

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 firft borne of men and beaftes among the Ægyptians are flaine. 35. The Ifraelites goe away fpoyling Ægypt. 43. Incircumcised men may not eate the Phafe.

And our Lord faid to Moyfes, and Aaron in the Land of Ægypt: ² This moneth, shal be to you the beginning of moneths: it shal be the firft in the monethes of the yeare. ³ Speake yee to the whole affemblic of the children of Ifrael, & fay to them: ⁴ The tenth day of this moneth let euerie man take a lambe by their families and houfes. ⁴ But if the number be leffe then may fuffice to eate the lambe, he shal take vnto him his neighbour that ioyneth to his houfe, according to the number of foules which may fuffice to the eating of the lambe. ⁵ And it shal be a lambe without fpotte, a male, of a yeare old: according alfo to which rite you shal take ^a) a kidde. ⁶ And you shal kepe him vntil the fourteenth day of this moneth: and the whole multitude of the children of Ifrael shal ^b) facrifice him at euen. ⁷ And they shal take of the bloud therof, and put vpon both the poftes, and on the vpper dore-poftes of the houfes, wherein they shal eate him. ⁸ And they shal eate the flesh that night roasted at the fire, and vnleuened bread with wilde lettice. ⁹ You shal 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 shal deuoure. ¹⁰ Neither shal there remaine any thing of him vntil morning. If there be any thing left, you shal burne it with fire. ¹¹ And thus you shal eate him: you shal gird your reynes, and you shal haue

^a Such as had not meanes to take a lambe, tooke a kidde vsing the same Rites.

^b *Shachatu, immolabunt, shal offer or facrifice*: not only kil, as protestants tranflate.

shoes on your feete, holding ftaues in your handes, and you shal eate fpeedely: for it is the ^a)Phafe (that is the Paffage) of the Lord. ¹² 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 ^b)in al the goddes of Ægypt I wil doe iudgements, I the Lord. ¹³ 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. ¹⁴ 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. ¹⁵ 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. ¹⁶ 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. ¹⁷ 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. ¹⁸ The firft moneth, the fourtenth day of the moneth at euen you fhall eate ^c)azymes vntil the one and twentieth day of the fame moneth at euen. ¹⁹ 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. ²⁰ Nothing leauened fhall you eate: in al your habitations you shal eate azymes. ²¹ 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. ²² And

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

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

^c Chrifft 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. ²³ 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. ²⁴ Keepe this thing as a law to thee and thy children for euer. ²⁵ And when you are entred into the Land, which our Lord wil geue you as he hath promifed, you fhall obferue thefe ceremonies. ²⁶ And when your children fhall fay to you: What is this religion? ²⁷ 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. ²⁸ And the children of Ifrael going forth did as our Lord had commanded Moyfes and Aaron. ²⁹ And it came to paffe at midnight, our Lord ftroke ^beuerie 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. ³⁰ 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. ³¹ 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. ³² Your fheepe and heardes take you as you demanded, and departing bleffe me. ³³ And the Ægyptians vrged the people to goe forth out of the land quickly, faying: We fhall al die. ³⁴ The people therefore tooke dough before it was leauened: and tying it in their clokes, put

^a 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.*

^b 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. ³⁵ 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. ³⁶ And our Lord gaue grace to the people before the Ægyptians that they did lend them: and ^a)they fpoyled the Ægyptians. ³⁷ And the children of Ifrael fette forward from Rameffe into Socoth, almoft fix hundred thoufand of foote men, befide litle ones. ³⁸ But alfo the common people of al fortes innumerable went vp with them, sheepe and heardes and beaftes of diuerfe kindes exceeding manie. ³⁹ 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. ⁴⁰ And the dwelling of the children of Ifrael that they abode ^b)in Ægypt, was foure hundred thirty yeares. ⁴¹ The which being expired, the fame day al the armie of our Lord went forth out of the Land of Ægypt. ⁴² This is the obferuable 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. ⁴³ And our Lord faid to Moyfes and Aaron: This is the religion of the Phafe: No aliene shal eate of it. ⁴⁴ And euerie bought feruant shal be circumcised, and fo shal eate. ⁴⁵ The ftranger and the hireling shal not eate therof. ⁴⁶ 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. ⁴⁷ Al the affembly of the children of Ifrael shal make it. ⁴⁸ And if any of the foiourners be willing to

^a Lawful fpoile by the warrant of God, Lord of al.

