

**LOCAL EXAMINATION  
MANUAL.  
NOTES ON EXODUS**

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Local examination manual. Notes on Exodus by J. Davies

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**J. DAVIES**

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**Local Examination Manual.**

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**NOTES ON EXODUS.**

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## PREFACE.

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IN issuing the present little Manual, I have pleasure in acknowledging the favourable reception which the previous one—"Notes on Genesis"—has met with at the hands of the Scholastic Profession.

It has been my aim in the present work, to collect simple materials, and, after carefully collating them with the Text, to arrange them in a clear, logical, and easily remembered form, so as to smooth the way to the study of what is confessedly one of the most difficult Books in the Bible.

After a careful comparison of all the available authorities bearing upon the Journeys of the Israelites, I have adopted as my guide "Philip's School Atlas of Scripture Geography," by William Hughes, F.R.G.E., a compact and inexpensive work, which I can confidently recommend to Teachers, having used it with much satisfaction in my own classes.

"Notes on Mark" will be issued shortly; and it is intended to continue the series, as fresh subjects are prescribed for the Local Examinations.

J. DAVIES.

Southport, May, 1870.

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## NOTES ON EXODUS.

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"EXODUS" is from the Greek, *ex odos* = way out. The book is so called because the *departure* of the Israelites from Egypt is the central event which it records.

It was written, in *Hebrew*, by MOSES, who is the author of *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*, (which *five books* are called the *Pentateuch*, or the *Books of the Law*), and of *Psalms 89 and 90*.

It embraces a period commencing with the *death of Joseph*, 1635 B.C., and ending with the *erection of the Tabernacle*, 1490 B.C.

N.B.—We possess no narrative of events from the Death of Jacob to the Birth of Moses,—an interval of 64 years; while only a few incidents are recorded in connection with the first 40 years of the Life of Moses.

Its contents may be thus divided :—

I. *Events preceding the Exodus, (including the Institution of the Passover).*

II. *The Exodus, and subsequent journeys until the Entrance into the Desert of Sinai.*

III. *The Promulgation of the Mosaic Law, (including the Episode of the Golden Calf).*

IV. *The Building of the Tabernacle, and its occupation by JEHOVAH.*

It has been calculated that there are in the New Testament twenty-five quotations from Exodus, and nineteen allusions to parts of it.



## PART I.

## CHAPTER I.

The Israelites in bondage under a Hicsoa King.  
1677 B.C.

v. 2-4. The order of arrangement here is,—sons of Leah, Rachel, Bilhah, and Zilpah; in Gen. XLVI it is,—sons of Leah, Zilpah, Rachel, and Bilhah.

v. 5. "Seventy." This includes Jacob himself, and Joseph and his two sons.

v. 8. "A new king—which knew not Joseph." The Hicsoa, or shepherd-kings, who had been formerly driven into Palestine after a long tyranny over the Egyptians, had returned, (probably at the invitation of the Israelites), and regained the empire. The "new king" was of this dynasty, and, being a stranger, would have no knowledge of Joseph and his doings.

v. 10. The Egyptians were already reduced to slavery by the Hicsoa; the king, fearful lest in case of their rebellion they would be joined by the Israelites, proposes to bring these also into bondage.

v. 11. "Treasure-cities;"—most likely towns for storing up corn and other produce.

v. 14. Josephus says the Israelites were made to cut canals, and build pyramids and walls of cities.

## CHAPTER II.

## Moses born; flees to Midian. The Israelites cry to God.

v. 1. "A man;"—Amram (= *illustrious*); his wife was Jochebed (= *glory of the LORD*).

v. 3. "Bulrushes;"—the papyrus.

"Slime;"—bitumen.

"Pitch;"—resin.

"Flags;"—river-plants in general.

v. 10. "Moses" = taken out of the water.

v. 15. "Land of Midian;"—on the Elanitic Gulf of the Red Sea. The Midianites were descendants of Abraham, through Keturah; their original site was to the E. and S.E. of Moab, the Midian of the text being a branch settlement.

v. 16. "Priest," (or "Prince"). The chiefs of tribes were, in primitive times, religious and civil heads: so it was in the case of Melchizedek.

v. 18. "Reuel," (or "Raguel") = friend of God. He is also called "Jethro" (= his excellence).

v. 21. "Zipporah" = little bird.

v. 22. "Gershom" = exile.

v. 23. "Their cry." Pa 88 is regarded as embodying their lamentation.

### CHAPTER III.

#### God speaks to Moses from the burning bush, and commissions him to deliver Israel.

v. 1. "Mountain of God." Horeb was so called because of this appearance to Moses, and because the Law was given from Sinai, one of its peaks.

The *Burning Bush*, (or "*Thicket*,"<sup>2</sup>) was an emblem of the low and distressed state of the Israelites, and of their preservation by God's presence.

It was also a *Type of the Church under persecution*, and of the *Believer in temptation and affliction*.

v. 5. "Put off thy shoes." This is a token of respect in the East, corresponding to our removing our hats. Joshua was commanded to do the same when God appeared to him.

v. 6. "I am the God—Jacob."

By saying "I am, (not 'was'), the GOD," &c., JEHOVAH distinctly intimated that Abraham, Isaac, and Jacob were still in existence.

Accordingly we find CHRIST quoting this passage to the Sadducees as a *proof of the Resurrection*.

v. 14 "I AM THAT I AM,"—should be "I AM THE I AM,"—i.e., *the self-existent, unchangeable, and only God.*

The Israelites remembered the God of Abraham; but they had, during their residence in Egypt, got to believe in a plurality of gods. The first step, then, in revealing Himself to them, was to teach them the first truth of His essential Deity.

v. 15. "The God of Abraham," &c.,—i.e., *the God who made a covenant with your forefathers.* JEHOVAH graciously adds this to the revelation He had just made, in order that the Israelites might be encouraged by knowing that the "one living and true God" was He who had promised Canaan to their ancestors, and who was about to fulfil His promise.

v. 16. "Elders,"—means here merely the aged and distinguished amongst them; they held no office.

v. 22. "Borrow,"—should be, "demand."  
"Jewels,"—should be, "articles."

The Israelites had labored all these years for nothing; it was but just that they should receive a recompense for their toil and suffering.

#### CHAPTER IV.

**GOD gives Moses tokens of his Divine Mission; Aaron is granted him as spokesman. He leaves Midian to go to Egypt; the circumcision of his son on the way; (Zipporah returns home).**

v. 10. Moses could not have been wanting in power of language, for Stephen says he was "mighty in words;" probably he had an impediment in his speech.

v. 14. "Aaron"—*very high.* He is called "*the Levite*" because of his eminence amongst his tribe.

v. 19. This is supposed to be a second appearance, or revelation, of God to Moses.

v. 30. Aaron "spoke," and Moses, probably, "did the signs."