

OLD TESTAMENT HISTORY- 1ST QUARTER, 1889

OLD TESTAMENT HISTORY.

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— ON —

OLD TESTAMENT HISTORY

FOR

SENIOR CLASSES.

.. JANUARY TO JULY, 1889.

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LESSON 1: SHRINKING FROM DUTY (January 5, 1889)

1. Under what circumstances did the Lord appear to Moses at Horeb?

Exodus 3:1-6.

2. For what purpose did the Lord appear to him?

Exodus 3:7-10.

3. By what name did the Lord say he would be known?

Exodus 3:13-15.

4. What is the significance of this name?

Answer: The One who is; the self-existent and eternal One.

5. What similar terms do we find in the New Testament?

Revelation 1:4; Hebrews 13:8.

6. What sign was given to Moses, by which the Israelites might know that the Lord had appeared to him?

Exodus 4:1-5.

7. What additional sign was given?

Exodus 4:6, 7.

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8. What further sign was Moses to give in case the Israelites should not believe the first two?

Exodus 4:9.

9. What excuse did Moses then make?

Exodus 4:10.

10. What rebuke and encouragement did the Lord give him?

Exodus 4:11, 12.

11. What reply did Moses make?

Exodus 4:13, see marginal reading.

12. With what did Moses thus indirectly charge God?

See note.

13. How did the Lord regard this?

Exodus 4:14, first clause.

14. What further encouragement did he give Moses?

Exodus 4:14-16.

15. What practical lesson may we learn from this occurrence?

See note.

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NOTES:

When Moses said to the Lord, "Send, I pray thee, by the hand of him whom thou shouldst send," he indirectly charged God with not knowing whom he ought to send. If the Lord had not seen that Moses was the best man for the place, he would not have selected him. While God does not want a man to run when he has not been sent (see Jer. 23: 21), he does want a man to go when he sends him. If God indicates that he wants a man to do a certain work, that is sufficient evidence that he will sustain him in that work. It is a terrible thing to refuse to obey the Lord. To beg off from labor to which one has been appointed, is not always humility. It may be an evidence of pride or stubbornness. This case under consideration may naturally call to the minds of many the case of Jonah, although Jonah was not like Moses except in that he did not want to do what the Lord wanted him to do. The motives of the two men were different. The teacher, however, who exhausts the lesson before the allotted time has expired, will do well to call attention to the case of Jonah, and of others that come to his mind, as different phases of this shrinking from duty.

Very often people who plead inability to do a certain work in the church or Sabbath-school, to which they are called, think that their refusal is an evidence of their humility, when, in fact, it is an evidence of nothing but pride. They fear that if they should take hold of it, they might make mistakes and that people might not think so much of them in consequence. And so, in order to avoid possible criticism by men, they are content to be drones, and to risk the displeasure of God. That is one of the worst kinds of pride.

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LESSON 2: RESISTING THE TRUTH (January 12, 1889)

1. When Moses and Aaron delivered their message to Pharaoh, what answer did they get?

Exodus 5:1-2.

2. Of what did Pharaoh accuse them?

Exodus 5:4-5.

3. What additional burden was placed on the Israelites in consequence?

Exodus 5:6-9.

4. When Moses the second time repeated God's promise to the Israelites, how did they receive his words?

Exodus 6:9.

5. How did this make Moses feel about going again before Pharaoh?

Exodus 6:12.

6. What assurance did the Lord give him?

Exodus 7:1.

7. What was meant by this?

Exodus 7:2; 4:16.

8. What was Moses told to do when Pharaoh should ask for a miracle?

Exodus 7:9.

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9. When this miracle was performed, what did Pharaoh's sorcerers do?

Exodus 7:10-12.

10. What manifestation of God's power followed this act of the magicians?

Exodus 7:12, last clause.

11. What effect did the rejection of this evidence have upon Pharaoh?

Exodus 7:13. See also other versions (Revised Version).

12. What were Moses and Aaron told to do next?

Exodus 7:19.

13. What was the result?

Exodus 7:20, 21.

14. What destroyed the effect of this miracle upon Pharaoh?

Exodus 7:22.

15. What plague was next threatened, if the king should refuse to let the people go?

Exodus 8:1, 2.

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16. Was this done?

Exodus 8:5, 6.

17. How severe was this plague?

Exodus 8:3, 4, 6.

18. What did the magicians do?

Exodus 8:7.

19. What request and promise did Pharaoh then make?

Exodus 8:8.

20. Why did not his magicians and sorcerers remove the plague?

See note.

