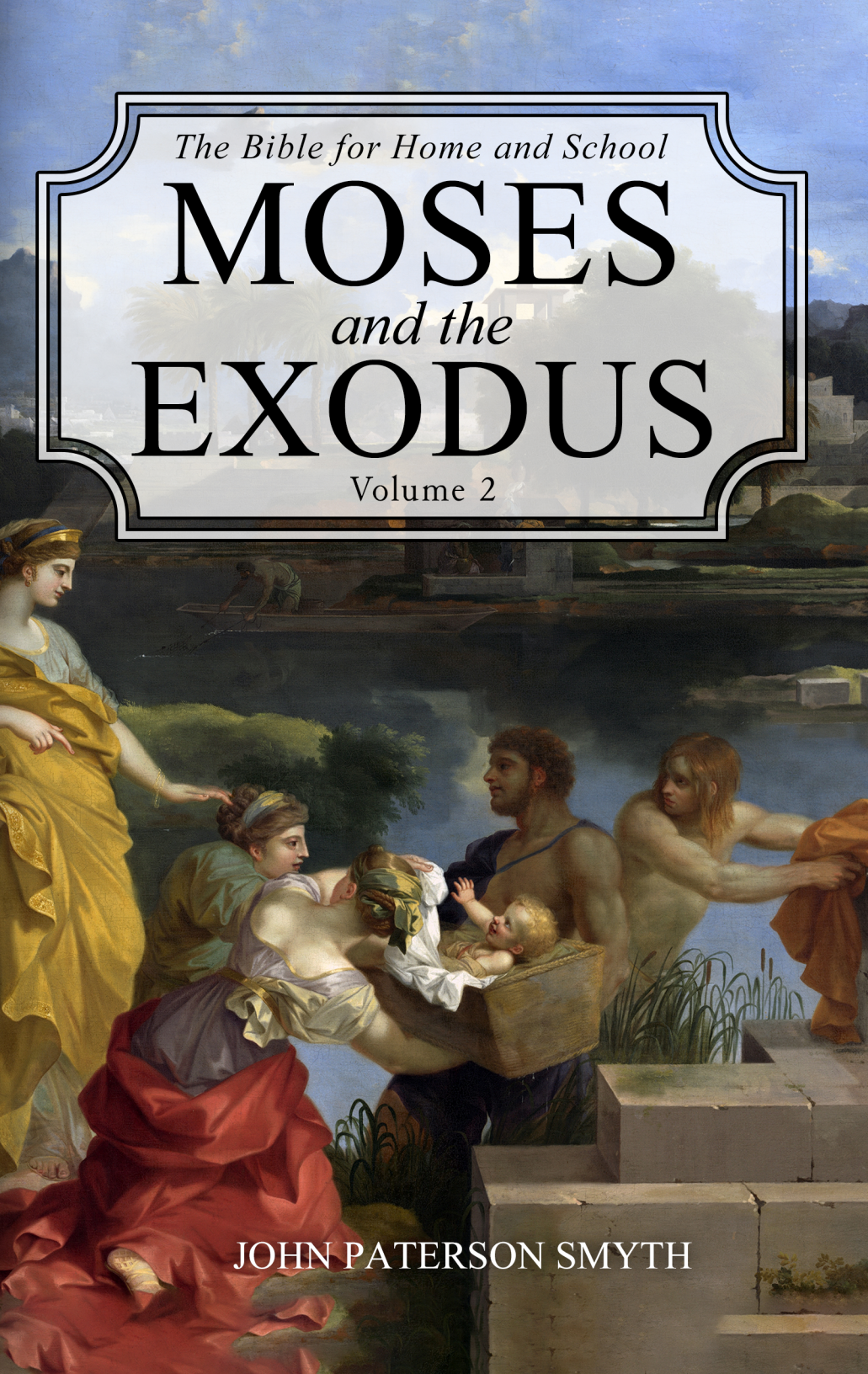
The Bible for Home and School

MOSES *and the* EXODUS

Volume 2



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Moses and the Exodus

by

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Contents

GENERAL INTRODUCTION

I

This series of books is intended for two classes of teachers:

1. *For Teachers in Week Day and Sunday Schools.*

For these, each book is divided into complete lessons. The lesson will demand preparation. Where feasible, there should be diligent use of commentaries and of any books indicated in the notes. As *a general rule*, I think the teacher should not bring the book at all to his class if he is capable of doing without it. He should make copious notes of the subject. The lesson should be thoroughly studied and digested beforehand, with all the additional aids at his disposal, and it should come forth at the class warm and fresh from his own heart and brain. But I would lay down no rigid rule about the use of the Lesson Book. To some it may be a burden to keep the details of a long lesson in the memory; and, provided the subject has been very carefully studied, the Lesson Book, with its salient points carefully marked in coloured pencil, may be a considerable help. Let each do what seems best in his particular case, only taking care to satisfy his conscience that it is not done through laziness, and that he can really do best for his class by the plan which he adopts.

