

## Chapter 12

*The maner of preparing, and eating the Paschal lambe, sprinckling the dore-poftes with bloud therof: 15. eating no leuened bread feuen dayes together. 29. The first borne of men and beastes among the Ægyptians are flaine. 35. The Ifraelites goe away spoyling Ægypt. 43. Incircumcised men may not eate the Pasche.*

**A**nd our Lord said to Moyfes, and Aaron in the Land of Ægypt: <sup>2</sup> This moneth, shall be to you the beginning of moneths: it shall be the first in the monethes of the yeare. <sup>3</sup> Speake yee to the whole assemblie of the children of Ifrael, & say to them: <sup>4</sup> The tenth day of this moneth let euerie man take a lambe by their families and houses. <sup>5</sup> But if the number be lesse then may suffice to eate the lambe, he shall take vnto him his neighbour that ioyneth to his house, according to the number of foules which may suffice to the eating of the lambe. <sup>6</sup> And it shall be a lambe without spotte, a male, of a yeare old: according also to which rite you shall take <sup>a</sup>) a kidde. <sup>7</sup> And you shall kepe him vntil the fourteenth day of this moneth: and the whole multitude of the children of Ifrael shall <sup>b</sup>) sacrifice him at euen. <sup>8</sup> And they shall take of the bloud therof, and put vpon both the poftes, and on the vpper dore-poftes of the houses, wherein they shall eate him. <sup>9</sup> And they shall eate the flesh that night roasted at the fire, and vnleuened bread with wilde lettice. <sup>10</sup> You shall not eate therof any thing raw, nor boyled in water, but only roasted at the fire: the head with the feete and entralles therof you shall deuoure. <sup>11</sup> Neither shall there remaine any thing of him vntil morning. If there be any thing left, you shall burne it with fire. <sup>12</sup> And thus you shall eate him: you shall gird your reynes, and you shall haue

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<sup>a</sup> Such as had not meanes to take a lambe, tooke a kidde vsing the same Rites.

<sup>b</sup> *Shachatu, immolabunt, shall offer or sacrifice:* not only kil, as protestants translate.

shoes on your feete, holding ftaues in your handes, and you shal eate fpeedely: for it is the <sup>a</sup>)Phafe (that is the Paffage) of the Lord. <sup>12</sup> And I wil paffe through the Land of Ægypt that night, and wil fstrike euery firft begotten in the Land of Ægypt from man euen vnto beaft: and <sup>b</sup>)in al the goddes of Ægypt I wil doe iudgements, I the Lord. <sup>13</sup> And the bloud shal be vnto you for a figne in the houfes where you shal be: and I shal fee the bloud, and shal paffe ouer you: neither shal there be among you a deftroying plague when I shal fstrike the Land of Ægypt. <sup>14</sup> And you shal haue this day for a moniment: and you shal celebrate it folemne to the Lord in your generations with an euerlafting obseruation. <sup>15</sup> Seuen dayes shal you eate azymes: in the firft day there shal be noe leauen in your houfes: whofoeuer shal eate leauen, that foule shal perish out of Ifrael, from the firft day vntil the feuenth day. <sup>16</sup> The firft day shal be holie and folemne, and the feuenth day with the like feftiuitie shal be venerable: no worke shal you doe in them, except thofe thinges, that pertaine to eating. <sup>17</sup> And you fhall obserue the azymes: for in the felfe fame day I wil bring forth your armie out of the Land of Ægypt, and you fhall keepe this day vnto your generations with a perpetual rite. <sup>18</sup> The firft moneth, the fourtenth day of the moneth at euen you fhall eate <sup>c</sup>)azymes vntil the one and twentieth day of the fame moneth at euen. <sup>19</sup> Seuen dayes there fhall not be found leauened in your houfes: he that fhall eate leauened, his foule fhall periffh out of the affembly of Ifrael, as wel of ftrangers as of them that are borne in the land. <sup>20</sup> Nothing leauened fhall you eate: in al your habitations you shal eate azymes. <sup>21</sup> And Moyfes called al the Ancients of the children of Ifrael, and faid to them: Goe take a lambe by your families, and facrifice the Phafe. <sup>22</sup> And