21. What is a magician?

Answer: *"One skilled in magic; one who practices the black art; an enchanter, a necromancer; a sorcerer or sorceress." — Webster.*

See also definition of "magic."

22. What is sorcery?

Answer: *"Divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits; magic; enchantment; witchcraft." — Webster.*

See also definition of "witchcraft" and "enchantment."

23. Whom did the heathen worship?

1 Corinthians 10:20.

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24. Then on whose side were Pharaoh and his magicians?

25. What does the Bible say is Satan's sole work?

1 Peter 5:8.

(Concluded next week.)

NOTES.

If in our version the word "Jehovah" were allowed to appear wherever it does in the corresponding place in the Hebrew, the sense would often appear more clearly. "Jehovah" is the distinctive title of the one true God. Paul says, "There be gods many, and lords many; but to us there is but one God." He is the one who made all things, and who exists by his own power. This God, Pharaoh did not know. When Moses and Aaron said, "Thus saith Jehovah, the God of Israel, Let my people go," he rudely exclaimed, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." If Moses had said, as our version indicates, "Thus saith the Lord," it would not have been distinctive, for the sun-god, which Pharaoh worshiped, corresponded to the Canaanitish *Baal*, which means "lord." Pharaoh knew many lords and gods, and one above all, the sun-god, which was known as "*the* lord;" he knew Ra, and Osiris, and Isis, and Phthah, and Set, but he did not know Jehovah, the only Lord. He might have known God, but, like the other heathen, he did not like to retain God in his knowledge. Still God gave him this opportunity to know and to recognize him; and when Pharaoh haughtily said, "I know not Jehovah,"

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the Lord brought judgments upon him until he was forced to confess his power.

"AND the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? " The word "let" is used in its primitive sense of hindering, or causing to cease. That this is so, is shown by the next verse, where the king continues, "Behold, the people of the land now are many, and ye make them *rest* from their burdens." Whatever opinion may be held as to the reason, this much is certain, that in consequence of the coming of Moses and Aaron, and what they had said, the Israelites had to some extent ceased from their work. This is still further shown by the fact that Pharaoh said of them, "They be idle" (verse 8), and to them, "Ye are idle, ye are idle" (verse 17). It was because of this that the king increased their task, compelling them to make brick without straw.

To the Jews Jesus once said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35. Nothing is more evident than that when a person turns away from light he goes into darkness. Light and darkness are opposite conditions, so that if a man is not in the light he is in the dark. That proposition needs no argument. It was on this principle that Pharaoh's heart was hardened. Ample evidence of the superiority of God's power over that of Satan, as exhibited through the magicians, was given to Pharaoh, but when he refused to accept it, that very rejection was a hardening of his heart. The light which, if it were accepted, would acquaint him with God, was rejected, and by thus shutting himself farther away from God,

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hardness of heart and blindness of mind necessarily followed. For this no one was to blame but Pharaoh himself. The Revised Version renders Exodus 7:13 thus: "And Pharaoh's heart was hardened."

The only reason that can be given why the magicians did not remove the plague of frogs, is that they could not. That they would gladly have done everything in their power to destroy the effect of the miracle upon the mind of Pharaoh, and to make him believe that the power that was with Moses was no greater than that with them, there is no reason to doubt. It is most reasonable, also, to conclude that as the king had called the magicians to his assistance for the purpose of withstanding Moses, he would first call upon them to remove the plague. But they could not. The fact that Pharaoh was obliged to call upon Moses and Aaron to remove the plague was an additional humiliation, and emphasized the fact that the power that was with them was greater than that power that was with the magicians.

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LESSON 3: RESISTING THE TRUTH – Concluded (January 19, 1889)

1. Relate what we have already learned of the work of Pharaoh's magicians.
2. What have we learned that they could not do?
3. What was the second plague that was brought on the land of Egypt?
4. When this plague was stayed, did Pharaoh keep his promise?
Exodus 8:12-15.
5. What was the next plague?
Exodus 8:16, 17.
6. Could the magicians repeat this miracle?
Exodus 8:18.
7. What were they forced to acknowledge to Pharaoh?
Exodus 8:19, first part.

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8. In so saying, what did they virtually admit concerning their own work?
9. What does Paul say will be the character of men in the last days?
2 Timothy 3:1-4.
10. Among what people will this wickedness exist?
2 Timothy 3:5.
11. What will this sort of people do?
2 Timothy 3:6, 7.
12. How will they resist the truth?
2 Timothy 3:8.
13. What other prophecy have we of miracles to be wrought for the purpose of deceiving?
Revelation 13:13, 14.
14. What did the Saviour say on this point?
Matthew 24:24.

