

THE EPISTLE OF S. PAUL THE APOSTLE TO THE HEBREWES

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE HEBREWES.

That the Hebrewes were not all the Iewes, but only a part of them, it is manifest *Act. 6.* where the primitive Church of Hierufalem, although it consisted of Iewes only, as we read *Act. 2.* yet it is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest *Phil. 3.* where S. Paul comparing himself with the Iudaical false-Apostles, saith, that he also is *an Hebrew of Hebrewes.* Finally, they seeme to haue been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierufalme and in the rest of Iurie, S. Paul writeth this Epistle, out of Italie: saying thereupon, *The Brethren of Italie salute you. Heb. 13.* By which words, and by these other in the *same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you,* it is euident, that he wrot this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Actes of the Apostles, but also after he was set at libertie there againe.

Many causes are giuen of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, *Paul an Apostle, &c.* as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was *the Preacher and Apostle and Maister of the Gentils.* And againe in another place he saith, that himself was appointed the Apostle of the Gentils, as Peter of the Iewes. *Gal. 2.* Only S. Peter therefore writing to the Iewes, doth vse this stile: *Peter an Apostle of IESVS Christ &c.* because he was more peculiarly their Apostle, as being the

2. *Tim. 3.*
1. *Tim. 2.*
1. *Pet. 1.*

Vicar of Chrifft, who was alfo himfelf ^{a)}more fpecially
the Minifter of the Circumcifion, that is (as himfelf *Rom. 5.*
 fpeaketh) *not fent but to the fheep which were loft of*
the houfe of Ifrael. Mat. 15.

The Argument of the Epiftle S. Paul himfelf doth
 tel vs in two words, calling it *verbum folatij, the word Heb. 13.*
of folace and comfort. Which alfo is plaine in the whole
 courfe of the Epiftle, namely in the *tenth chapter v. 32.*
Ec. Where he exhorteth them to take great comfort
 and confidence in their manifold tribulations fuftained of
 their owne Countrey-men the Iewes, whereof the Apoftle
 alfo maketh mention to the Theffalonians. *1. Thefs. 2.*
v. 14. Thofe perfecutions then of the obftinate incred-
 ulous Iewes their countrey-men, was one great temptation
 vnto them. Another temptation was, the perfuafions that
 they brought vnto them out of Scriptures, to cleaue vnto
 the Law, and not to beleue in IESVS the dead man.

And whereas the Iewes did magnifie their Law,
 by the Prophets, and by the Angels by whom it was
 giuen, and by Moyfes, and by their land of promife, into
 which Iofue brought them, and by their father Abra-
 ham, and by their Aaronical or Leuitical priefthood and
 Sacrifices, by their Tabernacle, and by their Teftament:
 he sheweth, that our Lord IESVS, as being the natural
 Sonne of God, paffeth incomparably the Prophets, the
 Angels, and Moyfes: that the reft or quietnes which
 God promifed, was not in their earthly land, but in
 heauen: that his figure Melchifedech farre paffed Abra-
 ham: and that his priefthood, Sacrifice, Tabernacle, and
 Teftament, farre paffed theirs. In al which he shooteth
 often at thefe three markes: to take away the fcandal of
 Chriftes death, by giuing them fundrie good reafons and
 teftimonies of it: to erect their minds from vifible and
 earthly promifes (to which only, the Iewes were wholly
 bent) to inuifible and heauenly: and to infinuate that

^a Yet was Chrifft head of the Gentils alfo. So likewife his vicar
 S. Peter, notwithstanding his more peculiar Apoftleship ouer the
 Iewes.

the Ceremonies should now ceafe, the time of their correction by Chrift being now come.

The Epiftle may be deuided into thefe parts: the firft, Of Chriftes excellencie aboue the Prophets, Angels, Moyfes, and Iofue, *c. 1. 2. 3. 4.* The fecond, of his priefthood and excellencie thereof aboue the Priefthood of the old Teftament: *c. 5. vnto the middeft of the 10.* The laft part is of exhortation *c. 10. v. 9. to the end of the Epiftle.*

*In the English
Bible of the
yeare 1579.*

Let the Chriftian Reader note the corruption and impudent boldnes of our Aduerfaries, that vpon a falfe priuate perfuafion of their owne, that S. Paul was not the Authour of this Epiftle, leaue out his name in the title of the fame, contrarie to the authentical copies both Greeke and Latin. In old time there was fome doubt who should be the writer of it, but then when it was no leffe doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and deliuered it, as now fhe doth, to the faithful for Canonical, and for S. Paules Epiftle. Notwithftanding the Aduerfaries would haue refused the Epiftle, as well as they doe the Authour, but that they fallfely imagin certaine places thereof to make againft the Sacrifice of the Maffe.

Heretical corruption.

The Epiftle to the Hebrewes is S. Paules.

Chapter 01

God fpake to their fathers by the Prophets: but to themfelues by his owne Sonne, 14. who incomparably paffeth al the Angels.

Diuerfely and many waies in times pafte God fpaking to the Fathers in the Prophets, ² laft of al in thefe daies hath fpoken to vs in his Sonne, whom he hath appointed heire of al, by whō he

The excellencie of
Christ aboute Angels.

made also the worlds. ³ Who being the brightnesse of his glorie, and the figure of his substance, and carrying all things by the word of his power, making purgation of finnes, sitteth on the right hand of the Maiestie in the high places: ⁴ being made so much better then Angels, as he hath inherited a more excellent name aboute them.

⁵ For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I wil be to him a Father, and he shal be to me a Sonne.* ⁶ And when againe he bringeth in the first-begotten into the world, he saith, *And let all the Angels of God adore him.* ⁷ And to the Angels truly he saith, *he that maketh his Angels, spirits: and his Ministers, a flame of fire.* ⁸ But to the Sonne: *Thy throne O God for euer and euer: a rod of equity, the rod of thy Kingdom.* ⁹ *Thou hast loved iustice, and hated iniquitie: therefore thee, God, thy God hath annointed with the oile of exultation aboute thy fellowes.* ⁹ And, *Thou in the beginning O Lord didst found the earth: and the workes of thy hands are the heauens.* ¹⁰ *They shal perish, but thou shalt continue: and they shal all waxe old as a garment.* ¹¹ *And as a vesture shalt thou change them, and they shal be changed: but thou art the selfsame, and thy yeares shal not faile.* ¹⁰ But to which of the Angels said he at any time: *Sit on my right hand, vntill I make thine enemies the foot-stool of thy feet?* ¹¹ Are they not all, a^a ministering spirits: sent to minister for them which shall receiue the inheritance of saluation?

Sap. 76, 26.

ἀπαύγασμα
χαρακτήρ ὑποστάσε-
ως

Pf. 2, 7.

2. Reg. 7, 14.

Pf. 96, 8.

Pf. 103, 4.

Pf. 44, 7.

Pf. 101, 16.

Pf. 109, 1.

1. Cor. 15, 25.

ANNOTATIONS

The B. Sacramēt a figure,
and yet the true
body.

³ The figure.) To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other wordes to the Philipians *c. 2. v. 6.* that he is the forme and most expresse resemblance of his Fathers substance. So S. Ambrose and others

^a The holy Angels (saith S. Augustin) to the societie of whom we aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know and felicitie to rest: for they doe help vs without all difficultie, because with their spiritual motiōs pure & free, they labour or trauail not. *De Ciuit. lib. 11. c. 31.*

μορφή χαρακτήρ

expound it, and the Greeke word *Character* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and Sacrifice in the same, though called a figure, image, or representation of Christes visible body and Sacrifice upon the Crosse, yet may be and is the self-same in substance.

6 Let all the Angels adore.) The heretikes marvel that we adore Christ in the B. Sacrament, when they might learn by this place, that wheresoever his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored: we answer that no more was he incarnate purposely to be adored: but yet straight upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

The adoration
of Christ in the
B. Sacrament.

Chapter 02

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the new Testament then the old, 3. considering the irrefragable authorities of the Apostles also. 5. Then he persecuteth the excellencie of Christ about the Angels, 9. who neuertheless, was made lesser then Angels, to suffer and die for men to destroy the dominion of the Devil, 15. to deliver men from feare of death, 17. and be a fit Priest for men.

μήποτε πα-
ραρῶμεν

Therfore more abundantly ought we to observe those things which we have heard: ^a lest perhaps we runne out. ² For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a iust retribution of reward: ³ how shall we escape if we neglect so great salvation? which when it was begun to be declared by our Lord, of them that heard was confirmed on vs, ⁴ God withal testifying by signes, and wonders, and diuers miracles, and distributions of the Holy Ghost according to his will. ⁵ For not to Angels hath God made subject the world

Mar. 16, 20.

^a As that which runneth out of a broken vessel, or that runneth by, is lost.

to come, whereof we speake. ⁶ But one hath testified in a certaine place, saying: *What is man, that thou art mindful of him: or the sonne of man, that thou visitest him?* ⁷ *Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy hands.* ⁷ *Al things hast thou made subiect vnder his feet.* For in that he subiected al things to him, he left nothing not subiect to him. But now we see not as yet al things subiect to him. ⁸ But him that was a litle lessened vnder the Angels, we see IESVS, ^a)because of the passion of death, crowned with glorie and honour: that through the grace of God he might taste death for al. ⁹ For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the Authour of their saluation, by his passion. ¹⁰ For he that sanctifieth, and they that be sanctified; al of one. For the which cause he is not ashamed to call them Brethren, ¹¹ saying: *I wil declare thy name to my Brethren: in the middes of the Church wil I praise thee.* ¹² And againe: *I wil haue affiance in him.* And againe: *Behold here am I & my children: whom God hath giuen me.* ¹³ Therefore because the children haue communicated with flesh and blood, himself also in like manner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Diuel: ¹⁴ and might deliuer them that by the feare of death through al their life were subiect to seruitude.

¹⁵ For no where doth he take Angels: but ^b)the seed of Abraham he taketh. ¹⁶ Wherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that

Pf. 8, 5.

1. Cor. 15. Eph. 1.

Philip. 2, 8.

Pf. 21, 23.

Pf. 17, 3.

Ef. 8, 18.

Ofe. 13, 14.

1. Cor. 15, 54.

^a This proueth against the Caluinists that Christ by his Passion merited his owne glorification: which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euen in Christ also. And therefore they translate also this sentence heretically, by transposing the words. *In the Bible printed the year 1579.*

^b The dignitie of man, in that Christ tooke our nature vnto his Person in Deitie, and not the nature of Angels.

he might repropitiate the finnes of the people. ¹⁷ For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

ANNOTATIONS

Chapter 03

By example of Chrif (who is incomparably more excellent then Moyfes also) he exhorteth them to be faithful vnto God. 7. Their reward shal be, to enter into euerafting reft, if they perfeuer: as contrariwife to be excluded (as was shadowed in their forefathers in the wildernes) if they finne and become incredulous.

Wherefore, holy Brethren, partakers of the heauenly vocation, confider the Apofte, and high Prieff of our confeffion IESVS:
Nu. 12, 7. ² who is faithful to him that made him, as also Moyfes in al his houle. ³ For, this man is efteemed worthie of more ample glorie aboute Moyfes, by fo much as more ample glorie then the houle, hath he that framed it. ⁴ For euery houle is framed of fome man. But he that created al things, is God. ⁵ And Moyfes indeed was faithful in al his houle as a feruant, for a teftimonie of thofe things which were to be faid: ⁶ but Chrif as the Sonne in his owne houle: which houle are we, if we keep firme the confidence and glorie of hope vnto the end.

The excellencie
of Chrif aboute
Moyfes.

Pf. 94, 8. ⁷ Wherefore, as the Holy Ghoft faith: *To day if you shal heare his voice, ⁸ harden not your harts as in the exacerbation according to the day of tentation in the defert, ⁹ where your fathers tempted me: proued and faw my workes ¹⁰ fourtie yeares. For the which caufe I was offended with this Generation, and faid, They doe alwaies erre in hart. And they haue not knownen my*
as *waies. ¹¹ ‘To whom’ I fware in my wrath, If they shal enter into my reft.*

⁸ Beware Brethren, left perhaps there be in fome of you an euil hart of incredulitie, to depart from the liuing

God. ⁹ But exhort your felues euery day, whiles *to day* is named, that none of you be obdurate with the fallacie of finne. ¹⁰ For we be made partakers of Chrif: yet fo if we keep the ^abeginning of his fubftance firme vnto the end. ¹¹ While it is faid, *to day if you shal heare his voice, doe not obdurate your harts as in that exacerbation.* ¹² For fome hearing did exafperate: but not al they that went out of Ægypt by Moyfes. ¹³ And with whom was he offended fourtie yeares? was it not with them that finned, whose carcasses were ouerthrowen in the defert? ¹⁴ And to whom did he fweare that they fhould not enter into his reft: but to them that were incredulous? ¹⁵ And we fee that they could not enter in, becaufe of incredulitie.

Nu. 14, 37. 21, 23.

ANNOTATIONS

Chapter 04

That they muft feare to be excluded out of the foresaid reft (which he proueth out of the pfalme) 12. confidering that Chrif feeth their moft inward fecrets. 14. And that he (as their Priest who alfo himself suffered) is able and ready to ftrengthen them in confefsion of their faith.

Let vs feare therfore lest perhaps forfaking the promise of entring into his reft, some of you be thought to be wanting. ² For to vs alfo it hath been denounced, as alfo to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. ³ For we that haue beleueed, shal enter into the reft: as he faid, *As I fware in my wrath, if they shal enter into my reft: & truely the workes from the foundation of the world being perfited.*

Pf. 94, 11.

^a Faith is the groundworke of our creation in Chrif, which if we hold not fast, al the building is loft.

⁴ For he said in a certaine place of the feuenth ^a)day thus:
Gen. 2, 2. And God refted the feuenth day from al his workes.
⁵ And againe in this, *If they shal enter into my reft.*
⁶ Because then it remaineth that certaine enter into it,
 and they to whom first it was preached, did not enter be-
 cause of incredulitie: ⁷ againe he limiteth a certaine day:
Heb. 3, 7. to day, in Dauids saying, after so long time, as is aboue
said, to day if you shal heare his voice; doe not obdurate
your harts. ⁸ For if Iesus had giuen them reft: he would
 neuer speake of another day afterward. ⁹ Therefore there
 is left a sabbatisme for the people of God. ¹⁰ For he that
 is entred into his reft, the same also hath refted from his
 workes, as God from his.

So Iofue
 is called
 in Greeke.

¹¹ Let vs haften therefore to enter into that reft:
 that no man fall into the same example of incredulitie.
¹² For ^b)the word of God is liuely and forcible, and more
 perfering then any two-edged sword: & reaching vnto the
 diuision of the foule and the spirit, of the ioynts also
 and the marowes, and a discerner of the cogitations and
 intents of the hart. ¹³ And there is no creature inuifible
 in his sight. But all things are naked and open to his
 eyes, to whom our speech is.

¹⁴ Hauing therefore a great high Priest that hath
 entred the heauens, IESVS the Sonne of God, let vs hold
 the confession. ¹⁵ For we haue not a high Priest that can
 not haue compaffion on our infirmities: but tempted
 in all things by fimilitude, except finne. ¹⁶ •Let vs goe
 therefore with confidence to the throne of grace: that we
 may obtaine mercie and find grace in seasonable aid.

^a If the Apostle had not euidently here shewed that the Sabbath
 reft was a figure of the eternal repose in heauen, who durst to
 haue applied that Scripture of Gods reft the feuenth day, to that
 purpose? Or how can our Aduersaries now reprehend the like
 application manyfoldly vsed in all holy Writers to the like end?

^b Whatfoeuer God threatneth by his word concerning the punishmēt
 of finne and incredulitie, shal be executed, be the offence neuer so
 secret, deepe, or hidden in our harts because Gods speech passeth
 easily and searcheth throughly euery part, power, and facultie of
 mans foul.

