

Chapter 11

The distinction of cleane and vncleane in beaftes, fish, birdes, and other things. 43. With commandment to be holie, and impolluted.

And our Lord spake to Moyfes and ^{a)}Aaron, faying: ² Say to the children of Ifrael: These are the beafts which you ought to eate of al the liuing things of the earth. ³ Euerie one that hath the hoofe diided, and cheweth the cudde among the cattel, you fhall eate. ⁴ But whatfoeuer in dede cheweth the cudde, and hath an hoofe, but diuideth it not, as the camel, and others, that you fhall not eate, and among the ^{vncleane} you fhall repute it. ⁵ Cherogril which cheweth the cudde, and diuideth not the hoofe, is vncleane. ⁶ The hare alfo: for that alfo cheweth the cudde, but diuideth not the hoofe. ⁷ And the fwine: which though it diuideth the hoofe, cheweth not the cudde. ⁸ The flesh of these you fhall not eate, nor touch their carcasses, because they are vncleane to you. ⁹ These are the thinges that brede in the waters, and which it is lawful to eate. Al that hath finnes, and scales, afwel in the fea, as in the riuers, and the pooles, you fhall eate. ¹⁰ But whatfoeuer hath not finnes and scales, of those that moue and liue in the waters, fhall be vnto you abhominable, ¹¹ and execrable, their flesh you shall not eate, and their carcasses you fhall auoide. ¹² Al that haue not finnes and scales in the waters, fhall be polluted. ¹³ Of birdes these are they which you must not eate, and are to be auoided of you: The Eagle, and the griffon, and the ofprey, ¹⁴ and the kite, and the vulture according to his kinde, ¹⁵ and euerie one of the rauens kinde, according to their fimilitude, ¹⁶ the oftrich, and the owle, and the fterne, and the hauke according to his kinde, ¹⁷ the fcritchowle, and the diuer, and the ftorke, ¹⁸ and the fwanne, and the

The third part.
Of things cleane
and vncleane,
with the maner
of purifying: &
other precepts
moral & iudi-
cial.

^a Hitherto God reueled his Law to Moyfes onlie, and by him to the people. Now alfo to Aaron after he was cōsecrated high Priest: yet not alwayes, for Moyfes was ftill fuperior. *chap. 12. 14. 16. 17. &c.*

onocratal, and the porphiron, ¹⁹ the herodian, and the charadriion according to his kind, the lapwing also, and the batte. ²⁰ Of foules euerie one that goeth vpon foure feete, shal be abominable to you. ²¹ And whatfoeuer walketh vpon foure feete, but hath the legges behind longer, wherwith he hoppeth vpon the earth, ²² that you shal eate, as is the bruke in his kind, the attake, and the ophiomach, and the locust, euerie one according to their kinde. ²³ But of foule whatfoeuer hath foure feete onlie, shal be execrable to you: ²⁴ and whatfoeuer shal touch the carcaffes of them, shal be polluted, and shal be vnclene ^avntil euen: ²⁵ and if it be neccessarie that he carie anie of these that be dead, he shal wash his clothes, and shal be vnclene vntil funne fette. ²⁶ Euerie beaft that hath a hoofe, but diuideth it not, neither cheweth the cudde, shal be vnclene: and whatfoeuer toucheth it, shal be defiled. ²⁷ That which walketh vpon hands of al beafts, which goe on foure feete, shal be vnclene: he that toucheth their carcaffes, shal be polluted vntil euen. ²⁸ And he that carieth such carcaffes, shal wash his clothes, and shal be vnclene vntil euen: because al these things are vnclene to you. ²⁹ These also shal be reputed among polluted things, of al that moue vpon the earth, the weasel and the moufe and the crocodile, euerie one according to their kinde, ³⁰ the migale, and the camelean, and the ftellion, and the lizard, and the moule: ³¹ al these are vnclene. He that toucheth their carcaffes, shal be vnclene vntil euen: ³² and that wherupon anie thing of their carcaffes falleth, shal be polluted afwel vefsel of wood and rayment, as skinnes and haire clothes: and in whatfoeuer vefsel anie worke is done, they shal be dipped in water, and shal be polluted vntil euen, and so afterward shal be cleane. ³³ But the earthen vefsel, wherinto anie of these falleth within it, shal be polluted, and therefore is to be broken. ³⁴ Al meate, which you shal eate, if the water be poured vpon it, shal be vnclene;

^a If in dede this vnclēnes were a finne, it should be clenfed by contritiō, and neither neccessarily remaine til night, nor thē be taken away without other meanes.

