

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 euerie 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 holocastes 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 wanting among them felues: yet fuppofing them, notwithstanding

Proteftants charge al Catholiques to be Idolaters.

They abufe their folowers.

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

these laudable qualities, to be Idolaters, are thereby auerted from Catholique Religion. And surely it were a iust cause, if it were true. As well 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 Catholique Church in this point. Luther in his *posttil vpon the Gospell of our Lordes Incarnation*, sayth: *Papista Virginem Mariam Deum constituuunt: Omnipotentiam ei in cælo, & in terra tribuunt.* The Papists (faith 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.*) posttilling the first Precept, faith: Papistes inuocate Sainctes, and worship Images in heathnifh maner. Caluin (*li. de neccess. refor. Eccles.*) faith: those of the Emperours religion (meaning al Catholiques) so diuide Gods offices among Sainctes, that they ioyne them to the Soueraigne God, as colleagues; 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 worse then his wicked assertion, for that, faith 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*, *ftincking 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 like, but quite contrarie to these mens reportes. In summe they

They belie the Church militant.

Blaspheme the triumphant.

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

The true Catholique doctrine.

al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitely inferiour to diuine, as the excellencie of God furmouteth al excellencie created.

For better declaration wherof, it is to be confidered, that feing by the law of God and nature, honour is due to excellencie, there muft be fo manie diftinct kindes of honour, as there be general kindes of excellencie, which are three. The firft of God, infinite, and incomparably aboue al: the fecond is fupernatural but created, as of grace and glorie: the third is humane or natural, confifting in natural giftes, or worldlie powre and dignitie, al three as diftinct as God, heauen, and earth. To thefe three general kindes of excellencie perteine therefore other three as diftinct kindes of honour; to wit, Diuine due to God only, called by vfe and appropriation of a greeke word *Latria*: the fecond *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the courfe 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 ftates and qualities of men. The firft of thefe which is diuine, may in no cafe be geuen to anie creature, how excellent foeuer. The third which is ciuil, as both Catholiques and Proteftants hold for certaine, is not competent nor agreable to Sainctes, but to mortal worldlie men in refpect of temporal excellencie. Al the controuerfie therefore is about the fecond. VVhich Caluin (*li. 1. Inftit. c. 11. & 12.*) and al proteftant writers denie & reiect, and fo would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the fame external actes, as ftanding bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himfelf. VVe anfwer, that the diftinctiō of honour cōfifteth not alwayes in the external action, but in the intention of the mind. For when we do fuch external actes of honour to God, we intend therby to honour the Creator and Lord of al, and fo it is diuine honour, but doing the fame external actes to a Saint, we conceiue of him, as a glorious feruant of God, and fo we honour him as a fanctified and glorified creature, Gods fubiect and feruant. VVithout this diuerfitie of intentions in your mind, you can not fthew 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 fame external action: yet no Chriftian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we anfwer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saint; and becaufe Altares perteine to Sacrifice, they are erected to God only, though oftentimes in memorie of Sainctes.

Both which answers S. Auguftin gaue long fince, to Fauftus the Manachie, arguing that Catholiques by doing the fame external actes, worfhipped Martyrs with diuine honour, and fo turned them

Honour due to excellencie.

Three kindes of excellencie.

Therefore three kindes of honour.

Proteftants denie anie honour to be due to Sainctes. Their obiection.

Firft anfwer.

Example of this neceffary diftinction.

Second anfwer.

S. Auguftin declareth this doctrin: and geueth both the former answers.

li. 20. c. 21.

into Idols, as that heretike inferred. VVherupon S. Auguftin declareth, that Chrifian 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, and that foolifh

Three caufes of celebrating Sainctes memories.

Latria is honour proper to God.

Sacrifice only to God.

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

people might there worship dead men. And how pleafantly eloquent is that Gregorie, called the great, how feruent, when, as from his three footed ftoole, he preached the maner of confecrating thefe houfes? And a litle after, by this occafion dead creatures, and bloudles half wormeaten bones began to be honored, inuocated, and worhipped with diuine honour. Al which *The Doctors of the Church* not only wincked at, but alfo *let forvard*. Thus the reader feeth, notwithstanding their lies, fcoffes, and blafphemies, Proteftants do confeffe, that the Church and her chiefe pillars, ftraight after the firft hundred yeares of Chrifft, fiue hundred next folowing, honored Saincts 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 vvhere.

4 A grauen thing.) Here the fame falifiers of Chriftian doctrin, do not only peruert the fenfe of holie Scripture, wrestling that againft Images, which is fpoken againft Idols, but alfo fhamefully corrupt the text, by tranflating *grauen image*, neither folowing the Hebrew, Greke, nor Latin. For the Hebrew word, *pefel*, is the verie fame that *fculptile* in Latin, that is a *grauen or carued thing*. The Greke hath *ειδωλον*, an *idol*. So al Proteftants Englifh Bibles are falfe.

In the meane time til they correct their bookes, they may pleafe to remember, that God fhortly after this (*Exod. 25.*) commanded to make Images of Angels, to wit Cherubins. Likewife a brafen ferpent. (*Num. 21.*) Alfo oxen and Lions (*3. Reg. 6. & 7.*) Neither are Puritanes fo precife, but that they engraue, carue, print, paint, caft, fow, embrother, and otherwife make, and kepe Images, portractes, and pictures of men, and other things. As for worhipping of facred Images the fecond concel of Nice (*Act. 4.*) The concel of Trent (*feff. 25.*) S. Gregorie the great (*li. 7. ep. 5. & 53.*) S. Damafcen in diuers whole bookes, and manie others, and al Catholique Catechifmes and Chriftian Inftuctions teach, that the honour is not done to the Image for it felf, but at the prefence of the Image, to Chrifft, or Sainct, whose Image it is.

An other controuerfie Caluin here maketh, that from thefe wordes, *Thou shalt not make*, beginneth the fecond precept, fo counting foure precepts in the firft table, and fix in the fecond. But being no matter of faith, how they are diuided, fo al 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 folow the common maner of diuiding the firft table into three precepts, directing vs to God, the fecond into feuen, belonging to our neighbour, approved for the better by S. Auguftin (*q. 71. in Exodum*) and generally receiued of al Catholiques; grounded vpon this reaſon, among others, becaufe to make or haue a picture, or fimilitude of anie creature, to the end to adore it as God, were in

How faucie are heretikes to fcoffe at fo renowned a Doctor!

Proteftants haue corrupted the text in al their Englifh Bibles.

God commanded to make Images.

Chrift, and Saincts are honored in their Images.

The firft table containeth three precepts, the fecond feuen.

The firft can not wel be diuided.

dede to haue a ftrange God, which is forbid in the firft wordes. And fo al that foloweth to the comination and promife, forbiddeth falfe goddes, and appeareth to be but one precept in fubftance. But the defire and internal confent to adultrie, and to theft, differ altogether as much, as the external actes of the fame finnes; and therefore feing adultrie and theft are forbidden to be comitted, by two diftinct precepts, the prohibition of the internal defire, with mental confent to the fame, doth alfo require two precepts.

The ninth and tenth are as diftinct, as the fixth and feuenth.