

## Chapter 3

*God appeareth to Moyfes in a bush burning but not confuming, 7. designeth him the Gouvernour of the children of Ifrael, 10. with commifsion to tel them, that they shal be deliuered from Ægypt: 21. and shal spoile the Ægyptians.*

**A**nd Moyfes fed the fheepe of Iethro his father in law the priest of Madian: and hauing driuen the flock to the inner partes of the defert, he came to the mountaine of God, Horeb. <sup>2</sup> And our Lord appeared to him in a flame of fire out of the middes of a bufh: and he faw that the bush was on fire, and was not burnt. <sup>3</sup> Moyfes therefore faid: I wil goe, and fee this great vifion, why the bufh is not burnt. <sup>4</sup> And our Lord feeing that he went forward to fee, he called him out of the middes of the bufh, and faid: Moyfes, Moyfes. Who answered: Here I am. <sup>5</sup> But he faid: Approch not hither, <sup>a</sup>)loofe of thy fhoe from thy feet: for the place, wherin thou ftandeft, is <sup>b</sup>)holie ground. <sup>6</sup> And he faid: I am the God of thy father, the God of Abraham, the God of Ifaac, and the God of Iacob. Moyfes hid his face: for he durft not looke againft God. <sup>7</sup> To whom our Lord faid: I haue fene the affliction of my people in Ægypt, and I haue heard their crye becaufe of their rigour that ouerfee the workes: <sup>8</sup> and knowing their forow, I am defcended to deliuer them out of the handes of the Ægyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chananeite, and Hetheite, and Amorrhite, and Pherezeite, and Heueite, and Iebuſeite. <sup>9</sup> Therefore the crye of the children of Ifrael is come vnto me: and I haue fene their affliction, wherewith they are oppreffed by the Ægyptians. <sup>10</sup> But come,

<sup>a</sup> See what maner of reuerence and deuotion is prefcribed, to goe bare foote to holie places.

<sup>b</sup> Of holie places, and of chriſtian deuotion in going to them, S. Hierom writeth largely. *Epift. 17. 18. & 27.*

and I wil fend thee to Pharao, that thou mayest bring forth my people, the children of Ifrael out of Ægypt. <sup>11</sup> And Moyfes said to God: Who am I that I shal goe to Pharao, and bring forth the children of Ifrael out of Ægypt? <sup>12</sup> Who said to him: I wil be with thee: and this thou shalt haue for a signe, that I haue sent thee: When thou shalt haue brought my people out of Ægypt, thou shalt sacrifice to God vpon this mountaine. <sup>13</sup> Moyfes said to God: Loe I shal goe to the children of Ifrael, and say to them: The God of your fathers hath sent me to you. If they shal say to me: What is his name? What shal I say to them? <sup>14</sup> God said to Moyfes: **I AM WHICH AM.** He said: Thus shalt thou say to the children of Ifrael: **HE WHICH IS,** hath sent me to you. <sup>15</sup> And God said againe to Moyfes: These things shalt thou say to the children of Ifrael: The Lord God of your fathers, the God of Abraham, the God of Ifaac, and the God of Iacob hath sent me to you: <sup>a</sup>this is my name for euer, and this is my memorial into generation and to generation. <sup>16</sup> Goe, and gather together the ancients of Ifrael, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Ifaac, and the God of Iacob, saying: Visiting I haue visited you: and I haue done al things that haue chanced to you in Ægypt: <sup>17</sup> and I haue said the word to bring you forth out of the affliction of Ægypt, into the land of the Chananeite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Iebuseite, to a Land that floweth with milke & honie. <sup>18</sup> And they shal heare thy voice: and thou shalt enter in, thou and the ancients of Ifrael to the king of Ægypt, and thou shalt say to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wilderness, to sacrifice vnto the Lord our God.

<sup>19</sup> But I know that the king of Ægypt wil not dismiss you to goe but by mightie hand. <sup>20</sup> For I wil stretch forth my hand, and wil strike Ægypt in al my marueils, which I

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<sup>a</sup> This is the most proper name, but the most common is GOD, deriued in manie languages of *Good. Mat. 19. v. 17.*

wil doe in the middes of them: after thefe he wil difmiffe you. <sup>21</sup> And I wil geue grace to this people, in the fight of the Ægyptians: and when you fhall goe forth, you fhall not depart emptie: <sup>22</sup> but ech woman fhall afke of her neighbour and of her that is in houfe with her, veffels of filuer and of gold, and rayment: and you fhall lay it vpon your fonnes and daughters, and <sup>a</sup>)fhall fpoyle Ægypt.