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15. By what agency are these lying miracles wrought?

Revelation 16:14.

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did?

Answer: *Spiritualist mediums.*

17. Is there now any indication that the deceptions of Spiritualism will find a place among those who profess godliness?

See notes.

18. What does Paul say of those who shall resist the truth by their lying wonders?

2 Timothy 3:9.

19. How was the folly of Pharaoh's magicians made manifest?

Exodus 8:18-19; 9:10-11.

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NOTES.

It is evident that wherever the principles of Spiritualism are held, whatever manifestations may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held.

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the *S. F. Chronicle*, of September 7, gave a report, in which it was said:—

“Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning.”

He said, further, that to Catholics the spirit world was as clear as the light of a gas jet; that the dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism.

The *Sunday School Times* [a widely read evangelical Protestant periodical] of August 29, 1885, had a long editorial entitled, "What Our Dead Do for Us," in which the following occurred, among much more of the same nature:—

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"Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead."

"Our living friends do much for us, but perhaps our dead friends do yet more."

The New York *Christian Advocate* [the leading Methodist newspaper] of September 8, 1887, contained an article on the death of Dr. Daniel Curry, in which it was said:—

"But he is not gone. We will not say 'Goodbye' to him. We will keep him among us still. Reserve that seat in the front pew of the conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. 'Are they not ministering spirits?'"

The *Christian Union* [an interdenominational Protestant weekly] of November 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University, in which he said:—

"Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace."

Many similar passages could be quoted from representatives of all denominations.

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The folly of Pharaoh's magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24: 24. The miracles which in the past have been given as proof of the power of God, and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned "upside down," the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that "this is the finger of God."

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LESSON 4: GOD'S CARE FOR HIS PEOPLE (January 26, 1889)

1. What was the fourth plague that came upon the land of Egypt?

Exodus 8:20, 21, 24.

2. What remarkable proof of his power did the Lord give?

Exodus 8:22, 23.

3. When Pharaoh still refused to let the people go, what plague was threatened?

Exodus 9:1-3.

4. Did the cattle of the children of Israel suffer?

Exodus 9:4-7.

5. What was the sixth plague?

Exodus 9:8-10.

6. What was threatened as the seventh plague?

Exodus 9:22.

7. How terrible was this plague?

Exodus 9:23-25.

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8. Was there anything that was not destroyed by the hail?

Exodus 9:32.

9. How did God again show his power, and his care for his people?

Exodus 9:26.

10. When Pharaoh again broke his promise to let the people go, what did the Lord threaten?

Exodus 10:4, 5.

11. How severe was this plague?

Exodus 10:13-15.

12. What was the ninth plague?

Exodus 10:21-23.

13. What showed in a special manner that this darkness was not from ordinary causes?

Exodus 10:23.

14. What was the tenth and last plague threatened?

Exodus 11:4-6.

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15. How did the Lord propose to show that he put a difference between the Egyptians and the Israelites?

Exodus 11:7.

NOTES.

*The following extended excerpt is adapted from James B. Walker's **The Philosophy of the Plan of Salvation**, a widely read 19th century Christian book explaining and defending the Bible.*

The first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship, thus evincing, in the outset, that their gods could neither help the people nor save themselves.

The second miracle was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindoos do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight, and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this, their cherished object of idolatrous homage, was transmuted to blood; and its finny idols became a mass of putridity.

The third miracle was directed to the accomplishment of the same end—the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted, and turned into a source of pollution to its worshipers.

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By the fourth miracle of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. "Now if it be remembered," says Glieg [Anglican clergyman and Bible historian], "that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day [every third day according to Herodotus], the severity of this miracle as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted, no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed, 'This is the finger of God.'"

The fifth miracle was designed to destroy the trust of the people in Beelzebub [a god of Ekron (2 Kings 1); the Hebrew literally translates as "Lord of the Flies"], or the Fly-god, who was revered as their protector from visitations of swarms of ravenous flies which infested the land, generally about the time of the dog-days [the hottest part of summer], and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

The sixth miracle, which destroyed the cattle excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power Jehovah manifested his own supremacy, and destroyed the very existence of their brute idols.

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Of the peculiar fitness of the sixth plague (the seventh miracle) says the writer before quoted, the reader will receive a better impression when he is reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. [Typhon was the Greek name for the Egyptian god Set, whom many nineteenth-century writers regarded as the Egyptian 'devil'.] These victims being burned alive, their ashes were gathered together by the officiating priests, and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted.

