31—42. THE ACTS. 695   
   
   
 was in the ™chureh in the wilderness with \*the angel 2   
 which spake to him in the mount Sina, and with our !   
 eS: : \*who received the ™Zively » oracles to give unto axxoa.sxi.1,   
 : 89to whom our fathers would not obey, Tne! thrust ate seal j   
 him from them, and in their hearts turned back again >™™ neh   
 into Egypt, °saying unto Aaron, Make us gods to go cxrod.xsxi.   
 before us: for as for this Moses, which inwaefit us out “of   
 the land of Egypt, we wot not what is Preware of him.   
 414 And they made a calf in those days, and offered sacri- 4 Deut ix.   
   
   
 fice unto the idol, and rejoiced in the works of their own \* t   
 \* Then \*God turned, and gave them up to wor- %   
 hands. ‘ the host of heaven; as it is written in the book of   
 the prophets, & O ye inemeg of Israel, have ye offered to me   
   
 Terns   
 slain beasts and sacrifices [° dy the space of] forty years in eho, xix.   
   
 ™ literally, assembly. 2 render, living.   
 © not in the original.   
   
 38.] That Moses conversed with both the suggests, ‘who was the strong opponent.   
 Angel of the covenant and our fathers, of idolatry.’ | 41. they made a calf]   
 implies that he was the mediator between apparently in imitation of Apis, a bull   
 them, as indeed the words, who received worshipped at Memphis as the living   
 the living oracles, more plainly declare. symbol of Osiris. The o# was a common   
 the word rendered the church symbolic form of idols in the East; it was   
 means, probably, the assembly held (Exod. one of the cherubic forms, Ezek.i.10; and   
 xix.) for the promulgation of the Jaw at the most recent discoveries at Nineveh   
 Mt. Sinai, not ‘the Church’ generally. have brought to light colossal bulls. Sir   
 Dr. Wordsworth observes on the meaning Gardiner Wilkinson thinks the golden   
 which the words “the Church in the wilder- calves of Israel to have been imitations of   
 ness” carry for the student of Christian RMuevis, a bull kept at Heliopolis as a   
 prophecy, Rev. xii. 1—6. living living symbol of the sun. Jeroboam after-   
 oracles, sce reff. ‘ life-giving:’ still wards set up golden calves at Bethel and   
 to be understood ‘given vivd voce.’ Dan, and with the same proclamation : see   
 89.] Another instance, brought home 1 Kings xii. 28. 42, God turned] i.e.   
 again by the words our fathers, of rejection God, who had hitherto watched over them   
 of God's appointed messenger and servant. for good, now provoked by their rebellion,   
 they turned back in their hearts to changed, and delivered them up to their   
 Egypt: not ‘they wished to return to own ways. gave them up—not   
 Egypt, of which in Exod. xxxii. there isno ‘suffered them?’ all explainings away   
 trace (but later, in xiv. 4), which of the strong expressions of Scripture be-   
 would hardly suit the term to go before long to the rationalistie of interpre-   
 us; but ‘they apostatized in heart, ters (which is not modern merely; even   
 to the Egyptian idolatries.’ The very Chrysostom has here “He permitted   
 title which Aaron proclaims his idol, them”): it was a judicial delivering up,   
 ‘These be thy gods, O Israel, which not a mere letting alone, see Rom. i. 24,   
 brought thee up out of the land of Egypt,’ 26, 28. to worship the host of   
 Exod. xxxii. 4. See also Neh. ix. 18. heaven] This fact is not mentioned in the   
 40. gods to go before us] As God had done Pentuteuch, but may refer to the worship   
 in the pillar of the cloud and fire. The of Baal. . In after-times (sa have ‘he pro-   
 plural is not put for the singular, but is traces of star worship: see contained xvii.   
 used categorically: not Perhaps without prophecy. 3, The citation is from the LXX.   
 implying also, that the only two religions I should take the question here as a re-   
 were, the worship of Jehovah, and that of   
 idols, a multitude. The plural i used by   
 Aaron, see above.—In the opprobrious   
 term, this Moses, may be implied, as Meyer