ANNOTATIONS

Scripture abused againſt
inuocatiō of Saints.

16 Let vs goe with confidence.) The Aduerſaries goe about to proue by theſe words that we need no help of Saints to obtaine any thing, Chriſt himſelf being ſo readie, and we being admoniſhed to come to him with confidence as to a moſt merciful Mediatour and Biſhop. But by that argument they may as wel take away the helps and praiers of the liuing one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any miſtruſt for God's mercie but of our owne vnworthines: being affured that the praier of a iuſt man auaieth more with him, then the deſire of a grieuous finner: and of a number making interceſſion together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come leſſe to him, or with leſſe confidence, when we come accompanied with the praiers of Angels, Saints, Prieſts, or iuſt men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied our ſelues alone.

Chapter 05

That Chriſt being a man and infirme, was therein but as al Prieſts; and that he alſo was called of God to this office: offering as the others: 8. and ſuffered obediently for our example. 11. Of whoſe Prieſthood he hath much to ſay, but that the Hebrewes haue need rather to heare their Catechiſme againe.

For ¶euery high Prieſt taken from among men, is appointed for men in thoſe things that pertaine to God: that he may offer guiſts and Sacrifices for finnes: ² that can haue compaſſion on them that be ignorant and doe erre: becauſe himſelf alſo is compaſſed with infirmitie: ³ & therfore he ought, as for the people, ſo alſo for himſelf to offer for finnes. ⁴ Neither doth any man ¶take the honour to himſelf, but he that is called of God, as Aaron. ⁵ So Chriſt alſo ¶did not glorifie himſelf that he might be made a high Prieſt; but he that ſpake to him, *My Sonne art thou, I this day haue begotten thee.* ⁶ As alſo in another place he faith, *Thou art ¶a Prieſt for euer, according to the order of*

1. Par. 26, 18.

1. Par. 23, 13.

Pſ. 2, 7.

Pſal. 109, 4.

Melchifedech. ⁷ Who in the daies of his flesh, [♣]with a ftrong crie and teares, offering praiers and fupplications to him that could faue him from death, was heard [♣]for his reuerence. ⁸ And truely whereas he was the Sonne, he learned by thofe things which he fuffered, obedience: ⁹ and being [♣]confummate, [♣]was made to al that obey him, caufe of eternal faluation, ¹⁰ called of God a high Prieft according to the Order of Melchifedech.

¹¹ Of whom we haue great fpeech and [♣]inexplicable to vtter: becaufe you are become weake to heare. ¹² For whereas you ought to be Maifters for your time, you need to be taught againe your felues what be the elements of the beginning of the words of God: & you are become fuch as haue need of milke, and not of ftrong meat. ¹³ For euery one that is partaker of milke, is vnkilful of the word of iuftice: for he is a child. ¹⁴ But ftrong meate is for the perfect, them that by cuftome haue their fenfes exercifed to the difcerning of good and euil.

ANNOTATIONS

¹ Euery high Prieft.) By the defcriptiō of a Prieft or high Prieft (for to this purpofe al is one matter) he proueth Chrift to be one in moft excellēt fort. Firft then, a Prieft muft not be an Angel, or of any other nature but man's. Secōdly, euery mā is not a Prieft, but fuch an one as is fpecially chofen out of the reft, and preferred before other of the community, feuered, affumpted, and exalted into a higher ftate and dignitie then the vulgar. Thirdly, the caufe and purpofe why he is fo fequeftred and picked out from the refidue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in fuch things as they haue to craue or to receiue of God, and to prefent or giue to him againe. Fourthly, the moft proper and principal part of a Priests office is, to offer oblations, giufts, and Sacrifices to God for the finnes of the people: without which kind of moft foueraigne dueties, no perfon, people, or common-wealth can appertaine to God: and which can be done by none, of what other dignitie or calling foeuer he be in the world, that is not a Prieft: diuers Princes (as we read in the Scriptures) punished by God, and King Saul depofed from his Kingdom, fpecially for attempting the fame.

And generally we may learne here, that *in iis quæ funt ad Deum*, in al matters touching God, his feruice, and religion, the Prieft

The defcriptiō of a Prieft, and his office.

The Princes temporal authoritie how farre it extendeth.

- 3. Reg. 13.
- 2. Par. 26.
- 1. Reg. 13.

hath only charge & authority: as the Prince tēporal is the peoples Gouverneur, Guider, & Soueraigne, in the things touching their worldly affaires: Which muft for al that by him be directed and manneged no otherwife, but as is agreable to the due worship and feruice of God. Againft which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

There is a peculiar order & calling of Priests of the new Teftamēt.

We learne alfo hereby, that euery one is not a Priest, and that the people muft alwaies haue certaine perfons chofen out from among them, to deale in their futes and caufes with God, to pray, to Minifter Sacraments, and to Sacrifice for them. And whereas the Proteftants wil haue no Priest, Priefthood, nor Sacrifice, but Chrifft and his death, pretending thefe words of the Apoftle to be verified only in the Priefthood and Seruice of the old law, and Chriftes Perfon alone, and after him of no moe; therin they shew themfelues to be ignorant of the Scriptures, & of the ftate of the new Teftament, and induce a plaine Atheifme and Godlefneffe into the world. For fo long as man hath to doe with God, there muft needs be fome deputed, & chofen out from among the reft, to deale according to this declaration of the Apoftle, in things pertaining to God, and thofe muft be Priests. For els, if men need to deale no more, but immediately with Chrifft, what doe they with their Minifters? Why let they not euery man pray, and Minifter for himfelf & to himfelf: What doe they with Sacramēts, feeing Chriftes death is as wel fufficiēt without them, as without Sacrifice? Why ftandeth not his death as wel with Sacrifice, as with Sacramēts: as wel with Priefthood, as with other Ecclesiastical functiō? There is no other caufe in the world, but that (Sacrifice being the moft p̄ncipal act of religiō that mā oweth to God, both by his Law, and by the Law of nature) the Diuel by thefe his Minifters, vnder pretence of deferring or attributing the more to Chriftes death, would abolish it.

Priests and Sacrifice neceffarie in the new Teftament, and nothing derogatorie to Chrifft's priefthood or Sacrifice.

The difference & excellence of Chrifft's Priefthood.

This definition of a Priest and his function, with al the properties thereto belonging, holdeth not only in the law of Moyfes, and order of Aarons Priefthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedech, and now in Chrifft, and al his Apoftles, and Priests of the new Teftament. Sauing that it is a peculiar excellencie in Chrifft, that he only offered for other mens finnes, and not at al for his owne, as al other doe.

Al true Priests and Preachers muft be lawfully called thereto.

4 Taketh to himfelf.) A fpecial prouifo for al Priests, Preachers, and fuch as haue to deale for the people in thiſgs pertaining to God, that they take not that honour or office at their owne hands, but by lawful calling & confecration, euen as Aaron did. By which claufe if you examine Luther, Caluin, Beza, and the like or if al fuch as now a-daies intrude themfelues into fared functions, looke into their confciences, great and foul matter of damnation wil appeare.

The dignitie and function of Priefthood is not to be vfurped.

5 Did not glorifie himfelf.) The dignity of Priefthood muft needs be paffing high and foueraigne, when it was a promotion

& preferment in the Sonne of God himself according to his manhood, and when he would not vfurpe, nor take vpon him the fame, without his Fathers expresse commiffion and calling thereunto. An eternal example of humility, & an argument of condemnation to al mortal men, that arrogate vniuftly any function or power fpiritual, that is not giuen them from aboue, and by lawful calling and commiffion of their Superiours.

6 A Prieft for euer.) In the 109. *Pfalme*, from whence this teftimonie is taken, both Chriftes Kingdom and Priefthood are fet forth. But the Apoftle vrgeth fpecially his Priefthood, as the more excellent & preeminent ftate in him, our Redemption being wrought & atchieued by Sacrifice, which was an act of his Priefthood, and not of his Kingly power: though he was properly a King alfo, as Melchifedech was both Prieft & King, being a refemblance of Chrif in both, but much more in his Priefthood. And our Lord had this excellent double dignitie (as appeareth by the difcourfe of S. Paul, & his allegations here out of the *Pfalmes*) at the very firft moment of his conception or incarnation.

Pfal. 2. 109.

For you muft beware of the wicked herefie of the Arians and Caluinifts (except in thefe later it be rather an errour proceeding of ignorance) that fticke not to fay, that Chrif was a Prieft, or did Sacrifice, according to his Godhead. Which is to make Chrif God the Fathers Prieft, & not his Sonne, & to doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therefore S. Auguftin faith in *Pfal. 109. That as he was man, he was Prieft: as God, he was not Prieft.* And Theodorete in *Pfal. 109. As man he did offer Sacrifice: but as God, he did receiue Sacrifice.* And againe, *Chrift touching his humanity was called a Prieft, and he offered no other hoft but his owne body, &c. Dialog. 1. circa med.* Some of our new Maifters not knowing fo much, did let fal out of their pennes the contrarie, and being admonifhed of the errour, and that it was very Arianifme, yet they perfift in it of mere ignorance in the grounds of Diuinitie.

Retent. pag. 89.

7 With a ftrong crie.) Though our Sauour make interceffion for vs, according to his humane nature, continually in heauen alfo, yet he doth not in any external creatures make Sacrifice, nor vfe the praiers Sacrificial, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Paffion, and moft principally when with a loud voice, and with this praier, in *manus tuas commendo spiritum meum*, he voluntarily depofed his foul, yealding it in moft proper fort for a Sacrifice. For in that laft point of his death, confifteth fpecially his high Prieftly office, and the very worke and confummation of our redemption.

Luc. 23, 46.

Obferue more-ouer, that though commonly euery faithful perfon pray both for himfelf and others, and offer his praiers to God, yet none offereth by office and fpecial deputation, and appointment, in the perfon of the whole Church and people, fauing the Prieft.

Chrift both Prieft & King: but his Priefthood more excellent of the two.

Chrift a Prieft as he is man not as he is God.

The Sacrifice on the Croffe was the principal acte of Chrif's priefthood.

Priefts praiers more effectual.

Chrift's Priestly actions.

Whose praier therefore be more effectual in themfelues, for that they be the voice of al faithful men together, made by him that is appointed & receiued of God for the peoples Legate. And of this kind were al Chriftes praier, in al his life and death, as al his other actions were: his fasting, watching, preaching, instituting, miniftring, or receiuing Sacraments: euery one being done as Priestly actions.

Notorious Heretical translation to maintaine Caluin's horrible blafphemie.

7 For his reuerence.) Thefe words haue our English tranflators pernitioufly and moft prefumptuoufly corrupted, turning them thus, *In that which he feared*, contrarie to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the ordinarie uſe of the Greek word, as Beza himſelf defineth it Luc. 2. v. 25. and contrarie to the propriety of the Greek phraſe, as not only the Catholikes, but the beſt learned Lutherans doe ſhew & proue by many examples. They follow herein the ſingular prefumption of Caluin, who was the firſt (as his fellow Beza confeſſeth) that euer found out this interpretation. Which neither S. Chryſoſtom, nor any other, as perfect Grecians as they were, could euer eſpie. Where, only to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid Fathers & al the Churches beſides, had been ſhameful enough; but to ſet the ſame downe for very Scripture of God's bleſſed word, that is intolerable, and paſſeth al impiety. And we ſee plainly that they haue no conſcience, indifferencie, nor other purpoſe, but to make the poore Readers beleue, that their opinions be Gods owne word, and to draw the Scriptures to found after the fantaſie of their hereſies. But if the good Reader knew, for what point of doctrine they haue thus framed their translation, they would abhorre them to the depth of Hel. Forfooth it is thus: they would haue this Scripture meane, that Chriſt was in horrible feare of damnation, & that he was not only in paines corporal vpon the Croſſe (which they hold, not to haue been ſufficient for man's redemption) but that he was in the very forrowes & diſtreſſes of the damned, without any difference, but that it was not euerlaſting, as theirs is.

ἀπὸ εὐλαβείας

Flac. Illyr. vpon this place.

Caluins blafphemie that Chriſt ſuffered he paines vpon the Croſſe, and that his death otherwiſe were inſufficient.

For this horrible blafphemie (which is their interpretation of Chriftes deſcending into Hel) God's holy word muſt be corrupted, and the Sacrifice of Chriftes death (whereof they talke ſo prefumptuoufly) muſt not be enough for our redemption, except he be damned for vs alſo to the paines of Hel. Woe be to our poore Countrie, that muſt haue ſuch books, and read ſuch tranſlations. See Caluin and Beza in their *Commentaries and Annotations vpon this place*, & you ſhal ſee, that for deſenſe of the ſaid blafphemies they haue thus tranſlated this text. See *Annotations before Act. 2, 27. and Mat. 27, 46*

Chriſt yealding vp the Ghoſt, accompliſhing our redemption.

9 Conſummate.) The ful worke of his Sacrifice, by which we were redeemed, was wholly conſummate and accompliſhed, at the yealding vp of his ſpirit to God the Father, when he ſaid: *Consummatum eſt*: though for to make the ſame effectual to the

Io. 19, 30.

aluation of particular men, he himfelf did diuers things, and now doth in heauen, and our felues alfo muft vfe many meanes, for the application thereof to our particular neceffitie. See the *next Annotation*.

9 Was made to al.) The Proteftants vpon pretence of the fufficiencie of Chriftes Paffion, and his only redemption, oppofe themfelues guilefully in the fight of the fimple, againft the inuocation of Saints, and their interceffion, and help of vs, againft our penitential workes or fuffering for our owne finnes, either in this life or the next: againft the merits of fafting, praying, almes, and other things commended to vs in holy Writ, and againft moft things done in the Church, in Sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Chriftes Paffion, though it be of it-felf farre more fufficient and forcible, then the Proteftants in their bafeneffe of vnderftanding can confider, yet profiteth none but fuch, as both doe his commandements, and vfe fuch remedies and meanes to apply the benefit thereof to themfelues, as he appointeth in his word, or by the holy Ghoft in his Church. And the Heretikes that fay, faith only is the thing required to apply Chriftes benefits vnto vs, are hereby alfo eafily refuted. For we doe not obey him only by beleeuing, but by doing whatfoeuer he commandeth. Laftly, we note in the fame words, that Chrift appointeth not by his abfolute and eternal election, men fo to be partakers of the fruit of his redemption, without any conditiō or refpect of their owne workes, obedience, or free-wil: but with this condition alwaies, if men wil obey him, and doe that which he appointeth. See S. Auguftin (or Profper) *to. 7. Refponf. Profperi li. 2. articulo 1. ad obiectiones Vincentij*, where he faith of the cup of Chriftes paffion, *It hath indeed in it-felf, to profit al: but if it be not drunken, it healeth not.*

Chrift's Paffiō fufficient for al but profitable to them only which obey, not by faith only, but by doing as he & his Church, command.

11 Inexplicable.) Intending to treat more largely and particularly of Chriftes or Melchifedechs Priefthood, he fore-warneth them that the myfterie thereof is farre paffing their capacitie, and that through their feeblenes in faith and weakenes of vnderftanding, he is forced to omit diuers deep points concerning the Priefthood of the new law. Among which (no doubt) the myfterie of the Sacrament and Sacrifice of the altar, called MASSE was a principal & pertinent matter: which the Apoftles & Fathers of the Primitiue Church vfed not to treat of fo largely & particularly in their writings, which might come to the hands of the vnfaithful, who of al things tooke fooneft fcandal of the B. Sacrament, as we fee *Io. 6. He fpake to the Hebrewes* (faith S. Hierom *ep. 126.*) *that is to the Iewes, and not to faithful men, to whom he might haue been bold to vtter the Sacrament.* And indeed it was not reafonable to talke much to them of that Sacrifice which was the refemblance of Chriftes death, when they thought not right of Chriftes death it-felf. Which the Apoftles wifedom and filence our Aduerfaries wickedly abufe againft the holy Maffe.

