to mean *learnéd*, i.e. *erudite, accomplished*. It should therefore be altered  
into “**instructed**.” That Moses was instructed in the wisdom of the Egyptians, is  
not found in the Old Testament, but derived  
from tradition, and following as a matter  
of course from his adopted station as the  
son of Pharaoh’s daughter. This *wisdom  
of the Egyptians*, celebrated by so many  
ancient writers, consisted mainly in natural  
philosophy, medicine, and mathematics,—and its teachers were the priests.

**mighty in words**] So Josephus calls Moses  
*admirably persuasive in haranguing multitudes*, but late in his course, during the  
journey through the wilderness:—when the  
divine Spirit, as the book of Deuteronomy  
abundantly testifies, had turned his ‘slowness of speech’ into the most fervid eloquence. That he was so thus early, during  
his Egyptian course, was probably reported  
by tradition, but hardly seems to agree  
with Exod. iv. 10–16.

**23. full forty  
years old**] The text of Exod. ii. 11 has  
only “*when Moses was grown*.” The exact  
age was traditional.

**24.**] **the Egyptian**,  
from the history being so universally known,  
that the agent of the wrong would be  
readily supplied.

**25.**] Here we have  
again the *resistance to the Holy Spirit*  
hinted: see ver. 51, and note on ver. 2.  
  
**26.**] **unto them,** *two of them,* taken as representing his brethren the children of  
Israel. Not, “**he** *would have* **set them at  
peace,**” as our A. V.: this explanation is  
not needed:—the act, *on Moses’ part,* was  
complete; but, **he set them at peace.**

**27.**] *The further progress of resistance to  
the Spirit* on the part of Israel.

**29.  
Madian** (or **-am**)] Winer supposes *this  
Madian* to have been a *nomad* detachment  
of the more settled Midianites,—which at  
that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro,  
Moses’ father-in-law, is not found there  
in Exod. xviii. 1 ff., but comes to visit  
Moses from a distance. See also Num. x.  
29 ff.

**two sons**] Exod. ii. 22; iv. 20;  
xviii. 3.

**30. when forty years were  
expired**] This follows from the tradition of ver. 23, combined with Exod. vii.  
7. The Rabbinical books said that “Moses  
lived in Pharaoh’s palace forty years, and  
in Midian forty years, and then ministered  
to Israel forty years.”

**mount Sina**]  
*Horeb*, Exo. iii. 1. But both were points  
of the same mountain range, and the  
names were convertibly used. In Exod.,  
Levit., and Num., the law is said to have  
been given from *Sinai;* in Deut. from  
*Horeb*. ‘The desert of Mount Sina’ is the  
desert in which Mt. S. is situated. So