## ANNOTATIONS

- Act. 7.* 2 Our Lord appeared.) S. Steuen reciting this vifion faieth, an Angel appeared to Moyfes: and fo it is in the Hebrew text, in the Chaldee Paraphrafis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which reade *Angel*, no more then one place of holie Scripture, is contrarie to an other in the fame language, but very confonant in fenfe, fometimes attributing the fame apparitions and other workes to God, as the author and principal Agent, and fometimes to Angels, the next and immediate minifters of God. For fo not only S. Steuen in the place alleaged, but alfo S. Paul faith plainly (*Gal. 3.*) that *the Lavv vvas deliuered by Angels*. And in his *Epiftle to the Hebrewes*, proueth the excellencie of Chrifts Law about the old law, by the difference of the perfons, by whom both were geuen: affirming that the former *vvas fpoken by Angels*, the other *declared by our Lord Iefus Chrif*t. VVherof S. Cyril of Alexandria difcourfeth largely (*li. 8. c. 2. Thefau.*) fhewing that in deede Angels deliuered the law, yet not by their owne authoritie, but as feruants and legates of God. And before him S. Dionyfe of Ariopagite (*li. cœleft. Hierar. c. 4.*) taught the very fame, *the lavv* (fayeth he) *as holie vvrittes teftifie, vvas geuen to vs by Angels*: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiection to himfelfe, that diuine Scriptures alfo teftifie, that the law was geuen and granted to Moyfes by God, to teach vs that in deede it hath the forme of facred and diuine law, anfwereth, *eam Angelorum ad nos opera perueniffe*, that it came to vs (from God) by the meanes of Angels. In like maner S. Iuftinus Martyr (*in explic. qq. neceft. q. 142.*) faieth, al thofe Angels, which haue appeared in Gods place, or haue fpoken with men, haue alfo benne called by the name of God, as he that fpoke with Iob, and with Moyfes. S. Auguftin after a large difcourfe of this matter, in his

Al apparitions to the Patriarches and Prophetes were made by Angels, though fometimes attributed to God.

Proued by holie Scriptures and Fathers.

<sup>a</sup> Al that anie man poffeffeth in this world, is but lent by God. And therefore he iuftly taketh away, and lendeth to others; difpofing of al as pleafeth him.

*second, third, and fourth bookes de Trinitate*, hath these wordes: (*li. 4. c. vlti.*) If it be demanded of me, how either the voices, or sensible formes, and shewes were made before the incarnation of the vword of God, which prefigured the same, I answer that God wrought them by Angels, which also I suppose I have sufficiently shewed by testimonies of holie Scriptures. Likewise S. Gregorie (*Prefat. in Iob. c. 2.*) saith plainly, that an Angel appeared to Moyse in the fire bush, yet is called God, because he was the legate of God, and therefore spake, as if God himselfe had spake in diuine Person, explicating the same by two examples, Dauid

*Pfal. 77.* saied: *My people attend my law*, yet neither the people, nor law was Dauids, but Gods. And the reader dayly amidst the people proclameth: *I am the God of Abraham, the God of Isaac, and the God of Iacob.* Neither doth he truly say, that he is God, nor by that he sayeth, doth he goe from the rule of truth. He also confirmeth the same doctrine, *li. 28. Moral. ca. 5.* And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And so do the other Doctors of the Church. S. Gregorie Nazianzen, *orat. ad 150. Episc. & orat. 2. de Theologia. in fine vtriusque* S. Basil, *li. 3. cont. Ennom. Alexan. in fine* S. Athanasius, *ser. 4. cont Arian, longius a princ. & Epist. de senten. Dominij Alexan. in fine.* S. Ambrose, *ser. 1. in Pfal. 118.* S. Chrysoft. *ho. 6.* and S. Hierom, *li. 3. comment. in Mat. 18.*

Examples.

God executeth his wil by Angels.

14 I am vvhich am.) Al other things, besides God, once were not; and being limited in nature, neither could persist vnles God conferred them; manie things also haue lost, or shall lose their proper essence and being, and whiles he remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, consisting only of himselfe, and al other things are of him. Therefore this name, QVI EST, HE WHICH IS, is most proper to God, not determining anie maner, but indeterminately signifying al maners of being, for so it importeth the very infinite immensitie of Gods substance. S. Damascen. *li. 1. c. 12. Orthodoxæ fidei.* S. Tho. *p. 1. q. 13. a. 11.*

The most proper name of God is, HE WHICH IS.