2. *For Parents*

Who would use it in teaching their children at home. They need only small portions, brief little lessons of about ten minutes each night. For these, each chapter is divided into short sections. I should advise that on the first night only the Scripture indicated should be read, with some passing remarks and

questions to give a grip of the story. That is enough. Then night after night, go on with the teaching, taking as much or as little as one sees fit.

I have not written out the teaching in full as a series of readings which could be read over to the child without effort or thought. With this book in hand, a very little preparation and adaptation will enable one to make the lesson more interesting and more personal, and to hold the child's attention by questioning. Try to get his interest. Try to make him talk. Make the lesson conversational. Don't preach.

II

Hints for Teaching

An ancient Roman orator once laid down for his pupils the three-fold aim of a teacher:

1. *Placere* **(to interest)**
2. *Docere* **(to teach)**
3. *Movere* **(to move)**

- 1. To interest the audience (in order to teach them).
- 2. To teach them (in order to move them).
- 3. To move them to action.

On these three words of his I hang a few suggestions on the teaching of this set of Lessons.

1. *Placere* (to interest)

I want especially to insist on attention to this rule. Some teachers seem to think that to interest the pupils is a minor matter. It is not a minor matter, and the pupils will very soon let you know it. Believe me, it is no waste of time to spend hours during the week in planning to excite their interest to the utmost. Most of the complaints of inattention would cease at once if the teacher would give more study to rousing their interest. After all, there is little use in knowing the facts of your subject, and being anxious about the souls of the pupils, if all the time that you are teaching, these pupils are yawning and taking no interest in what you say. I know some have more aptitude

for teaching than others. Yet, after considerable experience of teachers whose lesson was a weariness to the flesh, and of teachers who never lost attention for a moment, I am convinced, on the whole, that the power to interest largely depends on the previous preparation.

Therefore, do not content yourself with merely studying the teaching of this series. Read widely and freely. Read not only commentaries, but books that will give local interest and colour—books that will throw valuable sidelights on your sketch.

But more than reading is necessary. You know the meaning of the expression, "*Put yourself in his place*." Practise that in every Bible story, using your imagination, living in the scene, experiencing, as far as you can, every feeling of the actors. To some this is no effort at all. They feel their cheeks flushing and their eyes growing moist as they project themselves involuntarily into the scene before them. But though it be easier to some than to others, it is in some degree possible to all, and the interest of the lesson largely depends on it. I have done my best in these books to help the teacher in this respect. But no man can help another much. Success will depend entirely on the effort to put yourself in his place.

In reading the Bible chapter corresponding to each lesson, I suggest that the teacher should read part of the chapter, rather than let the pupils tire themselves by "reading round." My experience is that this "reading round" is a fruitful source of listlessness. When his verse is read, the pupil can let his mind wander till his turn comes again, and so he loses all interest. I have tried, with success, varying the monotony. I would let them read the first round of verses in order; then I would make them read out of the regular order, as I called their names; and sometimes, if the lesson were long, I would again and again

interrupt by reading a group of verses myself, making remarks as I went on. To lose their interest is fatal.

I have indicated also in the lessons that you should not unnecessarily give information yourself. Try to question it *into* them. If you tell them facts which they have just read, they grow weary. If you ask a question, and then answer it yourself when they miss it, you cannot keep their attention. Send your questions around in every sort of order, or want of order. Try to puzzle them—try to surprise them. Vary the form of the question, if not answered, and always feel it to be a defeat if you ultimately fail in getting the answer you want.

2. *Docere* (to teach)

You interest the pupil in order that you may *teach*. Therefore, teach definitely the Lesson that is set you. Do not be content with interesting him. Do not be content either with drawing spiritual teaching. Teach the facts before you. Be sure that God has inspired the narration of them for some good purpose.

When you are dealing with Old Testament characters, do not try to shirk or to condone evil in them. They were not faultless saints. They were men like ourselves, whom God was helping and bearing with, as He helps and bears with us, and the interest of the story largely depends on the pupil realizing this.

