

## Chapter 10

See the argument of the 9. Chapter, which comprehendeth the contents of this also.

Exo. 13, 22.

Nu. 8, 8.

Exo. 14, 22.

Exo. 16, 15.

Exo. 17, 6.

Nu. 20, 10.

Nu. 26, 63.

Nu. 11, 4.

Exo. 32, 6.

Nu. 25, 1.

Nu. 21, 5.

Nu. 11, 23.

14, 37.

Tentatiō  
hath not ap-  
prehended

ἐκβασιν

**F**or I wil not haue you ignorant, Brethren, that our Fathers were al vnder the cloud, & al paffed through the fea, <sup>2</sup> and al in Moyfes were baptized in the cloud and in the fea: <sup>3</sup> and al did eate <sup>4</sup>the fame fpiritual food, <sup>4</sup> and al drunke the fame fpiritual drinke (and they drunke of the fpiritual rock that followed them, and the rock was Chrift.) <sup>5</sup> But in the more part of them God was not wel pleafed. For they were ouerthrowen in the defert. <sup>6</sup> And thefe things were done in a figure of vs, that we be not coueting euil things, as they alfo coueted. <sup>7</sup> Neither become ye Idolaters, as certaine of them: as is written: *The people fate downe to eate and drinke, and rofe vp to play.* <sup>8</sup> Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and twentie thoufand. <sup>9</sup> Neither let vs tempt Chrift, as certaine of them tempted, and perifhed by the ferpents. <sup>10</sup> Neither doe you murmure, as certaine of them murmured, and perifhed by the deftroyer. <sup>11</sup> And al thefe things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. <sup>12</sup> Therefore he that thinketh himfelf to ftand, let him take heed <sup>a</sup>left he fal. <sup>13</sup> ‘Let not temptation apprehend’ you, but humane. And God is faithful, who wil not fuffer you to be tempted about that which you are able: but wil make alfo with temptation iffue, that you may be able to fufteine.

<sup>14</sup> For the which caufe, my Deareft, fly from the feruing of Idols. <sup>15</sup> I fpeake <sup>4</sup>as to wife men: your felues iudge what I fay. <sup>16</sup> The chalice of benediction <sup>4</sup>which we doe bleffe, is it not the communication of the bloud of

<sup>a</sup> It is profitable to al, or in a manner to al, for to keep them in humilitie, not to know what they fhall be, faith S. Auguftin. Which maketh againft the vaine fecuritie of the Proteftants.

Christ? and the bread which we break, is it not the participation of the body of our Lord? <sup>17</sup> For being many, we are one bread, one body, all that participate of one bread. <sup>18</sup> Behold Israel according to the flesh: they that eat the Hosts, are they not partakers of the altar? <sup>19</sup> What then? doe I say that that which is immolated to Idols, is any thing? or that the Idol is any thing? <sup>20</sup> But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And I wil not haue you become fellowes of Diuels. <sup>21</sup> You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. <sup>22</sup> Or doe we emulate our Lord? Why, are we stronger then he?

Al things are lawful for me, but all things are not expedient. <sup>23</sup> All things are lawful for me, but all things doe not edifie. <sup>24</sup> Let no man seeke his owne, but another man's. <sup>25</sup> All that is sold in the shambles eate: asking no question for conscience. <sup>26</sup> *The earth is our Lordes, and the fulnes therof.* <sup>27</sup> If any inuite you of the infidels, and you wil goe; eate of all that is set before you, asking no question for conscience. <sup>28</sup> But if any man say: This is immolated to Idols; doe not eate for his sake that shewed it, and for conscience: <sup>29</sup> conscience I say not thine but the other's. For why is my libertie iudged of another man's conscience? <sup>30</sup> If I participate with thankes; why am I blasphemed for that which I giue thankes for? <sup>31</sup> Therefore whether you eate, or drinke, or doe any other thing; doe all things vnto the glorie of God. <sup>32</sup> Be without offense to the Iewes & to the Gentils, & to the Church of God: <sup>33</sup> as I also in all things doe please all men, not seeking that which is profitable to my self, but which is to many; that they may be saved.

## ANNOTATIONS

3 The same.) The red sea and the cloud, a figure of our Baptisme: the Manna from Heauen and water miraculoufly drawn out of the rock, a figure of the holy Sacrament of Christes body and blood: our Sacrament containing the things and graces

The old figures of our Sacraments.

*Calu. in hunc loc.*

in truth, which theirs only signified. And it is an impudent forgery of the Calvinists, to write upon this place, that the Iewes received no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours: and that they and we all eate and drinke of the self same meate and drinke: the Apostle saying only, that they among themselves did all feed of one bread, & drinke of one rock: which was a figure of Christ, therein especially, that out of Christes side pearced upon the Croffe gushed out blood and water for the matter of our Sacraments.