^b 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 about 80. yeares, before that in feruitude about 60. more, before that alfo they were frangers 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 circumcifed, 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 vncircumcifed, he ſhal not eate therof. ⁴⁹ Al one law ſhal be to him that is borne in the land and to the profelyte that foourneth with you. ⁵⁰ And al the children of Ifrael did as our Lord had commanded Moyfes and Aaron. ⁵¹ 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 Chrift intituting the Sacrament of the Eucharift, after the celebration of the Paſchal lambe, whiles they were at fupper, the night before his death, therby fufficiently declared, that this old Paſch was a figure, not only of his Paſſion and Sacrifice on the Croffe, but alfo of that he then did fo ſolemnly with his Apoſtles; whom alfo in that action he made Priefts, commanding them, and their ſucceſſors, to do the ſame in commemoration of him, til the end of the world. Other circumſtances likewiſe, and conference of the one with the other make it more clere, that as in ſome reſpectes it more reſembled Chriſts Paſſion, and Sacrifice on the Croffe, ſo in others it more expreſſed the Eucharift, and myſtical commemoration of his death, though alſo in manie it prefigured Chrift in both places. For example, The preparing of the lambe *the tenth day* ſignified our Sauours coming into Hieruſalem, the ſame tenth day of the firſt moone, now repreſented in the Church on Palmefunday. Alſo the choiſe qualities of the lambe, *vwithout ſpote, a male, of the firſt 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 Paſchal Lambe of natural life, *the ſprinkling of his bloud on the dore-poſtes, the roſting at the fire, and not breaking anie bone therof*, moſt ſpecially expreſſed Chriſts death on the Croffe. But *the fourteenth day, & the euening* agree only with the Eucharift, intituted the night before our Lords Paſſion, which he ſuffered the fifteenth (being the ful moone) and at midday, as ancient S. Dionyſe of Ariopagite (in two Epiſtles, *to Policarpus*, and *to Appolophanes*) teſtifieth, admiring the miracle of the funnes Eclipse, that hapned the ſame time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Croffe, for Chrift was not crucified to be eaten but the Sacrament *in formes of bread and vvine* was

Chriſts action ſheweth that the Paſchal lambe was a figure of the Eucharift.

Some things in the Paſchal lambe prefigured Chrift both on the Croffe and at his laſt fupper.

Some more expreſſly ſignified his Paſſion.

Others immediatly the Eucharift.

Ioan. 1.

Ioan. 19.

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 Iſrael from death, and from feruitude, when the firſt-borne of Ægypt were flaine, moſt 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 Chriſtes 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 preſiſe commandment to *carie nothing therof forth*, pertained particularly to the Eucharift, which our Lord celebrated *vvithin the houfe*, wherby S. Cyprian (*lib. de vnit. Eccleſ.*) proueth, that the B. Sacrament muſt not be giuen to anie out of the *Catholique Church*, though Chriſts Paſſion be extended to al the world, as wel to bring ſuch as are without, into the Church, as to faue thoſe that are already entred in. In this forte the moſt ancient and beſt expofitors of holie Scripture, explicate this ſpecial figure of the Paſchal Lambe. As we ſhal here produce ſome witneſſes 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 deſire I haue deſired to eate this Paſch vvith you before I fuffer* faieth, Chriſt coueted not *veruecinam Iudæorum*, the mutton of the Iewes, but profeſſing that with deſire he deſired to eate the Paſch, as his owne (for it was vnmete that God ſhould couete anie thing not his owne) the bread which he tooke, and gaue to his diſciples, he made his owne bodie, ſaying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non fuiſſet, niſi veritatis effet corpus. But it had not bene a figure* (ſaith he) *vules it vvere a bodie of veritie, or a verie bodie*, to wit, not phantaſtical as the heretike Marcion imagined; becauſe the figures in the old Teſtament were not figures, except a true bodie answered vnto them. So the Sacramentaries ſenſe, that Tertulian ſhould cal the Eucharift a figure, is quite againſt his meaning, and maketh him conclude nothing againſt Marcion; wheras his whole drift is, by the figures of the old Teſtament to proue, that in the Eucharift is the true & real bodie of Chriſt, and that conſequently Chriſt hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Chriſt did eate the Paſchal Lambe) he alſo made his new Paſch.

