

## Chapter 24

*Prouifion of oile for lampes in the Tabernacle. 5. The making, and difpofing the loaues of propofition. 10. The punishment of blafphemie, and man flaughter. 18. And the paine of equal reuenge.*

**A**nd our Lord fpake to Moyfes, faying: <sup>2</sup> Command the children of Ifrael, that they bring vnto thee: oyle of oliues moft pure, and cleare, to furnish the lampes continually, <sup>3</sup> without the veile of the teftimonie in the tabernacle of couenant. And Aaron fhall fette them from euen vntil morning before the Lord, by a perpetual feruice and rite in your generations. <sup>4</sup> Vpon the candlefticke moft cleane fhall they be putte alwaies in the fight of the Lord. <sup>5</sup> Thou fhalt take alfo floure, and fhalt bake therof twelue breades, which fhall haue euerie one <sup>a</sup>)two tenthes: <sup>6</sup> which thou fhalt fette fix one againft an other vpon the moft cleane table before the Lord, <sup>7</sup> and thou fhalt put vpon them the cleareft franckincenfe, that the bread may be for a moniment of the oblation of the Lord. <sup>8</sup> Euerie fabbath they fhall be changed before the Lord, receiued of the children of Ifrael by an euerlafting couenant: <sup>9</sup> and they fhall be Aarons and his fonnes, that they may eate them in a holie place: becaufe it is moft Holie of the facrifices of the Lord by a perpetual right. <sup>10</sup> And behold there went forth the fonne of a woman of Ifrael, whom she had borne of an Ægyptian among the children of Ifrael, and fel at wordes in the campe with a man of Ifrael. <sup>11</sup> And when he had blafphemed the name, and had curfed it, he was brought to Moyfes: (And his mother was called Salumith, the daughter of Dabri of the tribe of Dan.) <sup>12</sup> And they did caft him into prifon, til they might know what our Lord would command. <sup>13</sup> Who fpake to

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<sup>a</sup> Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, fufficed one man for a day *Exod. 16. v. 16. & 36.* fo that one of thefe loaues was as much as al the meate which two do ordinarily eate in one day.

Moyfes, <sup>14</sup> faying: Bring forth the blafphemer without the campe, and let al that heard him, put their handes vpon his head, and let al the people ftone him. <sup>15</sup> And to the children of Ifrael thou fhalt fpeake: The man that curfeth his God, shal beare his finne: <sup>16</sup> and he that blafphemeth the name of the Lord, dying let him dye: al the multitude of the people shal ftone him, whether he be a natural, or ftranger. He that blafphemeth the name of the Lord, dying let him dye. <sup>17</sup> He that ftriketh, and killeth a man, dying let him dye. <sup>18</sup> He that ftriketh a beaft, shal render one for it, that is to fay, foule for foule. <sup>19</sup> He that giueth anie of his neighbours a blemish, <sup>a</sup>as he did, fo shal it be done to him: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth he shal reftore. What blemish he gaue, the like shal he be compelled to fuftaine. <sup>21</sup> He that ftriketh a beaft, fhall render an other. He that ftriketh a man, shal be punifhed. <sup>22</sup> Let there be equal iudgement among you, whether a ftranger, or a natural finne: becaufe I am the Lord, your God. <sup>23</sup> And Moyfes fpake to the children of Ifrael: and they brought him forth that had blafphemed, without the campe, and they ftoned him. And the children of Ifrael did as our Lord had commanded Moyfes.

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<sup>a</sup> This Law defigning equalitie, was to put a limite, not to enforce to reuenge, for the partie damaged, if he would, might remitte al or part. *S. Aug. li. 19. c. 25. cont. Faustum.*