every daughter ye shall save alive. (Did the Egyptians know about Moses' mission before he was born? JST Genesis 50:24-36. Lehi taught his children the prophecies of Joseph which were contained on the brass plates. What are two of the significant prophecies given by Joseph that were taken out of the Old Testament but were restored in the JST version of Genesis 50: 24-36? Is it possible that the leaders of Egypt new about Joseph's prophecy about Moses? Most likely. While the affairs of the Hebrews were in this condition [bondage], there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would be a child born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it... He enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. Flavius Josephus, Antiquities of the Jews, p. 55-56. **Another collection of Jewish legends gives a similar prediction: "A son will be born unto Israel, who will destroy the whole of our land and all its inhabitants, and he will bring forth the Israelites from Egypt with a mighty hand.** Louis Ginzberg, The Legends of the Jews, 2:254. Bishop Gary E. Stevenson, Presiding Bishop of the Church. Ask the class to listen for counsel that can help them choose the will of God over the will of others. "There will be times when you . . . will have to demonstrate your righteous courage in plain view of your peers, the consequence of which may be ridicule and embarrassment. . . . He will reward you for your courage and righteous behavior—with happiness and joy. Such courage will be a byproduct of your faith in Jesus Christ and His Atonement, your prayers, and your obedience to commandments" ("Be Valiant in Courage, Strength, and Activity," Ensign or Liahona, Nov. 2012, 52).)

CHAPTER 2

Moses is born to Levite parents; raised by Pharaoh's daughter; in defense of an Israelite he slays an Egyptian; flees to Midian; and marries Zipporah—Israel in bondage cries to the Lord.

1 AND there went a man of the house of ^aLevi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ^ason: (What tribe was Moses from? Levi.) and when she saw

him that he *was a goodly child*, she hid him ^bthree months. (Aaron is about three years old.)

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it ^ain the flags (Heb among the reeds) by the river's brink. (When Moses was born, what did his mother do? How is her faith an example to us today?)

To the attentive reader of Scripture it will not seem strange - only remarkable - that the very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling. Yet all throughout, this marvelous story pursues a natural course; that is, natural in its progress, but supernatural in its purposes and results. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

4 And his ^asister (Miriam) stood afar off, ^bto wit (ie to know or learn) what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? (It will be Moses' mother.)

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. (The "ark" - a term used in Scripture only here and in connection with the deliverance of Noah by an "ark" - was made tight within by "slime" - either Nile-mud or asphalt - and impenetrable to water by a coating of "pitch." Thus protected, the "ark," with its precious burden, was deposited among "the flags" in the brink, or lip of the river, just where Pharaoh's daughter was wont to bathe, though the sacred text does not expressly inform us whether or not this spot was purposely chosen. The allusion in Psalm 78:12 to the "marvelous things" done "in the field of Zoan," may perhaps guide us to the very scene of this deliverance. Zoan, as we know, was the ancient Avaris, the capital of the Shepherd kings, which the new dynasty had taken from them. **The probability that it would continue the residence of the Pharaohs, the more so as it lay on the eastern boundary of Goshen, is confirmed by the circumstance that in those days, of all the ancient Egyptian residences, Avaris or Zoan alone lay on an arm of the Nile which was not infested by crocodiles, and where the princess therefore could bathe.** There is a curious illustration on one of the Egyptian monuments of the scene described in the rescue of Moses. A noble lady is represented bathing in the river with four of her maidens attending upon her, just like the daughter of Pharaoh in the story of Moses. But to return - the discovery of the ark, and the weeping of the babe, as the stranger lifted him, are all true to nature. The princess is touched by the appeal of the child to her woman's feelings. She compassionates him none the less that he is one of the doomed race. To have thrown the weeping child into the river would have been inhuman. Pharaoh's daughter acted as every woman would have done in the circumstances. To save one Hebrew child could be no very great crime in the king's daughter. Moreover, curiously enough, we learn from the monuments, that just at that very time the royal princesses exercised special influence - in fact, that two of them were co-regents. **So when, just at the opportune moment, Miriam, who all along had watched at a little distance, came forward and proposed to call some Hebrew woman to nurse the weeping child - this strange gift, bestowed as it were by the Nile, god himself on the princess, - she readily consented. The nurse called was, of course, the child's own mother, who received her babe now as a precious charge, entrusted to her care by the daughter of him who would have compassed his destruction.** Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her ^ason. And she called his name ^bMoses: (ie in Egyptian 'To beget a child' and in Hebrew "to draw out") and she said,

Because I drew him out of the water. (What teachings did Moses have growing up? The libraries of the Egyptians, and the scriptures of the Hebrews as taught by his mother. It is possible that Moses knew of his divine mission from Joseph's prophecies speaking specifically about one named Moses. See Acts 7:23, 25. We have no scriptures about the birth of Moses' brother Aaron. From what we know Aaron was older than Moses and was born before this edict of Pharaoh.)

