

Chapter 20

Moyfes receiueth the Decologue or tenne commandments of God, for al the people, 23. with repetition that they shal not make falsse goddes, nor make Altares but of earth, or vnshewed ston, and without steppes.

The third part of this booke: containing Diuine Lawes: Moral, Ceremonial, and Iudicial.

And our Lord spake al these wordes: ² I am the Lord thy God, which brought thee forth out of the Land of Ægypt, out of the house of seruitude. ³ Thou shalt not haue ^a strange goddes before me. ⁴ Thou shalt not make to thee ^a grauen thing, nor any similitude that is in heauen aboue, & that is in the earth beneth, neither of those thinges that are in the waters vnder the earth. ⁵ Thou shalt not adore them, nor serue them: I am the Lord thy God mightie, ielous, ^b visiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: ⁶ and doing mercie vpon thousandes to them that loue me, and keepe my preceptes. ⁷ Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not hold him innocent that shal take the name of the Lord his God vainly. ⁸ Remember that thou sanctifie the sabbath day. ⁹ Six dayes shalt thou worke, and shalt doe al thy workes. ¹⁰ But on the seuenth day is the sabbath of the Lord thy God: thou shalt doe no worke in it, thou, and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is with in thy gates. ¹¹ For six dayes the Lord made heauen and earth, and the sea, and al thinges that are in them, and rested in the seuenth day, therefore the Lord blessed the sabbath day, and sanctified it. ¹² Honour thy father and thy mother, that thou mayst be longliued vpon the earth, which the Lord thy God wil

^a In Hebrew *Pesel*, in Greke *ειδωλον*, in Latin *sculptile*, in English a *grauen thing*.

^b This commination and promise annexed to the first commandment pertaineth to euery one of the nine following. *Catech. Ro. p. 3. q. 9.*

geue thee. ¹³ Thou shalt not murder. ¹⁴ Thou shalt not committe aduoutrie. ¹⁵ Thou shalt not fteale. ¹⁶ Thou shalt not fpeake againft thy neighbour falfe teftimonie. ¹⁷ Thou shalt not couet thy neighbours houfe: neither shalt thou defire his wife, nor feruant, nor handmaide, nor oxe, nor affe, nor any thing that is his. ¹⁸ And al the people faw the voices and the flames, and the found of the trumpet, and the mount fmoking: and being frighted and ftroken with feare they ftoode a farre of, ¹⁹ faying to Moyfes: Speake thou to vs, and we wil heare: let not our Lord fpeake to vs, left perhappes we die. ²⁰ And Moyfes faid to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you should not finne. ²¹ And the people ftiide a farre of. But Moyfes went vnto the darke cloud wherin God was. ²² Our Lord faid moreouer to Moyfes: This fhalt thou fay to the children of Ifrael: You haue feene that from heauen I haue fpoken to you. ²³ You fhall not make goddes of filuer, nor goddes of gold fhall you make to you. ²⁴ An Altar ^{a)}of earth you fhall make to me, and you fhall offer vpon it your holocaftes and pacifiques, your fheepe and oxen in euerie place where the memorie of my name fhall be: I wil come to thee, and wil bleffe thee. ²⁵ And if thou make an Altar of ftone vnto me, thou fhalt not build it of hewed ftones: for if thou lift vp thy knife ouer it, it fhall be polluted. ²⁶ Thou shalt not goe vp by griefes vnto myne Altar, left thy turpitude be difcouered.

ANNOTATIONS

3 Strange goddes.) Proteftants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue fo defamed Catholique Religion in this behalfe, that the vulgar forte of deceiued people, otherwife knowing Catholiques to be ordinarily of moderate conuerfation in life, of iuft dealing towards their neighbours, addicted to prayer, fafting, almes, and manie good workes, more

Proteftants charge al Catholiques to be Idolaters.