By the direction of Jehovah, Moses took a handful of ashes from the furnace (which, very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten) and he cast it into the air, as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priest, nor people, escaped. Thus the bloody rites of Typhon became a curse to the idolaters— the supremacy of Jehovah was affirmed, and the deliverance of the Israelites insisted upon.

The ninth miracle was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and like an overshadowing curse they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came—and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel.

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The eighth and tenth miracles were directed against the worship of Isis and Osiris, to whom, and the river Nile, they awarded the first place in the long catalogue of their idolatry. Against the worship of the Nile two miracles were directed, and two, likewise, against Isis and Osiris, because they were supposed to be the supreme gods. Many placed the Nile first, as they said it had power to water Egypt independently of the action of the elements.

These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls—where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew record!—during the long period of three days and three nights, while the gloom of thick darkness settled, like the outspread pall of death, over the whole land! Jehovah of hosts summoned nature to proclaim him the true God; the God of Israel asserted his supremacy, and exerted his power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage.

The Almighty having thus revealed himself as the true God, by miraculous agency, and pursued those measures, in the exercise of his power, which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the eleventh and last miracle was a judgment, in order to manifest to all minds that Jehovah was the God who executed judgment in the earth.

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LESSON 5: GOD'S CARE FOR HIS PEOPLE—CONCLUDED (Feb. 2, 1889)

1. Tell, in their order, what plagues were brought upon the land of Egypt because Pharaoh would not let Israel go?
2. State the particulars of how God discriminated between his people and the Egyptians.
3. What was the last plague?
Exodus 11:4-6.
4. How safe were the Israelites to be?
Exodus 11:7.
5. Before this plague was inflicted, what instruction did the Lord give his people?
Exodus 12:1-10.
6. What was this feast declared to be?
Exodus 12:11.
7. What were they to do with the blood of the lamb?
Exodus 12:21-22.

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8. Why were they to do this?

Exodus 12:13, 23.

9. What did this simple act indicate?

Answer: *Faith in God.*

10. What took place at midnight?

Exodus 12:29, 30.

11. What part of the previous record warrants us in believing that the Egyptians might have availed themselves of the protection afforded the Israelites?

Exodus 9:20, 21.

12. Of what was the lamb whose sprinkled blood saved the Israelites from death, a type? [That is, whom did the Passover lamb represent?]

1 Corinthians 5:7.

13. From what are we saved by His blood?

Romans 5:8-9; Galatians 1:4.

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14. Just before God's people are finally delivered from this evil world, what will come upon the earth?

Revelation 15:1; 16:1.

15. Which of the seven last plagues will be similar to the plagues upon Egypt?

See Revelation 16.

16. Mention some of the things that are said as to the trouble of that day.

Daniel 12:1; Isaiah 2:20-21; 13:6, 7, 9; 24:1, 3-6, 17-21.

17. What distinction will God then put between his servants and the wicked?

Psalms 91:1-10.

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LESSON 6: HARDENING PHARAOH'S HEART (February 9, 1889)

1. When the Lord sent Moses to Egypt, what did he say that he knew of Pharaoh?

Exodus 3:19, margin.

2. What did he say he would have to do before Pharaoh would relent?

Exodus 3:20.

3. Then what was Pharaoh's natural disposition?

Answer: *Stubborn and self-willed; hard and unyielding.*

4. Afterward, what did the Lord tell Moses he would do to Pharaoh?

Exodus 7:3.

5. What did he say that Pharaoh's stubbornness would give him an opportunity to do?

Exodus 7:4-5.

6. What first tended to harden Pharaoh's heart?

Exodus 7:10-13.

7. What again confirmed him in his stubbornness?

Exodus 7:20-22.

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8. Through whose power did the magicians resist the truth, and strengthen the king's evil purpose?

9. What first caused Pharaoh's determination to weaken?

Exodus 8:8.

10. When the Lord granted him this favor, what was the result?

Exodus 8:12-15.

11. Did the next plague have any effect on the king?

Exodus 8:17-19.

12. When the plague of flies came, how was he affected?

Exodus 8:24-28.

13. When favor was again shown him, what was the result?

Exodus 8:30-32.

14. How was Pharaoh affected by the next two plagues?

Exodus 9:6-7, 10-12.

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15. After Pharaoh had so often hardened his heart, what did the Lord do?

Exodus 9:12.

16. What was the seventh plague?

Exodus 9:23-25.