11 ¶ And it came to pass in those days, when Moses was grown, (about 40 years old) that he went out unto his ^abrethren, and looked on their ^bburdens: (Moses decided to refuse the wealth of Egypt and chose the affliction of the Hebrews and to be part of them. **Thus the first forty years of Moses' life passed.** Undoubtedly, had he been so minded, a career higher even than that of Joseph might have been open to him. But, before entering it, he had to decide that one great preliminary question, with whom he would cast in his lot - with Egypt or with Israel, with the world or the promises. As so often happens, the providence of God here helped him to a clear, as the grace of God to a right, decision. In the actual circumstances of Hebrew persecution it was impossible at the same time "to be called the son of Pharaoh's daughter" and to have part, as one of them, "with the people of God." The one meant "the pleasures of sin" and "the treasures of Egypt" - enjoyment and honors, the other implied "affliction" and "the reproach of Christ" -or suffering which has always attached to Christ and to His people, and at that time especially, to those who clung to the covenant of which Christ was the substance. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3) and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he ^aslew the Egyptian, and hid him in the sand. (**Smote and slew in King James English are both translated from Hebrew *nakhah*, meaning to beat down; it is the word used in describing the action taken by soldiers in combat against each other. It would be correct to say that Moses slew a man who was slaying another, or took a life in saving a life. His looking this way and that before doing so, simply indicates that he was aware that the Egyptians would not condone his defense of a slave.** Rasmussen, Introduction to the Old Testament, 1:74 **However, the historian Eusebius says that the slaying was the result of a court intrigue in which certain men plotted to assassinate Moses. In the encounter it is said that Moses successfully warded off the attacker and killed him. Eusebius IX:27. In the Midrash Rabbah, the traditional Jewish commentary of the Old Testament, it is asserted that Moses, with his bare fists, killed an Egyptian taskmaster who was in the act of seducing a Hebrew woman. This is confirmed in the Koran. Certainly there must have been good reason for Moses' act, and most assuredly the Lord would not have called a murderer to the high office of prophet and liberator for his people Israel.** Petersen, Moses, p. 42.)

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore ^asmitest thou thy fellow?

14 And he said, Who made thee a ^aprince and a judge over us? (It appears that the Hebrews were not yet ready to follow Moses. They would have to wait 40 years for him to return.) intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to ^aslay Moses. But Moses ^bfled from ^cthe face (or the presence of) of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. (He would have fled across the desert. He may have become familiar with the desert so that when he led the children of Israel out of Egypt, he may have known the area already. In the gracious dispensation of God, that time had now come. Before being transplanted, so to speak, Moses had to be cut down. He had to strike root downwards, before he could spring upwards. As St. Stephen puts it, "his brethren understood not how that God, by his hand, would give them deliverance" - what his appearance and conduct among them really meant; and when next he attempted to interfere in a quarrel between two Hebrews, the wrong-doer in harsh terms disowned his authority, and reproached him with his crime. It was now evident that the matter was generally known. Presently it reached the ears of Pharaoh. **From what we know of**

Egyptian society, such an offense could not have remained unpunished, even in the son of a princess, and on the supposition that she who had originally saved Moses was still alive, after the lapse of forty years, and that the then reigning Pharaoh was her father. But, besides, Moses had not only killed an official in the discharge of his duty, he had virtually taken the part of the Hebrews, and encouraged them to rebellion. That Moses commanded such position of influence that Pharaoh could not at once order his execution, but "sought to slay him," only aggravated the matter, and made Moses the more dangerous. Open resistance to Pharaoh was of course impossible. The sole hope of safety now seemed to lie in renouncing all further connection with his people. That or flight were the only alternatives. On the other hand, flight might further provoke the wrath of the king, and it was more than doubtful whether any of the neighboring countries could, under such circumstances, afford him safe shelter. It was therefore, indeed, once more an act of "faith" when Moses "forsook Egypt, not fearing the wrath of the king, for he endured" (or remained steadfast, viz., to his choice and people), "as seeing the Invisible One," that is, as one who, instead of considering the king of Egypt, looked by faith to the King invisible. (1 Timothy 1:17) **Like Jacob of old, and Joseph under similar circumstances, Moses must now go into a strange land. All that Egypt could teach him, he had acquired. What he still needed could only be learned in loneliness, humiliation, and suffering.** Two things would become manifest in the course of his history. That which, in his own view, was to have freed his people from their misery, had only brought misery to himself. On the other hand, that which seemed to remove him from his special calling, would prepare the way for its final attainment. And so it often happens to us in the most important events of our lives, that thus we may learn the lessons of faith and implicit self-surrender and that God alone may have the glory. **Disowned by his people, and pursued by the king, the gracious Providence of God prepared a shelter and home for the fugitive. Along the eastern shore of the Red Sea the Midianites, descended from Abraham through Keturah, (Genesis 25:2-4) had their settlements,** whence, as nomads, they wandered, on one side to the southern point of the peninsula of Sinai, and on the other, northward, as far as the territory of Moab. Among the Midianites it happened to Moses, as of old to Jacob on his flight. At the "well" he was able to protect the daughters of Reuel, "the priest of Midian," against the violence of the shepherds, who drove away their flocks. Invited in consequence to the house of Reuel, he continued there, and eventually married Zipporah, the daughter of the priest. This, and the birth of his two sons, to which we shall presently refer, is absolutely all that Moses himself records of his forty years' stay in Midian. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3)