^a This and other ceremonial precepts are determinate lawes, for obferuing the cōmandments of the firft table pertaining to God.

wanting among them felues: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are thereby auerted from Catholique Religion. And surely it were a iust cause, if it were true. As wel therefore to purge our felues of so haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we shal here note some of the Protestants egregious lies, against the whole Church militant, and blasphemous reproches against the glorious Sainctes: then briefly declare the true and sincere doctrine, and practise of the Catholike Church in this point. Luther in his *postil upon the Gospell of our Lordes Incarnation*, sayth: *Papista Virginem Mariam Deum constituunt: Omnipotentiam ei in cælo, & in terra tribuunt.* The Papists (saith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papistrie al expected more fauour and grace from her, then from Christ himself. His scholar Melancton (*in locis communib.*) postilling the first Precept, saith: Papistes inuocate Sainctes, and worship Images in heathnifh maner. Caluin (*li. de neceff. refor. Eccles.*) saith: those of the Emperours religion (meaning al Catholiques) so diuide Gods offices among Sainctes, that they ioyn them to the Soueraigne God, as collegues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ser. de natali virg. Mar.*) feared not to say, that he esteemed no more of the prayer of *S. Marie*, then of anie one of the people. And his reason is worfe then his wicked assertion, for that, saith he, al that beleue in Christ are as iust, and as holie as the virgin Marie, or anie other Sainct how great foeuer. The Magdeburgian Centuriators (*li. 1. Cent. 1.*) affirme that the virgin Marie finned greuoufly, yea compare her imagined faultes with the sinne of Eue in paradife. (*li. 2.*) They charge S. Peter and S. Paul (also after their conuersions) with diuers great crimes. Caluin (*li. 3. Inft. c. 2. parag. 31.*) condemneth Sara and Rebecca of great finnes, (*c. 4.*) reprehendeth Iudas Machabeus for superstitious, and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (*in 32. Exod.*) he accuseth most holie and meke Moyfes of arrogancie and pride. And (*li. 3. Inftit. c. 20. pa. 27.*) he scruely scoffeth at al Sainctes in general, saying: If they heare mortal mens prayers, they must haue eares so long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reprobud in *Vigilantius*) but also *vmbras, laruas, colluuiem: shadovves, night goblins, stincking filth* yet more, (*li. de vera refor. Eccles. rat.*) he calleth them *Monstra, carnifices, bestias, monsters, hangmen, beastes*. These and like blasphemies modest men can not but abhorre and detest.

Their lies also are conuincid by S. Hierom, handling this matter of purpose against *Vigilantius*, by S. Augustin touching it by occasion (*li. 20. c. 21.*) against Faustus the Manachey, Thomas VValdenfis (*to. 3. tit. 13. de Sacramentalibus*) against Wiclif, by al Catechismes and Christian Instructions, teaching nothing

They abuse their followers.

They belie the Church militant.

Blaspheme the triumphant.

Al modest mē wil condemne these blasphemies. Catholique doctrine and practise conuince their lies.

like, but quite contrarie to these mens reportes. In summe they all teach, that Saintes are to be honored with religious honour, which is greater then ciuil, but infinitely inferiour to diuine, as the excellencie of God furmouteth all excellencie created.

For better declaration wherof, it is to be considered, that feing by the law of God and nature, honour is due to excellencie, there must be so manie distinct kindes of honour, as there be general kindes of excellencie, which are three. The first of God, infinite, and incomparably aboue all: the second is supernatural but created, as of grace and glorie: the third is humane or natural, consisteing in natural giftes, or worldlie powre and dignitie, all three as distinct as God, heauen, and earth. To these three general kindes of excellencie pertaineth therefore other three as distinct kindes of honour; to wit, Diuine due to God only, called by vs and appropriation of a Greeke word *Latria*: the second *Dulia*, belonging to Saintes, and other holie things, eleuated by God aboue the course of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers states and qualities of men. The first of these which is diuine, may in no case be geuen to any creature, how excellent soeuer. The third which is ciuil, as both Catholiques and Protestants hold for certaine, is not competent nor agreeable to Saintes, but to mortal worldlie men in respect of temporal excellencie. All the controuersie therefore is about the second. Which Caluin (*li. 1. Instit. c. 11. & 12.*) and all protestant writers denie & reiect, and so would haue no honour at all geuen to Saintes.