The Apoftle omit-teth to fpeake of the B. Sacrament as a Myfterie then too deep for the Iewes capacitie.

Chapter 06

He exhorteth them to be perfect scholers, and not to need to be Catechumens againe, 4. confidering they can not be baptized againe: 9. and remembring their former good workes, for the which God wil not faile to performe them his promife, if they faile not to imitate Abraham by perfeuerance in the faith with patience. 20. And fo endeth his digrefion, and returneth to the matter of Chriftes Priefthood.

Wherfore intermitting the word of the beginning of Chrift, let vs proceed to perfection, not againe laying [¶]the foundation of penance from dead workes, & of faith toward God, ² of the doctrine of Baptifmes, & of imposition of hands, & of the refurrection of the dead, & of eternal iudgment. ³ And this fhall we doe, if God wil permit. ⁴ For it is [¶]impoſſible for them that were once illuminated, *Heb. 10, 26.* haue taſted alſo the heauenly giſt, & were made partakers of the holy Ghoſt, ⁵ haue moreouer taſted the good word of God, & the powers of the world to come, ⁶ and are fallen, to be renewed againe to penance, crucifying againe to theſelues the Sonne of God, and making him a mockerie. ⁷ For the earth drinking the raine often comming vpon it, & bringing forth graſſe commodious for them by whom it is tilled, receiueth bleſſing of God. ⁸ But bringing forth thornes and bryers, it is reprobate, and very neer a curſe, whoſe end is, to be burnt.

⁹ But ^a)we confidently truſt of you, my beſt Beloued, better things and neerer to ſaluation; although we ſpeake thus. ¹⁰ For [¶]God is not vniuſt, that he ſhould forget your worke & loue which you haue ſhewed in his name, which haue miniſtered to the Saints and doe miniſter. ¹¹ And our deſire is that euery one of you ſhew

^a It is euident by theſe wordes, againſt the Nouatians and the Caluinifts, that S. Paul meant not precisely, that they had done, or could doe any ſuch finne, whereby they ſhould be put out of al hope of ſaluation, & be ſure of damnation, during their life.

Gen. 22, 16. forth the same carefulneſſe to the accompliſhing of hope vnto the end: ¹² that you become not flouthful, but imitators of them which by faith and patience ſhall inherit the promiſes. ¹³ For God promiſing to Abraham, becauſe he had none greater by whom he might ſwear, he ſware by himſelf, ¹⁴ ſaying: Vnles bleſſing I ſhall bleſſe thee, and multiplying ſhall multiplie thee. ¹⁵ And ſo patiently enduring he obtained the promiſe. ¹⁶ For men ſwear by a greater then themſelues: and the end of al their controuerſie, for the cōfirmatiō, is an oth. ¹⁷ Wherein God meaning more abundantly to ſhew to the heires of the promiſe the ſtabilitie of his counſel, he interpoſed an othe: ¹⁸ that by two things vnmoueable, wherby it is impoſſible for God to lie, we may haue a moſt ſtrong comfort. Who haue fled to hold faſt the hope propoſed, ¹⁹ which we haue as an anker of the foule, ſure and firme, and going in into the inner parts of the veile, ²⁰ where IESVS the Precurfour for vs is intred, made a high Prieſt for euer according to the order of Melchizedech.

ANNOTATIONS

1 The foundation of penance.) We ſee hereby, what the firſt grounds of Chriſtian inſtitution or Catechiſme were in the Primitiue Church, and that there was euer a neceſſarie inſtruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things ſo particularly, as was requiſit for the teaching of al neceſſarie grounds. Among theſe points were the 12. Articles contained in the Apoſtles Creed: the doctrine of penance before Baptiſme: the māner and neceſſitie of Baptiſme: the Sacrament of Impoſition of hands after Baptiſme, called Confirmation: the articles of the Refurrection, Iudgement, and ſuch like. Without which things firſt laid, if one ſhould be ſent to picke faith out of the Scripture, there would be madde rule quickly. See S. Auguſtin *in expoſit. inchoat. ep. ad Rom. verſus finem.*

The Apoſtles forme of Catechiſme, and the points thereof.

Ambr. *de pēnit.*
li. 2. c. 2.

4 Impoſſible.) How hard the holy Scriptures be, and how dangerouſly they be read of the vnlearned, or of the proud be they neuer ſo wel learned, this one place might teach vs. Wherat the Nouatians of old did ſo ftumble, that they thought, & heretically taught that none, falling into any mortal finne after Baptiſme, could be receiued to mercie or penance in the Church: and ſo to a contentious man, that would follow his owne ſenſe, or the bare

The Nouatians (as al Heretikes) made Scripture the grouūd of their hereſies.

words, without regard of the Churches sence and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here found. Euen as to the simple, and to the Heretike that submitteth not his sence to the Churches iudgement, certaine place of this same Epistle seeme at the first sight, to stand against the daily oblation or Sacrifice of the Masse: which yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouations: as when we come to the places, it shal be declared.

Other places make
no more for the
Protestants then this
doth for Nouations.

Caluins hereie vpo
this place, worfe
then the Nouations.

The fathers exposition of
this place.

The Sacramēt of
penance is ready for
al sinners whatfoeuer.

Gods iustice in reward-
ing meritorious workes.

And let the good Readers beware here also of the Protestants exposition, for they are herein worfe then Nouations, specially such as precisely follow Caluin; holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to God's mercie. To establish which false and damnable sence, these fellows make nothing of S. Ambrose's, S. Chrysostom's, and other Fathers expositions, which is the holy Churches sence, That the Apostle meaneth of that penance which is done before and in Baptisme. Which is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of finnes, as that first Sacrament of generation did yeald: which applieth Christes death in such ample manner to the receiuers, that it taketh away all paines due for finnes before committed: and therefore requireth no further penance afterward, for the finnes before committed, all being washed away by the force of that Sacrament duely taken. S. Augustin calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Encir. c. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christ's grace and Law which they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that finneth after Baptisme: though the other penance, which is called the *Second table after shipwracke*, which is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretikes, or oppugners of the truth maliciously, and of purpose, or what way so-euer, during this life. See S. Cyprian *ep. 52.* S. Ambrose *vpon this place.* S. Augustin *cont. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascus *li. 4. c. 16.*

10 God is not vniust.) It is a world to see, what wringing & writhing the Protestants make to shift themselves from the euidence of these words, which make it most cleere to all not blinded in pride and contention, that good workes be meritorious, and the very cause of saluation, so farre that God should be vniust, if he rendered not Heauen for the same. *Reuera grandis iniustitia Dei* (faith Hierom) *si tantum peccata puniret, & bona opera non*

Ambr. loc. cit. & in ep. ad Heb.

Chry. ho. 9. in c. 6. ad Heb.

Hier. ep. 8. ad Demetriad. c. 6.

fulciperet. That is, Indeed great were God's iniustice, if he would only punish finnes, and would not receiue good workes. Li. 2. cont. Iouin. c. 2.

Chapter 07

To proue the Priesthood of Chrift incomparably to excel the Priesthood of Aaron (and therfore that Leuitical Priesthood now to ceafe, and that law also with it) he scanneth euery word of the verse alleaged out of the Psalme, Our Lord hath fworne: thou art a Priest for euer, according to the order of Melchifedech.

Gen. 14, 18.

For this ¹Melchifedech, the King of Salem, Priest of the God most high, who met Abraham returning from the slaughter of the Kings, and bleffed him: ²to whom also Abraham deuided tithes of al: first indeed by interpretation, ^a)the King of iustice: & then also King of Salem, which is to say, King of peace, ³ ¹without father, without mother, without Genealogie, hauing neither beginning of daies nor end of life, but likened to the Sonne of God, continueth a Priest for euer.

Nu. 18, 21.

Deut. 18, 1.

Iof. 14, 4.

⁴ And ¹behold how great this man is, to whom also Abraham the Patriarke gaue ¹tithes of the principal things. ⁵ And certes they of the sonnes of Leui that take the priesthood haue commandement to take tithes of the people according to the Law, that is to say, of their Brethren: albeit themfelues also iffued out of the loines of Abraham. ⁶ But he whose Generation is not numbred among them, tooke tithes of Abraham, and bleffed him that had the promises. ⁷ But without al contradiction, that which is lesse, ¹is bleffed of the better.

^a When the Fathers & Catholike Expositours pike out allegories and mysteries out of the names of men the Protestants not endowed with the Spirit whereby the Scriptures were giuē, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons & places, as you see.

⁸ And here indeed, ^a)men that die, receiue tithes: but there he hath witnes, that he liueth. ⁹ And (that it may fo be faid) by Abraham Leui alfo, which receiued tithes, was tithed. ¹⁰ For as yet he was in his Fathers loines, when Melchifedech met him. ¹¹ ¶If then confummation was by the Leuitical Priesthood (for vnder it the people receiued the Law) ¶what neceffitie was there yet another Priest to rife according to the order of Melchifedech, and not to be called according to the order of Aaron? ¹² For the Priesthood being ¶tranflated, it is neceffarie that a tranflation of the Law alfo be made. ¹³ For he on whom thefe things be faid, is of another Tribe, of the which, none attended on the altar. ¹⁴ For it is manifeft that our Lord fprung of Iuda: in the which Tribe Moyfes fpake nothing of ‘Prieftes.’ ¹⁵ And yet it is much more eident: if according to the fimilitude of Melchifedech there arife another Priest, ¹⁶ which was not made according to the Law of carnal commandment, but according to the power of life indiffoluble. ¹⁷ For he witneffeth, *That thou art ¶a Priest for euer, according to the order of Melchifedech.* ¹⁸ Reprobation certes is made ¶of the former commandement, becaufe of the weakeneffe and vnprofitableneffe thereof. ¹⁹ For the Law brought nothing to perfection, but ¶an introduction of a better hope, by the which we approach to God. ²⁰ And in as much as it is not without an othe, (the other truely without an othe were made Prieftes: ²¹ but this ¶with an othe, by him that faid vnto him: *Our Lord hath fworne, & it shal not repent him: thou art a Priest for euer*) ²² by fo much, is IESVS made a furetie of a better Testament. ²³ And the other indeed were made Prieftes, ¶being many, becaufe that by death they were prohibited to continue: ²⁴ but this, for that he continueth for euer, hath an eu-erlafting priefthood. ²⁵ Whereby he is able to faue alfo

Priefthood.

Pf. 109, 4.

Pf. 109, 4.

^a The tithes giuen to Melchifedech were not giuen as to a mere mortal mā, as al of the Tribe of Leui & Aarons order were: but as to one representing the Sonne of God, who now liueth & reigneth & holdeth his Priesthood & the fūctions thereof for euer.

them that goe for euer 'going' by himself to God: ^a)alwaies liuing to make interceffion for vs.

Leu. 9, 7. ²⁶ For it was feemely that we fhould haue fuch a high Prielt, holy, innocent, impolluted, feparated from finners, and made higher then the Heauens. ²⁷ Which hath not neceffitie daily (as the Prieftes) firft for his owne finnes to offer Hoftes, then for the peoples. For ^{16, 6.} this he did once, in offering himfelf. ²⁸ For the Law appointeth Prieftes men that haue infirmitie: but the word of the othe which is after the Law, the Sonne for euer perfected.

ANNOTATIONS

1 Melchifedech.) The excellencie of this perfon was fo great, that fome of the antiquitie tooke him to be an Angel, and fome the holy Ghoft. Which opinion not only the Hebrewes, that auouch him to be Sem the Sonne of Noe, but alfo the cheefe Fathers of the Chriftians doe condemne: not doubting but he was a mere man, and a Prielt, and a King, whofoeuer he was. For els he could not in office and order and Sacrifice haue been fo perfect a type and refemblance of our Sauour, as in this Chapter and other is fhewed.

3 Without father.) Not that he was without father and mother, faith S. Hierom *ep. 136.* for Chrift himfelf was not without father, according to his diuinity, nor without mother in his humanity: but for that his Pedegree is not fet out in the Genefis, as the Genealogie of other Patriarches is, but is fodenly induced in the holy hiftorie, no mention made of his stocke, Tribe, beginning, or ending, and therefore in that cafe alfo refembling in a fort the Sonne of God, whose generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, & a mother in the other: his Perfon hauing neither beginning nor ending, & his Kingdom, & Priefthood fpecially, in himfelf & in the Church, being eternal, both in refpect of the time paff, and the time to come; as the faid Doctour in the *fame epiftle* writeth.

4 Behold.) To proue that Chriftes Priefthood farre paffeth the Priefthood of Aaron; and the Priefthood of the new Teftament, the Priefthood of the old law; & confequently that the Sacrifice of our Sauour and the Sacrifice of the Church doth much excel

The refemblāce of Melchifedech to Chrift, in many points.

By the fundrie excellencies of Melchifedechs Priefthood is proued the excellēcie of the Priefthood and Sacrifice of the new Teftamēt.

^a Chrift according to his humane nature praieth for vs, & continually representeth his former paffion and merits to God the Father.

the Sacrifice of Moyfes law, he difputeth profoundly of the preeminences of Melchifedech about the great Patriarch Abraham who was father of the Leuites.

He receiued tithes of
Abrahã, and confequently
of Leui and Aaron.

Tithes.

4 Tithes.) The firft preeminence, that Abraham paid tithes, and that of the beft and moft cheefe things that he had, vnto Melchifedech, as a duty and homage, not for himfelf only in perfon, but for Leui, who yet was not borne, and fo for the whole Priefthood of Leuites ftocke, acknowledging thereby, Melchifedech not only to be a Prieft, but his Prieft and Superiour, & fo of al the Leuitical order. And it is here to be obferued, that whereas in the 14. of *Genefis* whence this holy narration is taken, both in the Hebrew, and in the 70. it ftandeth indifferent or doubtful whether Melchifedech paid tithes to Abraham or tooke tithes of him; the Apoftle here putteth al out of controuerfie, plainly declaring that Abraham paid tithes to the other, as the inferiour to his Prieft and Superiour. And touching payment of tithes, it is a natural duety, that men owe to God in al lawes & to be giuē to his Priefts in his behalfe, for their honour & liuelihood. Iacob promifed or vowed to pay them, *Gen. 28.* Moyfes appointed thē *Leuit. 27. Nu. 18. Deut. 12. 14. 26.* Chrift confirmeth that duety *Mat. 23.* and Abraham fpecially here giueth thē to Melchifedech plainly thereby approuing them or their equiualent to be due to Chrift and the Priefthood of the new Teftament, much more then either in the Law of Moyfes, or in the Law of Nature. Of which tithes due to the Clergie of Chriftes Church fee S. Cypr. *ep. 66.* S. Hierom *ep. 1. c. 7.* and *ep. 2. c. 5.* to Heliodorus and Neptianus, S. Auguftin *fer. 219 de tempore.*

He bleffed Abraham.

Bleffing a great
preeminence, fpe-
cially in Priefts.

7 Is bleffed of the better.) The fecond preeminence is, that Melchifedech did bleffe Abraham: which we fee here S. Paul maketh a great and foueraigne holy thing, grounding our Sauours prerogatiue about the whole Order of Aaron therein: and we fee that in this fort it is the proper act of Priefthood: and that without al controuerfie as the Apoftle faith, he is greater in dignitie, that hath authoritie to bleffe, then the perfon that hath not, and therefore the Priefts vocation to be in this behalfe farre about any earthly King, who hath no power to giue benediction in this facred manner, neither to man, nor other creature. As here Melchifedech, fo Chrift bleffed much more, and fo haue the Bishops of his Church done, and doe. Which no man can maruel that our Fore-fathers haue fo highly eftemed and fought for, if he marke the wonderful myfterie and grace thereof here expreffed. This Patriarch alfo which here taketh bleffing of Melchifedech, himfelf (though in an inferiour fort) bleffed his fonnes, as the other Patriarches did, and fathers doe their children by that example.