16 Now the priest of ^aMidian (Jethro had the Melchizedek Priesthood and he bestowed it upon Moses. (But we are in circumstances to infer some other and important details. The father-in-law of Moses seems to have worshipped the God of Abraham, as even his name implies: Reuel, the "friend of El" the latter designation which the patriarchs gave to God, as El Shaddai, "God Almighty." (Exodus 6:3) This is further borne out by his after-conduct. (Exodus 18) Reuel is also called Jethro and Jether, (Exodus 3:1; 4:18) which means "excellency," and was probably his official title as chief priest of the tribe, the same as the Imam of the modern Arabs, the term having a kindred meaning. Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 3) had seven daughters: and they came and drew ^bwater, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to ^aReuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses ^aZipporah his daughter.

22 And she bare *him* a ^ason, and he called his name ^bGershom: (*ie a sojourner there*) for he said, I have

been a ^cstranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt ^adied: and the children of Israel sighed by reason of the bondage, and they ^bcried, and their ^ccry came up unto God by reason of the bondage. (Now the prayers of Israel become more earnest for their deliverance. Their faith is still intact in spite of the years of bondage.)

24 And God ^aheard their groaning, and God remembered his ^bcovenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, ^aand God had respect unto them. (Heb and God knew; i.e. he was cognizant of them) (It has now been 40 years since Moses left Egypt. Moses is now 80 years old.)

Exodus Plan of Redemption

Israel in the Promised Land	Premortality with Father
Dissension	War in Heaven
Joseph and Israel into Egypt	Sent to Earth to Be Proven
Pharaoh Who Knew Not Joseph	Satan Seeks Our Misery
Israel in Bondage in Egypt	Captive of the Devil
Moses Called to Help Deliver Us	Christ Is Our Redeemer
Israel is liberated through the death of the firstborn	Jesus Christ, the Firstborn of the Father, liberates mankind through the atonement
Crossing of the Red Sea	Baptism and Other Ordinances
Burying the Pharaoh's Forces	Begin Putting Off the World
Cloud and Pillar of Fire	Guided by the Holy Ghost
Manna from Heaven	Sustained by the Word of God
Mount Sinai and the Tabernacle	Temple Worship
Covenants, Ordinances and Law of Moses	Covenants, Ordinances, higher law of Christ
Forty Years of Wilderness	Trials and Tests of Life
Old Generation Dies Off	Process Continues of Putting Off the World and Becoming a New Creature in Christ
Joshua Leads Israelites into Canaan	Jesus Leads Us Home

Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium, Thomas R. Valletta)

CHAPTER 3

The Lord appears to Moses at the burning bush—Moses called to deliver Israel from bondage—The Lord identifies himself as the God of Abraham, Isaac, and Jacob, and as the Great I AM—He promises to smite Egypt and bring his people out with great wealth.

1 NOW Moses kept the flock of ^aJethro his father in law, the ^bpriest of Midian:(;) and he led the flock to the back side of the desert, and came to the ^cmountain of God, *even* to ^dHoreb. (Sinai The southern end of the peninsula of Sinai, to which the sacred narrative now takes us, consists of a confused mass of peaks (the highest above 9,000 feet), some of dark green porphyry, but mostly red granite of different hues, which is broken by strips of sand or gravel, intersected by wadies or glens, which are the beds of winter torrents, and dotted here and there with green spots, chiefly due to perennial fountains. The great central group among these mountains is that of Horeb, and one special height in it Sinai, the "mount of God." Strangely enough it is just here amidst this awful desolateness that the most fertile places in "the wilderness" are also found. Even in our days part of this plateau is quite green. Hither the Bedouin drive

their flocks when summer has parched all the lower districts. Fruit-trees grow in rich luxuriance in its valleys, and "the neighborhood is the best watered in the whole peninsula, running streams being found in no less than four of the adjacent valleys." It was thither that Moses, probably in the early summer, drove Reuel's flock for pasturage and water. Behind him, to the east, lay the desert; before him rose in awful grandeur the mountain of God. The stillness of this place is unbroken; its desolateness only relieved by the variety of coloring in the dark green or the red mountain peaks, some of which "shine in the sunlight like burnished copper." The atmosphere is such that the most distant outlines stand out clearly defined, and the faintest sound falls distinctly on the ear. All at once truly a "strange sight" presented itself. On a solitary crag, or in some sequestered valley, one of those spiked, gnarled, thorny acacia trees, which form so conspicuous a feature in the wadies of "the desert," of which indeed they are. The only timber tree of any size," stood enwrapped in fire, and yet "the bush was not consumed." Edersheim, Vol 2, Ch 4)

2 And(, again) the ~~angel~~ (presence) of the LORD appeared unto him(,) in a flame of ^bfire ~~out of~~ (in) the midst of a ^cbush:(,) and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. (God's power burns but does not consume. When we are the furnace of adversity we need to have faith that although the experience burns, it will not consume us if we have faith in Christ.)

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not ~~burnt~~ (consumed).