and al liquor that is dronke of al veffel, shal be vncleane. ³⁵ And vpon whatfoeuer ought of fuch carcasses falleth, it shal be vncleane: whether ouens, or pottes with feete, they shal be diftroyed, and shal be vncleane. ³⁶ But the fountaines and the cefternes, and al collection of waters shal be cleane. He that toucheth their carcasse, shal be polluted. ³⁷ If it fal vpon feede corne it shal not pollute it. ³⁸ But if any man poure water vpon the feede, and afterward it be touched with the carcasses, it shal be forthwith polluted. ³⁹ If a beaft be dead, of which it is lawful for you to eate, he that toucheth the carcasse therof, shal be vncleane vntil euen: ⁴⁰ and he that eateth or carieth anie thing therof; shal wash his clothes, and shal be vncleane vntil euen. ⁴¹ Al that creepeth vpon the earth, shal be abhominable, neither shal it be taken for meate. ⁴² Whatfoeuer goeth vpon the breft on foure feete, and hath manie feete, or traileth on the earth, you shal not eate, because it is abhominable. ⁴³ Doe not contaminate your foules, nor touch ought therof, lest you be vncleane. ⁴⁴ For I am the Lord your God: be holie, because I am holie. Pollute not your foules in anie creeping beaft, that moueth vpon the earth. ⁴⁵ For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God. ⁴⁶ You shal be holie because I am holie. ⁴⁷ This is the lawe of beafts and foules, and of euerie liuing foule, that moueth in the waters, and creepeth on the earth, ⁴⁸ that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refufe.

ANNOTATIONS

Gen. 7. et. 8.

4 Vncleane you shal repute it.) In the first age of the world, before Noes flood, and so forward by tradition; and after by the written Law, some liuing creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euil of themselves, *for euerie creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for iust causes, as the ancient fathers note specially three. First, for instruction of the people much inclined to idolatrie, God distinguished all beastes, birdes, and fishes into cleane and vncleane,

Some things counted vncleane in the law of nature & of Moyfes.

1. Tim. 4.

Three causes of this obseruance.
1. For instruction.

whereby al men might know, that none of them is God. *For hovv can anie man of reason (faieth lerned Theodoret q. 11. in Levit.) thinck that to be God, vvhich either he abhorreth as vnckleane, or offereth in sacrifice to the true God, and eateth therof himself?*

2. For exercife of obedience.

Rom. 5, 2.
Mach. 6. & 7.

Secondly, God commanded this obferuance to exercife his people in obedience, with precepts not otherwife neceffarie, but becaufe he fo commanded. As at firft he commanded Adam not to eate of the tree of knowledge of good and euel. The tranfgreffion wherof brought al mankind into miferie. From which againe Chrifft by his obedience redeemed vs. For obferuation of this law old Eleazarus, and the feuen bretheren with their mother, did geue their liues, rather then they would eate fwines flefh, and for the fame are glorious Martyrs, as teftifie S. Cyprian *Epift. 56. ad Thibaritanos. & li. de exhort. Mart. c. 11.* S. Gregorie Nazianzen, *orat. 20. de Machab.* S. Chryfoftom *de natiuitate feptem Machab. S. Ambrose li. 1. de officijs. c. 4. & li. 2. de Iacob. c. 10. & 11.* and the whole Church celebrating their feaft, the firft day of Auguft.

Thirdly and moft fpecially thefe obferuation were commanded for fignification of vertues to be embraced, and of vices or finnes to be auoided. Such beaftes therfore were holden for cleane, and allowed for mans foode, as diuide the hoofe, and ruminare, or chew the cudde, fignifying difcretion betwixt good and euel; and diligent confideration, or meditation of Gods law: and the beaftes which lack thofe two properties of diuiding the hoofe, and chewing the cudde, or either of them, were reputed vnckleane, fignifying fuch men as care not whether they do wel or euel, or do not ruminare, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewife the fifhes that haue finnes and fcales, which fignifie eleuating of the mind, and aufteritie of life, were counted cleane: but thofe that want either of the fame were vnckleane and prohibited. Alfo certaine birdes were eftemed cleane and allowed to be eaten: others vnckleane and forbid. As the Eagle, fignifying pride; the griffon, tyrannie; the ofprey, oppreffion; the kite, fraud; the vultare, fedition; al kindes of rauens, carnal voluptoufnes; the oftrich, worldlie cares; the owle, flouth, or dulnes in fpiritual things; the fterne, duple dealing; al kindes of haukes, crueltie; the fchritch owle, luxurie; the diuer, gluttonie; the ftorke, enuie; the fwanne, hypocriefie; the onocratal, auarice; the porphiron, felfe wil; the herodian, a bloudie mind; the caladrion, much babling; the lapwing, defolation of mind, or defperation; the batte, earthlie policie; and the like in other birdes, beaftes, and fishes. Al agreeable to that time, in which (faieth S. Auguftin *li. 6. c. 7. cont. Fauft.*) thofe things were to be forefhewed, not only in wordes, but alfo in factes, which fhould be reueled in latter time; and being now reueled by Chrifft, and in Chrifft, the burdenous obferuances are not impofed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the fame effect, *li. cont. Adimant, c. 15. &*

3. For fignification.

The things holden for cleane fignified vertues.

The vnckleane fignified vices.

Chriftians are not bound to the obferuances of the old law, but to that which they fignified.

li. 50. homil. ho. 45. S. Hierom. in Matt. 15. Origenes. ho. 7. S. Cyril. li. 7. in Leuit. S. Gregorie. in Cant. 7. Procopius in Leuit. 11. Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.