15 As to wife men.) To cause them to leaue the Sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christes body and blood: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Vnto this terme, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did giue a watch-word of keeping secret from the Infidels and vn baptized, the mysterie of this diuine Sacrifice, by these wordes, *Norunt fideles, norunt qui initiati sunt.* August, in *Pf. 39. & 33. Conc. 1. 2. & Pf. 109. Ho. 41. c. 4. in lib. 50. hom. Orig. in Leuit. ho. 9. Chryf. ho. 27. in Gen. in fine. ho. 51. ad po. Antioch. ho. 3. in 1. Tim.* S. Paul faith: I speake to you boldly of this mysterie as to the wiser and better instructed in the same.

*Calix cui  
benedicimus  
ὁ εὐλογοῦμεν*

16 Which we blesse.) That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commision doe consecrate: by which speake as well the Calvinists (that vse no consecration of the cup at all, blasphemously calling it magical murmuration, and peruerfely referring the benediction, to thanksgiving to God) as also the Lutherans be refuted, who affirme Christes body & blood to be made present by receiving and in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

16 The participation of the body.) The holy Sacrament and Sacrifice of Christ's body and blood being received of vs, ioyneth vs in soul & body and engrafteth vs into Christ himself, making vs partakers, and as a peece of his body & blood. *For not by loue or spirit only* (faith S. Chrysofom) *but in very deed we are vnited in his flesh, made one body with him, members of his flesh and bones.* Chryf. *ho. 45. in Io. sub finem.* And S. Cyril, *Such is the force of myfical benediction that it maketh Christ corporally by communicating of his flesh to dwell in vs.* Cyril. *li. 10. in Io. c. 13.*

17 One bread, one body.) As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conioyned by this one bread which is his body, & cup which is his blood, in the perfect vnion and fellowship of all Catholike men, in one Church which is his body Myfical. Which name of

We receive greater benefits by our Sacraments then the Iewes did by theirs.

The Apostle and ancient fathers speake covertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

Our vniting to Christ by the B. Sacrament.

Our vnion among our felues by the B. Sacrament.

Body myftical is fpecially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reafon that al the true perfons and true members of the fame, be marueloufly knit together by Chriftes owne one body, and by the felf-fame bloud in this diuine Sacrament. See *S. Aug. li. 21. c. 25. de ciu. Dei. Hilar. li. 8. de Trin. circa med.*

18 They that eate the Hofts.) It is plaine alfo by the example of the Iewes in their Sacrifices, that he that eateth any of the Hoft immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whofe Sacrifice he eateth.

20 I wil not haue you.) I conclude then (faith the Apoftle) thus: that as the Chriftian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participāt of Chriftes body, and is ioyned in fellowship to al Chriftian people that eate & drinke of the fame, being the Hoft of the new Law: and as al that did eate of the Hofts of the Sacrifices of Moyfes Law were belonging & affociated to that ftate and to God to whom the Sacrifice was done; euen fo whofoeuer eateth of the meates offered to Idols, he sheweth & profeffeth himfelfe to be of the Communion and Societie of the fame Idols.

21 You cannot drinke.) Vpon the premiffes he warneth them plainely, that they muft either forfake the Sacrifice & fellowship of the Idols & Idolaters, or els refufe the Sacrifice of Chrift's body and bloud in the Church. In al which difcourfe we may obserue that our bread and chalice, our table and altar, the participation of our Hoft and oblation, be compared or refembled point by point, in al effects, conditions, and proprieties, to the altars, Hofts, Sacrifices and Immolations of the Iewes and Gentils. Which the Apoftle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or feruice of our religion, if it only had not been a Sacrifice and the proper worship of God among the Chriftians, as the other were among the Iewes and Heathen. And fo doe al the Fathers acknowledge, calling it only, & continually almoft, by fuch termes as they doe no other Sacrament or ceremonie of Chriftes religion: *The lamb of God laid vpon the table: Conc. Nic. the vnbloudy feruice of the Sacrifice, In Conc. Ephef. ep. ad Nestor. pag. 60. the Sacrifice of Sacrifices, Dionyf. Ec. Hier. c. 3. the quickning holy Sacrifice: the vnbloudy Hoft and Victime: Cyril. Alex. in Conc. Ephef. Anath. 11. the propitiatorie Sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chryf. ho. 41. in 1. Cor. Ho. 3. ad Philip Ho. 66. ad po Antioch. Cypr. ep. 66. & de cæn. Do. nu. 1. Auguft. Ench. 109. Quæft. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apoft. the Sacrifice of our Mediatour: the Sacrifice of our price; the Sacrifice of the new Testament: the Sacrifice of the Church: Auguft. li. 9. c. 13. & li. 3. de bapt. c. 19. the one only inconfumptible Victime without which there is no religion: Cyprian de cæn. Do nu. 2. Chryf. ho. 17. ad Hebr. The pure*

Participation in Sacrament or facrifice, sheweth of what focietie we are.

The facrifice of the altar is proued by the Apoftles comparifon with the facrifices of Iewes and Gentils.

It is proued to be a facrifice, out of the fathers.

