

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

Psa. 33. 18, 19: Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death. Psa. 91. 11: For he shall give his angels charge over thee, to keep thee in all thy ways. Psa. 13. 16, 17: He sent from above, he took me, he drew me out of many waters; he delivered me from my strong enemy.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

Psa. 113. 7, 8: He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Matt. 5. 9: Blessed are the peacemakers: for they shall be called the children of God.

14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

showed a noble independence, a conscientiousness, and a breadth of view which lifted her above the narrow prejudices of race and religion. Called the child's mother. This plan may have been agreed upon in advance, between the mother and sister of the babe, or it may have come as an inspiration to the mind of the girl. Nurse it for me. This command, and its accompanying promise, may well be taken as a motto by parents and teachers of little children. 6. Those who train their children as a royal trust committed to them receive an abundant reward. The woman. Moses' mother, whose name was Jochebed. Like her husband, Amram, she was a descendant of Levi. Nursed it. Fulfilling the services, under pay and protection, for the privilege of which she would gladly have given her own life. We are told in Heb. 11. 23, that her exposure of her child was an act of faith, since she trusted that through it God would protect his life.

10. She brought him. Probably the growing babe was often visited by the princess, and at a suitable age was summoned to the palace for his education. It is not necessary to suppose, however, that all intercourse with his own family and people was broken off: for the home of Jochebed must have been near by; he would naturally retain affection for her as his former nurse; she would have for him both an Israelite's interest and a mother's love: and thus with his literary education, at the same time he was receiving a religious training. Moses. The word is Egyptian, and means "drawn out, or born;" referring to the child as one "born" from the water in which his adopting mother first saw him.

11. In those days. Between the tenth and eleventh verses, there is a gap of nearly forty years in the record. With the modesty of true greatness, and keeping in view his purpose of relating, not his own biography, but the story of his people's deliverance, Moses says as little as possible concerning himself. In St. Stephen's address (Acts 7. 22) his learning and influence among the Egyptians are mentioned; and traditions are given by Josephus of his military triumphs, and his prospective succession to the throne. When Moses was grown. According to Acts 7. 23, at the age of forty years. He went out unto his brethren. Indicating that he knew them to be his brethren, and went to them as such. Undoubtedly, here is the brief hint of an attempt at freedom, which failed because neither leader nor people were fully prepared for their work. He had now made the solemn choice of the GOLDEN TEXT, renouncing the honours of Egypt at the call of duty to ally himself with the people of God. An Egyptain. One of the overseers in charge of a gang of Hebrews, who was treating the serfs with unusual severity.

12, 13. He looked. Not from guilt, but from soldierly caution, regarding the great contest as having begun, and himself as the commissioned leader. Slew the Egyptian. An act of passion, and therefore wrong: for Moses was not authorized to execute vengeance on the oppressors of his people. Yet it should not be judged by the standards of our own time, for there was a certain justice in it, though wild and blind. Hid him in the sand. A touch of nature in the description, for the soil of Egypt is mere sand, blown about by the desert winds. Wherefore smitest thou. From Acts 7. 25, we learn that Moses felt the divine call, and expected his countrymen to recognize him as their leader. 7. Every man has some interest in the wrongs of every other man. Thy fellow. Rather, "Thy neighbour."

14, 15. Who made thee. The answer showed that his people were not yet ready to combine under his leadership, and had even betrayed him to their enemies. 8. False friends are more dangerous to a cause than open enemies. Moses feared.