In the Old Testament books of this series you will find very full chapters written on the Creation, the Fall, the Flood, the election of Jacob, the Sun standing still, the slaughter of Canaanites, and other such subjects. In connection with these, I want to say something that especially concerns teachers. Your pupils, now or later, can hardly avoid coming in contact with the flippant scepticism so common nowadays, which makes jests at the story of the sun standing still, and talks of the folly of believing that all humanity was condemned because Eve ate an apple

thousands of years ago. This flippant tone is in the air. They will meet with it in their companions, in the novels of the day, in the popular magazine articles on their tables at home. You have, many of you, met with it yourselves; you know how disturbing it is; and you probably know, too, that much of its influence on people arises from the narrow and unwise teaching of the Bible in their youth. Now you have no right to ignore this in your teaching of the Bible. You need not talk of Bible difficulties and their answers. You need not refer to them at all. But teach the truth that will take the sting out of these difficulties when presented in after-life.

To do this requires trouble and thought. We have learned much in the last fifty years that has thrown new light for us on the meaning of some parts of the Bible; which has, at any rate, made doubtful some of our old interpretations of it. We must not ignore this. There are certain traditional theories which some of us still insist on teaching as God's infallible truth, whereas they are really only human opinions about it, which may possibly be mistaken. As long as they are taught as human opinions, even if we are wrong, the mistake will do no harm. But if things are taught as God's infallible truth, to be believed on peril of doubting God's Word, it may do grave mischief, if in after-life the pupil finds them seriously disputed, or perhaps false. A shallow, unthinking man, finding part of this teaching false, which has been associated in his mind with the most solemn sanctions of religion, is in danger of letting the whole go. Thus many of our young people drift into hazy doubt about the Bible. Then we get troubled about their beliefs, and give them books of Christian evidences to win them back by explaining that what was taught them in childhood was not *quite* correct, and needs now to be modified by a broader and slightly differ-

ent view. But we go on as before with the younger generation, and expose them in their turn to the same difficulties.

Does it not strike you that, instead of this continual planning to win men back from unbelief, it might be worthwhile to try the other method of not exposing them to unbelief? Give them the more careful and intelligent teaching at first, and so prepare them to meet the difficulties by-and-by.

I have no wish to advocate any so-called "advanced" teaching. Much of such teaching I gravely object to. But there are truths of which there is no question amongst thoughtful people, which somehow are very seldom taught to the young, though ignorance about them in after-life leads to grave doubt and misunderstanding. Take, for example, the gradual, progressive nature of God's teaching in Scripture, which makes the Old Testament teaching as a whole lower than that of the New. This is certainly no doubtful question, and the knowledge of it is necessary for an intelligent study of Scripture. I have dealt with it where necessary in some of the books of this series.

I think, too, our teaching on what may seem to us doubtful questions should be more fearless and candid. If there are two different views each held by able and devout men, do not teach your own as the infallibly true one, and ignore or condemn the other. For example, do not insist that the order of creation must be accurately given in the first chapter of Genesis. You may think so; but many great scholars, with as deep a reverence for the Bible as you have, think that inspired writers were circumscribed by the science of their time.

Do not be too positive that the story of the Fall *must* be an exactly literal narrative of facts. If you believe that it is, I suppose you must tell your pupil so. But do not be afraid to tell him also that there are good and holy and scholarly men who think of it as a great old-world allegory, like the parable of the Prodigal

Son, to teach in easy popular form profound lessons about sin. Endeavour in your Bible teaching to be thoroughly truthful: to assert nothing as certain which is not certain, nothing as probable which is not probable, and nothing as more probable than it is. Let the pupil see that there are some things that we cannot be quite sure about, and let him gather insensibly from your teaching the conviction that truth, above all things, is to be loved and sought, and that religion has never anything to fear from discovering the truth. If we could but get this healthy, manly, common-sense attitude adopted now in teaching the Bible to young people, we should, with God's blessing, have in the new generation a stronger and more intelligent faith.

3. *Movere* **(to move)**

All your teaching is useless unless it have this object: to move the heart, to rouse the affections toward the love of God, and the will toward the effort after the blessed life. You interest in order to teach. You teach in order to move. *That* is the supreme object. Here the teacher must be left largely to his own resources. One suggestion I offer: don't preach. At any rate, don't preach much lest you lose grip of your pupils. You have their attention all right while their minds are occupied by a carefully prepared lesson; but wait till you close your Bible, and, assuming a long face, begin, "And now, boys," &c., and straightway they know what is coming, and you have lost them in a moment.