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<sup>a</sup> Paffage in killing the firft-borne of Ægypt, and not of Ifrael. *S. Hiero. in Mat. 26.*

<sup>b</sup> The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. *1. Reg. 5. S. Hierom. Epift. ad Fabiol. exiradit. Hebr.*

<sup>c</sup> Chrift obseruing this precept, had no leuened bread at his laft fupper: and fo intituted the Eucharift in vtleuened.

a) dippe a bunche of hyffope in the bloud that is at the doore, and fprinkle the vppertranfome of the doore therewith, and both the doore cheekes: let none of you goe out of the doore of his houfe til morning. <sup>23</sup> For our Lord wil paffe ftriking the Ægyptians: and when he fhall fee the bloud on the vpperfil, and on both the poftes, he wil paffe ouer the doore of the houfe, and not fuffer the ftriker to enter your houfes and to hurt. <sup>24</sup> Keepe this thing as a law to thee and thy children for euer. <sup>25</sup> And when you are entred into the Land, which our Lord wil geue you as he hath promifed, you fhall obferue thefe ceremonies. <sup>26</sup> And when your children fhall fay to you: What is this religion? <sup>27</sup> you fhall fay to them: It is the victime of our Lords paffage, when he paffed ouer the houfes of the children of Ifrael in Ægypt ftriking the Ægyptians, and deliuering our houfes. And the people bowing them felues adored. <sup>28</sup> And the children of Ifrael going forth did as our Lord had commanded Moyfes and Aaron. <sup>29</sup> And it came to paffe at midnight, our Lord ftroke b) euerie firft-begotten in the Land of Ægypt, from the firft-begotten of Pharao, who fate in his throne, vnto the firft-begotten of the captiue woman that was in the prifon, and euerie firft-begotten of beaftes. <sup>30</sup> And Pharao arofe in the night, and al his feruantes, and al Ægypt: and there arofe a great crie in Ægypt: for neither was there a houfe wherin there lay not a dead one. <sup>31</sup> And Pharao calling Moyfes and Aaron, in the night, faid: Arife and goe forth from my people, you and the children of Ifrael: goe, facrifice to the Lord as you fay. <sup>32</sup> Your fheepe and heardes take you as you demanded, and departing bleffe me. <sup>33</sup> And the Ægyptians vrged the people to goe forth out of the land quickly, faying: We fhall al die. <sup>34</sup> The people therefore tooke dough before it was leauened: and tying it in their clokes, put

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<sup>a</sup> Sprinckling of bloud with hyffop here & *Leuit. 14. Num. 19.* prefcribed fignifieth mās deliuerie by Chrifts bloud working in Baptifme and other Sacraments. *Heb. 9.*

<sup>b</sup> Punifhment conforme to their finne, for perfecuting Gods *firft begotten fonne Ifrael. Exod. 4. v. 22. Theodor. q. 22. in Exod.*

it vpon their fhoulders. <sup>35</sup> And the children of Ifrael did as Moyfes had commanded: and they asked of the Ægyptians veffels of filuer and gold, and very much rayment. <sup>36</sup> And our Lord gaue grace to the people before the Ægyptians that they did lend them: and <sup>a</sup>)they fpoyled the Ægyptians. <sup>37</sup> And the children of Ifrael fette forward from Rameffe into Socoth, almoft fix hundred thoufand of foote men, befide litle ones. <sup>38</sup> But alfo the common people of al fortes innumerable went vp with them, sheepe and heardes and beaftes of diuerfe kindes exceding manie. <sup>39</sup> And they baked the meale, which a litle before they had taken out of Ægypt tempered: and made hearth cakes vnleauened: for it could not be leauened the Ægyptians vrging them to depart, & not fuffering them to make any tarriance: neither did they thinke vpon preparing any meate. <sup>40</sup> And the dwelling of the children of Ifrael that they abode <sup>b</sup>)in Ægypt, was foure hundred thirty yeares. <sup>41</sup> The which being expired, the fame day al the armie of our Lord went forth out of the Land of Ægypt. <sup>42</sup> This is the obferu-able night of our Lord, when he brought them forth out of the Land of Ægypt: this night al the children of Ifrael muft obferue in their generations. <sup>43</sup> And our Lord faid to Moyfes and Aaron: This is the religion of the Phafe: No aliene shal eate of it. <sup>44</sup> And euerie bought feruant shal be circumcised, and fo shal eate. <sup>45</sup> The ftranger and the hireling shal not eate therof. <sup>46</sup> In one houfe shal it be eaten, neither shal you carrie forth of the flesh therof out of the houfe, neither shal you breake a bone therof. <sup>47</sup> Al the affembly of the children of Ifrael shal make it. <sup>48</sup> And if any of the foiourners be willing to