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

Hiere. 12. v. 19.

S. Cyprian (*de Cæna Dom.*) faieth: In the ſupper of ſacramental banquets, old and new Inſtitutions met together. The lambe being *confumed*, which old tradition propoſed, the Maſter fet-teth *inconfumptible* meate to his diſciples. S. Gregorie Nazianzen (*Orat. 2. de Paſcha.*) faieth, God commanded the Paſchal Lambe ſhould be eaten in the euening, becauſe Chriſt in the euening gaue the Sacrament of his owne bodie to his diſciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Paſch was complete, and Chriſt

had eaten the flesh of the lambe with his Apoftles, he taketh bread,
Pfal. 103. *vvhich confirmeth the hart of man*, and paffeth ouer to the true
 Sacrament of Pasch. Likewife S. Chrifoftom (*Ho. de prodit. Iudæ*)
 faieth, In the fame table both the Pasches, 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 felfe and other Priests, faying: VWhen
 we facrifice, Chrifft is present, Chrifft is sacrificed: for *Chrift our*
1. Cor. 5. *Pasch is immolated*. The like affirmeth S. Auguftin (*li. 2. cont.*
lit. Petal. c. 27.) It is an other Pasch 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 fhadowes might
 geue place to the bodie, and figures might ceafe in prefence of
 the veritie, the old obseruation is taken away by the new Sacra-
 ment, hofte paffeth into hofte, bloud excludeth bloud, and when
 the legal festiuitie is changed, it is fulfilled.

S. Gregorie (*ho. 22. in Euang.*) proueth by these wordes, *You*
shal not eate therof anie thing ravn, that besides the letter there
 is a fpiritual fenfe. Behold, (faieth he) the verie wordes of the
 hiftorie driue vs from the hiftorical vnderftanding. For did the
 Ifraelitical people in Ægypt vse to eate a lambe raw, that the law
 fhould nede to fay: *you shal not eate it ravn?* And fo 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 *fprinkled on both poftes*,
 when the Sacrament of his Paffion is *receiued vvith mouth*, to
 redemption, and mediated with *intentie mind* to imitation, and
 in *the tranfome* ouer the dore, when pure intention directeth the
 exterior act, also when we carie *the Croffe* of his paffion *in our*
forhead. The flesh of the lambe is eaten *at night*, becaufe we now
 receiue our Lords bodie in the Sacrament, when yet we *see not ech*
others confciences; rofted at the fire, when we ioyne to our beleefe
good vvorkes of feruent charitie; with vnleauened bread, and *vvith*
lettice, that is, in finceritie, *vvithout corruption of vaine glorie*,
 and with *bitter penance for finnes; not ravn*, nor *fodde in vvater*,
 to wit, neither esteeming Chrifft a *mere man*, nor confidering of
 him, with *humane vvifdome* or priuate spirite of heretikes, called
ftollen vvater. (Prou. 9.) To deuoure the head vvith the feete
and entrails, is by faith to beleue *the Diuinitie of Chrifft*, and
 to imitate by loue the *fteppes of his humanitie*, and greedely to
learne al Chrifftian myfteries. Nothing is *left til morning*, when
 we endeuoure in this life before *the refurrection* to know euerie
 point of Chrifftian doctrin, fo farre as to vs perteineth. But if anie
 thing *be left, it muft be burned in the fire*, becaufe thofe hard and
 hieghft myfteries, which we *can not vnderftand*, we muft *remitte*
to the Holie Ghoft, left anie proudly prefume either to contemne,
 or to proclaime that he vnderftandeth not. He further descri-
 beth also what maner of perfons are to eate this new Pasch. Their

The fame Sacrifice
 offered by Priests.

S. Gregories mor-
 alization of this
 figure, applied to
 the B. Sacrament.

VVhat perfons
 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 steppes*, 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 *fppeedely*, 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 fppecially 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.