17. How did this terrible plague affect the king?

Exodus 9:27-28.

18. Was his request granted?

Exodus 9:33.

19. What did this favor lead Pharaoh to manifest still more?

Exodus 9:34, 35.

20. When the terrible plague of locusts was sent, what request, confession, and promise did the king make?

Exodus 10:16, 17.

21. Did the Lord grant his request?

Exodus 10:19.

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22. What did the Lord again do to Pharaoh, even by this act of kindness?

Exodus 10:20.

23. In all this record, what special thing is it that had the effect of hardening Pharaoh's heart?

Answer: *The rejection of light from God. See notes.*

24. With what scripture is this in harmony?

Isaiah 26:10.

25. What is it that makes wicked persons more settled in their determination to sin?

Ecclesiastes 8:11.

26. After the sixth plague, what did the Lord say was the reason he had preserved Pharaoh for so long a time?

Exodus 9:15, 16. See note.

27. When God's judgments are in the land, for what purpose is it?

Isaiah 26:9.

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NOTES.

God knows the hearts of all men (Acts 15:8; John 2:25), and so he knew the full stubbornness of Pharaoh's nature before he sent Moses to him. Nevertheless he gave Pharaoh ample opportunity to receive the knowledge of God. At first God manifested his power to Pharaoh by simple miracles. But the king rejected this evidence, and not only allowed but invited the devil to destroy its force. Then the Lord began to bring judgments upon Pharaoh, and made himself known in a more marked manner; but still the king's stubborn heart willfully rejected light, even after his magicians—the agents of the devil—had confessed their own impotence, and the power of God. By this means Pharaoh hardened his own heart so much that it was impossible for him to see light. He was in the condition of those of whom Paul speaks when he says:—

"But if our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:3, 4.

Then God proceeded to harden his heart still more. Paul says of the heathen in general, who were wholly corrupt, that, "even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, to do those things that are not convenient." Romans 1:28, margin.

So of those in the last days who willfully reject light, he says that "for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:11, 12.

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God always lets men have just what they are determined to have. If they hunger and thirst after righteousness, he will fill them with it; but if they fortify themselves in stubbornness, resist the strivings of his Spirit, and are bound to have their own evil way, then his Spirit ceases to strive with them, and he lets them have darkness to the full. Of those who hate knowledge, and despise God's reproof, he says: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Proverbs 1:31, 32.

The bearing of this lesson upon the doctrine of a future probation is obvious. In this life God gives to every man ample opportunity to know him, and to accept his salvation. The true Light "lighteth every man that cometh into the world." John 1:9. The rejection of this Light leaves the man in darkness. The light tends to soften and subdue his heart; the rejection of it hardens his heart. After a man has deliberately rejected light, and hardened his heart, additional light and favor only harden his heart the more. So then if, after this life, God should grant man another probation, it would tend, not to his salvation, but to increase his wickedness, and would thus be useless. So it is that if favor be shown to the wicked, his wickedness will not depart from him; and yet in the favor of God there is life, and it is his goodness that leads to repentance all who do repent. The same thing which saves some destroys others, according to the way in which they receive it, just as the same sun which melts wax hardens clay.

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LESSON 7: THE DEPARTURE FROM EGYPT (February 16, 1889)

1. What was the last plague upon Egypt?
2. What were the Israelites required to do in order to escape it?
3. On what day of the month was the Passover?
Exodus 12:6.
4. At what time in the night were the first-born slain?
Exodus 12:29.
5. When this great calamity came, what did Pharaoh do?
Exodus 12:30-32.
6. Of what word of the Lord was this a fulfillment?
Exodus 11:1.
7. How did the people of Egypt feel?
Exodus 12:33.

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8. What did the Israelites receive from the Egyptians?

Exodus 12:35, 36.

9. With what word of the Lord was this in harmony?

Exodus 3:22; Genesis 15:13, 14.

10. Explain the seeming discrepancy between Genesis 15:13 and Exodus 12:40.

See note.

11. How large a company went out from Egypt?

Exodus 12:37.

12. What did Moses take with him?

Exodus 13:19. See Genesis 50:24, 25.

13. In exacting this promise, by what was Joseph actuated?

Hebrews 11:22.

14. What precaution did the Lord take against causing the Israelites to become discouraged?

Exodus 13:17, 18.

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15. What protection and guidance did he give them?

Exodus 13:21, 22.

16. What confidence may God's people ever have?

Psalms 34:7; 125:1-2.

17. Then what should ever be their song?

Isaiah 12:2.

