16—80. THE ACTS. 693   
   
 wisdom of the Egyptians, and was ‘ mighty in words and {%ex#v.19.   
 in deeds. 238 And when he was full forty years old, it ©f¢%™   
 eame into his heart to visit his brethren the ® children of   
   
 Israel. 24 And seeing one [of ¢dem] suffer wrong, he   
 defended him, and avenged him that was oppressed, 3D and   
 smote the Egyptian: ® for he supposed his brethren would   
 have understood how that God by his hand would deliver   
   
 them : but they understood not. 26h And the next day » Exod. tits.   
 he shewed himself unto them as they strove, and [° woudd   
   
 have] set them at 4one again, saying, [¢ Sirs,] ye are   
 €brethren; why do ye wrong one to another? \* But he   
 that did his neighbour wrong thrust him away, saying,   
   
 i Who made thee a ruler and a judge over us? 23 Wilt ‘see sii.   
 thou kill me, as thou diddest the Egyptian yesterday? ‘95 Gest   
   
 29k Then fled Moses at this saying, and was a stranger in «Exod.   
 the land of Madian, where he begat two sons. 801 And , 4   
 when forty years were expired, there appeared to him in   
 the wilderness of mount Sina an angel [¢ of the Lord] ina   
   
 b not in the original.   
 &@ render, SONS. 4 fiterally, peace.   
 © omit.   
 © literally, men brethren.   
   
 derstood to mean learnéd, i. e. ac- 26.] unto them, éwo of them, taken as re-   
 complished. It should therefore be altered presenting his brethren the children of   
 into “instructed.” That Moses was in- Israel. Not, “he would have set them at   
 structed in the wisdom of the Egyptians, is peace,” as our A. V.: this explanation is   
 not found in the Old Testament, but derived not needed :—the act, on Moses’ part, was   
 from tradition, and following as a matter complete; but, he set them at peace.   
 of course from his adopted station as the 27.) The further progress of resistance to   
 son of Pharaoh’s daughter. This wisdom the Spirit on the part of Israel. 29.   
 of the Egyptians, celebrated by so many Madian (or -am)] Winer supposes ¢his   
 ancient writers, consisted mainly in Madian to have been a romad detachment   
 philosophy, medicine, and mathematics,— of the more settled Midianites,—which at   
 and its teachers were the priests. that time was encamped in the neighbour-   
 mighty in words] So Josephus calls Moses hood of Sinai and Horeb. For Jethro,   
 admirably persuasive in haranguing multi- Moses’ father-in-law, is not found there   
 tudes, but late in his course, during the jn Exod. xviii. 1 ff, but comes to visit   
 journey through the wilderness :—when the Moses from a distance, forty years were x.   
 divine Spirit, as book of Deuteronomy expired] This sons] Exod. ii. 22; iv. 20;   
 abundantly testifies, turned his tion of ver, 23, combined with Exod. vii.   
 ness of speech’ into the most fervid elo- 7. The Rabbinical books said that “ Moses   
 quence. That he was so thus early, during lived in Pharaoh’s palace fcrty years, and   
 his Egyptian course, was probably reported in Midian forty years, and then ministered   
 by tradition, but hardly seems to agree cl forty years.” mount Sina}   
 with Exod. iv. 10—16. 23. full forty Horeb, Exo. iii. But both were points   
 years old] The text of Exod, ji. 11 has of the same mountain range, and Re   
 only “when Moses was inne ? The exact names were convertibly used. In Ex   
 age was traditional. the Egyptian, Levit., and Num., the law is said to have   
 from the history beingso aie known, heen given from Sinai; in Deut. from   
 that the agent of the wrong would be Horeb. ‘The desert of Mount Sina’ is tho   
 readily supplied. 25.] Here we have desert in which Mt. S. is situated. So   
 again the resistance to the Holy Spirit “a   
 hinted: see ver, 51, and note on ver. 2.   
 Vou. I.