The ful accomplifhment
of man's redemptiō
was not by Aaron,
but by Melchifedechs
Priefthood.

11 If confummation.) The principal propofition of the whole Epiftle and al the Apoftles difcourfe, is inferred and grounded vpon the former prerogatiues of Melchifedech about Abraham and Leui: that is, that the end, perfection, accomplifhment, and

confummation of ala man's dueties and debts to God, by the general redemption, fatisfaction, ful price and perfect ranfom of al man-kind, was not atchieued by any or al the Priests of Aarōs Order, nor by any Sacrifice or act of that Priefthood; or of al the law of Moyfes, which was grounded vpon the Leuitical Priefthood, but by Chrifft and his Priefthood, which is of the Order and rite of Melchifedech.

11 What necefsitie.) This difputatiō of the preeminēce of Chriftes Priefthood aboute the Leuitical Order, is againft the erroneous perfuafion of the Iewes, that thought their law, Priefthood, and Sacrifices to be euerlafting, & to be fufficient in themfelues without any other Prieft then Aaron and his Succelfours, and without al relation to Chriftes Paffion or any other redemption or remiffion, that that which their Leuitical offices did procure: not knowing that they were al figures of Chriftes death, and to be ended and accomplished in the fame. Which point wel vnderftood and kept in mind, wil cleere the whole controuerfie betwixt the Catholikes and Proteftants, concerning the Sacrifice of the Church. For, the fcope of the Apoftles deputation being, to auouch the dignity, preeminence, neceffitie, and eternal fruit and effect of Chriftes paffion, he had not to treat at al of the other, which is a Sacrifice depending of his Paffion, fpecially writing to the Hebrewes, that were to be inftructed & reformed firft touching the Sacrifice of the Croffe before they could fruitfully heare any thing of the other. Though in couert and by moft euidēt fequēle of difputation, the learned and faithful may eaſily perceiue whereupon the ſaid Sacrifice of the Church (which is the Maffe) is grounded. And therfore S. Hierom faith, *ep. 26.* that al theſe commendations of Melchifedech are in the type of Chrifft *Cuius profectus Eccleſiæ ſacramenta ſunt.*

12 Tranſlated.) Note wel this place, and you ſhal perceiue thereby, that euery lawful forme and manner of law, ſtate, or gouvernement of God's people dependeth on Priefthood; riſeth, ſtandeth, falleth, or altereth with the Priefthood. In the Law of Nature, the ſtate of the people hanged on one kind of Priefthood: in the law of Moyſes, of another: in the ſtate of Chriſtianity, of another; & therfore in the former ſentence, the Apoſtle ſaid, that the Iewiſh people or Common-wealth had their law vnder the Leuitical Priefthood, and the Greek more properly expreſſeth the matter, that they were *legitimated*, that is to ſay, made a lawful people, or communitie vnder God, by the Priefthood. For there is no iuſt nor lawful Common-wealth in the world, that is not made legal & God's peculiar, and diſtinguiſhed from vnlawful Common-weales that hold of falſe goddeſſes, or of none at al, by Priefthood. Whereupon it is cleere, that the new law, & al Chriſtian peoples holding of the ſame, is made lawful by the Priefthood of the new Teſtament, and that the Proteſtants ſhamefully are deceiued, and deceiue others, that would haue Chriſtian Common-weales to lacke

The Apoſtle to confute the Iewes falſe perfuafion of Aarons Priefthood and Sacrifices, ſpeaketh altogether of the Sacrifice of the Croffe.

No lawful State of people without an external Priefthood.

External Priefthood neceſſarie for the ſtate of the new Teſtament.

νενομοθετῆται

an external Priesthood, or Chriftes death to abolish the same. For, this is a demonstratiō, that if Chrifte haue abolished Priesthood, he hath abolished the new Law, which is the new Testament & estate of Grace, which al Chriftian Common-wealths liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Chriftes death, where the new law began. For so the law should not depend on Priesthood, but dure whē al Priesthood were ended: which is against S. Pauls doctrine.

External Sacrifice also
necessarie for the same.

Furthermore it is to be noted, that this legitimation or putting Communities vnder law, & Priesthood, of what Order soeuer, is no otherwife, but by ioyning one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as no lawful estate can be without Priesthood, so no Priesthood can be without Sacrifice. And we meane alwaies of Priesthood & Sacrifice taken in their owne proper significatiō, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of estates & lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but vpon those things in proper acception, as is most plaine.

The translatiō of the old
Priesthood & Sacrifices,
must needes be into the
said Priesthood & Sac-
rifice of the Church.

Laftly, it followeth of this, that though Chrifte truly sacrificed himself vpon the Croffe, (there also a Priest according to the Order of Melchisedech) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and Priesthood of this his new and eternal estate, by his blood: yet that can not be the forme of Sacrifice into which the old Priesthood and Sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they al were figures of Chriftes death, and ended in effect at his death, yet they were not altered into that kind of Sacrifice, which was to be made but once at his death, and was executed in such a sort, that peoples and Nations Chriftened could not meet oftē to worship at it, nor haue their law & Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Chriftians, but also al peoples faithful, both of Iewes & Gentils, haue had their Priesthood and Sacrifices according to the difference of their estates. Which kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedechs rite, and Chriftes institution in the formes of bread and wine. See *the next note*.

How Chrifte is a
Priest for euer.

17 A Priest for euer.) Chrifte is not called a Priest for euer, only for that his Person is eternal, or for that he sitteth on the right hand of God, & perpetually praieth or maketh intercession for vs, or for that the effect of his death is euerlasting: for al this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of al the Fathers grounded vpon this deep and diuine discourse of S. Paul, and vpon the very

nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchifedech, and the state of the new law, he is a Priest for euer according to Melchifedechs Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandment, and perpetual concurrence with his Priests, in the formes of bread and wine: In which things only the said high Priest Melchifedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulity or feebleness to whom he wrot: yet it is euident in the iudgement of all the learned Fathers (without exception) that euer wrot either vpon this Epistle, or vpon the 14. of Genesis, or the Psalme 109, or by occasion haue treated of the Sacrifice of the altar, that the eternity and proper act of Christs Priesthood, and consequently the immutabilitie of the new Law, consisteth in the perpetual offering of Christs body and blood in the Church.

Which thing is so wel known to the Aduersaries of Christs Church and Priesthood, and so granted, that they be forced impudently to cauil vpon certaine Hebrew particles, that Melchifedech did not offer in bread and wine: yea & when that wil not serue, plainly to deny him to haue been a Priest: which is to giue check-mate to the Apostle, and ouerthrow all his discourse. Thus whiles these wicked men pretend to defend Christs only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Arnobius faith, *By the mysterie of bread and wine he was made a Priest for euer.* And againe, *The eternal memorie, by which he gaue the food of his body to them that feare him, in Psal. 109. 110.* Lactanius, *In the Church he must needes haue his eternal Priesthood according to the Order of Melchifedech. Li. 14. institut.* S. Hierom to Euagrius, *Aarons Priesthood had an end, but Melchifedechs, that is Christs and the Churches is perpetual, ^aboth for the time past and to come.* S. Chrysostom therefore calleth the Churches Sacrifice, *hoftiam inconfumptibilem, an hoft or Sacrifice that can not be consumed. ho. 27. in 9. Hebr.* S. Cyprian, *hoftiam qua fublata, nulla effit futuræ religio, an hoft which being taken away, there could be no religion. de Cæna domini nu. 2.* Emiffenus, *perpetuam oblationem & perpetuo currentum redemptionem, A perpetual oblation and a redemption that runneth or continueth euerlastingly. ho. 5. de Pasch.* And our Sauour expreffeth so much in the very institution of the B. Sacrament of his body and blood: specially when he calleth the later kind, *the new Testament in his blood*, signifying that as the old law was established in the blood of beasts, so the new (which is his

Christs eternal Priesthood consisteth in the perpetual Sacrifice of his body and blood in the Church.

The Protestants cauiling vpon particles, against Melchifedechs sacrifice & Priesthood directly against the Apostle.

Christs eternal Priesthood and Sacrifice in the Church is proued out of the Fathers.

Ep. 126.

^a That is from Adam to the end of the world, represented by Sacrifice.

eternal Teftamēt) should be dedicated and perpetual in his bloud: not only as it was shed on the Croffe, but as giuen in the Chalice. And therefore into this Sacrifice of the altar (faith S. Auguftin *li. 17. ce Ciuit. c. 20.* S. Leo *fer. 8. de Pafsione*, and the reft) were the old facrifices to be tranflated. See S. Cyprian *ep/ 63. ad Cecil nu. 2.* S. Ambrofe *de Sacram. li. 5. c. 4.* S. Auguftin *in Pfal. 33. conc. 2.* and *li. 17. de Ciuit. c. 17.* S. Hierom *ep. 17. c. 2. & ep. 126.* Epiph. *hær. 55.* Theodoret *in Pfal. 109.* Damafcene *li. 4. c. 14.*

Finally if any of the Fathers, or al the Fathers, had either wifedom, grace, or intelligence of Gods word and myfteries, this is the truth. If nothing wil ferue our Aduerfaries, Chrift IESVS confound them, and defend his eternal Priefthood, and ftate of his new Teftament eftablished in the fame.

The old commandement & the new.

18 Of the former commandement.) The whole law of Moyfes cōteining al their old Priefthood, Sacrifice, Sacraments, and ceremonies is called the *Old commandement*: and the new Teftament conteining the Sacrifice of Chriftes body and bloud, and al the Sacraments & graces giuen by the fame, is named the *new mandatum*: for which our forefathers called the Thurfday in the holy week, *Maundy thurfday*, becaufe that in it, the new law and Teftament was dedicated in the Chalice of his bloud: the old *mandatum*, law, Priefthood, & Sacrifices, for that they were infufficient and vnperfect, being taken away: and this new Sacrifice, after the order of Melchifedech giuen in the place thereof.

Maundy thurfday why fo called.

The introduction of a new Priefthood.

19 The introduction.) Euer oberue, that the abrogation of the old law, is not an abolishing of al Priefthood, but an introduction of a new, conteining the hope of eternal things, where the old had but temporal.

The eternitie of the new Priefthood cōfirmed by the Fathers othe & Chrifts paffion.

21 With an othe.) This othe fignifieth the infallible and abfolute promife of the eternitie of the new Priefthood and ftate of the Church. Chrift by his death, and bloud shed in the Sacrifice of the Croffe, confirming it, fealing it, and making himfelf the furety & pledge thereof. For though the new Teftament was intituted, giuen and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was atchieued vpon the Croffe, in the one oblation and one general and euerlafting redemption there made.

By the comparifon of many Priefts, & one, is not meant, that there is but one Prieft of the new Teftament.

23 Being many.) The Proteftants not vnderftanding this place, feine very foolishly, that the Apoftle should make this difference betwixt the old ftate and the new: that in the old, there were many Priefts, in the new, none at al but Chrift. Which is againft the Prophet Efa, fpecially prophecying of the Priefts of the new Teftamēt (as S. Hierom declareth *vpon the fame place*) in thefe words, *You ſhal be called the Priefts of God: the Miniſters of our God, ſhal it be laid to you:* & it taketh away al viſible Priefthood, and confequently the lawful ftate that the

Efa. c. 61.
ἱερεῖς
λειτουργοί

Church and Gods people haue in earth, with al Sacraments and external worship.

The Apoflle then meaneth firft, that the abfolute Sacrifice of confummation, perfection, and vniuerfal redemption, was but one, once done, and by one only Prieft done, and therfore it could not be any of the Sacrifices, or al the Sacrifices of the Iewes law, or wrought by any or by al of them, becaufe they were a number at once, and fucceeding one another, euery of their offices and functions ending by their death, and could not worke fuch an eternal redemption as by Chrifl only was wrought vpon the Croffe. Secondly, S. Paul infinuateth thereupon that Chrifl neuer lofeth the dignitie or practife of his eternal Priefthood, by death nor otherwife, neuer yealdeth it vp to any, neuer hath Succellours after him, that may enter into his roome or right of Priefthood, as Aaron and al other had in the Leuitical Priefthood, but that himfelf worketh and concurreth with his Minifters the Priefts of the new Teftament, in al their actes of Priefthood, as wel of Sacrifice as Sacrament, bleffing, preaching, praying, and the like what fo-euer. This therfore was the fault of the Hebrewes, that they did not acknowledge their Leuitical Sacrifices and Priefthood to be reformed and perfited by Chriftes Sacrifice of the Croffe: and againft them the Apoflle only difputeth, and not againft our Priefts of holy Church, or the number of them, who al confeffe their Priefthood and al exercifes of the fame, to depend vpon Chriftes only perpetual Priefthood.

27 This did he once.) This is the fpecial preeminence of Chrifl, that he offereth for other mens finnes only, hauing none of his owne to offer for, as al other Priefts both of the old and new law haue. And this againe is the fpecial dignitie of his owne Perfon, not communicable to any other of what order of Priefthood fo-euer, that he by his death (which is the only oblation that is by the Apoflle declared to be irreiterable in it-felf) paid the one full fufficient ranfom for the redemption of al finnes.

The meaning is, that the abfolute Sacrifice of eternal redemptiō could not be done by thofe many Aaronical Priefts, but by one only, Chrifl IESVS who liueth a Prieft for euer, hath no Succellours, and as cheefe Prieft, worketh & cōcurreth with al Priefts in their prieftly functions.

Chapter 08

Out of the fame Pſalme 109. he vrgeth this alfo, Sit thou on my right hand, ſhewing that the Leuitical tabernacle on earth, was but a ſhadow of his true Tabernacle in heauen: without which he ſhould not be a Prieft at al: 6. whereas he is of a better Priefthood then they, as alfo he proueth by the excellencie of the new Teſtament about the old.

But the fumme concerning thofe things which be faid, is: We haue fuch an high Prieft, who is fet on the right hand of the feat of maieftie in the heauens. ² A ^{a)}Minifter of the Holies, and of the true tabernacle, which our Lord pight and not man. ³ For euery high Prieft is appointed to offer giifts and hofts, wherfore it is ⁴neceffarie that he alfo haue fome thing that he may offer: ⁴ ⁴if thẽ he were vpon the earth, neither were he a Prieft: whereas there were that did offer giifts according to the Law, ⁵ that ferue the exemplar and fhadow of ⁶heavenly things. As it was answered Moyfes, when he finifhed the tabernacle, See (quoth he) that thou make al things according to the exemplar which was fhewed thee in the mount.

λατρεύουσι.

Exo. 25, 9. 40.

⁶ But now he hath obtained a better minifterie, by fo much as he is Mediatour of a better Teftamēt, which is eftablifhed in better promifes. ⁷ For ^{b)}if that former had been void of fault, there fhould not certes a place of a fecond been fought. ⁸ For blaming them, he faith: *Behold the daies ſhal come, faith our Lord: and I wil confummate vpon the houfe of Ifrael, and vpon the houfe of Iuda a new Teftamēt: ⁹ not according to the Teftament which I made to their Fathers in the day that I tooke their hand to bring them out of the land of Ægypt: becaufe they did not continue in my Teftamēt: and I neglected them. faith our Lord. ¹⁰ For this is the Teftament which I wil difpoſe to the houfe of Ifrael after thofe daies, faith our Lord: Giuing my lawes ¹¹into their mind, and in their hart wil I ſuperſcribe them, & I wil be ¹²their God, and they ſhal be my people: ¹¹ and euery one ¹²ſhal not teach his neighbour, and euery one his brother, ſaying, Know our Lord: becaufe al ſhal know me from the leffer to the greater of them: ¹² becaufe I*

Hier. 31, 31.

