

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 the fame ſpiritual food, ⁴ and al drunke the fame ſpiritual drinke (and they drunke of the ſpiritual rock that followed them, and the rock was Chrift.) ⁵ But in the more part of them God was not wel pleaſed. For they were ouerthrowen in the deſert. ⁶ And theſe things were done in a figure of vs, that we be not coueting euil things, as they alſo coueted. ⁷ Neither become ye Idolaters, as certaine of them: as is written: *The people fate downe to eate and drinke, and roſe vp to play.* ⁸ Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and twentie thouſand. ⁹ Neither let vs tempt Chrift, as certaine of them tempted, and perifhed by the ſerpents. ¹⁰ Neither doe you murmure, as certaine of them murmured, and perifhed by the deſtroyer. ¹¹ And al theſe 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 himſelf to ſtand, 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 aboue that which you are able: but wil make alſo with temptation iffue, that you may be able to fuſteine.

¹⁴ For the which caufe, my Deareſt, fly from the ſeruing of Idols. ¹⁵ I ſpeake as to wife men: your ſelues iudge what I ſay. ¹⁶ The chalice of benediction which we doe bleſſe, is it not the communication of the bloud of Chrift? and the bread which we break, is it not the

^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. Auguſtin. Which maketh againſt the vaine ſecuritie of the Proteſtants.

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 will 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 thanks; why am I blafphemed for that which I giue thanks for? ³¹ Therfore 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 please al men, not seeking 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 blood: our Sacrament containing the things and graces

The old figures of our Sacraments.

Calu. in hunc loc.

in truth, which theirs only fignified. And it is an impudent forg-
erie of the Caluinifts, to write vpon this place, that the Iewes
receiued no leffe the truth and fubftance of Chrift and his bene-
fits in their figures or Sacraments, then we doe in ours: and that
they and we al eate and drinke of the felf fame meate and drinke:
the Apoftle faying only, that they among themfelues did al feed
of one bread, & drinke of one rock: which was a figure of Chrift,
therin efpecially, that out of Chriftes fide pearced vpon the Croffe
gushed out bloud and water for the matter of our Sacraments.

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

15 As to wife men.) To caufe them to leaue the Sacrifices
and meats or drinkes 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 alfo, they might
not be in any cafe partakers. Vſing this terme, *ut prudentibus
loquor*, in the fame fenſe (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 myſterie of this diuine Sacrifice, by
theſe wordes, *Norunt fideles, norunt qui initiati funt. Auguſt, in
Pf. 39. & 33. Conc. 1. 2. & Pf. 109. Ho. 41. c. 4. in lib. 50.
hom. Orig. in Leuit. ho. 9. Chryſ. 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 fame.*

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

*Calix cui
benedicimus
ὁ εὐλογοῦμεν*

16 Which we bleſſe.) That is to ſay, the Chalice of
Conſecration which we Apoftles and Prieſts by Chriftes commiſſion
doe conſecrate: by which ſpeach as wel the Caluinifts (that vſe no
cōſecration of the cup at al, blaſphemouſly calling it magical mur-
muration, and peruerſely referring the benediction, to thanks-
giuing 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 Apoftle expreſſly referreth the benedic-
tion to the chalice, and not to God, making the holy bloud and
the communicating therof the effect of the benediction.

The Apoftles
bleſſed the
Chalice, & ſo
conſecrated.

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

Our vniting to
Chrift by the
B. Sacrament.

17 One bread, one body.) As we be firſt made one with
Chrift by eating his body and drinking his bloud, ſo ſecondly 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 Myſtical. Which name of

Our vnion among
our ſelues 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 plainly, 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 obferue 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 Nefstor. 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 Teftament: the Sacrifice of the Church: Auguft. li. 9. c. 13. & li. 3. de bapt. c. 19. the one only inconfumtible 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 most singularly prefigure this office of Christs eternal Priesthood & sacrificing himself vnder the formes of bread and wine: which shal continue in the Church throughout al Chriftian Nations insteed of al the Offerings of Aarons Priesthood, as the Prophet Malachie did foretel; as S. Cyprian, S. Iustine, S. Irenæus and other most ancient Doctours and Martyrs doe testifie. *Cypr. ep. 63. nu. 2. Iustin. Dial cum Trypho post med. Irenæ. li. 4. c. 32. And S. Augustin li. 17. c. 20. de ciu. Die. & li. 1. cont. adu. log. & proph. c. 12. & li. 3. de bapt. c. 19. S. Leo ser. 8. de Passione:* and others doe expressely auouch that this one Sacrifice hath succeeded al other & fulfilled al other differences of Sacrifices: that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for the finnes and for thanks-giving, and for what other necessitie foeuer of body or foule. Which holy action of Sacrifice they also cal the MASSE in plaine words. *August. ser. 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 Apostles and Fathers doctrine. God grant the Aduersaries may find mercie to see so euident and inuincible a truth.

The Fathers called this sacrifice, the MASSE.

21 Partakers of the table.) Though the faithful people be many waies known to be Gods peculiar, and be ioyned both to him & among themselues, & also feuered & distinguished from al others that pertaine not to him, as wel Iewes and Pagans, as Heretikes and Schismatikes, by fundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper & substantial vnion or difference consisteth in the Sacrifice and altar: by which God so specially bindeth his Church vnto him, & himself 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 himself of al such as ioine in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which becaufe it is the proper badge of their separation from Christ and his Church; and an altar purposely erected against Christs Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherein the Diuel is properly serued, and Christs honour (no lesse then by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they look to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues

The distinction of Christian Catholics from the rest, is by not communicating with them specially 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 fcandal 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 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 folemnnities. 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 fcrupe 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.