4 And when the LORD saw that he turned aside to see, God ^acalled unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy ^ashoes from off thy feet, for the place whereon thou standest is ^bholy ground. (At view of this, Moses turned aside "to see this great sight." And yet greater wonder than this awaited him. A vision which for centuries had not been seen now appeared; a voice which had been silent these many ages again spoke. "The Angel of Jehovah" (ver. 2), who is immediately afterwards Himself called "Jehovah" and "God" (vers. 4, 5), spake to him "out of the midst of the bush." His first words warned Moses to put his shoes from off his feet, as standing on holy ground; the next revealed Him as the same Angel of the Covenant, who had appeared unto the fathers as "the God of Abraham, the God of Isaac, and the God of Jacob." The reason of the first injunction was not merely reverence, but it was prompted by the character of Him who spoke. For in the East shoes are worn chiefly as protection from defilement and dust, and hence put off when entering a sanctuary, in order, as it were, not to bring within the pure place defilement from without. **But the place where Jehovah manifests Himself - whatever it be - is "holy ground," and he who would have communication with Him must put aside the defilement that clings to him.** In announcing Himself as the God of the fathers, Jehovah now declared the continuity of His former purpose of mercy, His remembrance of Israel, and His speedy fulfillment of the promises given of old. During these centuries of silence He had still been the same, ever mindful of His covenant, and now, just as it might seem that His purpose had wholly failed, the set time had come, when He would publicly manifest Himself as the God of Abraham, Isaac, and Jacob. The same truth was symbolically expressed by the vision of the burning bush. Israel, in its present low and despised state, was like the thorn bush in the wilderness (comp. Judges 9:15), burning in the fiery "furnace of Egypt," (Deuteronomy 4:20) but "not given over unto death," because Jehovah, the Angel of the Covenant, was "in the midst of the bush" - a God who chastened, but did "not consume." And this vision was intended not only for Moses, but for all times. It symbolizes the relationship between God and Israel at all times, and similarly that between Him and His Church. For the circumstances in which the Church is placed, and the purpose of God towards it, continue always the same. But this God, in the midst of the flames of the bush, is also a consuming fire, alike in case of forgetfulness of the covenant on the part of His people, (Deuteronomy 4:24) and as "a fire" that "burneth up His enemies round about." (Psalm 97:3) This manifestation of God under the symbol of fire, which on comparison will be seen to recur through all Scripture, shall find its fullest accomplishment when the Lord Jesus shall come to judge - "His eyes as a flame of fire, and on His head many crowns." (Revelation 19:12) Alfred Edersheim, Bible History Old Testament, The Exodus,

Chapter 4)

6 Moreover he said, ^aI am the ^bGod of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was ^cafraid to ^dlook upon God.

7 ¶ And the LORD said, I have surely seen the ^aaffliction of my people which are in ^bEgypt, and have heard their ^ccry by reason of their taskmasters; for I know their sorrows;

8 And I am come ^adown to ^bdeliver 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 ^cflowing with milk and honey; unto the place of the ^dCanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the ^acry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. (The nation of Israel is now strong enough to be on their own, so they must come out of Egypt.)

10 Come now therefore, and I will ^asend thee unto Pharaoh, that thou mayest ^bbring forth my people the ^cchildren of Israel ^dout of Egypt. (How was Moses called to be the prophet? Exodus 3:1-10)

11 ¶ And Moses said unto God, ^aWho am I, that I should go unto ^bPharaoh, and that I should bring forth the children of Israel out of Egypt? (Did he readily accept his call? No. How are we at accepting calls to serve? Do we have the faith to serve where called under inspiration? When God calls, he gives the power to accomplish all things. It is our duty to explain to the one issuing the call of our limitations or other things that might prevent us from successfully fulfilling the calling. Then it is up to the one issuing the call, under the inspiration of the Lord, to determine if the call is to be issued or not. This discussion process is necessary as part of the “studying it out in our minds” process.)

12 And he said, **Certainly I will be ^awith thee;** and this *shall be* ^ba token (or the sign) unto thee, that I have ^csent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this ^dmountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What is his name? ^awhat shall I say unto them?**

14 And God said unto Moses, **^aI AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.** (Was the name Jehovah known before Moses? Exodus 6:3 makes it sound like it wasn't. The JST changes it to read “And was not my name known unto them?” What should he say in reply to this inquiry of Israel about God? "What is His Name?" (ver. 13). This means, What was he to tell them in answer to their doubts and fears about God's purposes towards them? For, in Scripture, the name is regarded as the manifestation of character or of deepest purpose, whence also a new name was generally given after some decisive event, which for ever after stamped its character upon a person or place. **In answer to this question, the Lord explained to Moses, and bade him tell Israel, the import of the name Jehovah, by which He had at the first manifested Himself, when entering into covenant with Abraham. (Genesis 15:7) It was, "I am that I am" - words betokening His unchangeable nature and faithfulness. The "I am" had sent Moses, and, as if to remove all doubt, he was to add' "the God of your fathers, of Abraham, Isaac, and Jacob." "This," the Lord declares, "is my Name for ever, and this is my memorial to all generations;" in other words, as such He would always prove Himself, and as such He willeth to be known and remembered, not only by Israel, but "to all generations." Alfred Edershiem, Bible History Old Testament, The Exodus, Chapter 4)**

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The ^aLORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my ^bname for ever, and ^cthis is my ^dmemorial (or thus shall I be remembered...) unto all generations.