Obiecting as old heretikes did, that Catholiques do all the same external actes, as standing bare head, bowing, kneeling, praying, and the like to Saintes, as to God himself. We answer, that the distinctiō of honour consisteth not alwayes in the external action, but in the intention of the mind. For when we do such external actes of honour to God, we intend thereby to honour the Creator and Lord of all, and so it is diuine honour, but doing the same external actes to a Saint, we conceiue of him, as a glorious seruant of God, and so we honour him as a sanctified and glorified creature, Gods subiect and seruant. Without this diuersitie of intentions in your mind, you can not shew difference, between the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoreth God with diuine honour, & the King with ciuil. Again we answer, that we do not all the external actions of honour to Saintes, which we doe to God. For Sacrifice is donne only to God, and to no Saint; and because Altares pertaine to Sacrifice, they are erected to God only, though oftentimes in memorie of Saints.

Both which answers S. Augustin gaue long since, to Faustus the Manachie, arguing that Catholiques by doing the same external actes, worshipped Martyrs with diuine honour, and so turned them

The true
Catholique doc-
trin.

Honour due to ex-
cellencie.

Three kindes of
excellencie.

Therefore three
kindes of honour.

Protestants denie
any honour to be
due to Saints.

Their obiection.

First answer.

Example of this
necessary distinc-
tion.

Second answer.

S. Augustin de-
clareth this doc-
trin: and geueth
both the former
answers.

li. 20. c. 21.

into Idols, as that heretike inferred. VVherupon S. Auguftin declareth, that Chriftian people celebrate together the memories of Martyrs with *Religious folemnitie*, to ftyr vp imitation, to be partakers of their merites, and to be holpen by their prayers. Yet fo that we erect not Altares (becaufe they are for Sacrifice) to anie Martyr, though in memorie of Martyrs, but to God of Martyrs. For who euer ftanding at the Altar, in places of Sainctes bodies, faide: VVe offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arife, to inkindle charitie, both towards them, whom we may imitate, and towards him, by whose helpe we may. VVe honour Martyrs with that worfhip of loue and focietie, wherwith holie men are worfhipped in this life. VVhose hart we perceiue is prepared to like fufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more fecurly, after al vncertainties are ouercome, and with how much more confident praife, we preach them now victours in a more happie life, then others yet fighting in this. But with that worfhippe, which in greke is called *Latria*, a *feruice properly due to God*, which in Latin can not be expreffed by one word, we neither worfhip, nor teach to be worfhipped but one God. And for fo much as offering of Sacrifice pertaineth to this worfhippe (wherof they are called Idolaters, that offer facrifice to anie Idols) we by no meanes offer anie fuch thing, nor teach to be offered, either to anie Martyr, or bleffed foule, or holie Angel. Thus farre S. Auguftin. The fame teacheth Theodoret. (*li. 8. ad Græcos*) Our Lord hath depriued falfe goddes of the honour, they had in Temples, and in place of them caufed his Martyrs to be honoured: yet not in the fame maner, for we neither bring hoftes, nor libaments to Martyrs, but honour them, as holie men, and moft deare freinds of God. It would be to long to cite manie ancient Fathers, teftifying and teaching that Saincts are to be honored.

More compendioufly we wil take our aduerfaries confeffion, the Magdeburgian Centuriators. VVho (*Pref. Cent. 6.*) holding that the Church was only pure from idolatrie the firft hundred yeares of Chrif, and that it begane to faile in the fecond and third age, more in the fourth and fifth, and was vtterly perifhed in the fixth, impute the caufe of her ruine, that the very chiefe men taught and practiced the honour of Saincts. Firft of al (fay they) thefe horrible and pernicious darknes, as certaine black cloudes couering the whole firmament, rofe vp in the verie affembly of teachers. For that partly the very Doctors of the Church, partly other fuperftitious men, augmented ceremonies and humane worfhippes in the Temples. For facred houfes began to be built in al places, with great cofte, altogether in heathnifh maner: not principally to the end, Gods word might there be taught, but that fome honour might be exhibited to the Reliques of Saincts,

Three caufes of celebrating Saincts memories.

