

Chapter 2

A child of the Hebrewes, and Tribe of Leui, being expofed to the water, 5. is taken from thence by Pharaos daughter, 8. who committeth him to be nurfed, vnwitting to his owne mother, adopteth him and calleth him Moyfes. 11. He afterwarde vifiting his brethren, killeth an Ægyptian; 15. flieth into Madian; 21. marrieth a wife, and hath two fonnes.

After thefe things there came forth a man of the houfe of Leui: and he tooke a wife of his owne ftocke. ² Who conceaued, and bare a fonne: and feing him a goodlie one, hid him three monethes. ³ And ⁴when now ſhe could not conceale him, ſhe tooke a basket made of bulrufhes, and dawbed it with bitume and pitch: and put with in it the litle infant, and laid him in a fedgeie place by the riuers brinke, ⁴ his fifter ftanding a farre of, and confidering the euent of the thing. ⁵ And behold the daughter of Pharao came downe to be washed in the riuier: and her maides walked by the riuers brinke. Who when ſhe ſaw the basket in the fedges, ſhe ſent one of her handmaides: and when it was brought ⁶ opening it, and ſeeing within it an infant crying, hauing pittie on it, ſaid: This is one of the infantes of the Hebrewes. ⁷ To whom the childes fifter ſaid: Wilt thou that I goe, & cal to thee an Hebrew woman, that may nurfe the litle infant? ⁸ She answered: Goe. The maid went and called her mother. ⁹ To whom Pharaos daughter ſpeaking: Take, quoth ſhe, this child, and nurfe him for me: I wil geue thee thy hyre. The woman tooke, and nurfed the child: and when he was growen, deliuered him to Pharaos daughter. ¹⁰ Whom ſhe adopted into the place of a fonne, and called him ^aMoyfes, ſaying: Becauſe from the water I did take him. ¹¹ In thoſe dayes after that Moyfes was growen, he went forth to his brethren: and he ſaw their affliction, and a man that was

a kind of glevv,
fo called.

^a *Mos*, in the Ægyptian tongue ſignifieth *vvater*, and *Ifes*, *ſaued*. *Ioſeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.*

an Ægyptian striking one of the Hebrewes his brethren. 12 And when he had looked about hither & thither, and saw no man present, he stroke the Ægyptian, and hid him in the sand. 13 And going forth another day, he saw two Hebrewes brawling: and he said to him that did the wrong: Why strikest thou thy neighbour? 14 Who answered: a)Who hath appointed thee prince & iudge ouer vs? Wilt thou kil me, as yesterday thou didest the Ægyptian? Moyfes b)feared, and said: How is this thing come abroad? 15 And Pharao heard of this talke, and fought to kil Moyfes: who fleeing from his sight, abode in the Land of Madian, and fate beside a well. 16 And the priest of Madian had seven daughters, which were come to draw water: and when the troughes were filled, they desired to water their fathers flockes. 17 The shepheardes came vpon them, and droue them away: and Moyfes arose, and defending the maides, watered their sheepe. 18 Who being returned to Raguel their father, he said to them: Why are you come sooner then you were wont? 19 They answered: A certaine man an Ægyptian deliuered vs from the hand of the shepheardes: moreouer also he drew water with vs, and gaue the sheepe to drinke. 20 But he said: Where is he? Why haue you let the man goe? call him that he may eate bread. 21 Therefore Moyfes fware that he would dwel with him. And he tooke Sephora his daughter to wife: 22 who bare him a sonne, whom he called Gersam, saying: I haue bene a stranger in a forren countrey. And she bare him another, whom he called Eliezer, saying: for the God of my father my helper hath deliuered me out of the hand of Pharao. 23 But after much time the king of Ægypt died: and the children of Israell groning, cried out because of the workes: and c)their crie ascended vnto God

^a The guiltie perſõ reiected Moyfes for lack of knowē authoritie, but God cõfirmed his cõmiſſion. *Act. 7.* So the Iewes reiected Chriſt, Iudge of the world.

^b He feared to tempt God by ſtaying, but *not the fiercenes of the king. Heb. 11.*

^c Oppreſſion of innocents crieth to heauen for reuenge.

from the workes. ²⁴ And he heard their groning, & remembered the couenant which he made with Abraham, Ifaac, and Iacob. ²⁵ And our Lord looked vpon the children of Ifrael and knew them.

ANNOTATIONS

3 VWhen she could not conceal him.) Thefe godlie and prudent parents, confidering that when the Ægyptians fhould perceiue fuch an infant to be borne, and not drowned according to the Kings Edict, they would deftroy both the child, and whole familie: to auoid the greater danger, chofe the leffe. To bring him to the water fide, not omitting their owne induftrie, as wel by clofing him in a basket, that would draw no water, as by fetting his fifter to watch what became of him: that if better fucceffe happened not the firft day, the mother might at euening geue him fuck, and minifter other neceffaries; and fo expect an other day, or manie dayes Gods prouidence, til his diuine pleafure fhould more appeare.

li. 2. Antiq.

Iofephus writeth that Amran Moyfes father, being folicitous, when his wife was great, how to faue the infant, if it were a man child, God reueled to him, that fhe had conceiued a fonne, who fhould not only be faued from Pharaos furie, but alfo be the deliuerer of the whole Hebrew nation from thraldome, and feruitude of the Ægyptians. VVherupon they affuredly trusted that God would protect and profper him, yet fo, if they did their owne endeour, which S. Auguftin teacheth to be alwayes neceffarie.

li. 16. c. 19. de ciuit.

12 He ftroke the Ægyptian.) Moyfes not of carnal loue towards his brethren, nor of priuate paffion, but by diuine infpiration killed the Ægyptian, as S. Auguftin proueth (*li. qq. in Exod. q. 2.*) by the teftimonie of S. Steuen faying: *Moyfes thought his brethren had vnderftood, that God by his hand, vvould faue them.* VVherby appeareth that Moyfes himfelfe knew it was Gods pleafure, he fhould kil that Ægyptian inuading an Hebrew. Yet others may not imitate fuch particular examples. *Catech. Rom. p. 3. c. 6. q. 5.*

Act. 7.

Moyfes parêts did prudently expofe him to fome danger, to auoide greater.

Reuelations and Gods determinations do not exclude but include mans endeuour.

Though Moyfes iuftly killed the Ægyptian, yet others may not imitate his example.