16 Go, and gather the ^aelders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely ^bvisited you, and *seen*

that which is done to you in Egypt:

17 And I have said, I will bring you up out of the ^aaffliction of ^bEgypt unto the land of the ^cCanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the ^dJebusites, unto a ^eland flowing with milk and honey.

18 And they shall ^ahearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD ^bGod of the Hebrews hath met with us: and now ^clet us go, we beseech thee, three days' journey into the wilderness, that we may ^dsacrifice to the LORD our God.

19 ¶ And ^aI am sure (Heb I know) that the king of Egypt will not let you go, ^bno, (or except by power) not by a ^cmighty hand.

20 And I will stretch out my hand, and smite Egypt with all my ^awonders which I will do in the midst thereof: and after that he will let you ^bgo.

21 And I will give this people favour in the sight of the Egyptians:(;) and it shall come to pass, that, when ye go, ye shall not go ^aempty:

22 But every woman shall ^aborrow (Heb ask) of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment:(;) and ye shall put *them* upon your sons, and upon your daughters; and ye shall ^bspoil (Heb despoil, make empty) the Egyptians. (Israel will go out of Egypt not as slaves, but as a conquering army. The second difficulty about the supposed direction to Israel to "borrow jewels of silver, and jewels of gold, and raiment," and so to "spoil the Egyptians," rests upon a simple misunderstanding of the text. Common sense even would indicate that, under the circumstances in which the children of Israel, at the last, left the land, no Egyptian could have contemplated a temporary loan of jewels, soon to be repaid. But, in truth, the word rendered in our Authorized Version by "borrowing," does not mean a loan and is not used in that sense in a single passage in which it occurs throughout the Old Testament. It always and only means "to ask" or to request." This "request," or "demand" - as, considering the justice of the case, we should call it - was readily granted by the Egyptians. The terror of Israel had fallen on them, and instead of leaving Egypt as fugitives, they marched out like a triumphant host, carrying with them "the spoil" of their Divinely conquered enemies. Edersheim.)

CHAPTER 4

The Lord gives signs to Moses—Aaron chosen as a spokesman—Israel is the Lord's firstborn and must be released to serve him—Circumcision of Moses' son—Moses and Aaron lead Israel in worship.

1 AND Moses answered and said, But, behold, they will not ^abelieve me, nor ^bhearken unto my voice: for they will say, The LORD hath not appeared unto thee. (To such doubts, whether on the part of Israel, of Pharaoh, or of the Egyptians, a threefold symbolical reply was now furnished, and that not only to silence those who might so object, but also for the encouragement of Moses himself. This reply involved the bestowal of power upon Moses to work miracles. We note that here, for the first time in Old Testament history, this power was bestowed upon man, and that the occasion was the first great conflict between the world and the Church. These miracles were intended to be like "a voice" from heaven, bearing direct testimony to the truth of Moses' commission. So we read in Exodus 4:8 of Israel "hearkening unto" and "believing" "the voice" of the signs, and in Psalm 105:27 (marginal reading) that Moses and Aaron "shewed the words of His signs among them." But while this was the general purpose of the three signs now displayed - first to Moses himself - each had also its special reference. The first to Pharaoh, the second to Israel, and the third to the might of Egypt. Edersheim.)

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (In the first sign Moses was bidden to look at the rod in his hand. It was but an ordinary shepherd's staff, At God's command he was to cast it on the ground, when presently it was changed into a serpent, from which Moses fled in terror. Again God commands, and as Moses seized the serpent by the tail, it once more "became a rod in his hand." The meaning of this was plain. Hitherto Moses had wielded the shepherd's crook. At God's command he was to cast it away; his calling was to be changed, and he would have to meet "the serpent" - not only the old enemy, but the might of Pharaoh, of which the serpent was the public and well-known Egyptian emblem. "The serpent was the symbol of royal and divine power on the diadem of every Pharaoh" - the emblem of the land, of its religion, and government. At God's command, Moses next seized this serpent, when it became once more in his hand the staff with which he led his flock - only that now the flock was Israel, and the shepherd's staff the wonder-working "rod of God." (Exodus 4:20) In short, the humble shepherd, who would have fled from Pharaoh, should, through Divine strength, overcome all the might of Egypt. Edersheim.)

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* ^aleprous as snow.

7 And he said, Put ~~thine~~ (thy) hand into thy bosom again. And he put his hand into his bosom again; and ^aplucked it out of his bosom, and, behold, it was ^bturned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter ^asign. (The second sign shown to Moses bore direct reference to Israel. The hand which Moses was directed to put in his bosom became covered with leprosy; but the same hand, when a second time he thrust it in, was restored whole. This miraculous power of inflicting and removing a plague, universally admitted to come from God, showed that Moses could inflict and remove the severest judgments of God. But it spoke yet other "words" to the people. Israel, of whom the Lord had said unto Moses, "Carry them in thy bosom," (Numbers 11:12) was the leprous hand. But as surely and as readily as it was restored when thrust again into Moses' bosom, so would God bring them forth from the misery and desolateness of their state in Egypt, and restore them to their own land. Edersheim.)