^a Chriſt liuing & reigning in heauē continueth his prieſtly function ſtil, & is Miniſter not of Moyſes Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle not formed by man, but by Gods owne hand.

^b The promiſes and effects of the Law were temporal, but the promiſes & effects of Chriſtes Sacramēts in the Church be eternal.

will be merciful to their iniquities, & their finnes I wil not now remember. ⁹ And in faying a new, the former he hath made old. And that which groweth ancient and waxeth old is nigh to vtter decay.

ANNOTATIONS

Beza in fchol.
Teft. Græcol.
in c. 7. Heb.

3 Neceffarie that he alfo.) Euen now being in heauen, becaufe he is a Bishop and Prieft, he muft needs haue fome-what to offer, and wherein to doe Sacrifice: and that not in fpiritual fort only, for that could not make him a Prieft of any certaine Order. And it is moft falfe and wicked to hold with the Caluinifts, that Melchifedechs Priefthood was wholly fpiritual. For then Chrifs death was not a corporal, external, vifible, and truely named Sacrifice: neither could Chrift or Melchifedech be any otherwife a Prieft then euey faithful man is: which to hold (as the Caluinifts following their owne doctrine muft needs doe) is directly againft the Scriptures, and no leffe againft Chriftes one oblation of his body vpon the Croffe, then it is againft the daily Sacrifice of his body vpon the altar. Therfore he hath a certaine hof in external and proper manner, to make perpetual oblation thereby in the Church: for, vifible and external act of facrifycing in heauen he doth not exercife.

Chrifs Priefthood
& Sacrifice is ex-
ternal, not fpiri-
tual, only.

4 If vpon the earth.) It is by his death, and refurrection to life againe, that his body is become apt and fit in fuch diuine fort to be facrificed perpetually. For if he had liued in mortal fort ftill, that way of myftical representation of breaking his body and feparating the bloud from the fame, could not haue been agreeable. And fo the Church and Chriftian people should haue lacked a priefthood and Sacrifice, and Chrift himfelf should not haue been a Prieft of a peculiar Order, but either muft haue offered in the things that Aarons Priefts did, or els haue been no Prieft at al. For to haue offered only fpiritually, as al faithful men doe, that could not be enough for his vocation, and our redemption, and ftate of the new Teftament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, fee Ifychius *li. 1. in Leuit. cap. 2.*

How Chriftes body
is made fit to be
facrificed and
eaten perpetually.

5 Heauenly things.) As the Church or ftate of the new Teftament is commonly called *Regnum cælorum & Dei*, in the Scriptures, fo thefe heauenly things be probably taken by learned men, for the myfteries of the new Teftament. And it feemeth that the paterne giuen to Moyfes to frame his tabernacle by, was the Church, rather then the heauens themfelues: al S. Paules difcoursfe tending to shew the difference betwixt the new Teftament and the old, & not to make comparifon between the ftate of heauen and the old law. Though incidently, becaufe the condition of the new

*Kingdom of
heauen & heauenly
things*, fpoken of
the Church.

Testament more neerly refēbleth the fame thē the old ftate doth, he fometime may fpeake fome-what therof alfo.

Grace, the effect of the new Testament.

10 Into their mind.) This alfo and the reft following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and fpirit of loue graffed in the harts of the faithful by the Holy Ghof, working in the Sacraments and Sacrifice of the new law to that effect.

The new Testament or couenāt between God & man.

10 Their God.) Their mutual couenant made betwixt God and the faithful, is that which was dedicated and eftablished, firft in the chalice of his bloud, called therefore *the new Testament in his bloud*: and which was ftraight after ratified by the death of the Teftatour, vpon the Croffe.

Luc. 22.

Scriptures abufed for phantaftical infpirations.

11 Shal not teach.) So it was in the primitiue Church, in fuch fpecially as were the firft founders of our new ftate in Chrift. And that which was verified in the Apoftles and other principal men, the Apoftle fpeaketh generally as though it were fo in the whole, as S. Peter applieth the like out of Ioël, and our Sauour fo fpeaketh when he faith that fuch as beleue in him, shal worke miracles of diuers forts. Chriftian men then muft not abufe this place to make challenge of new infpirations and fo great knowledge that they need no Scriptures or teaching in this life, as fome Heretikes doe: with much like reaſon and ſhew of Scriptures as the Proteftants haue to reſuſe external Sacrifice. And it is no leſſe phantaſtical madneſſe to deny external Sacrifice, Sacraments, or Prieſthood, then it is to abolish teaching and preaching.

Act. 2.

Io. 14. v. 12.

Chapter 09

In the old Testament, that fecular fanctuarie had two partes: the one ſignifying that time, with the ceremonies therof for the emundation of the fleſh: the other ſignifying heauen, which then was ſhut, vntil our High Prieſt Chriſt entred into it, & that with his owne bloud, ſhed for the emundation of our conſciences. Whereupon he concludeth the excellencie of his tabernacle and hoſt aboue the old. 25. Noting alſo the difference, that he entred but once (fo effectual was that one bloody offering of himſelf, for euer) whereas the Leuitical High Prieſt entred euery yeare once.

The former alfo indeed had iuſtification of ſeruice, and a fecular fanctuarie. 2 For the tabernacle was made, the firſt, wherein were

Exo. 25. 26. 1, 36. λατρείας

the candlestickes, and the table, and the propoſition of loaves, which is called Holy. ³ But after the ſecond veile, the tabernacle, which is called *Sancta Sanctorum*: ⁴ hauing a golden cenſer, and the arke of the Teſtament couered about on euery part with gold, in the which was ^aa golden pot hauing Manna, and the rod of Aaron that had bloſſomed, and the tables of the Teſtament, ⁵ and ouer it were the ^aCherubins of glorie ouer-ſhadowing the propitiatorie, of which things it is not needful to ſpeake now particularly. ⁶ But theſe things being ſo ordered, in the firſt tabernacle indeed the Priests alwaies entred, accompliſhing offices of the Sacrifices. ⁷ But in the ſecond, once a yeare the high Priest only: not without blood which he offereth for his owne and the peoples ignorance: ⁸ the Holy Ghoſt ſignifying this, that the way of the Holies was ^anot yet maniſeſted, the former tabernacle as yet ſtanding. ⁹ Which is a ^bparable of the time preſent: according to which are offered giſts and hoſts, which can not concerning the conſcience make perfect him that ſerueth, ¹⁰ only in meats and in drinckes, and diuerſe baptiſmes, and iuſtices of the fleſh laid on them ^auntil the time of correction.

¹¹ But Chriſt aſſiſting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: ¹² neither by the blood of goats or of calves, but by his owne blood entred in once into the Holies, ^aeternal redemption being found. ¹³ For if the blood of goats and of oxen and the aſhes of an heifer being ſprinkled, ſanctifieth the polluted to the cleaſing of the fleſh, ¹⁴ how much more ‘hath’ the blood of Chriſt who by the Holy Ghoſt offered himſelf vnſpotted vnto God, ‘cleaſed’ our conſcience from dead workes, to ſerue the liuing God? ¹⁵ And therefore he is the Mediatour of the new Teſtament:

^a The way to heauen was not open before Chriſts paſſion; & therefore the Patriarches & good men of the old Teſtament were in ſome other place of reſt until then.

^b All things done in the old Teſtament and priefthood were figures of Chriſtes actiōs.

that death being a meane, vnto the redemption [¶]of thofe preuarications which were vnder the former Teftament, they that are called may receiue the promife of eternal inheritance. ¹⁶ For where there is a teftament: the death of the teftatour muft of neceffitie come between. ¹⁷ For a Teftament is confirmed in the dead: otherwife it is yet of no value, whiles the teftatour liueth. ¹⁸ Whereupon neither was the firft certes dedicated without blood. ¹⁹ For al the commandement of the Law being read of Moyfes to al the people: he taking the blood of calues and goats with ^{a)}water and fcarlet wool and hyfop, fprinkled the very book alfo it felf and al the people, ²⁰ faying, [¶]This is the blood of the Teftament, which God hath commanded vnto you. ²¹ The tabernacle alfo & al the veffel of the minifterie he in like manner fprinkled with blood. ²² And al things almoft according to the law are cleafed with blood: and without fheading of blood there is not remiffion.

Gal. 3, 5.

Exo. 24, 8.

²³ It is neceffarie therfore that [¶]the examplers of the celeftials be cleafed with thefe: but the celeftials themfelues with better hofts then thefe. ²⁴ For IESVS is not entred into Holies made with hand, examplers of the true: but into Heauen it-felf, that he may appeare now to the countenance of God for vs. ²⁵ Nor that he fhould [¶]offer himfelf often, as the high Prieft entreth into the Holies, euery yeare in the blood of others: ²⁶ otherwife he ought to haue fuffred often from the beginning of the world: but now once in the cōfūmation of the worlds, to the deftruction of finne, he hath appeared by his owne hoft. ²⁷ And as it is appointed to men to die once, and after this, the iudgement: ²⁸ fo alfo Chrif was offered once ^{b)} to exhauft the finnes of many. The fecond time

ad exhaurienda peccata.

^a Here we may learne that the Scriptures cōteine not al neceffarie rites or truths, when neither the place to which the Apofle aludeth, nor any other mentioneth half thefe ceremonies, but he had thē by tradition.

^b By this word which fignifieth to emptie or draw out euen to the bottom, is declared the plentiful and perfect redemption of finne by Chrif.

he fhall appeare without finne to them that expect him,
vnto faluation.

ANNOTATIONS

- Ep. 17. c. 5. 4 A golden pot.) The Proteftants count it fuperftitious to keep with honour & reuerence the holy memories or monuments of Gods benefits & miracles, or the tokens of Chrifts Paffion, as his Croffe, garments, or other things appertaining to him or his Saints, and thinke it impoffible that fuch things should dure fo long: when they may here fee the reuerent & long referuation of Manna, which of it-felf was moft apt to putrifie, and of Aarons rod, only for that it fodenly flourished by miracle, the tables of the Teftament &c. See a notable place in S. Cyril *li. 6. cont Iulian*, where he defendeth againft Iulian the Apoftataes blafphemie, the keeping and honouring of that Croffe or wood which Chrift died on. See alfo S. Paulinus *ep. 11.* & what reuerence S. Hierom and the faithful of his time did to the fepulchres of Chrift and his Martyrs, & to their relikes. *We reuerence and worship* (faith he) *euery-where Martyrs fepulchres, and putting the holy ashes to our eyes, if we may we touch it with our mouth alfo; and doe some thinke, that the monument wherein our Lord was buried, is to be neglected?* But our Proteftants can not skil of this. They had rather follow Vigilantius, Iulianus the Apoftata, and fuch Maifters, then the holy Doctours and euident practife of the Church in al Ages.
- 5 Cherubins.) You fee it is a fond thing to conclude vpon the firft or fecond commandement, that there should be no fared images in the Church, when euen among thefe people that were moft prone to idolatrie, and groffe in imagination of fpiritual things fuch as Angels are, & to whō the precept was fpecially giuē, the fame God that forbad thē grauē Idols, did command thefe images of Angels to be made & fet in the foueraigne holieft place of al the tabernacle or Temple. By which it is plaine, that much more the images of Chrift and his B. Mother & Saints, that may be more truely pourtered then mere fpiritual fubftances can be, are not contrarie to Gods commandement, nor againft his honour, or repugnant to any other Scripture at al, which condemne only the Idols or pourtraitures of the Heathen made for adoration of falfe Gods.
- 10 Vntil the time of correction.) Al thofe groffe and carnal Sacrifices, ceremonies, and obferuations intituted to cleanfe and purifie the flesh from legal irregularities & impurities only, & not reaching to the purging of the foules & confciences of men, being commanded not for euer, but til Chriftes comming, ceafed then: and better, more forcible, and more fpiritual Sacraments were

Relikes.

They continue without putrefaction.

The holy CROSSE.

The fepulchres of Chrift and his Saints.

Images in Salomons temple commanded by God.

Sacrifice not taken away
by the new Teſtamēt,
but changed into a bet-
ter.

One only Sacrifice on
the Croſſe the redēption
of the world: & one
only Prieſt (Chriſt)
the Redemer thereof.

The Apoſtles diſputa-
tion being only againſt
the errour of the Iewes
concerning their Sac-
rifices and Prieſts: the
Proteſtants applying it
againſt the Sacrifice of
the Maſſe and Prieſts
of the new Teſtamēt.

inſtituted in their place. For we may not imagin Chriſt to haue taken away the old, and put none in their place: or to alter the Sacramēts only into other Sacraments external, and not alſo to tranſlate the Sacrifices to ſome other more excellent. For it is called, *tempus correctionis, non abolitiones Sacrificij aut legis: the time of correction not of abolishing Sacrifice or Law*. Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken away al kind of Sacrifice, then al manner of Sacraments. The time and ſtate of the new Teſtament is not made lawleſſe, hoſtleſſe, or without Sacrifice, but it is the time of correction or reformation and abetting al the foreſaid things.

12 Eternal redemption.) No one of the Sacrifices, nor al the Sacrifices of the old law, could make that one general price, ranſom, and redemption of al mankind, and al finnes, ſauing this one higheſt Prieſt Chriſt, and the one Sacrifice of his bloud once offered vpon the Croſſe. Which Sacrifice of redemption can not be often done, becauſe Chriſt could not die but once. Though the figures alſo therof in the law of nature & of Moyſes, were truly called Sacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the new Teſtament, is moſt truly and ſingularly (as S. Auguſtin calleth it) a Sacrifice. But neither this fort, nor the other of the old law, being often repeated and done by many Prieſts (al which were and are finners themſelues) could be the general redeeming and conſummating Sacrifice: nor any one of thoſe Prieſts, nor al the Prieſts together, either of the law of Nature, or of Aarons, or Melchizedechs Order (except Chriſt alone) could be the general Redeemers of the world.

Li. de Sp. & lit. c. 11.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old Sacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or Sacrifice of the Croſſe ſhould take away al Sacrifices, or proue that theſe Aaronical offices were no true Sacrifices at al, nor thoſe Prieſts, verily Prieſts. They were true Prieſts & true Sacrifices, though none of thoſe Sacrifices were the high, capital, and general Sacrifice of our price and redemption: nor none of them, or thoſe Prieſts, could without reſpect to this one Sacrifice of Chriſtes death, worke any thing to Gods honour, or remiſſion of finnes, as the Iewes did falſely imagin, not referring them at al to this general redemption and remiſſion by Chriſt, but thinking them to be abſolute Sacrifices in themſelues. And that to haue been the errour of the Hebrues, you may read in S. Auguſtin *li. 3. doct. Chriſt. c. 6*. And this, we tel the Proteſtants, is the only purpoſe of the Apoſtle. But they be ſo groſſe, or ignorant in the Scriptures, and ſo maliciously ſet againſt Gods and the Churches truth, that they peruerſely and fooliſhly turne the whole diſputation againſt the Sacrifice of the B. Maſſe, & the Prieſts of the new Teſtamēt: as though

we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had not relation to Chriftes death, or that it were not the representation and moſt liuely refemblance of the ſame, or were not intituted and done, to apply in particular to the uſe of the partakers, that other general benefit of Chriftes one oblation vpon the Croſſe. Againſt the Iewes then only S. Paul diſputeth, and againſt the falſe opinion they had of their Priests and Sacrifices, to which they attributed al remiſſion and redemption, without reſpect of Chriftes death.

