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JOHN CALVIN | *On Reading Moses and Science*

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*Commenting on Genesis 1:14-16:* “And God said, Let there be lights in the firmament of the heaven. . . . 15 And let them be for lights in the firmament of the heaven to give light upon the earth. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.”

**I**t is well again to repeat what I have said before, that it is not here philosophically [i.e., scientifically] discussed, how great the sun is in the heaven, and how great, or how little, is the moon; but how much light comes from them. For Moses here addresses himself to our sense, that the knowledge of the gifts of God which we enjoy may not glide away. Therefore, in order to apprehend the meaning of Moses, it is to no purpose to soar above the heavens; let us only open our eyes to behold this light which God enkindles for us in the earth. By this method (as I have before observed) the dishonesty of those men is sufficiently rebuked, who censure Moses for not speaking with greater exactness. For as it became a theologian, he had respect to *us* rather than to the *stars*. . . .

I have said, that Moses does not here subtly descant, as a philosopher, on the secrets of nature, as may be seen in these words. First, he assigns a place in the expanse of heaven to the planets and stars; but astronomers make a distinction of spheres, and, at the same time, teach that the fixed stars have their proper place in the firmament. Moses makes two great luminaries; but astronomers prove, by conclusive reasons, that the star of Saturn, which, on account of its great distance, appears the least of all, is greater than the moon.

Here lies the difference; Moses wrote in a popular style things which, without instruction, all ordinary persons, endued with common sense, are able to understand; but astronomers investigate with great labour whatever the sagacity of the human mind can comprehend. Nevertheless, this study is not to be reprobated, nor this science to be condemned, because some frantic persons are wont boldly to reject wherever is unknown to them. For astronomy is not only pleasant, but also very useful to be known: it cannot be denied that this art unfolds the admirable wisdom of God.

Wherefore, as ingenious men are to be honoured who have expended useful labour on this subject, so they who have leisure and capacity ought not to neglect this kind of exercise. Nor did Moses truly wish to withdraw us from this pursuit in omitting such things as are peculiar to the art; but because he was ordained a teacher as well of the unlearned and rude as of the learned, he could not otherwise fulfil his office than by descending to this grosser method of instruction. Had he spoken of things generally unknown, the uneducated might have pleaded in excuse that such subjects were beyond their capacity.

Lastly, since the Spirit of God here opens a common school for all, it is not surprising that he should chiefly choose those subjects which would be intelligible to all. If the astronomer inquires respecting the actual dimensions of the stars, he will find the moon to be less than Saturn; but this is something abstruse, for to the sight it appears differently. Moses, therefore, rather adapts his discourse to common usage. For since the Lord stretches forth, as it were, his hand to us in causing us to enjoy the brightness of the sun and moon, how great would be our ingratitude were we to close our eyes against our own experience? There is therefore no reason why janglers should deride the unskilfulness of Moses in making the moon the second luminary; for he does not call us up into heaven, he only proposes things which lie open before our eyes. Let the astronomers possess their more exalted knowledge; but, in the meantime, they who perceive by the moon the splendour of night, are convicted by its use of perverse ingratitude unless they acknowledge the beneficence of God.

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