Do not change your tone at the application of your lesson. Try to keep the teaching still conversational. Try still in this more spiritual part of your teaching to question into them what you want them to learn. Appeal to the judgment and to the conscience. I can scarce give a better example than that of our Lord in teaching the parable of the Good Samaritan. He first interested His pupil by putting His lesson in an attractive

form, and then He did not append to it a long, tedious moral. He simply asked the man before Him, "Which of these three *thinkest thou*?"—i.e., "What do you think about it?" The interest was still kept up. The man, pleased at the appeal to his judgment, replied promptly, "He that showed mercy on him;" and on the instant came the quick rejoinder, "Go, and do thou likewise." Thus the lesson ends. Try to work on that model.

Now, while forbidding preaching to your pupils, may I be permitted a little preaching myself? This series of lessons is intended for Sunday schools as well as weekday schools. It is of Sunday-school teachers I am thinking in what I am now about to say. I cannot escape the solemn feeling of the responsibility of every teacher for the children in his care. Some of these children have little or no religious influence exerted on them for the whole week except in this one hour with you. Do not make light of this work. Do not get to think, with good-natured optimism, that all the nice, pleasant children in your class are pretty sure to be Christ's soldiers and servants by-and-by. Alas! for the crowds of these nice, pleasant children, who, in later life, wander away from Christ into the ranks of evil. Do not take this danger lightly. Be anxious; be prayerful; be terribly in earnest, that the one hour in the week given you to use be wisely and faithfully used.

But, on the other hand, be very hopeful too, because of the love of God. He will not judge you hardly. Remember that He will bless very feeble work, if it be your best. Remember that He cares infinitely more for the children's welfare than you do, and, therefore, by His grace, much of the teaching about which you are despondent may bring forth good fruit in the days to come. Do you know the lines about "The Noisy Seven"?—

"I wonder if he remembers—
Our sainted teacher in heaven—
The class in the old grey schoolhouse,
Known as the 'Noisy Seven'?

"I wonder if he remembers
How restless we used to be,
Or thinks we forget the lesson
Of Christ and Gethsemane?

"I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
It would reach the hearts of men.

"I often wish I could tell him,
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

"I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava
Went home at the Master's call.

"I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

"I'd like to tell him how Robert,
And Jamie, and George, and 'Ray,'
Are honoured in the Church of God—
The foremost men of their day.

"I'd like, yes, I'd like to tell him
What his lesson did for me:
And how I am trying to follow
The Christ of Gethsemane.

"Perhaps he knows it already,
For Willie has told him, maybe,
That we are all coming, coming
Through Christ of Gethsemane.

"How many besides I know not
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are already seven."

LESSON I

The Field of Zoan

Read Exodus I.

1. Recapitulation

THIS story of Exodus is but a continuation of the story we read in Genesis[1]. You remember what we learned there:—

(1) That God had a great purpose for the children of Israel, not for their own sakes, but for the sake of the world, that they should bear the torch of God's light for all the nations upon earth.

(2) That it seems to have been necessary for His purpose that they should go down to live, and learn, and suffer in Egypt, and thus become welded into a nation. So God revealed to Abraham what should happen in Egypt, and that afterwards the nation should be restored to Palestine (Gen. xv. 13).

(3) That in His providence, in what seemed the merest chance ways, Joseph got sold into Egypt, and the famine came and drove down his brethren, and he became prime minister to Pharaoh, and invited down all his family. So God's purpose began to be fulfilled.

(4) That the patriarchs looked forward to the final fulfilment of these promises. Did Abraham see the promises fulfilled? Did Isaac? Did Jacob? What is said in the Epistle to the Hebrews? (xi. 13) "These all died in faith, not having received the prom-

1 See Genesis in this series.

ises, but, &c." And then at last Joseph died, with less apparent likelihood of fulfilment than ever. But as he was dying, he took an oath of his brethren, "God will surely visit you, and bring you to the land which He promised, and ye shall carry up my bones from hence." So he died, "and they embalmed him, and he was put in a mummy case in Egypt" (Gen. 1. 26). That is the last word of Genesis, and for centuries afterwards careless people in Egypt or Goshen might smile at the foolishness of Joseph's faith. But 500 years later comes Exodus, and then Joshua and the Kings and the Prophets, and at last the coming of Christ, and the long history of the Church. Does it look now as if God had failed in His promise?