*Cypr. Iuftin. Irenæ. infra.*

*Oblation, the new Offering of the new Law: the vital and impoluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thankes-giuing or Eucharistical: and the Sacrifice of Melchisedech.*

Which Melchisedech by his Oblation in bread and wine did properly and moft singularly prefigure this office of Chriftes eternal Priefthood & facrificing himfelf vnder the formes of bread and wine: which fhall continue in the Church throughout all Chriftian Nations infteed of all the Offerings of Aarons Priefthood, as the Prophet Malachie did foretel; as S. Cyprian, S. Iuftine, S. Irenæus and other moft ancient Doctours and Martyrs doe teftifie. *Cypr. ep. 63. nu. 2. Iuftin. Dial cum Trypho poft med. Irenæ. li. 4. c. 32. And S. Auguftin li. 17. c. 20. de ciu. Die. & li. 1. cont. adu. log. & proph. c. 12. & li. 3. de bapt. c. 19. S. Leo fer. 8. de Pafsione:* and others doe exprefly auouch that this one Sacrifice hath fucceeded all other & fulfilled all other differences of Sacrifices: that it hath the force and vertue of all other, to be offered for all perfons and caufes that the others, for the liuing and the dead, for the finnes and for thankes-giuing, and for what other necefsitie foeuer of body or foule.

*Malac. 1, 11.*

*Amb. ep. 33.*

Which holy action of Sacrifice they alfo call the MASSE in plaine words. *Auguft. fer. 251. 91. Con. Cartha. 2. c. 3. 4. c. 84. Mileuit. 12. Leo. ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 91. &c.* This is the Apoftles and Fathers doctrine. God grant the Aduerfaries may find mercie to fee fo euident and inuincible a truth.

21 Partakers of the table.) Though the faithful people be many waies known to be God's peculiar, and be ioyned both to him & among themfelues, & alfo feuered & diftinguifhed from all others that pertaine not to him, as well Iewes and Pagans, as Heretikes and Schifmatikes, by fundry other external finnes of Sacraments, doctrine, and gouernement: yet the moft proper & fubftantiall vnion or difference confifteth in the Sacrifice and altar: by which God fo fpecially bindeth his Church vnto him, & himfelf vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himfelf of all fuch as ioyned in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schifmatikes at their prophane and deteftable table. Which becaufe it is the proper badge of their feperation from Chrifte and his Church; and an altar purpofely erected againft Chriftes Altar, Priefthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apoftle here fpeaketh) a table and cup of Diuels, that is to fay, wherein the Diuel is properly ferued, and Chriftes honour (no leffe then by the altars of Ieroboam or any prophane fuperftitious rites of Gentilitie) defiled. And therefore all Catholike men, if they look to haue fellowship with Chrifte and his members in his body and bloud, muft deeme of it as of Idolatrie or facrilegious fuperftition, and abftaine from it and from all focietie of the fame, as good Tobie did from Ieroboams calues

*3. Reg. 12.*

*Tob. 1.*

The Fathers called this facrifice, the MASSE.

The diftinction of Chriftian Catholikes from the reft, is by not communicating with the reft, fpecially in their Sacrifices, and at the Communion table.

The heretikes Communion is the very table and cup of Diuels.

3. Reg. 12.

and the altars in Dan and Bethel: and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Chriftian times we haue no other Idols but herefies, nor Idolathytes, but their falfe feruices shifted into our Churches infteed of God's true, and only worship. *Cyp. de vnit. Ec. nu. 2. Hiero. in 11. Ofee. & 8. Amos. & in 2. Habac. Aug. in pf. 80. v. 10. De Ciu. Dei. li. 18. c. 51.*

22 Al things are lawful.) Hitherto the Apoftles arguments and examples whereby he would auert them from the meates offered to Idols, feeme plainly to condemne their fact as Idololatri- cal, or as participant and acceffory to Idolatrie, and not only as of scandal giuen to the weake Brethren: and fo no doubt it was in that they went into the very Temple of the Idols, and did with the reft that ferued the Idols eate and drinke of the flesh and liba- ments directly offered to the Idol, yea and feasted together in the fame bankets made to the honour of the fame Idols: which could not but defile them and entangle them with Idolatrie: not for that the meate itfelf was iuftly belonging to any other but to God, or could be defiled, made noifome or vnlawful to be eaten; but for and in respect of the abufe of the fame and deteftable dedicat- ing of that to the diuel, which belonged not to him, but to God alone. Of which facrilegious act they ought not to be partakers, as needs they muft entring & eating with them in their folemities. To this end hath S. Paul hitherto admonished the Corinthians.

Now he declareth that otherwife in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatfoeuer is there fold, without scruple and without taking knowledge whether it be of the Idolathytes or not: with this exception, firft, that if one should inuite him to eate, or buy this or that as facred and offered meates, that then he should not eate it, left he should feeme to approue the offering of it to the Idol, or to like it the better for the fame. Secondly, when the weake Brother may take offence by the fame. For though it be lawful in itfelf to eate any of thefe meates without care of the Idol; yet al lawful things be not in eu- ery time and place expedient to be done.

How by partici-  
pation with Idol-  
aters, Idolatrie is  
committed.

How to auoid scan-  
dal in things indif-  
ferent.