15 Of thoſe preuarications.) The Proteſtāts doe vnlearnedly imagin, that becauſe al finnes be remitted by the force of Chriftes paſſiō, that therefore there ſhould be no other Sacrifice after his death. Whereas indeed they might as wel ſay, there ought neuer to haue been Sacrifice appointed by God, either in the law of Nature, or of Moyſes: as al their argumēts made againſt the Sacrifice of the Church vpō the Apoſtles diſcourſe, proue as wel, or rather only, that there were no Sacrifices of Aarōs Order or Leuitical law at al. For againſt the Iewes falſe opinion concerning them, doth he diſpute, and not a word touching the Sacrifice of the Church, vnto which in al this diſcourſe he neuer oppoſeth Chriftes Sacrifice vpon the Croſſe: al Chriſtian men wel knowing that the hoſt and oblation of thoſe two, though they differ in manner and external forme, yet it is indeed al one.

The Apoſtle then ſheweth here plainly, that al the finnes that euer were remitted ſince the beginning of the world, were no otherwiſe forgien, but by the force and in reſpect of Chriftes Paſſion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it ſhould doe: S. Paul not oppoſing Chriftes Paſſion to them, for the intent to proue them to haue been no Sacrifices, but to proue, that they were not abſolute Sacrifices, nor the redeeming or conſummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Prieſt then any of them, or any other mere mortal man.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (ſo many as may read Heretical bookes) his cōmentarie *vpon this place*, and there you ſhal ſee him gather vpō this that Chriftes death had force from the beginning and was the remedie for al finnes ſince the creation of the world, therefore there muſt be no moe but that one Sacrifice of Chriftes death. Which muſt needes by his deduction hold (as it doth indeed) no leſſe againſt the old Sacrifices then the new Sacrifice of the Church, and ſo take away al, which is againſt the Apoſtles meaning and al religion.

20 This is the bloud.) Chriftes death was neceſſarie for the full confirmation, ratification, and accompliſhment of the new Teſtament, though it was begun to be dedicated in the Sacrifice of his laſt ſupper, being alſo within the compaſſe of his Paſſion.

Caluins argumēt againſt the Sacrifice of the altar, maketh no leſſe againſt the Sacrifices of the old Law.

The correſpōdence of wordes in dedicating both Teſtaments proueth the real prefence of bloud in the Chalice.

Which is euident by the wordes pronounced by Chrift ouer the holy chalice, which be correfpondent to the wordes that were spoken (as the Apoflle here declareth) in the firft Sacrifice of the dedication of the old law, hauing alfo exprefse mention of remiffion of finnes therby as by the bloud of the new Teftamēt. Whereby it is plaine, that the B. Chalice of the altar hath the very facrifical bloud in it that was shed vpon the Croffe, in & by which, the new Teftament (which is the law of fpirit, grace, and remiffion) was dedicated, and doth confift. And therefore it is alfo cleere, that many diuine things, which to the Heretikes or ignorant may feeme to be fpoken only of Chriftes Sacrifice vpon the Croffe, be indeed verified & fulfilled alfo in the Sacrifice of the altar. Wherof S. Paul for the caufes aforefaid would not treate in plaine termes. See Ifychias *li. 4. in Leuit. c. 4. paulo poft initium*, applying al thefe things to the immolation of Chrift alfo in the Sacrament.

In the old Teftament
were figures of the
new: in the new,
is refemblance of
the heauenly ftate.

23 The examplers.) Al the offices, places, veffels, and intruments of the old law, were but figures and refemblances of the ftate and Sacraments of the new Teftament, which are here called *celeftials*, for that they are the liuely image of the heauenly ftate next enfuing: which be therefore fpecially dedicated and fanctified in Chriftes bloud, facrificed on the altar, and fpinkled vpon the faithful, as the old figures and people were cleafed by the bloud of beafts. And therefore by a tranfition vfuall in the holy Scriptures, the Apoflle fodenly paffeth in the fentence immediatly following, and turneth his talke to Chriftes entrance into heauen, the ftate whereof, both by the Sacraments of the old law, and alfo more fpecially by them of the new, is prefigured.

Chrift once offered in
bloudy fort, but vn-
bloudily often, namely in
the Sacrifice of the altar.

25 Offer himfelf often.) As Chrift neuer died but once, nor neuer shal die againe, fo in that violent, painful, and bloudy fort he cā neuer be offered againe, neither needeth he fo to be offered any more, hauing by that one actiō of Sacrifice vpon the Croffe, made the ful ranfom, redemption, and remedie for the finnes of the whole world. Neuertheleffe, as Chrift died & was offered after a fort in al the Sacrifices of the Law and Nature, fince the beginning of the world (al which were figures of this one oblation vpon the Croffe) fo is he much rather offered in the Sacrifice of the altar of the new Teftament, incomparably more neerly, diuinely, and truly expreffing his death, his body broken, his bloud shed, then did any figure of the old law, or other facrifice that euer was: as being indeed (though in hidden, facramental, and myftical, and vnbloudy manner) the very felf-fame B. body and bloud, the felf-fame hoft, oblation and Sacrifice, that was done vpon the Croffe. And this truth is moft euident by the very forme of wordes vfed by our Sauour in the inftitution and confecration of the holy Sacrament, and by the profeffion of al the holy Doctours, *Our Sacrifice, faith S. Cyprian, is correfpondent to the Pafsion of Chrift. And, The facrifice that we offer, is the Pafsion of Chrift. ep. 63. nu. 4.*

The Sacrifice of the
altar & that on the
Croffe, both one.

& nu. 7. S. Auguftin *de fid. ad Pet. c. 19.* In thofe carnal Sacrifices was the prefiguring of the flesh of Chrif, which he was to offer for finnes, and of the bloud, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Chrif which he hath now giuen, and of the bloud which he hath shed: in illis prænunciabatur occidendus, in hoc annunciatu occifus. In them he was forshewed as to be killed: in thefe he is shewed, as killed. And S. Gregorie Nazianzene faith, *orat. in morbum*, that the Priest in this Sacrifice, immifcet *fe magnis Chrifci Pafionibus*. S. Ambrose, *1. Off. c. 48.* Offertur Chrifus in imagine quafi recipiens Pafionem. Alexander the firft, *ep. ad omnes Orthodox. nu. 4, to. 1. Conc.* Cuius corpus & fanguis conficitur, pafio etiam celebratur. S. Gregorie, *ho. 37. in Euangel.* So often as we offer the hof of his Pafion, fo often we renew his Pafion. And, He fuffereth for vs againe in myfterie. And Ifichius, in *Leuit. poft med.* By the Sacrifice of the only-begotten many things are giuen vnto vs, to wit, the remifion or pardoning of al mankind, and the fingular introduction or bringing in of the myfteries of the new Testament.

*Commēt in
9. Heb.*

And the faid Fathers and others, by reafon of the difference in the manner of Chriftes prefence and oblation in refpect of that on the Croffe, called this the vnbloudy Sacrifice, as Caluin himfelf confeffeth, but anfwereth them in the pride of Heretical fpirit, with thefe words: *Nihil moror quod, fic loquantur vetufti Scriptores; that is, I paffe not for it, that the ancient Writers doe fo fpeake:* calling the diftinction of bloudy and vnbloudy Sacrifice, fcholaftical and friuolous, and *diabolicum commentum, a diuelliſh deuife.* With fuch ignorant and blaſphemous men we haue to doe, that thinke they vnderftand the Scriptures better then al the Fathers.

The Fathers cal it the vnbloudy Sacrifice of the altar.

Caluins contempt of the Fathers.

Chapter 10

Beaufe in the yearely feaft of Expiation was only a commemoration of finnes, therefore in place of al thofe old Sacrifices the Pfalme telleth vs of the oblation of Chriftes body. 10. Which he offered bloudily but once (the Leuitical Priests offering fo euery day) beaufe that once was fufficient for euer, 15. in that it purchafed (as the Prophet alfo witneffeth) remifion of finnes. 19. After al this he profecuteth and exhorteth them vnto perfeuerance, partly with the opening of Heauen by our high Priest, 26. partly with the terrou of damnation if they

fall againe: 32. bidding them remember how much they had suffered already, and not lose their reward.

For the law ^ahauing a shadow of good things to come, not the very image of the things: *eu-* *Leu. 16, 14.*
 ery yeare with the self-same hofts which they

offer incessantly, can neuer make the commers thereto perfect: ² otherwise ^athey should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer. ³ But in them there is made a commemoration of finnes euery yeare. ⁴ For it is ^aimpossible that with the blood of oxen and goats finnes should be taken away. ⁵ Therefore comming into the world he saith: ^a*Hoft and oblation thou wouldest not: ^abut a body thou hast fitted to me: ⁶ Holocausts and ^afor sinne did not please thee. ⁷ Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil, ô God. ⁶ Saying before, Because hofts and oblations & holocausts, & for sinne thou wouldest not, ^aneither did they please thee, which are offered according to the law, ⁷ then said I, Behold I come that I may doe thy wil, ô God: he taketh away the first, that he may establishe that that followeth. ⁸ In the which wil, we are sanctified by the oblation of the body of IESVS Christ once. ⁹ And euery Priest indeed is ready daily ministring, and ^aoften offering the same hofts, which can neuer take away finnes: ¹⁰ but this offering one hoft for finnes, for euer fitteth on the right hand of God, ¹¹ hence-forth expecting, vntil his enemies be put the foot-stool of his feet. ¹² For by one oblation hath he consummated for euer them that are sanctified. ¹³ And the Holy Ghost also doth testifie to vs. For after that he said: ¹⁴ *And this is the Testament which I* *Pf. 39, 7.**

And this is the Testament which I *Pf. 109. 1. Cor. 15, 25.*
 offer incessantly, can neuer make the commers thereto perfect: ² otherwise ^athey should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer. ³ But in them there is made a commemoration of finnes euery yeare. ⁴ For it is ^aimpossible that with the blood of oxen and goats finnes should be taken away. ⁵ Therefore comming into the world he saith: ^a*Hoft and oblation thou wouldest not: ^abut a body thou hast fitted to me: ⁶ Holocausts and ^afor sinne did not please thee. ⁷ Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil, ô God. ⁶ Saying before, Because hofts and oblations & holocausts, & for sinne thou wouldest not, ^aneither did they please thee, which are offered according to the law, ⁷ then said I, Behold I come that I may doe thy wil, ô God: he taketh away the first, that he may establishe that that followeth. ⁸ In the which wil, we are sanctified by the oblation of the body of IESVS Christ once. ⁹ And euery Priest indeed is ready daily ministring, and ^aoften offering the same hofts, which can neuer take away finnes: ¹⁰ but this offering one hoft for finnes, for euer fitteth on the right hand of God, ¹¹ hence-forth expecting, vntil his enemies be put the foot-stool of his feet. ¹² For by one oblation hath he consummated for euer them that are sanctified. ¹³ And the Holy Ghost also doth testifie to vs. For after that he said: ¹⁴ *And this is the Testament which I* *Hier. 31. 33. 34.*
And this is the Testament which I *Heb. 8, 8.**

^a For *finne*, is the proper name of a certaine Sacrifice called in Hebrew **הַאֲשָׁמָה**, as Holocaust is another kind. See the *Annot. 2. Cor. 5. v. 21.*

wil make to them after thofe daies, faith our Lord, giuing my lawes ^{a)}in their harts, and in their minds wil I fuperscribe them: ¹⁵ and their finnes and iniquities I wil now remember no more. ¹⁵ But where there is remiffion of thefe, [¶]now there is not an oblation for finnes.

*¹⁶ Hauing therfore, Brethren, confidence in the entering of the Holies in the bloud of Chrift: ¹⁷ which ^{b)} he hath dedicated to vs a new & liuing way by the veile, that is, his flefh, ¹⁸ and a high Prieft ouer the houfe of God, ¹⁹ let vs approche with a true hart in fulneffe of faith, hauing our harts fprinkled from euil confcience, and our body wafhed with cleane water. ²⁰ Let vs hold the confeffion of our hope vndeclining (for he is faithful that hath promifed) ²¹ and let vs confider one another vnto the prouocation of charitie and of good workes: ²² not forfaking our affembly as fome are accuftomed, but comforting, and fo much the more as you fee the day approaching. ²³ For [¶]if we finne willingly after the knowledge of the truth receiued, now there is not left an hoft for finnes, ²⁴ but a certaine terrible expectation of iudgement & rage of fire, which fhall confume the aduerfaries. ²⁵ A man making the Law of Moyfes frustrate, without any mercie dieth vnder two or three witneffes. ²⁶ ^{c)}How much more thinke you, doth he deferue worfe punifhments which hath troden the Sonne of God vnder-foot, and efteemed [¶]the bloud of the Teftament polluted, wherein he is fanctified, and hath done contumelie to the Spirit of grace? ²⁷ For we know him that faid, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge his people.* ²⁸ [¶]It is horrible to fal into the hands of the liuing God.*

²⁹ But cal to mind the old daies: wherein being illuminated, you fuftained a great fight of paffions. ³⁰ And

^a This is partly fulfilled in & by the grace of the new Teftament, but it fhall be perfectly accomplished in heauen.

^b To dedicate, is to be authour & beginner of a thing. The Proteftants tranflate, *he hath prepared*, for their herefie that Chrift was not the firft man that entred into heauen.

^c Herefie and Apoftafie from the Catholike faith, punishable by death.

on the one part certes by reproches and tribulations made a fpectacle; & on the other part made companions of them that conuerfed in fuch fort. ³¹ For, ¹you both had compaffion on them that were in bands: and the fpoile of your owne goods you tooke ¹with ioy, knowing that you haue a better and a permanent fubftance. ³² Doe not therfore leefe your ^a)confidence, which hath a great remuneration. ³³ For patience is neceffarie for you: that doing the wil of God, you may receiue the promife. ³⁴ For yet a litle and a very litle while, he that is to come, wil come, and wil not flacke. ³⁵ And my iuft ¹liueth of faith: but if he withdraw himfelf, he fhall not pleafe my foule. ³⁶ But we are not the children of withdrawing vnto perdition: but of faith to the winning of the foule.

Abac. 2, 3.

Ro. 1, 17. Gal. 3. 12.

ANNOTATIONS

The old Sacrifices obfcurely shadowed, but the Sacrifice of the altar moft plainly reprefenteth the Sacrifice on the Croffe.

1 A shadow.) The Sacrifices and ceremonies of the old law, were fo farre from the truth of Chrifs Sacraments, and from giuing fpirit, grace, remiffion, redemption, and iuftification, and thereupon the entrance into heauen and ioyes celeftial, that they were but mere shadowes, vnperfectly and obfcurely representing the graces of the new Teftament and of Chriftes death: whereas al the holy Churches rites and actions intituted by Chrift in the Priefthood of the new law, containe and giue grace, iuftification, and life euerlafting to the faithful and worthy receiuers: and therefore they be not shades or darke refemblances of Chriftes paffion, which is the fountaine of al grace and mercie, but perfect images and moft liuely representations of the fame, fpecially the Sacrifice of the altar, which becaufe it is the fame oblation, the fame hoft, and offered by the fame Prieft Chrift IESVS (though by the minifterie of man and in myfterie) is the moft pure and neer image, character, and correfpondence to the Sacrifice of Chriftes paffion, both in fubftance, force, and effect, that can be.

The Iewes Sacrifices were not abfolute & indepēdēt, becaufe they were often repeated.