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<sup>a</sup> Lawful fpoile by the warrant of God, Lord of al.

<sup>b</sup> From the promife made to Abraham (*Gen. 12. v. 7.*) and his firft going into Ægypt (*v. 10.*) to this time were 430. yeares, *Gal. 3.* of which they were in great perfecution aboue 80. yeares, before that in feruitude about 60. more, before that alfo they were ftrangers partly in Ægypt, partly in Chanaan the reft of the time. See *Gen. 15. v. 13.*

The 70. read in Ægypt and in *Chanaan*, for explication, as S. Auguftin noteth. *li. 16. c. 10. ciuit.*

dwel among you, and make the Phafe of the Lord, firft al the male that he hath shal be circumcised, and then shal he celebrate it according to the rite: & he shal be as he that is borne in the land: but if there be any man vncircumcised, he shal not eate therof. <sup>49</sup> Al one law shal be to him that is borne in the land and to the profelyte that foourneth with you. <sup>50</sup> And al the children of Ifrael did as our Lord had commanded Moyfes and Aaron. <sup>51</sup> And the fame day our Lord brought forth the children of Ifrael out of the Land of Ægypt by their troupes.

## ANNOTATIONS

3 The tenth day.) Our Sauour Chrifit intituting the Sacrament of the Eucharift, after the celebration of the Pafchal lambe, whiles they were at fupper, the night before his death, therby fufficiently declared, that this old Pafch was a figure, not only of his Paffion and Sacrifice on the Croffe, but alfo of that he then did fo folemnly with his Apoftles; whom alfo in that action he made Priests, commanding them, and their fucceffors, to do the fame in commemoration of him, til the end of the world. Other circumftances likewife, and conference of the one with the other make it more clere, that as in fome refpectes it more refembled Chrifits Paffion, and Sacrifice on the Croffe, fo in others it more expreffed the Eucharift, and myftical commemoration of his death, though alfo in manie it prefigured Chrifit in both places. For example, The preparing of the lambe *the tenth day* fignified our Sauours coming into Hierufalem, the fame tenth day of the firft moone, now represented in the Church on Palmefunday. Alfo the choife qualities of the lambe, *vwithout fpotte, a male, of the firft yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh avway the finnes of the vvorld*. More particularly *the killing* and bereuing the Pafchal Lambe of natural life, *the fprinkling of his bloud on the dore-poftes, the rofting at the fire*, and *not breaking anie bone therof*, moft fpecially expreffed Chrifits death on the Croffe. But *the fourtenth day*, & *the euening* agree only with the Eucharift, intituted the night before our Lords Paffion, which he fuffered the fifteenth (being the ful moone) and at midday, as ancient S. Dionyfe of Ariopagite (in two Epiftles, *to Polycarpus*, and *to Appolophanes*) teftifieth, admiring the miracle of the funnes Eclipse, that hapned the fame time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Croffe, for Chrifit was not crucified to be eaten but the Sacrament *in formes of*

Chrifits action fheweth that the Pafchal lambe was a figure of the Eucharift.

Some things in the Pafchal lambe prefigured Chrifit both on the Croffe and at his laft fupper.

Some more exprefly fignified his Paffion.

Others immediatly the Eucharift.

