

----- Moses 2nd 40 Years-----

2473b AM, 3183 JP, 1531 BC

170. When Moses was forty years old, he visited his brethren, the Israelites. When he saw their sad plight and observed an Egyptian smiting a man of the Hebrews, he killed the Egyptian and buried him in the sand. [E13] This became known not only to his brethren but also to Pharaoh, who sought to kill him. Moses fled from there into the land of Midian. He married Zipporah, the daughter of Jethro, and stayed there forty years. {#Ac 7:23-30 Ex 2:11-22 3:1 18:1,2 Nu 10:29 Jud 4:11}

2474 AM, 3184 JP, 1530 BC

171. Caleb, the son of Jephunneh, was born forty years before he was sent by Moses to spy out the land of Canaan. {#Jos 14:7,10}

2494a AM, 3203 JP, 1511 BC

172. Ramesses Miamun died in the sixty-seventh year of his reign about 1511 BC or 3203 JP. The length of his tyrannical reign seems to be noted in these words:

"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried..." {#Ex 2:23}

173. This was the cruel bondage which, even after Ramesses was dead, they endured for about a further nineteen years and six months under his son Amenophis, who succeeded him. For Manetho in his writings assigns so long a time and no longer to his reign. {*Manetho, 1:103} {*Josephus, Apion, l. 1. c. 15. (97) 1:201} Although Manetho is filled with a multitude of old wives' tales, all of which were abundantly refuted by Josephus in his first book Against Apion, yet there are two truths in Manetho's work:

a) Amenophis was the father of Sethosis or Ramesses who was the first king of the following dynasty, or successive principality, which Manetho makes to be the nineteenth dynasty. (This was not under the other Amenophis who was the third king in the eighteenth dynasty as Josephus vainly surmised.) It was the time of the second Amenophis in the eighteenth dynasty that the Israelites left Egypt, under the conduct of Moses, according to Manetho's account. {*Diod. Sic., l. 1. c. 28. s. 2,3. 1:91}

b) The Egyptians called him Amenophis, the father of Sethosis and Harmais. The Greeks called Amenophis by the name of Belus, the father of Egyptus and Danaus. Thallus,

the historian, (as he was cited by Theophilus {*Theophilus, Ad Autolyicum, l. 3. c. 20. 2:117} and Lactantius) confirmed that the time of Belus agreed with the time of this Amenophis. However, the fable writers confounded this Belus of Egypt with Belus the Assyrian, the father of Ninus. They stated that certain colonies were transported by this Belus (who was drowned in the Red Sea) into the country of Babylon. {*Diod. Sic., l. 1. c. 28. s. 1. 1:91}

2513b AM, 3223 JP, 1491 BC

174. God appeared to Moses in a burning bush that was not consumed by fire, while he was keeping his father-in-law Jethro's sheep on the mountain of Horeb. He called him to deliver His people Israel from their slavery and bondage in Egypt. Moses sought with many excuses to avoid doing this. At length however, he undertook the work, being persuaded partly by miracles and partly by assurance given him of the help of God. His brother Aaron was to be his assistant. {#Ac 7:30-35 Ex 3:1-4:18}

175. Moses left Jether or Jethro, his father-in-law, and with his family journeyed toward Egypt. [L20] Because he had neglected to circumcise his son Eliezer, he was stopped by God along the way and not allowed to continue until he had done this. He sent back his wife Zipporah and his two sons,

Gershom and Eliezer, to her father Jethro. Now freed from all encumbrance, he returned to Mount Horeb and met his brother Aaron. He went on and performed his duty, confirmed by miracles in the public sight of the children of Israel. {#Ex 4:18-31 18:1-6}

176. Moses and Aaron declared God's message to Pharaoh, who charged them with being leaders in a rebellion and angrily sent them away. He increased the burden of the Israelites more than ever. Their overseers were beaten because the people could not do all the work. In vain they complained to Pharaoh. They complained to Moses and Aaron, and Moses complained to God. God graciously heard him and told him to finish the work he had begun. {#Ex 5:1-22}

177. Moses returned to the Israelites with renewed promises of deliverance from God, but because of their oppression they did not heed him. Whereupon God commanded him to go again to Pharaoh. {#Ex 6:1-30}

178. Moses was eighty years old and Aaron eighty-three when they were commanded by God to return again to Pharaoh. When the magicians by their sorcery imitated the miracles of Aaron's rod becoming a serpent, Pharaoh became more obstinate than ever. {#Ex 7:1-13} The leaders

of these magicians who opposed Moses were Jannes and Jambres, as named by the apostle Paul. {#2Ti 3:8} These names are noted not only by the Jews in their Talmudical treatise of twxnm (that is, Oblations, c. 9.) where they are called by the names of ynxwy and armmw, that is Jochanne and Mamre. They are mentioned also in the Chaldee Paraphrase, where they are attributed to Jonathan, {#Ex 1:15 7:11} as well as among some heathen writers, for Numenius Apamea, a Pythagorean philosopher, in his third book psi t agayou cited by Eusebius. He related this account: {*Eusebius, Gospel, l. 9. c. 8. (411d) 1:443}

