

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

For I wil not haue you ignorant, Brethren, that our Fathers were al vnder the cloud, & al paffed through the fea, ² and al in Moyfes were baptized in the cloud and in the fea: ³ and al did eate ⁴the fame fpiritual food, ⁴ and al drunke the fame fpiritual drinke (and they drunke of the fpiritual rock that followed them, and the rock was Chrif.) ⁵ But in the more part of them God was not wel pleafed. For they were ouerthrowen in the defert. ⁶ And thefe things were done in a figure of vs, that we be not coueting euil things, as they alfo coueted. ⁷ Neither become ye Idolaters, as certaine of them: as is written: *The people fate downe to eate and drinke, and rofe vp to play.* ⁸ Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and twentie thoufand. ⁹ Neither let vs tempt Chrif, as certaine of them tempted, and perifhed by the ferpents. ¹⁰ Neither doe you murmure, as certaine of them murmured, and perifhed by the deftroyer. ¹¹ 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. ¹² Therefore he that thinketh himfelf to ftand, let him take heed ^aleft he fal. ¹³ ‘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.

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

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

participation of the body of our Lord? 17 For being many, we are †one bread, one body, al that participate of one bread. 18 Behold Ifrael according to the flesh: †they that eate the Hofts, are they not partakers of the altar? 19 What then? doe I fay that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20 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. 21 †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. 22 Or doe we emulate our Lord? Why, are we ftronger then he?

Al †things are lawful for me, but al things are not expedient. 23 Al things are lawful for me, but al things doe not edifie. 24 Let no man feeke his owne, but another man's. 25 Al that is fold in the fhambles eate: asking no queftion for confcience. 26 *The earth is our Lordes, and the fulnes therof.* 27 If any inuite you of the infidels, and you wil goe; eate of al that is fet before you, asking no queftion for confcience. 28 But if any man fay: This is immolated to Idols; doe not eate for his fake that fhewed it, and for confcience: 29 confcience I fay not thine but the other's. For why is my libertie iudged of another man's confcience? 30 If I participate with thankes; why am I blafphemed for that which I giue thankes for? 31 Therefore whether you eate, or drinke, or doe any other thing; doe al things vnto the glorie of God. 32 Be without offense to the Iewes & to the Gentils, & to the Church of God: 33 as I alfo in al things doe pleafe al men, not feeeking that which is profitable to my felf, but which is to many; that they may be faued.

ANNOTATIONS

3 The fame.) The red fea and the cloud, a figure of our Baptifme: the Manna from Heauen and water miraculoufly drawn out of the rock, a figure of the holy Sacrament of Chriftes body and bloud: 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 vpon this place, that the Iewes receiued no lesse the truth and substance of Chrif and his benefits in their figures or Sacraments, then we doe in ours: and that they and we al eate and drinke of the self same meate and drinke: the Apofle saying only, that they among themfelues did al feed of one bread, & drinke of one rock: which was a figure of Chrif, therein especially, that out of Chriftes side pearced vpon the Croffe gushed out bloud and water for the matter of our Sacraments.

15 As to wife men.) To caufe them to leaue the Sacrifices and meates or dringes offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Chriftes body and bloud: of which, and the Sacrifice of Idols also, they might not be in any safe partakers. Vping this terme, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a watch-word of keeping secret from the Infidels and vn baptized, the myfterie of this diuine Sacrifice, by these wordes, *Norunt fideles, norunt qui initiati sunt. Auguft, 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 myfterie as to the wifer and better instructed in the same.

*Calix cui
benedicimus
ὁ εὐλογοῦμεν*

16 Which we bleffe.) That is to say, the Chalice of Consecration which we Apoftles and Priests by Chriftes commifion doe consecrate: by which speach as wel the Calvinists (that vse no cōsecration of the cup at al, blasphemously calling it magical murmuration, and peruerfely referring the benediction, to thanksgiving to God) as also the Lutherans be refuted, who affirme Chriftes body & bloud to be made present by receiuing and in the receiuing only. For the Apofle exprefly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating thereof the effect of the benediction.

16 The participation of the body.) The holy Sacrament and Sacrifice of Chrif's body and bloud being receiued of vs, ioyneth vs in soul & body and engrafteth vs into Chrif himself, making vs partakers, and as a peece of his body & bloud. *For not by loue or spirit only* (faith S. Chrysoftom) *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 myftical benediction that it maketh Chrif 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 Chrif by eating his body and drinking his bloud, so fecondly are we conioyned by this one bread which is his body, & cup which is his bloud, in the perfect vnion and fellowship of al Catholike men, in one Church which is his body Myftical. Which name of

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

The Apofle and ancient fathers speake couertly of the B. Sacrament.

The Apoftles bleffed the Chalice, & fo consecrated.

Our vniting to Chrif 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 Chrifftian 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 Chrifftian 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 Chrifft's body and bloud in the Church. In al which difcourfe we may oberue 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 Chrifftians, 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 thanks-giving 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 al Chriflian Nations infteed of al 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 al other & fulfilled al other differences of Sacrifices: that it hath the force and vertue of al other, to be offered for al perfons and caufes that the others, for the liuing and the dead, for the finnes and for thanks-giuing, and for what other neceffitie foeuer of body or foule. Which holy action of Sacrifice they alfo cal 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 al others that pertaine not to him, as wel Iewes and Pagans, as Heretikes and Schifmatikes, by fundry other external fignes of Sacraments, doctrine, and gouernement: yet the moft proper & fubftantial 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 al fuch as ioyne 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 Chrif 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 al Catholike men, if they look to haue fellowship with Chrif and his members in his body and bloud, muft deeme of it as of Idolatrie or facrilegious fuperftition, and abftaine from it and from al focietie of the fame, as good Tobie did from Ieroboams calues

Malac. 1, 11.

Amb. ep. 33.

3. Reg. 12.

Tob. 1.

The Fathers called this facrifice, the MASSE.

The diftinctiõ of Chriflian Catholikes frõ the reft, is by not cõmunicating with thẽ 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 libaments directly offered to the Idol, yea and feafted 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 folemnyties. To this end hath S. Paul hitherto admonished the Corinthians.

Now he declareth that otherwife in prophane feafts 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 fcruple 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 euery 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.