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of ^athe river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become ^bblood upon the dry *land*. (The third sign given to Moses, in which the water from the Nile when poured upon the ground was to become blood, would not only carry conviction to Israel, but bore special reference to the land of Egypt. The Nile, on which its whole fruitfulness depended, and which the Egyptians worshipped as divine, was to be changed into blood. Egypt and its gods were to be brought low before the absolute power which God would manifest. Edersheim.)

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of ^aspeech, and of a ^bslow tongue. (Moses may have had a speech impediment. Some scholars believe that he was reluctant because he didn't have command of both the Hebrew and Egyptian languages.)

11 And the LORD said unto him, Who hath made man's mouth? or who ^amaketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy ^amouth, and ^bteach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, ^aby the hand of *him whom* thou wilt send.

14 And the ^aanger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy ^amouth, and with his mouth, and will ^bteach you what ye shall do.

16 And he shall be thy ^aspokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him ^binstead of ^cGod.

17 And thou shalt take this ^arod in thine hand, wherewith thou shalt do signs. (President Thomas S. Monson: "Now, some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling. Remember that this work is not yours and mine alone. It is the Lord's work, and when we are on the Lord's errand, we are entitled to the Lord's help. Remember that whom the Lord calls, the Lord qualifies" ("Duty Calls," Ensign, May 1996, 44).)

18 ¶ And Moses went and returned to ^aJethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. (These "signs," which could not be gainsaid, were surely sufficient. And yet Moses hesitated. Was he indeed the proper agent for such a work? He possessed not the eloquence whose fire kindles a nation's enthusiasm and whose force sweeps before it all obstacles. And when this objection also was answered by pointing him to the need of direct dependence on Him who could unloose the tongue and open eyes and ears, the secret reluctance of Moses broke forth in the direct request to employ some one else on such a mission. Then it was that "the anger of the Lord was kindled against Moses." Yet in His tender mercy He pitied and helped the weakness of His servant's faith. For this twofold purpose God announced that even then Aaron was on his way to join him, and that he would undertake the part of the work for which Moses felt himself unfit. Aaron would be alike the companion and, so to speak, "the prophet" of Moses. (Exodus 7:1) As the prophet delivers the word which he receives, so would Aaron declare the Divine message committed to Moses. "AND MOSES WENT." Edersheim)

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are ^adead which sought thy ^blife.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the ^arod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^awonders before Pharaoh, which I have put in thine ^bhand(,): (and I will prosper thee) ^cbut I (Pharaoh) will ^dharden his heart, that he shall (will) not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, ^aIsrael *is* my ^bson, *even* my ^cfirstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy ^ason, *even* thy firstborn.

24 ¶ ^aAnd it came to pass ^bby the way in the inn, that the LORD met (appeared unto) him, (as he was in the way, by the inn. The Lord was angry with Moses, and his hand was about to fall upon him,) ~~and~~ sought to ^ckill him(,; for he had not circumcised his son).

25 Then Zipporah took a ^asharp stone, and ~~cut off the foreskin of~~ (circumcised) her son, and cast ~~it~~ (the stone) at his feet, and said, Surely (thou art) a ^bbloody husband ~~art thou~~ to me.

26 (And the Lord spared Moses and) ~~So he~~ let him go(, because Zipporah, his wife, circumcised the child. And) ~~then~~ she said, (Thou art) A bloody husband ~~thou art, because of the~~ ^acircumcision. (And Moses was ashamed, and hid his face from the Lord, and said, I have sinned before the Lord.) (And yet he who was to declare Israel the heir to this precious legacy was himself at the time living in neglect of the sign of that very covenant! His own second son had not been circumcised according to the Divine commandment (Genesis 17:14) - whether from neglect, owing to faith discouraged, or, more probably, as we gather from the subsequent conduct of Zipporah, on account of his wife's opposition, which in his depressed circumstances he could not overcome. But judgment must begin at the house of God; and no one is fit to be employed as an instrument for God who in any way lives in neglect of His commandments. God met even His chosen servant Moses as an enemy. His life was in imminent danger, and Zipporah had to submit, however reluctantly, to the ordinance of God. But her mood and manner showed that as yet she was not prepared to be Moses' helpmate in the work before him. He seems to

have understood this, and to have sent her and the children back to his father-in-law. Only at a later period, when he had "heard of all that God had done for Moses and for Israel His people," did Jethro himself bring them again to Moses. (Exodus 18:1-7) Edersheim.)