"Jannes and Jambres, interpreters of the mysteries of Egypt, were in great repute at the time when the Jews were sent out of Egypt. It was the opinion of all men that these were inferior to none in the art of magic. For by the common opinion of the Egyptians, these two were chosen to oppose Moses, the ring leader of the Jews. Moses' prayers were most prevalent with God and they alone were able to undo and end all those most grievous calamities that God brought upon all the Egyptians."

179. Pliny in reference to this stated: {*Pliny, l. 30. c. 2. (11) 8:285}

"There is also another sect of magicians, derived from Moses, Jannes, Lotapes and the Jews."

180. Pliny is, however, incorrect on two counts:

a) In reckoning Moses among the magicians.

b) In making Jannes and Lotapes to be Jews.

181. But when Pharaoh's magicians could do no more, God through Moses sent his ten plagues upon the Egyptians. These are summarised in the Psalms. {#Ps 78:1-72 105:1-45}. According to the Jews, these plagues lasted a year, but in fact they were all sent within one month, in the following order. [E14]

182. About the eighteenth day of the sixth month of the year (which later became the twelfth month {#Ex 12:2}) God sent the first plague of the waters turning into blood. {#Ex 7:17-24} After seven days, {#Ex 7:25} about the twenty-fifth day, came the second plague of the frogs which were removed the next day. {#Ex 8:1-15} On about the twenty-seventh day, the third plague of lice was brought upon them. {#Ex 8:16-19}

183. About the twenty-eighth day, Moses threatened them with a fourth plague of flies. These came on the twenty-ninth day and were all taken away on the thirtieth day. {#Ex 8:20-32} [L21]

184. About the first day of the seventh month (which shortly after was made the first month of the year {#Ex 12:2}) Moses warned them of a fifth plague, which he brought upon them the following day. This was the plague of murrain in cattle. {#Ex 9:1-7} About the third day, the sixth plague of boils and botches came upon man and beast. This plague came on the magicians as well. {#Ex 9:8-11} Concerning this, Justin wrote: {Justin, Trogus, l. 36.}

"The Egyptians were afflicted with scabs and sores. When they were warned by an oracle, all that were infected with that disease expelled Moses out of Egypt, lest the plague should spread further among the people."

185. Note here also the sayings collected from Diodorus {*Diod. Sic., l. 40. c. 3. s. 3. 12:281} as recorded by Photius. {Photius, Bibliotheca, p. 620}

186. About the fourth day, Moses warned them of a seventh plague which came upon them on the fifth day of the same month. It was a plague of thunder and rain and grievous hail, mixed with fire, which ruined their flax and barley, because the barley was then in the ear and the flax balled. But the wheat and the rye were not harmed, because they were not

yet out of the ground. {#Ex 9:12-35} Hence Nicolaus Fullerus correctly noted that this plague happened in the month of Abib. {Fullerus, Miscellany, l. 3. p. 389.}

187. About the seventh day Moses threatened them with an eighth plague. The next day the plague of locusts came and devoured all the green plants. He removed the plague about the ninth day. {#Ex 10:1-19}

188. The month of Abib, which was the seventh month, was from this time on made the first month of the year. {#Ex 12:2 13:4} This was for a memorial of their departure from the land of Egypt. From the beginning of this month we deduce the epochs of the Jewish calendar. {#Nu 9:1,2 Ex 40:17}

189. On the tenth day of this month (which was Thursday, April 30th according to the Julian Calendar) the feast of the Passover and Unleavened Bread was instituted. The Pascal lamb was chosen and killed four days later. {#Ex 13:3,6}

190. Meanwhile Moses brought upon them the ninth plague of three days of darkness. It was so dark during that time, that none of the Egyptians left the place where they were while the darkness lasted. The Israelites, however, had light in their dwellings throughout that time. {#Ex 10:22,23}

191. On the fourteenth day (Monday, May 4th) Moses spoke with Pharaoh for the last time. Moses told him of the tenth plague which was to come upon him. This was the death of all the firstborn of Egypt, which came to pass on the following night at midnight. In a rage, Pharaoh ordered Moses to get out of his sight and never come back again. {#Ex 10:24-29 11:1,4-8} That evening they celebrated the Passover. {#Ex 12:11,12}