18. What sustained Moses all through the contest with Pharaoh, and the departure from Egypt?

Hebrews 11:27, 28.

NOTES.

"And they borrowed of the Egyptians jewels of silver, and jewels of gold; and raiment." Exodus 12:35.

It may be noticed, in passing, that the word rendered "jewels" more properly signifies "vessels," "instruments," etc. But the object of this note is to disabuse the minds of any of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not *borrow* these things, but *demand*ed them, as the Hebrew word indicates.

The Hebrew word here rendered "borrowed" is the same that is rendered "require" in Deuteronomy 10:12: "And now, Israel, what doth

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the Lord thy God *require* of thee, but to fear the Lord thy God, to walk in all his ways," etc. Here, it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So it is in Exodus 12:35. The Revised Version has it, "They *asked* of the Egyptians."

The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Exodus 1:11); indeed, the Egyptians owed their very existence under God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse.

Just as His judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke [a well-known Methodist Bible commentator] says that our common English version is almost the only transgressor in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct.

Genesis 15: 13 says: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

Exodus 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

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Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, "who dwelt in Egypt," was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: " By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Hebrews 11:9. And in harmony with this is the reading of the Samaritan Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:—

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years after the promise. Galatians 3: 17, 18. But while the sojourning was four hundred and thirty years, the affliction was only four hundred years. Genesis 15:13; Acts 7:6.

Therefore, since the four hundred and thirty years of sojourn began with the giving of the promise, the affliction must have begun thirty years after the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare Genesis 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Genesis 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.

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LESSON 8: CROSSING THE RED SEA (February 23, 1889)

1. When the king of Egypt found that the Israelites had actually gone, how did he feel?

Exodus 14:5.

2. What did he do?

Exodus 14:6, 7.

3. Had the Lord foretold this action on the part of Pharaoh?

Exodus 14:1-4.

4. Where did Pharaoh and his army overtake the Israelites?

Exodus 14:9.

5. When the Israelites saw the Egyptians, how did they feel?

Exodus 14:10.

6. How did they show their lack of faith in God?

Exodus 14:11, 12.

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7. What words of courage did Moses speak?

Exodus 14:13, 14.

8. What did the Lord say to him?

Exodus 14:15, 16.

9. What did he say that the Egyptians would do?

Exodus 14:17.

10. How did the Lord protect the Israelites through the night?

Exodus 14:19, 20.

11. What way of escape did he prepare for them?

Exodus 14:21, 22, 29; 15:8.

12. When the Egyptians followed them into the sea, what did the Lord do?

Exodus 14:23-28; 15:9-10.

13. What was it that enabled the Israelites to cross the sea?

Hebrews 11:29.

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14. What effect did this deliverance have upon the people of Israel?

Exodus 14:30, 31.

15. After such exhibitions of God's power and His care for them, ought they ever to have feared again?

16. Why were all these things written?

Romans 15:4.

17. What song did Moses and the children of Israel sing after their deliverance?

Read Exodus 15:1-21.

18. After the seven last plagues are poured upon the wicked, what song will the delivered sing?

Revelation 15:2, 3.

19. Repeat the substance of this song.

Revelation 15:3, 4.

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LESSON 9: THE GIVING OF MANNA (March 2, 1889)

1. What inconvenience did the children of Israel suffer soon after they crossed the Red Sea?

Exodus 15:23.

2. How did they act?

Exodus 15:24.

3. How did the Lord give them relief?

Exodus 15:25.

4. What promise did the Lord then give the people?

Exodus 15:26.

5. When they came to the Wilderness of Sin, what wicked charge did they bring against Moses and Aaron?

Exodus 16:1-3.

6. What did the Lord say he would do to satisfy their hunger?

Exodus 16:4.

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7. What test did he say this would be for them?

Exodus 16:4.

8. When were they told that they should receive food?

Exodus 16:6-8, 12.

9. What kind of flesh did they have at even?

Exodus 16:13.

10. In the morning when the dew was gone what did they find?

Exodus 16:14, 15.

11. Describe the manna.

Numbers 11:7.

12. How did they prepare it, and how did it taste?

Numbers 11:8.

13. How much were they to gather for each person?

Exodus 16:16.

14. How was it if some gathered too much or not enough?

Exodus 16:17, 18.