2. The Gap in the Story

"Joseph died and they put him in a mummy case in Egypt." After this there is a great gap in the story—300 years of silence while the Israelites lived and were enslaved in Egypt, and the mummy of their dead chief lay in its burial case waiting to be carried away when the Deliverance should come. During that long period many stirring events happened in Egypt, changes of dynasties, new races of kings, just as happened in England when Saxon and Norman and Plantagenet and Tudor dynasties succeeded one after the other to the throne. We know a good deal now about Egyptian history from the many discoveries of monuments of the Pharaohs, and from the writings and pictures that have been found in the old tombs. But they tell us very little about the shepherds from Palestine who had been left in Goshen after the death of the great prime minister Zapenath-Paneah. Enough, however, is known to make the chief students of Egyptian history pretty well agreed as to the period when the Exodus story comes in. More than 2000 years before Christ, they tell us, a great defeat fell upon Egypt. A foreign race, the Hyksos, or

Shepherd Kings, invaded the land and subdued it, and reigned as conquerors just as William the Conqueror and his Normans did in the old Saxon days in England. It is thought that one of these Hyksos kings, Apepi, was the Pharaoh of Joseph's day. Then came the Great Revolution, when the native Egyptians rose against them, laid in ruins their royal city of Tanis, and swept them with terrible slaughter from the land, and a native race of kings succeeded to the throne. Then came another revolution, and another new line of Pharaohs—the Rameses dynasty—and it is with the first four of these Rameses kings that our story is concerned. They were called:

- RAMESES I.
- SETI I.
- RAMESES II.
- MERENPTAH.

This, it is believed, was the new race of kings "that knew not Joseph." In England, when the Normans came, they neither knew nor cared about the great men or the great deeds of the Saxon time. So it would naturally be here. Probably the enslaving of the Israelites began under the first two of these Rameses Pharaohs. Then came the specially cruel treatment under Rameses II., "Rameses the Great," "the Pharaoh of the Oppression." He is known in Egyptian history as the great builder of cities—just the man that would need slaves to work hard for him in the brick-fields. The name of the store city Rameses seems also to point to him as its builder, since he was the most famous king of that name. And later on some years ago, M. Naville discovered and excavated the other store city of Pithom, and found from the inscriptions that King Rameses had been active there. So we have good reason to believe that this great royal builder Rameses II. was really the Pharaoh who oppressed Israel. When he died (Exod. ii. 23), he was succeeded by his son Merenptah,

a weaker king but also a builder, who carried on and completed his father's designs. He, it is believed, was the Pharaoh who contended so fiercely with Moses, and would not let Israel go. Some day you may be able to study for yourselves the reasons which have led Egyptian scholars to fix thus the time of the Exodus. We cannot go into the matter more fully here.

3. The Field of Zoan.

Before we begin the story of Moses, would it not be well to have some idea of the place and the times in which its scenes occurred? In the after-life of Israel, a place called ZOAN seems to have stood out prominently in the national memory. When speaking of Hebron, the historian says "it was built seven years before Zoan in Egypt" (Num. xiii. 22). And when the Psalmist long afterwards is celebrating God's wonders in Egypt, he writes,—

> "Marvellous things did He in the sight of their fathers,
> In the land of Egypt, in the field of Zoan."

And again:—

> "How He had wrought His signs in Egypt,
> And His wonders in the field of Zoan." (Ps. lxxviii. 12, 43.)

So if we could find out what and where Zoan was, we should probably find out from Egyptian history something more than we are told in the Bible about the story of Israel.

Now we know very well where Zoan is. There is a famous city in ancient history, the city of Tanis or Tsan, the royal city of the shepherd kings, and probably the scene of Joseph's glory, which there are several reasons for identifying with Zoan. One convincing reason is that 700 years after Moses, a set of Greek scholars in *Egypt* made the famous Greek translation of the Old

Testament known as the Septuagint Bible, and when translating the above verses of the 78th Psalm they rendered it,—

"Marvellous things did He in the sight of their fathers,
In the land of Egypt, in the field of Tanis."

Therefore they, residing in Egypt at a time when Tanis was still a flourishing provincial town, must have known that Zoan was but another name for the once famous Tanis, which had been the royal city of the Pharaohs in the land of Goshen 700 years before.