2 They should haue ceaſed.) If the hofts and offerings of the old Law had been of them felues perfect to al effects of redemption and remiffion: as the Hebrewes (againſt whom the Apoſtle diſputeth) did thinke, and had had no relation to Chriftes Sacrifice on the Croffe or any other abſolute and vniuerſal oblation or

^a Good workes make great cōfidence of faluation, & haue great reward.

remedie for finne, but by and of their owne efficacie could haue generally purged & cleafed man of al finne & damnation: then they should neuer haue needed to be fo often repeated and reiterated. For being both generally available for al, by their opinion, and particularly applied (in as ample fort as they could be) to the feveral infirmities of euery offender, there had been no finnes left. But finnes did remaine, euen thofe finnes for which they had offered Sacrifices before notwithstanding their Sacrifices were particularly applied vnto thẽ. For, offering yearely they did not only offer Sacrifices for the new cõmitted crimes, but euen for the old, for which they had oftẽ facrificed before: the Sacrifices being rather records and attestations of their finnes, then a redemption or ful remifsion, as Chriftes death is. Which being once applied to mã by Baptifme, wipeth away al finnes pafte, God neuer remẽbring them any more, nor euer any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new finnes other remedies be daily requifit. Their Sacrifices then could not of themfelues remit finnes, much leffe make the general redẽption, without relation to Chriftes Pafsion. And fo you fee it is plaine euery-where, that the Apofle proueth not by the often repetition of the Iewish Sacrifices, that they were no Sacrifices at al, but that they were not of that abfolute force or efficacie, to make redemption or any remifsion, without dependance of the one vniuerfal redemption by Chrif: his whole purpofe being, to inculcate vnto them the necefsitie of Chriftes death and the oblation of the new Teftament. As for the Churches holy Sacrifice, it is cleane of another kind then thofe of the Iewes, and therefore he maketh no oppofition betwixt it, and Chriftes death or Sacrifice on the Croffe, in al this Epiftle: but rather as a fequle of that one general oblation, couertly alwaies inferreth the fame: as being in a different manner the very felf-fame hofte and offering that was done vpon the Croffe, & continually is wrought by the felf-fame Prieff.

4 Impoffible.) The Hofte and Sacrifices of the old Law, which the carnal Iewes made al the count of, without relation to Chriftes death, were not only not perfect and abfolute fufficient in themfelues, but they did not, nor could not remit any finnes at al, being but only fignes thereof, referring the offenders for remifsion indeed, to Chriftes Pafsion. For the bloud of bruite beafts could haue no other effect, nor any other element or creature, before Chriftes death. The fruit whereof, before it was extant, could be no otherwife properly applied vnto them, but by beleefe in him.

5 Hofte and oblation.) He meaneth not that God would no hofte nor Sacrifice any more as the Proteftants fallfely imagin: for that were to take away not only the Sacrifice of Chriftes body vpon the altar, but the Sacrifice of the fame body vpon the Croffe alfo. Therefore the Prophet fpeaketh only of the legal and carnal Sacrifices of the Iewes, fignifying that they did neuer of themfelues

The Apofle proueth by the oftẽ repeating of the Iewes Sacrifices, not that they were none, but that they were not abfolute & fufficient.

The old Sacrifices remitted not finnes but were only fignes thereof.

God refufeth the Iewes Sacrifices, not al Sacrifice.

pleafe God, but in respect of Chrif, by whose oblation of his owne body they should pleafe.

That Chrif should
haue a body was
neceffarie for his
Priefthood, & Sacrifice.

5 But a body.) If Chrif had not had a body, he could not haue had any worthy matter or any matter at al to Sacrifice in vifible manner, other then the hofts of the old Law. Neither could he either haue made the general redemption by his one oblation vpon the Croffe, nor the daily Sacrifice of the Church: for both which, his body was fitted by the diuine wifedom. Which is an high conclufion, not vnderftood of Iewes, Pagans, nor the Heretikes of our time, that Chriftes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Prief, or Hoft) fit to be the Sacrifice & Prief of his Father, in a more worthy fort, thē al the Priefs or oblatiōs of the old law.

The body of Chrifs is
the Sacrifice of the altar.

And that this body was giuen him, not only to be the Sacrifice vpon the Croffe, but alfo vpon the altar, S. Auguftin affirmeth in thefe wordes: *The table which the Prief of the new Teftament doth exhibit, is of his body and bloud: for that is the Sacrifice which fucceded al thofe Sacrifices that were offered in shadow of that to come. For the which alfo we acknowledge that voice of the fame Mediatour in the Pfalme, BVT A BODY THOV HAT FITTED TO ME, becaufe infteed of al thofe Sacrifices and oblations his body is offered, & is miniftred to the partakers or receiuers. Li. 17. Ciuit Dei c. 20. And againe, li. 4. de Trinit. c. 14. Who fo iuft and holy a Prief, as the only Sonne of God? What might fo conueniently be offered for men, of men, as man's flesh? and what fo fit for this immolation or offering, as mortal flesh? what fo cleane for cleanning the vices of mortal man, as the flesh borne of the virgins womb? and what can be offered and receiued fo greatly, as the flesh of our Sacrifice, made the body of our Prief?*

Pf. 39.

The Iewes Sacrifices
refused, not al Sacrifice.

6 Neither did they pleafe thee.) By that he faith, the things offered in the Law, did not pleafe God, & likewise by that he faith, the former to be taken away, that the fecond may haue place, it is euident, that al hoftes and Sacrifices be not taken away by Chrif as the Heretikes foolishly conceiue: but that the old Hofts of brute beafts be abrogated to giue place to that which is the proper hoft of the new law, that is, Chriftes owne body.

We muft often note that
the Apoftles fpeach of
many Priefs and often
Sacrificing, concerneth
only the Iewes Priefs
and Sacrifices, not the
Priefs and Sacrifices
of the new Teftamēt.

9 Often offering the fame Hofts.) As S. Paul is forced often to inculcate that one principle of the efficacie & fufficiencie of Chriftes death, becaufe of the Hebrues too much attributing to their legal Sacrifices, and for that they did not referre them to Chriftes only oblation: fo we, through the intolerable ignorance and importunity of the Heretikes of this time (abufing the words of the Apoftle fpoken in the due defence and declaration of the valure and efficacie of Chriftes paffion about the Sacrifices of the Law) are forced to repeat often, that the Apoftles reafon of many Priefs & often repetition of the felf-fame Sacrifices, concerneth the Sacrifices of the Law only, vnto which he oppofeth Chriftes

Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament: which is the Sacrifice of Christs owne Priesthood, Law, and institution, yea, the same Sacrifice done daily vnbloudily, that once was done bloudily: made by the same Priest Christ IESVS, though by his ministers hands: and not many Hofts, as those of the old Law were, but the very self-same in number, euen Christs owne body that was crucified. And that you may see that this is the iudgement of al antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withal among the simple and vnlearned, yet wel perceiued that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeares; we wil set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in al that haue wisdom or the feare of God, about the false and vaine glosses of Caluin and his followers.

in 10. cap. Hebr.

Thus then first faith S. Ambrose: *Quid ergo nos &c. What we then? doe not we offer every day? We offer surely: but this Sacrifice is an exemplar of that: for we offer alwaies the self-same, and not now one lamb, tomorrow another, but alwaies the self-same thing: therefore it is one Sacrifice. Otherwise, by this reason, because it is offered in many places, there should be many Christs: not so, but it is one Christ in every place, here whole, and there whole, one body. But this which we doe is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwaies the self-same. &c.*

ibidem.

Primasius S. Augustines Scholer doth also preoccupate Protestants obiections thus: *What shal we say then? doe not our Priests daily offer Sacrifice? They offer surely, because we sinne daily, and daily haue need to be cleansed: and because he can not die, he hath giuen vs the Sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to al that offer it in truth and veritie. So faith this holy Father, to wit, that as the Sacrifice of the Croffe was a general redemption, so this of the altar is, to al that vse it, a particular redemption or application of Christs redemption to them. In which sense also V. Bede calleth the holy Masse, redemptionem corporis & anime sempiternam, the euerlasting redemption of body and soule. li. 4. c. 22. hiftor.* Again the same Primasius, *The diuinity of the Word of God which is every where, maketh that there are not many Sacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgins womb, not many bodies, euen so also one Sacrifice, not diuers, as those of the Iewes were.*

Primas. loco citato.

ho. 17. in ep. ad Heb.

S. Chryostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, object to themselves thus: *Doe not we also offer every day? We*

The Calvinists arguments against Christs body often offered, and in many places answered by the Fathers long agoe.

The general redemption vpon the Croffe is particularly applied in the Sacrifice of the altar.

offer furely. But this Sacrifice is an exemplar of that, for we offer alwaies the self-fame: and not now one lamb, tomorrow another, but the self-fame: therefore this is one Sacrifice. Otherwife, because it is offered in many places, there should be many Chriftes. And a litle after, Not another Sacrifice, as the high Priests of the old Law, but the self-fame we doe alwaies offer, rather working a remembrance or commemoration of the Sacrifice. See the *Annotation Luke 22, 19. vpon these words A commemoration.* Thus did al the ancient Fathers Greek and Latin treate of these matters, and so they laid Masse, and offered daily, and many of them made such formes of celebrating the diuine Sacrifice, as the Greek and Latines doe vse in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries vpon them, and vnderstood them (I trow) as wel as the Protestants.

Councils and Fathers.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleue, taught, and practised in this thing, let him read *the first holy Council of Nice cap. 14. & in fine Conc. ex Græco. the Council of Ephesus Anathematif. 11. the Chalcedon Council act. 3. pag. 112. Conc. Ancyram. c. 1. 4. and 5. Neocæsar. can. 13. Laodic. can. 19. Carthag. 2. cap. 8. Carthag. 3. c. 24. & Carthag. 4. c. 33. & 41. S. Denys c. 3. Eccl. hier. S. Andrew in historia Passionis, S. Ignatius ep. ad Smyrenses. S. Martialis ep. ad Burdegaleses S. Iustine Dialog. cum Triphone S. Irenæus l. 4. c. 32. 34. Tertullian de cultu fæminorum, & de Corona milit. Origen homil. 13. in Leuit. S. Cyprian ep. ad Ceciliam nu. 2. & de Coenæ Domini nu. 14. & Eusebius demonst Euang. li. 1. cap. 10. and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most known and agreed vpon in the Christian religion.*

When the Apostle
seemeth to say, there
is no remission or
oblatiō for sinne he al-
waies meaneth that full
remission by Baptisme.

15 Now there is not.) Chriftes death can not be applied vnto vs in that full and ample sort as it is in Baptisme, but once: Chrifte appointing that large remission and application to be made but once in euery man, as Chrifte died but once. For it is not meant, that al sinne shal cease after Chriftes Sacrifice vpon the Croffe, not that there should be no oblation for finnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by Gods ordinance in the Church, which diuers falsehoods fundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrewes, as he did before *chap. 6.* and as he doth straight afterward, that if they fall now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general full pardon he calleth here *oblation* & afterward in the *26. verse, hostiam pro peccato, an host for sinne.*

- 23 If we finne willingly.) As the Caluinifts abufe other like places againft the holy Sacrifice of the Maffe, fo they abufe this as the Nouations did before them, to proue that an Heretike, Apoftata, or any that wilfully forfaketh the truth, can neuer be forgiuen. Which (as is before declared in the 6. chapter) is moft wicked blafphemie; the meaning hereof being, as is there faid, only to terrifie the Hebrewes, that falling from Chrift they can not fo eafily haue the Hoft of Chriftes death applied vnto the becaufe they can not be baptized any more, but muft paffe by facramental penance, & fatisfaction, & other hard remedies which Chrift hath prefcribed after Baptifme in the Churches difcipline. Therefore S. Cyril faith *li. 5. in Io. c. 17. Penance is not excluded by thefe words of Paul, but the renewing by the lauer of regeneration. He doth not here take away the fecond or third remiffion of finnes (for he is not fuch an enemy to our faluation) but the hoft which is Chrift he denieth that it is to be offered againe vpon the Croffe.* So faith this holy Doctour. And by this place & the like you fee, how perilous a thing it is for Heretikes & ignorant perfons to read the Scriptures. Which by following their owne fantafie they peruert to their damnation.
- 26 The bloud of the Teftament.) Whofoeuer maketh no more account of the bloud of Chriftes Sacrifice, either as shed vpon the Croffe, or as in the holy Chalice of the altar (for our Sauour calleth that alfo the bloud of the new Teftament) then he doth of the bloud of calues and goats, or of other common drinkes, is worthy death, and God wil in the next life, if it be not punished here, reuenge it with greiuous punishment.
- 28 It is horrible.) Let al Chriftian people doe fatisfaction and penance for their finnes in this life. For the iudgements of God in the next life done by God himfelf, of what fort foeuer, whether temporal as in Purgatorie, or eternal as in Hel be exceeding grieuous.
- 31 You had compafsion.) To be merciful to the afflicted for religion, & to be partakers of their miferies, is a very meritorious worke, and giueth great confidence before God in the day of repaiment or remuneration for the fame.
- 31 With ioy.) If al Chriftian men would confider this, they would not thinke it fo great a matter to lofe their land or goods for defence of the Catholike faith.
- 35 Liue of faith.) Faithful men afflicted in this life, haue their comfort in their affured faith and hope of Chriftes comming to deliuer them once from al thefe miferies; & fo by that faith & comfort they liue, whereas otherwife this miferable life were a death.

The Caluinifts
heresie againft
remiffion of finnes.

All finnes may
be remitted by
penance, but not
fo fully as by
Baptifme.

Perilous reading of
the Scriptures.

Contempt of
Chriffs bloud in
the Sacrament.

Penance.

Mercie to the em-
prifoned for reli-
gion.

Loffe of goods for
religion.

Faith is the com-
fort of the af-
flicted.

Chapter 11

He exhorteth them by the definition of faith, to fticke vnto God, though they fee not yet his reward: shewing that al the Saints afore-time did the like, being al conftant in faith, though not one of them receiued the promife, that is, the inheritance in heauen: but they and we now after the comming of Chrift receiue it together.

And ^afaith is, ^athe fubftance of things to be hoped for, the argument of things ^anot appearing. ² For in this the old men obtained teftimonie. ἐλεγχος

³ By faith, we vnderftand that the worlds were framed by the word of God: that of inuifible things vifible things might be made. Gen. 1, 13.

⁴ By faith, Abel offered a greater hofte to God then Cain: by which he obtained teftimonie that he was iuft, God giuīg teftimonie to his guifts, and by it, he being dead, yet ſpeaketh. ⁵ By faith ^bHenoch was tranſlated, that he ſhould not fee death, and he was not found: becauſe God tranſlated him. For before his tranſlation he had teftimonie that he pleaſed God. ⁶ But without faith it is impoſſible to pleaſe God. For ^ahe that commeth to God, muſt beleue that he is, and is a ^crewarder to them that feeke him. Gen. 4, 4.
Mt. 23, 35.

⁷ By faith, Noe hauing receiued an anſwer concerning thoſe things which as yet were not ſeen, fearing, framed the arke for the ſauing of his houſe, by the which he condemned the world: and was inſtituted heire of the iuſtice which is by faith. Gen. 5, 24.
Ec. 44, 16.

^a By this word ſubſtāce is meant, that faith is the ground of our hope.

^b Here it appeareth that Henoch yet liueth and is not dead: againſt the Caluiniſts. See the *annot. Apocal. chap. 11.*

^c We muſt beleue that God wil reward al our good workes: for he is a rewarder of true iuſtice, not an acceptor or imputer of that that is not.

Gen. 12, 4. ⁸ By faith, he that is called, Abraham, obeied to
13, 1. goe forth into the place which he was to receiue for inheritance: and he went forth, not knowing whither he went. ⁹ By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Iacob the coheires of the same promise. ¹⁰ For he expected the citie that hath foundations: whose artificer and maker is God.