*Ioan. 1.*

*Ioan. 19.*

bread and vvine was exprefly figured by eating the lambe with vnleauened bread, and drinking the cuppe therto adioyned. (*Luc. 22. v. 17.*) In like forte the Lambe immolated in commemoration of the deliuerie of Ifrael from death, and from feruitude, when the firft-borne of Ægypt were flaine, moft aptly prefigured the Eucharift, which is a *perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and finne, by Chriftes death on the Croffe, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe vvithin the houfe with precife commandment to *carie nothing therof forth*, pertained particularly to the Eucharift, which our Lord celebrated vvithin the houfe, wherby S. Cyprian (*lib. de vnit. Ecclef.*) proueth, that the B. Sacrament muft not be giuen to anie out of the *Catholique Church*, though Chrifts Paffion be extended to al the world, as wel to bring fuch as are without, into the Church, as to faue thofe that are already entred in. In this forte the moft ancient and beft expofitors of holie Scripture, explicate this fpecial figure of the Pafchal Lambe. As we fhall here produce fome witneffes in confirmation of this truth.

Ancient writers expound this figure of the Eucharift.

*Luc. 22.*

Tertulian *lib. 4. contra Marcionem*, expounding our Sauours wordes: *VVith defire I haue defired to eate this Pafch vvith you before I fuffer* faieth, Chrift coueted not *veruecinam Iudæorum*, the mutton of the Iewes, but profefling that with defire he defired to eate the Pafch, as his owne (for it was vnmete that God fhould couete anie thing not his owne) the bread which he tooke, and gaue to his difciples, he made his owne bodie, faying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non fuiffet, nifi veritatis effet corpus. But it had not bene a figure* (faieth he) *vules it vvere a bodie of veritie, or a verie bodie*, to wit, not phantaftical as the heretike Marcion imagined; becaufe the figures in the old Teftament were not figures, except a true bodie answered vnto them. So the Sacramentaries fenfe, that Tertullian fhould cal the Eucharift a figure, is quite againft his meaning, and maketh him conclude nothing againft Marcion; wheras his whole drift is, by the figures of the old Teftament to proue, that in the Eucharift is the true & real bodie of Chrift, and that confequently Chrift hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Chrift did eate the Pafchal Lambe) he alfo made his new Pafch.

Tertullian proueth, by this figure fulfilled in the Eucharift, that Chrift hath a true and not a phantaftical bodie.

*Hiere. 12. v. 19.*

S. Cyprian (*de Cæna Dom.*) faieth: In the fupper of facramental banquets, old and new Inftitutions met together. The lambe being *confumed*, which old tradition propofed, the Mafter fet-teth *inconfumptible* meate to his difciples. S. Gregorie Nazianzen (*Orat. 2. de Pafcha.*) faieth, God commanded the Pafchal Lambe fhould be eaten in the euening, becaufe Chrift in the euening gaue the Sacrament of his owne bodie to his difciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Pafch was complete,

*Pfal. 103.* and Chrift had eaten the flefh of the lambe with his Apoftles, he taketh bread, *vvhich confirmeth the hart of man*, and paffeth ouer to the true Sacrament of Pafch. Likewife S. Chriſtoftom (*Ho. de prodit. Iudæ*) faieth, In the fame table both the Pafches, of the figure, and of the veritie were celebrated. S. Ambroſe (*in Lucae. 1.*) exprefly applieth this figuratiue lambe to the Eucharift, as it is celebrated in the Church, by him ſelfe and other Priefts, faying: VVhen we facrifice, Chrift is preſent, Chrift is facrificed: *for Chrift our Pafch is immolated.* The like affirmeth S. Auguſtin (*li. 2. cont. lit. Petal. c. 27.*) It is an other Pafch that the Iewes celebrated of a ſhepe, an other which we receiue in the bodie and bloud of our Lord. S. Leo (*fer. 7. de Paff.*) To the end ſhadowes might geue place to the bodie, and figures might ceaſe in preſence of the veritie, the old obſeruation is taken away by the new Sacrament, hoſte paffeth into hoſte, bloud excludeth bloud, and when the legal feſtiuitie is changed, it is fulfilled.

The fame Sacrifice offered by Priefts.

