

Chapter 14

Foolish men intending to faile, honour wooden idols, in regard of the profite they receiue by shippes: 6. by which some were faued in the general diluge. 8. Idols, and idolmakers are curfed. 12. They were not from the beginning, 15. but were deuifed for memorie of the dead, and worshipped with diuine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable, and cruel enormities.

Agayne an other thinking to fayle, and beginning to make a iorney through the fierce waues, inuocateth wood ^a)more fraile then the wood that carieth him. ² For couetoufnes of getting inuented it, and the craftesman by his wifdom framed it. ³ But thy prouidence, ô Father, doth gouerne: becaufe thou haft geuen a way euen in the fea, and among the waues a moft fure path, ⁴ shewing that thou art able to faue out of al thinges, yea ^b)if a man goe to the fea without art. ⁵ But that thy workes might not be voyde of wifdom: for this caufe alfo men commit their liues euen to a little wood, and paffing ouer the fea are deliuered by shippe. ⁶ But from the beginning alfo when the prowde giants perished, the hope of the world fleing to a shippe, rendered to the world feede of natiuitie, which was gouerned by thy hand. ⁷ For ^c)bleffed is the wood, by the which ^d)iuftice is made. ⁸ But the idol that is made by handes, curfed is both it, and he that made it: becaufe he in deede wrought it: and the fame being fraile, was called god. ⁹ But to God the impious and his impietie are odious alike. ¹⁰ For that which is made, with him that made it, shal fuffer torments.

^a Great madnes to inuocate a wooden idol more bafe & commonly more corruptible then the wood of a flippe.

^b As the Ifraelites went through the redfea.

^c The auctor prophetically alludeth to the wood of the Croffe, on which our Sauour redemed mankind.

^d From whose death procedeth mans iuftification.

¹¹ For this cause also in the idol of the nations there shall be no respect: because the creatures of God were made to hatred, and for temptation to the foules of men, and for a snare to the feet of the vnwife. ¹² For the beginning ^{a)}of fornication is the deuifing of idols: and the inuenting of them is the corruption of life. ¹³ For neither were they from the beginning, neither shall they be for euer. ¹⁴ For this vanitie of men came into the world: and therefore there is found a short end of them. ¹⁵ For [♠]the father being sorrowful with bitter moorning, made vnto himself the image of his sonne quickly taken away: and him, that then was a dead man, now ^{b)}he began to worships as god, and appointed holie thinges and sacrifices among his seruants. ¹⁶ Afterward by succession of time, the wicked custom preuailing, this error was kept as a law, and thinges grauen were worshipped by the commandment of tyrants. ¹⁷ And those, whom openly men could not honour, for that they were far off, their figure being brought from afar, they made an euident image of the king, whom they would honour: that by their carefulnes they might honour as present, him that was absent. ¹⁸ And to the worshipping of these, the excellent diligence also of the artificer, holpe them forward, that were ignorant. ¹⁹ For he willing to please him, that entertained him, laboured by his art, to fashion the similitude in better sort. ²⁰ And the multitude of men carried away by the beautie of the worke, him that a little before had bene honoured as a man, now they esteemed for a god. ²¹ And this was the deceyuing of mans life: because men seruing either affection, or kinges, gaue the name that is ^{c)}not communicable to stones and wood. ²² And it was not sufficient that they erred about the knowlege of God, but also living in a great battail of ignorance for manie

^a Inuention of Idols brought men to spiritual fornications, & corruption of manners.

^b This first idolatrie was only priuately exercised by the father and his seruants at their masters commandment, by which occasion publique idolatrie came into the world, wicked custom in time preuailing.

^c The name GOD in the proper signification, can not be geuen to any creature.

and fo great euils they cal peace. ²³ For ^{a)}either facrificing their children, or making abfcure facrifices, or hauing watches ful of madnes, ²⁴ they now neither keepe life, nor mariage cleane, but one killeth an other by enuie, or playing the adulterer maketh him forowful: ²⁵ and al thinges are mingled together, bloud, manflaughter, theft and fiction, corruption, and infidelitie, truble, and periurie, difquieting of the good, ²⁶ forgetfulnes of God, iniquination of foules, immutation of natiuitie, inconstancie of mariage, diforder of adulterie, and vnchafnes. ²⁷ For the worshippinge of idols not to be named, is the caufe of al euil, and the beginning and end. ²⁸ For either when they reioyce, they are madde: or certes prophecie falfe thinges, or liue vniuftly, or quickly forfwere themfelues. ²⁹ For whiles they trust in idols, which are without foule, fwearing amiffe they hope not to be hurt. ³⁰ ^{b)}Two euil thinges therfore shal happen to them worthely, becaufe they haue thought euil of God, attending to idols, and haue fworne vniuftly, in guile condemning iuftice. ³¹ For it is not the powre of them, that are fworne by, but the punishment of them that finne, goeth alwayes through the trangreffion of the vniuft.

ANNOTATIONS

15 The father made vnto himself the image of his sonne.)
Gen. 31. Calvin here chargeth this booke with error, in affirming that idolatrie begane by superstitiously honoring images of the dead. Against which he alleageth that Labans idoles, and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a false ground. For Labans idols were images, as the Hebrew word *Teraphim* signifieth, and is so translated in the *English Bibles* (1552. and 1577.) but becaufe they were images of false goddes, and for that Laban called them his goddes, a later *Bible* (1603) tranflateth it better, *idoles*, as the Latin and Greek haue *idola*. It is also certaine that Ninus king of Affirians long before Laban, yea before Abraham, sette vp the image of

Caluin fallfly chargeth this booke vvith error.

Images of false goddes are rightly called idols.

^a Manie enormous crimes procede from idolatrie.

^b Two fortes of periurie: fwearing by false goddes, and fwearing vntruthes.

his Father Belus (otherwife called Iuppiter) to be publikly honored by the people as S. Cyril sheweth. *li. 3. in Iulianum, nere the end*, and S. Ambrose, or another graue Auctor writeth the fame in *cap. 1. ad Romanos*. Likewife S. Cyprian *li. de Idolarum vanitate*. S. Chrysoftom *ho. 87. in Matth.* and Egefippus, *apud S. Ieronym li. de Viris Illuftrib.* teftifie, that the making of mens images, in memorie of the dead, was the occafion, and beginning of idolatrie, according as this place reporteth, that a Father forovving for the death of his fonne, made an image in his memorie, & begane to worshippe him as a god, caufing his feruants alfo to honour his dead fonne, vvith rites and facrifices. VVhich priuate idolatrie vvvas abfolutely the firft, that is recorded in holie Scripture, or anie other good auctor. And the firft publique is counted by moft auctors, that of Ninus, vvorfhipping the image of his father Belus, vvith diuine honour, who alfo pardoned al offenders, how enormous foeuer their crimes were, that fled vnto that image. VVhich allurment together vvith fo great a kinges auctoritie, drevv innumerable to publique idolatrie. VVherupon S. Ierom noteth (*in cap. 2. Ofee.*) that Ninus became fo great and glorious, as to make his father to be honored as a god.

Idolatrie begane by vvorfhipping images of dead men vvith diuine honour.

Priuate idolatrie was before publique.