Egyptian history is perfectly clear as to the fact that Zoan or Tanis, which had been destroyed in the Great Revolution, when the Hyksos were driven out with great slaughter, was afterwards rebuilt in glory and splendour by Rameses the Great, the Pharaoh of the Oppression. It was his royal city, and therefore, if scholars are right in fixing the date of the Exodus, Tanis would be certainly the city of Moses; and if we could form any idea of its appearance in the days of its glory, we should be able to call up in our minds in some degree some of the greatest scenes of his life.

4. The Grave of a Dead City.

Far away in the Delta of the Nile, in the centre of the ancient land of Goshen, there lies to-day the grave of a dead city. It is like a great sand island heaped up into desolate piles of reddish brown mud and strewed all over with ruins. Nearly forty years ago (in 1884), a boat arrived one morning at the side of this desolate mound, and a traveller sprang ashore to view the dreary ruins in the dim light of the morning. The mound covered the ruins of the ancient city of Zoan, or Tanis, and the traveller was the famous explorer, Dr. Flinders Petrie, sent out from England by the Egypt Exploration Fund, to uncover this lost city of the Pharaohs. Some time before, they had sent out

a Frenchman, M. Naville, for the purpose, but he thought the task too great for the time at his disposal, and, turning aside in another direction, came unexpectedly upon the most fortunate find of his life—the buried store city of Pithom[2], which the Israelites had built for Pharaoh (Exod. i. 11).

So the exploring of Tanis remained for an Englishman. For five months, Dr. Petrie worked at the ruins with his little band of helpers. He dug and explored and measured and photographed, till he had found and given to the world a list of the buried wonders, and an idea of what the ancient Tanis was like.[3]

Digging for Egyptian cities is a curious sort of work, for usually there are two or three of them one under the other. Hundreds of years before Moses, there was the older city of Tanis, the great royal city of the Hyksos Shepherd Kings, and probably the scene of Joseph's glory. In the Great Revolution that I told you of, this ancient Tanis was laid in utter ruins, and probably remained so for centuries, getting gradually covered by the drifting desert sands. Then after centuries came King Rameses II., the Pharaoh of the Oppression, and rebuilt it in great stateliness and grandeur. And ages later still, there was a Roman town there, whose people were walking about over the buried statues and buildings of King Rameses' day. And even in Christian days it became the seat of a Christian bishopric, probably on account of the persistent Coptic tradition that it was the city of Moses' birth. So you see Dr. Petrie had no easy task when he gathered his crowd of Arab labourers to dig up the buried city of Moses and King Rameses.

First he found the ruins of a long double row of pillars and sphinxes, which he saw at once must have been the avenue

2 See *The Store City of Pithom*, by E. Naville, published by the Egypt Exploration Fund. See also p. 50 of this book.
3 See *Tanis*, by Flinders Petrie (Trübner & Co.).

of the temple. So he set to work and exposed the pillars and statues and the sphinxes of black marble, with their strange human faces and lion bodies. Then he dug on to the red granite temple, 1000 feet long, and the old houses of the city. But he could not get very far on with the work. "We can only imagine," he says, "what interest may await us when we reach the dwellings of the people who lived around the splendid temple replete with noble statues, and dominated in every part by the royal splendour of RAMESES, beloved by Amon[4]." There could certainly be no question as to King Rameses' connection with it. Everywhere was the name of this vainglorious Pharaoh. Not content with his own pillars and sphinxes, Dr. Petrie found that he had chiselled off the names of the more ancient kings from their monuments, and everywhere covered them with his own. All the ruins told of King Rameses—how he had rebuilt Zoan and adorned it with splendid statues and buildings. The temple was so full of his monuments and inscriptions that one might almost believe that he himself was the god who was worshipped there. And what an old boaster he was! He calls himself the Smiter of Nations, the Strong Bull, the Destroyer of His Enemies, Rames beloved of (the god) Amon. (See Flinders Petrie, *Tanis*.)

Though Dr. Petrie found these splendid memorials overthrown and displaced, yet one could well imagine them whole and erect—one could imagine the scene in those far back days, when King Rameses reigned and worshipped in the temple, walking in procession through his grand avenue of sphinxes

4 And still more so surely when they dig down lower still where, he says, "must lie the older town, the town of the bearded Hyksos." He got some of their statues there, "all distinguished by an entirely different type of face to any in other Egyptian monuments, and which cannot be attributed to any other known period. It is therefore all the more certain that they belong to this foreign race." Also they are without exception of the black or grey granite, never of the favourite red granite. The Hyksos had no control of the red granite quarries of Assuan, so had to use black.