27 ¶ And the LORD said (un)to Aaron, Go into the wilderness to meet Moses. And he went, and met him(, in the mount of God;) in the ^amount of (where) God (appeared unto him), and (Aaron) kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the ^aelders of the children of Israel:

30 And Aaron ^aspake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people ^abelieved: and when they heard that the LORD had ^bvisited the children of Israel, and that he had looked upon their ^caffliction, then they ^dbowed their heads and worshipped. (Thus purged from the leaven of sin, Moses continued his journey. Once more God had anticipated His servant's difficulties; we might almost say, the fulfillment of His own promises. Already He had directed Aaron "to go into the wilderness to meet Moses." At the mount of God the two brothers met, and Aaron willingly joined the Divine mission of Moses. Arrived in Egypt, they soon "gathered together all the elders of the children of Israel." At hearing of the gracious tidings which Aaron announced, and at sight of "the signs" with which he attested them, it is said, "they bowed their heads and worshipped." Then God had not forsaken His people whom He foreknew! So then, not Moses' unbelieving fears (4:1), but God's gracious promise (3:18), had in this respect also been amply realized. Neither their long stay in Egypt nor their bondage had extinguished their faith in the God of their fathers, or their hope of deliverance. However grievously they might afterwards err and sin, the tidings that "Jehovah had visited" His people came not upon them as strange or incredible. More than that, their faith was mingled with humiliation and worship. Edersheim.)

CHAPTER 5

Moses and Aaron ask Pharaoh to free Israel—Pharaoh responds: Who is the Lord?—He places greater burdens upon the children of Israel.

1 AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, ^aLet my people ^bgo, that they may hold a ^cfeast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should ^aobey his voice to let Israel go? I ^bknow not the LORD, neither will I let Israel go.

3 And they said, The ^aGod of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. (It would appear that the request which Moses was in the first place charged to address to Pharaoh was only for leave "to go three days journey into the wilderness," whereas it was intended that Israel should for ever leave the land of Egypt. Secondly, a Divine promise was given that Israel should "not go empty," but that God would give the people favor in the sight of the Egyptians, and that every woman should "borrow of her neighbor," so that they would "spoil the Egyptians." At the outset, we observe the more than dutiful manner in which Israel was directed to act towards Pharaoh. Absolutely the king, Pharaoh had no right to detain the people in Egypt. Their fathers had avowedly come not to settle, but temporarily "to sojourn," (Genesis 47:4) and on that understanding they had been received. And now they were not only wrongfully oppressed, but unrighteously detained. But still they were not to steal away secretly, nor yet to attempt to raise the standard of rebellion. Nor was the Divine power with which Moses was armed to be at the first employed either in avenging their past wrongs or in securing their liberty. On the contrary, they were to apply to Pharaoh for permission to undertake even so harmless an expedition as a three days pilgrimage into the wilderness to sacrifice unto God - a request

all the more reasonable, that Israel's sacrifices would, from a religious point of view, have been "an abomination" to the Egyptians, (Exodus 8:62) and might have led to disturbances. The same almost excess of regard for Pharaoh prompted that at the first only so moderate a demand should be made upon him. It was infinite condescension to Pharaoh's weakness, on the part of God, not to insist from the first upon the immediate and entire dismissal of Israel. Less could not have been asked than was demanded of Pharaoh, nor could obedience have been made more easy. Only the most tyrannical determination to crush the rights and convictions of the people, and the most daring defiance of Jehovah, could have prompted him to refuse such a request, and that in face of all the signs and wonders by which the mission of Moses was accredited. Thus at the first his submission was to be tried where it was easiest to render it, and where disobedience would be "without excuse." Alfred Edersheim, Bible History Old Testament, The Exodus, Chapter 4)

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, ale (lead) the people from their works? get you unto your bburdens.

5 And Pharaoh said, Behold, the people of the land now *are* amany, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the atale (or quota) of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you (r) straw where ye can find it: (;) yet anot e(a)ught (or none of) of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters ahasted (or urged) *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they awere in evil case, (Heb idiom meaning found themselves in trouble) after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made aour savour (Heb us as an offensive savour) to be babhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. (The people show a lack of faith and patience in the Lord.)

22 And Moses areturned unto the LORD, and said, Lord, wherefore hast thou *so* bevil entreated (or

treated badly) this people? why *is* it *that* thou hast sent me? (As for Moses, the hour of his severest trial had now come. With the words of Israel's complaint he went straight to the Lord, yet, as St. Augustine remarks, not in the language of contumacy or of anger, but of inquiry and prayer. To his question, "Lord, wherefore hast Thou so evil entreated this people?" (5:22) - as so often to our inquiries into God's "Wherefore" -no reply of any kind was made. "What I do thou knowest not now, but thou shalt know hereafter." To us, indeed, the "need be" of making the yoke of Egypt as galling as possible seems now evident, as we remember how the heart of the people clung to the flesh-pots of Egypt, even after they had tasted the heavenly manna; (Numbers 11) and the yet higher "need be for it," since the lower Israel's condition and the more tyrannical Pharaoh's oppression, the more glorious the triumph of Jehovah, and the more complete the manifestation of His enemy's impotence. But in Moses it only raised once more, at this season of depression, the question of his fitness for the work which he had undertaken. For when Satan cannot otherwise oppose, he calls forth in us unbelieving doubts as to our aptitude or call for a work. The direction which Moses now received from God applies, in principle, to all similar cases. It conveyed a fresh assurance that God would certainly accomplish His purpose; it gave a fuller revelation of His character as Jehovah, with the special promises which this implied (6:2-8); and it renewed the commission to Moses to undertake the work, accompanied by encouragements and assurances suitable in the circumstances. Edersheim.)