*1. Cor. 5.*

S. Gregorie (*ho. 22. in Euang.*) proueth by theſe wordes, *You ſhal not eate therof anie thing rawv*, that beſides the letter there is a ſpiritual ſenſe. Behold, (faieth he) the verie wordes of the hiſtorie driue vs from the hiſtorical vnderſtanding. For did the Iſraelitical people in Ægypt vſe to eate a lambe raw, that the law ſhould nede to ſay: *you ſhal not eate it rawv?* And ſo in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Eucharift, by the figure of this Paſchal lambe. This *bloud* (faieth he) is *ſprinkled on both poſtes*, when the Sacrament of his Paſſion is *receiued vvith mouth*, to redemption, and mediated with *intentiue mind* to imitation, and in *the tranſome* ouer the dore, when pure intention directeth the exterior act, alſo when we carie *the Croſſe* of his paſſion *in our forehead*. The flefh of the lambe is eaten *at night*, becauſe we now receiue our Lords bodie in the Sacrament, when yet we *ſee not ech others conſciences; roſted at the fire*, when we ioyne to our beleefe *good vvorkes of feruent charitie*; with *vnleauened bread*, and *vvith lettice*, that is, in ſinceritie, *vvithout corruption of vaine glorie*, and with *bitter penance for finnes*; not *rawv*, nor *ſodde in vvater*, to wit, neither eſteeming Chrift a *mere man*, nor conſidering of him, with *humane vvildome* or priuate ſpirite of heretikes, called *ſtollen vvater*. (*Prou. 9.*) *To deuoure the head vvith the feete and entrails*, is by faith to beleue *the Diuinitie of Chrift*, and to imitate by loue the *ſteppes of his humanitie*, and greedely to *learne al Chriſtian myſteries*. Nothing is *left til morning*, when we endeuoure in this life before *the reſurrection* to know euerie point of Chriſtian doctrin, ſo farre as to vs pertaineth. But if anie thing *be left, it muſt be burned in the fire*, becauſe thoſe hard and hieghſt myſteries, which we *can not vnderſtand*, we muſt *remitte to the Holie Ghoſt*, left anie proudly perfume either to contemne, or to proclaime that he vnderſtandeth not. He further deſcribeth alſo what maner of perſons are to eate this new Paſch. Their

S. Gregories moralization of this figure, applied to the B. Sacrament.

VVhat perſons are to receiue the B. Sacrament.

loines muft be gyrded, that is, al carnal pleafures tamed. They muft haue shoes on their feete, by the good examples of former Sainctes dead before, muft ftrengthen their fteppe, to flie from vice, and follow vertue: holding Itaues in their handes, to rule & ftay themfelues and others from fliding, by the ftaffe of authoritie. They muft eate the Pafch fpeedely, that is without delay or procraftination muft learne the myfteries of mans redemption, and heauenlie life, and fo performe Gods wil and precepts, in this life vvith fpeede. To this effect S. Gregorie difcourfeth at large in the moral fenfe, which we haue abridged, and otherwife (though holie Scripture be ful herof) feldome touch.

Returning therefore to our particular purpofe, in al thefe teftimonies we fpecially vrge, that the pafchal lambe was a figure, not only of Chrifs Paffion, but alfo of the Eucharift. VVhereupon, befides the often exprefse mention of our B. Sauours bodie and bloud in the fame, which Proteftants would wreft (as they do alfo the fame termes in holie Scripture) to figuratiue fenfe, it neceffarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharift, then natural bread and wine. For S. Paul teacheth (*Collofs. 2.*) that as the bodie excelleth the shadovv, fo the veritie, or thing figured excelleth the figure. VVheras the fubftance of bread and wine doth not excel, much leffe fo farre excel the Pafchal Lambe, as by S. Pauls doctrine is required.

Againe feing the Pafchal lambe was a Sacrifice, as appeareth in *this Chap. v. 6. & 27.* alfo *Num. 9. v. 7. & 13.* and *Mar. 14. v. 12.* and as it was immolated was a figure of the Eucharift, as before appeareth by conference of the one with the other, in refpect of the time, place, maner of offering, and eating it, and by teftimonie of the Doctors aboue cited, it followeth alfo that the Holie Eucharift is a Sacrifice farre excelling the figure.

The thing figured farre excelleth the figure.

The Eucharift is alfo a Sacrifice.