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15. What practical lesson does the apostle Paul draw from this?
2 Corinthians 8:13-15.
16. What took place if they tried to keep the manna till the next day?
Exodus 16:19, 20.
17. On the sixth day what did they do?
Exodus 16:22.
18. What instruction had they received on this point?
Exodus 16:5.
19. What did Moses say to them on that day?
Exodus 16:23.
20. Did any manna fall on the Sabbath?
Exodus 16:26.
21. How were they provided with food on that day?
Exodus 16:23, 24, 29.

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22. What did some of the people do on the seventh day?

Exodus 16:27.

23. What reproof did the Lord give them?

Exodus 16:28.

24. How long did the children of Israel eat the manna?

Exodus 16:35.

25. Show how they could not by any possibility have made a mistake in regard to the Sabbath in that time.

26. In giving the manna, what purpose did God effect besides supplying the children of Israel with food?

27. What does the psalmist say this manna was?

Psalms 78:24, 25.

28. Of what was it a type?

John 6:48-51, 58.

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LESSON 10: WATER FROM THE ROCK (March 9, 1889)

1. Relate the instances already learned, in which God miraculously interposed to deliver his people.
2. After all these deliverances, how should they have felt?
3. Into what straits were they brought in their next encampment, after the giving of the manna?
Exodus 17:1.
4. What did they do?
Exodus 17:2.
5. With what did they again charge Moses?
Exodus 17:3.
6. What were they about to do to him?
Exodus 17:4.
7. Against whom were they really murmuring?
Exodus 17:2, last part.

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8. What doubt was indicated by their murmuring?

Exodus 17:7.

9. What did they thereby virtually say about the wonderful miracles that they had witnessed?

10. How did the Lord provide for them on this occasion?

Exodus 17:5, 6.

11. What graphic description does the psalmist give of this?

Psalms 78:15, 16.

12. Of what was their drinking water from the rock an emblem?

1 Corinthians 10:4.

13. What kind of water does Christ give?

John 4:10.

14. What will it do for the one who drinks it?

John 4:14.

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15. While the Jews were at Rephidim, what other trouble did they have?

Exodus 17:8.

16. Relate what followed.

Exodus 17:9-13.

17. What was shown by this circumstance?

Answer: *That they were delivered, not by their own strength, but by the direct interposition of God.*

18. What does the prophet Isaiah say of God's tender care for them?

Isaiah 63:9.

19. What beautiful illustration is given to show how the Lord carried them?

Deuteronomy 32:11, 12.

20. Of what may the people of God always be assured?

Deuteronomy 33:25-27.

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LESSON 11: THE GIVING OF THE LAW (March 16, 1889)

1. How long was it after the children of Israel left Egypt until they came to Sinai?

Exodus 19:1, 2.

2. What did the Lord say he would do the third day afterward?

Exodus 19:10, 11.

3. What precaution was taken to keep the people from touching the mount?

Exodus 19:12.

4. What severe penalty was to follow any violation of this order?

Exodus 19:12, 13, 21.

5. With what words did Moses describe this setting off of the mount?

Exodus 19:23.

6. What other order indicated the solemnity of what was about to be done?

Exodus 19:10, 14, 22.

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7. What terrible things did the people hear on the third day?

Exodus 19:16.

8. What caused this?

Exodus 19:18, 20.

9. For what purpose did the Lord come down upon Sinai in his terrible glory?

Nehemiah 9:13, 14.

10. Who accompanied him?

Deuteronomy 33:2; Psalm 68:17.

11. Of what was this giving of the law a manifestation?

Deuteronomy 33:2, 3.

12. Where do we find the law which the Lord spoke from Sinai?

Exodus 20:3-17.

13. What is the law called, which the Lord spoke?

Deuteronomy 4:12, 13.

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14. Did he speak anything beside the ten commandments?

Deuteronomy 5:22.

15. As soon as he had spoken them, what did the people say?

Exodus 20:18, 19; Hebrews 12:19.

16. What does Paul say of the awfulness of that occasion?

Hebrews 12:20, 21.

17. Upon what did God write the ten commandments?

Deuteronomy 4:13; 5:22.

18. When will the trump of God be heard again?

1 Thessalonians 4:16; 1 Corinthians 15:51, 52.

19. When the voice of the Lord was heard at Sinai, what took place?

Exodus 19:18, 19; Psalm 68:8.

20. What will take place when it is heard at the last day?

Hebrews 12:26; Joel 3:16.

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LESSON 12: RETURNING TO BONDAGE (March 23, 1889)

1. After the covenant between God and Israel had been ratified, what did the Lord say to Moses?

Exodus 24:12.

2. What covered the mount, and what was its appearance?

Exodus 24:15-17.

3. How long was Moses in the mount?

Exodus 24:18.