Latria is honour proper to God.

Sacrifice only to God.

Proteftants confeffe that the ancient Fathers honored Saincts, and their Reliques.

and that foolish people might there worship dead men. And how pleasantly eloquent is that Gregorie, called the great, how fervent, when, as from his three footed stool, he preached the manner of consecrating these houses? And a little after, by this occasion dead creatures, and bloodless half wormeaten bones began to be honored, invocated, and worshipped with divine honour. At which *The Doctors of the Church* not only winked at, but also *let forvvard*. Thus the reader seeth, notwithstanding their lies, scoffes, and blasphemies, Protestants do confesse, that the Church and her chiefe pillars, straight after the first hundred yeares of Chrif, five hundred next following, honored Saints and their Reliques. Neither wante there authentical examples of holie Scriptures, wherby the fame is proued. As *Gen. 32. 48. Exod. 3. 32. Num. 22. Iofue 5. 3. Reg. 18. 4. Reg. 2. Pfalm. 98.* and els vwhere.

How faucie are heretikes to scoffe at so renowned a Doctor!

4 A grauen thing.) Here the fame falsifiers of Christian doctrine, do not only pervert the sense of holie Scripture, wrestling that against Images, which is spoken against Idols, but also shamefully corrupt the text, by translating *grauen image*, neither following the Hebrew, Greke, nor Latin. For the Hebrew word, *pefel*, is the verie same that *sculptile* in Latin, that is a *grauen or carued thing*. The Greke hath *ειδωλον*, an *idol*. So all Protestants English Bibles are false.

Protestants haue corrupted the text in all their English Bibles.

In the meane time til they correct their bookes, they may please to remember, that God shortly after this (*Exod. 25.*) commanded to make Images of Angels, to wit Cherubins. Likewise a brazen serpent. (*Num. 21.*) Also oxen and Lions (*3. Reg. 6. & 7.*) Neither are Puritanes so precise, but that they engrave, carve, print, paint, cast, fow, embrother, and otherwise make, and kepe Images, portraces, and pictures of men, and other things. As for worshipping of sacred Images the second council of Nice (*Act. 4.*) The council of Trent (*seff. 25.*) S. Gregorie the great (*li. 7. ep. 5. & 53.*) S. Damascen in diuers whole bookes, and manie others, and all Catholique Catechismes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the preference of the Image, to Chrif, or Saint, whose Image it is.

God commanded to make Images.

An other controuersie Caluin here maketh, that from these wordes, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so all the wordes, and the number of tenne commandements be acknowledged (for holie Scripture calleth them tenne, *Exo. 34. v. 28. Deut. 4. v. 13. & 10. v. 4.*) we wil not contend: but only as more reasonable we follow the common manner of diuiding the first table into three precepts, directing vs to God, the second into feuen, belonging to our neighbour, approved for the better by S. Augustin (*q. 71. in Exodum*) and generally receiued of all Catholiques; grounded vpon this reason, among others, because to make or haue a picture, or

Chrif, and Saints are honored in their Images.

The first table containeth three precepts, the second feuen.

The first can not wel be diuided.

similitude of any creature, to the end to adore it as God, were intended to have a strange God, which is forbid in the first wordes. And for all that followeth to the comination and promise, forbiddeth false goddesses, and appeareth to be but one precept in substance. But the desire and internal consent to adulterie, and to theft, differ altogether as much, as the external actes of the same finnes; and therefore feigning adulterie and theft are forbidden to be committed, by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

The ninth and tenth are as distinct, as the sixth and seventh.