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAPTER 6

The Lord identifies himself as Jehovah—Genealogy of Reuben, Simeon, and Levi set forth.

1 THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand (Heb by a hand of strength; i.e. by reason of the power of the Lord) shall he let them go, and with a ^bstrong hand shall he ^cdrive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD: (One point here claims special attention, not only on account of the difficulties which it presents to the general reader, but also because its lessons are so precious. When, on the occasion just referred to, God said to Moses (Exodus 6:2, 3), "I am Jehovah and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shaddai (God Almighty), but as to My name Jehovah was I not known to them," it cannot, of course, mean, that the patriarchs were ignorant of the special designation Jehovah, since it frequently occurs in their history. To understand this passage aright, we must bear in mind the meaning of the expression "name" as applied to God, and that of the term "Jehovah." By the "name of God" we are of course to understand not a mere appellation of God, but that by which He makes Himself known to man. Now Scripture teaches us that we only know God in so far as He manifests, or reveals Himself. Hence the peculiar name of God indicates the peculiar manner in which He had manifested Himself, or, in other words, the character, of His dealings at the time. Now the character of God's dealings - and therefore His name - was in patriarchal times unquestionably El Shaddai (Genesis 17:1; 35:11; 48:3). But His manifestation as Jehovah -the dealings by which, in the sight of all men, He made Himself known as such - belonged not to that, but to a later period. For the term "Jehovah" literally means, "He who is," which agrees with the explanation given by God Himself. "He who is that He is." (Exodus 3:14) As here used, the word "to be" refers not to the essential nature of God, but to His relationship towards man. In that relationship God manifested Himself, and He was known as Jehovah - as "He who is that He is," in other words, as unchangeable - when, after centuries of silence, and after the condition of Israel in Egypt had become almost hopeless, He showed that He had not forgotten His promise given to the fathers, that He had all along been preparing its fulfillment; and that neither the resistance of Pharaoh nor the might of Egypt could stay His hand. Viewed in this light, the distinction between the original El Shaddai manifestation

to the patriarchs and the Jehovah knowledge vouchsafed to the children of Israel becomes both clear and emphatic. Edersheim.)

3 And I ^aappeared unto ^bAbraham, unto Isaac, ^cand unto Jacob(.); (I am the Lord) ~~by the name of God Almighty, but by my ^dname~~ (the Lord) JEHOVAH(. And) was (not) ~~I ^enot~~ (my name) known (un)to them(?); (They already knew the name of Jehovah as God's name.)

4 And I have also established my ^acovenant with them, to give them the land of Canaan, the land of their ^bpilgrimage, (Heb abode) wherein they were ^cstrangers. (or sojourners)

5 And I have also ^aheard the groaning of the children of Israel, whom the Egyptians keep in ^bbondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will ^abring you out from under the ^bburdens of the Egyptians, and I will ^crid you out of their bondage (Heb deliver), and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a ^apeople, and I will be to you a ^bGod: and ye shall ^cknow that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ^aswear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage(;): I *am* the LORD (will do it). (Isn't this the same message the Lord is giving to us today; that we are His people, if we will have Him?)

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for ^acruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who ~~am~~ (is) ^aof uncircumcised lips (ie of impaired speech)?

13 And the LORD spake unto Moses and unto Aaron, and gave them a ^acharge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the ^aheads of their fathers' houses(;): The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* (are) the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of ^aLevi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of ^aGershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of ^aMerari; Mahali and Mushi: these *are* the ^bfamilies of Levi according to their generations.

20 And ^aAmram took him Jochebed his father's sister (his aunt) to wife; and she bare him ^bAaron and (and Miriam – women are seldom mentioned) Moses(;): and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of ^aUzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him ^aNadab, and Abihu, Eleazar, and ^bIthamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph(;): these *are* the families of the Korhites.

25 And ^aEleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* (the sons of Aaron, according to their families. And all these are the names of the children of Israel according to the heads of their families, that the Lord said unto) ~~that~~ Aaron and Moses, ~~to whom the LORD said,~~ (they should) Bring (up) out the children of Israel from (of) the land of Egypt

according to their armies.

27 These *are* they (concerning whom the Lord) ~~which~~ spake to Pharaoh(,) king of Egypt, (that he should let them go. And he sent Moses and Aaron) to bring out the children of Israel from Egypt: ~~these are that Moses and Aaron.~~

28 ¶ And it came to pass(,) on the day ~~when~~ the LORD spake unto Moses(,) in the land of Egypt,

29 That the LORD ~~spake unto~~ (commanded) Moses, ~~saying, I am the LORD:~~ (that he should) speak thou unto Pharaoh king of Egypt(, saying, I the Lord, will do unto Pharaoh, king of Egypt,) all that I say unto thee.

30 And Moses said(,) before the LORD, Behold, I am ^aof uncircumcised (stammering) lips, (and slow of speech;) ~~and~~ how shall Pharaoh hearken unto me?