4. Did he eat or drink during that time?

Deuteronomy 9:9.

5. When the Lord had finished talking with Moses, what did he give him?

Exodus 31:18.

6. What was on these tables of stone?

Deuteronomy 9:10.

7. Whose workmanship were the tables, and how were they filled?

Exodus 32:15, 16.

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8. What did the people say and do when they saw how long Moses was gone?

Exodus 32:1-3.

9. What did Aaron do with the gold?

Exodus 32:4, last part.

10. What did they call this golden calf?

Exodus 32:4, last part.

11. What does the psalmist say of this?

Psalms 106:19, 20.

12. Before they could do this, what did they forget?

Psalms 106:21, 22.

13. How did they worship this image?

Exodus 32:6.

14. What must we conclude as to the nature of this "play"?

See notes

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15. How did the people happen to make a calf to worship, instead of the image of a man?

See notes

16. What was the Egyptian calf-worship?

See notes

17. How extensive was sun-worship anciently? and what was the nature of it?

See notes.

18. What did God think to do to the Israelites for their abominable idolatry?

Exodus 32:9, 10; Deuteronomy 9:20.

19. With what words did Moses plead for them?

Exodus 32:11-13, 31-32.

20. Did the Lord grant his request?

Exodus 32:14, 33, 34.

21. What immediate punishment did the people receive?

Exodus 32:19, 20, 26-28, 35.

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NOTES.

In an article entitled, "Sun Images and the Sun of Righteousness," in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun worship "the oldest, the most widespread, and the most enduring of all the forms of idolatry know to man." And again: "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere." "In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Turn, at Thebes as Amun Ra. Personified by Osiris he became the foundation of the Egyptian metempsychosis."

In "Religions of the Ancient World," p. 21, Prof. George Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the "Encyclopedia Britannica" (art. Apis) says:—

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“According to the Greek writers Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis Osiris. According to this view the Apis was the incarnation of Osiris manifested in the shape of a bull.”

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and began the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

As to the nature of sun-worship, it will perhaps be sufficient to quote what the “Encyclopedia Britannica” says of Baal:—

“The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal-Shamem, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born like the other luminaries from the primitive chaos. As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.”

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This is a mild statement of the case; and so when we read of the Israelites that “the people sat down to eat and to drink, and rose up to play” (Exodus 32:6), and learn that the word rendered “play” is the same as that rendered “mock” in Genesis 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.

WHEN it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was “the wild solar holiday of all pagan times” (*North British Review*, vol. 18, p. 409), and has its name “because the day was anciently dedicated to the sun, or to its worship” (Webster), the Heaven-daring nature of the sin of the Israelites, just after they had heard God's holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.

One more point should be noted, to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in “Religions of the Ancient World,” p. 20, says:—
“Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay,

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they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra—"the sun."—*Ib.*, p. 20.

Thus the Israelites not only deliberately sunk themselves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

[2026 Sidenote: Rawlinson mentions a nineteenth-century suggestion that the word *Pharaoh* came from *Ph' Ra* ("the sun"). Modern Egyptology instead derives *Pharaoh* from the Egyptian *per-aa* ("Great House"), referring originally to the royal palace. This reflects advances in the study of ancient Egypt since Rawlinson's day, but it does not lessen Israel's betrayal of God or alter Peter's point concerning spiritual bondage.]

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LESSON 13: SUGGESTIONS FOR QUARTERLY REVIEW (March 30, 1889)

1. How many plagues came upon Egypt because of Pharaoh's refusal to let the Israelites go?
2. How many of these were imitated by the magicians?
3. What effect did the work of the magicians have upon Pharaoh?
4. What similar thing will take place in the last days?
5. What power is behind all opposition to the truth?
John 8:44.
6. What was the character and disposition of Pharaoh?
7. What effect did the plagues have upon him?
8. How was he confirmed in his obstinacy?
9. State the instances in which God showed his special care for his people.
10. When, how, and why was the Passover instituted?

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11. Of what was the deliverance from Egypt a type?

Answer: *Of the deliverance of God's people from the bondage of sin and this wicked world, to the heavenly Canaan.*

12. Show that Christ was the real leader of the Israelites.

13. Relate the circumstances of the giving of the law.

14. Why was the law given amid such terrible majesty?

15. What is the only other event that can compare with the giving of the ten commandments?

16. What great wickedness did the Israelites do while Moses was in the mount with God?

17. What was the nature of their idolatry?

18. What form of idolatry has from the earliest ages drawn men from the worship of God?