Gen. 17, 19. ¹¹ By faith, Sara also her self being barren, received vertue in conceauing of seed, yea past the time
18, 10. 21, 2. of age: because she beleued that he was faithful which
Eccl. 44, 22. had promised. ¹² For the which cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

¹³ According to faith died all these, not hauing received the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth. ¹⁴ For they that say these things, doe signifie that they seeke a countrie. ¹⁵ And indeed if they had been mindful of the same from whence they came forth, they had time verily to returne. ¹⁶ But now they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

Gen. 22, 9. ¹⁷ By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had
Gen. 21, 12. received the promises: (¹⁸ to whom it was said, *That*
Rom. 9, 7. *in Isaac shall seed be called to thee.*) ¹⁹ accounting that

Gen. 27, 27. 36. God is able to raise vp euen from the dead. Whereupon he received him also ^afor a parable. ²⁰ By faith, also of things to come, Isaac blessed Iacob and Esau.

Gen. 48, 15. ²¹ By faith, Iacob dying, blessed euery one of the
Gen. 47, 31. sonnes of Ioseph: and [♠]adored the top of his rod.

^a That is, in figure and myfterie of Christ dead, & aliue againe.

²² By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commandement ^{a)}concerning his bones. *Gen. 50, 24, 25.*

²³ By faith, Moyfes being borne, was hid three moneths by his parents: becaufe they saw him a proper infant, and they feared not the Kings edict. *Exo. 2, 2.*
Exo. 1, 16.

²⁴ By faith, Moyfes being made great, denied himself to be the sonne of Pharao's daughter: ²⁵ rather chosing to be afflicted with the people of God, then to haue the pleasure of temporal finne, ²⁶ esteeming the reproche of Chrif, greater riches then the treasure of the Ægyptians. For ^{b)}he looked vnto the remuneration. ²⁷ By faith, he left Ægypt: not fearing the fiercenes of the King. For him that is inuifible he fustained as if he had seen him. ²⁸ By faith, he celebrated the Pasche, & the fheading of the bloud: that he which destroyed the first-borne, might not touch them. ²⁹ By faith they passed the red sea as it were by the drie land: which the Ægyptians affaying, were deuoured. *Exo. 2, 11.*
Exo. 12, 37.
Gen. 14, 22.

³⁰ By faith the walles of Iericho fel downe, by the circuiting of feuen daies. *Ios. 6, 20.*

³¹ By faith, Rahab the harlot perished not with the incredulous, receiuing the spies with peace. *Ios. 6, 23. 23, 2. 3.*

³² And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Iephth, David, Samuel, & the Prophets: ³³ who by faith ouercame Kingdoms, wrought iustice, obtained promises, stopped the mouths of lions, ³⁴ extinguished the force of fire, repelled the edge of the sword, recouered of their infirmitie, were made strong in battel, turned away the camp of forrainers: ³⁵ women receiued of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. ³⁶ And others had trail of mokeries and stripes, moreouer also of bands and prisons: ³⁷ they were stoned, they were hewed, they were

^a The Tranflation of Relikes or Saints bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

^b The Protestants that deny we may or ought to doe good in respect or for reward in heauen, are confuted.

tempted, they died in the flaughter of the fword, they went about in fheep-skinnes, in goats skinnes, needy, in diftreffe, afflicted: ³⁸ of whom the world was not wor-thie; wandering in defertes, in mountaines & dēnes, and in caues of the earth. ³⁹ And al thefe being approued by the teftimonie of faith, receiued not the promife, ⁴⁰ God for vs providing fome better thing, that they without vs fhould not be confummate.

ANNOTATIONS

1 Faith is.) By this defcription of faith, and by al the commendation thereof through the whole chapter, you may wel perceiue that the Apofle knew not the forged fpecial faith of the Proteftants, whereby euery one of thefe new Sect-Maifters and their followers beleue their finnes are remitted, and that themfelues fhall be faued, though their fectes be cleane contrarie one to another.

Not only or a fpecial faith.

1 Not appearing.) *This is the praife of faith, faith S. Auguftin, if that which is beleueed, be not feen. For what great thing is it, if that be beleueed, which is feen? according to that fentence of our Lord when he rebuked his difciple, faying: Becaufe thou haft feen me Thomas, thou haft beleueed: bleffed are they that haue not feen and haue beleueed. Aug. in euang. Io. tract. 79.* Which may be a rebuke alfo and a check to al thofe faithles fpeeches, I would fee him, taft him, touch him and feele his very flesh in the Sacrament, otherwife I wil not beleuee.

Faith is of things not feen: as in the B. Sacrament.

6 He that commeth.) Faith is the foundation and ground of al other vertues and worship of God, without which no man can pleafe God. Therefore if one be a Iewe, a Heathen, or an heretike, that is to fay, be without the Catholike faith, al his workes fhall profit him no whit to faluation.

Nothing profitable or meritorious without faith.

Gen. 47. v. 31.

21 Adored the top of his rod.) The learned may fee here that the Apofle doth not tye himfelf to the Hebrew in the place of Genefis whence it is alleaged, but followeth the Septuaginta, though it differ from the Hebrew, as alfo the other Apoftles and Euangelifts & our Sauour himfelf did: neither were they curious (as men now adaies) to examine al by the Hebrew only, becaufe they writing and fpeaking by the Holy Ghoft, knew very wel that this tranflation is the fene of the Holy Ghoft alfo, and as true, and as directly intended as the other: and therefore alfo that tranflation continued alwaies authentical in the Greek Church, notwithstanding the diuerfitie thereof from the Hebrew. Euen fo we that be Catholikes, follow with al the Latin fathers the authentical Latin tranflatō, though it be not alwaies agreeable to the Hebrew

The citations in the new Teftament, not only according to the Hebrew, but to the Septuagint.

*Aug. de ciu. Dei
li. 15. c. 14.*

The vulgar Latin tranflation.

or Greek that now is. But Caluin is not only very faucie, but very ignorant, when he faith that the Septuaginta were deceiued, and yet that the Apoflle without curiofity was content to follow them: becaufe it is euident, that the Hebrew being then without points, might be tranflated the one way as wel as the other. Which they vnderftood fo wel (and therfore were not deceiued) that within three lines after, in the beginning of the next chapter, they tranflate the fame word, as he would haue it in this place.

Adoration of creatures,
and namely of holy
things.

Againe obferue in thofe words, *He adored the top of his rod*, that adoration (as the Scripture vfeth this word) may be done to creatures, or to God at and before a creature: as, at or before the Arke of the Teftament in old time, now at or before the crucifixe, relikes, images: and in the Pfalmes 98. 131. *Adore ye his foot-ftoole. Adore ye toward his holy mount. We wil adore toward the place where his feet ftood:* or (which by the Hebrew phrafe is al one) *Adore ye his holy mount. We wil adore the place where his feet ftood;* as alfo the Greek Fathers, S. Damafcene li. 1. *de imaginibus*, & Leontius cited of him, yea S. Chryfoftom alfo doe handel thefe places, and namely that of the Apoflle which we not fpeake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the fcepter of Iofeph now Prince of Ægypt, fo fulfilling Iofeph's dreames which foretold the fame *Gen. 17.* and withal fignifying as it were by this propheticall fact the Kingdom of Ifrael or of the ten Tribes that was to come of Iofeph by Ephraim his yonger fonne in the firft King Ieroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Chriftes fcepter & Kingdom, whom he adored by and in his Croffe, as he did Iofeph by or in his rod and fcepter: and therfore the Apoflle faith, he did it by faith, as hauing refpect toward things to come.

Corrupt tranfla-
tion againft *Dulia*.

By al which it is euident, that it is falfe which the Caluinifts teach, that we may not adore image, crucifixe, or any vifible creature, that is, we may not adore God at or by fuch creatures, nor kneel before them: and therfore their corrupt tranflation of this place for the fame purpofe is intolerable, faying thus, (LEANING) *vpon his feate he adored* (GOD,) adding no leffe then two words more then is in the Greek. Which though it might be the fenfe of the place and S. Auguftin fo expoundeth it, yet they should not make his expofition the text of holy Scripture, fpecially whereas he only of al the ancient Fathers (as Beza confeffeth) fo expoundeth.

Not faith only.

33 Wrought iuftice.) Men are not iuft by beleefe only, as the Proteftants affirme, but by working iuftice. And we may note that in al this long commendation of faith in the Fathers and holy perfons, their good workes are alfo fpecially recounted, as Rahabs harbouring the fpies, Abrahams offering his fonne (which their workes S. Iames doth inculcate) Noes making the Arke *Gen. 6.* Abels better oblatiō then Cains *Gen. 4.* & *Heb. 11. v. 4.* and fo-forth. Therfore S. Clement Alexandrinus faith, that the faid

מִשְׁכָּה

ῥάβδος, rod κλίνη, bed

Iof. 7, 6.

Oecū in collect.

3. Reg. 11, 12.

Iac. 2.

Li. 4. Stro. pag. 240.

perfons & others were iuft by faith and obedience, by faith and hofpitality, by faith and patience, by faith and humility.

The Apoftles purpofe then is nothing els, but to proue to the Hebrewes (who made fo great account of their Patriarches and forefathers and their famous actes) that al thefe glorious perfonages and their workes were commendable and acceptable only through the faith they had of Chrift, without which faith none of al their liues & workes should haue profited them any whit: the Gentils doing many noble actes (as Heretikes may alfo doe) which are of no eftimation before God, becaufe they lacke faith. And that is the fcope of S. Paules Epiftle to the Romanes, and of al other paffages where he commendeth faith: further prouing fpecially in this Epiftle to the Hebrewes, that al their Sacrifices were nothing els but figures and atteftations of the Chriftian faith in Chrift and his death. Al which high refolution & conclufion againft the Iewes and Gentils, that the Chriftian faith is the true faith & religion, the Heretikes of our time ignorantly and brutifhly abufe againft Chriftian workes, Sacrifice and Sacraments, which the Apoftle meant fpecially to commend and eftabliſh by his high commendation of the faith in Chrift.

40 Without vs should not.) The Fathers before Chrift should not be accomplished, that is, not admitted to the heavenly ioyes, vifion, and fruition of God, til the Apoftles and other of the new law were affociate to them, and the way to euerlaſting glorie opened by our Lordes death and Afcenfion. Neither ſhal either they or we be fully perfected in glorie both of body and foul, til the general refurrection: Gods prouidence being fo, that we should not one be confummated without another, al being of one faith, and redeemed by one Lord Chrift.

No workes of the Patriarkes or any other profitable, but by their faith in Chrift: Which is alwaies the Apoftles meaning in commending faith.

The Patriarches and other iuft not in heauen before Chrift.

Chapter 12

By the forefaid examples he exhorteth them to patience, and by example of Chrift him ſelf crucified, 5. and becauſe this difcipline is an argument that they be Gods children, 9. with whoſe rod they ſhould be much more content then with that of their carnal Fathers: and becauſe it bringeth iuſtification. 12. Exhorting them therefore to plucke vp their harts, and to take faſter footing: 18. confidering that al being now ſo ſweet, and not terrible as in the old Teſtament, their damnation, if they refuſe to heare, wil be ſo much the greater.

And therefore we also hauing so great a cloud of
witnesses put vpon vs: laying away all weight *Col. 3, 8. 1. Pet. 2, 1.*
and sinne that compasseth vs, by patience let
vs run to the fight proposed vnto vs, ² looking on the
author of faith, and the consummator IESVS, who, ioy
being proposed vnto him, sustained the Crosse, contemn-
ing confusion, and sitteth on the right hand of the seat
of God.

³ For, thinke diligently vpon him which sustained
of sinners such contradiction against himself: that you be
not wearied, fainting in your minds. ⁴ For you haue not
yet resisted vnto blood, repugning against sinne: ⁵ and
you haue forgotten the consolation, which speaketh to
you, as it were to children, saying, *My sinne neglect* *Prou. 3, 11.*
not the discipline of our Lord: neither be thou wearied
whiles thou art rebuked of him. ⁶ *For whom our Lord* *Apoc. 3, 19.*
looueth, he chasteneth, & he scourgeth every child that
he receiueth.

⁷ Perseuer ye in discipline. As vnto children doth
God offer himself to you. For what sinne is there, whom
the father doth not correct? ⁸ But if you be without
discipline, whereof all be made partakers; then are you
bastards, and not children. ⁹ Moreover the fathers in-
deed of our flesh we had for instructors, and we did
reuerence them: shall we not much more obey the Father
of spirits, and liue? ¹⁰ And they indeed for a time of few
daies, according to their will instructed vs: but he, to
that which is profitable in receiving of his sanctification.
¹¹ And all discipline for the present certes seemeth not to
be of ioy, but of sorrow: but afterward it will render to
them that are exercised by it, most peaceable fruit of
iustice.

¹² For the which cause stretch vp the flaccid hands
& the loose knees ¹³ and make straight steps to your feet:
that no man halting erre, but rather be healed. ¹⁴ Fol-
low peace with all men, and holiness: without which
no man shall see God: ¹⁵ looking diligently lest any man

- ^a)be wanting the grace of God: left any root of bitternes
springing vp doe hinder and by it many be polluted.
- ¹⁶ Left there be any fornicatour or prophane perfon ^b)as
Gen. 25, 33. Efau: who for one dish of meat sold his first-birth-rights.
- ¹⁷ For know ye that afterward also desiring to inherit the
Gen. 27, 38. benediction, he was reprobated: for ^d)he found not place
of repentance, although with teares he had fought it.
- ¹⁸ For you are not come to a palpable mount,
Exo. 19, 20. kindled (or) and an ‘accesfible’ fire and whirle-wind, and darkenes,
burning and ftorme, ¹⁹ and the found of trompet, and voice of
words, which they that heard excufed themfelues, that
the word might not be fpoken to them, ²⁰ for they did
Exo. 19, 12. not beare that which was faid: *And if a beaft fhall touch
the mount, it fhall be ftoned.* ²¹ And fo terrible was it
which was feen, Moyfes faid: *I am frightened and tremble.*
²² But ^c)you are come to mount Sion, and the citie of
the liuing God, heauenly Hierufalem, and the affembly
of many thoufand Angels, ²³ & the Church of the first-
borne, which are written in the Heauens, and the iudge
τετελειωμένων of al, God: and the fpirits of the iuft made perfect,
²⁴ and the mediatour of the new Testament IESVS, and
Gen. 4, 10. the fpinkling of blood fpeaking better then Abel.
- ²⁵ See that you refufe him not fpeaking. For if
they efcaped not refufing him that fpake vpon the earth,
much more we, that turne away from him fpeaking to vs
from Heauen. ²⁶ Whofe voice moued the earth then: but
Ag. 2, 7. now he promifeth, faying, *Yet once; and I wil moue not
only the earth, but heauen alfo.* ²⁷ And in that he faith,
Yet once, he declareth the tranflation of moueable things
as being made, that thofe things may remaine which
are vnmoueable. ²⁸ Therefore receiuing an vnmoueable
λατρεύμεν Kingdom, we haue grace: by the which let vs ferue

^a That we be not good, there is noe lacke on Gods part, who offereth his grace to vs: but the defect is in our felues that are not anfwerable to Gods calling of vs and grace towards vs.

^b Such as forfake their faluation and religion to faue their lands and goods are like Efau.

^c The faithful are made fellowes of Angels & of al the perfect foules departed fince the beginning of the world, and of Chrift himfelf.

pleasing God, with feare & reuerence. ²⁹ For our God *Deut. 4, 24.*
is a confuming fire.

ANNOTATIONS

Temporal punishment after remission of finnes, either here or in Purgatorie.

6 He scourgeth.) By this we proue that God often punisheth the finnes euen of his louing children, though not with eternal damnation, yet with temporal chaftifement and correction; & that he doth not alwaies together with the remission of deadly finnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chaftifement of his children in the next life, more then in this world.

17 He found not.) It is not meant, that Esau could not find remission of his finne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his yonger brother, it was too late to be forie for his vnaduifed bargaine.

Chapter 13

He commendeth vnto them mutual loue, 2. hospitality, 3. compafsion, 4. chaftitie, 5. contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the Iewes Synagogue) 17. and obedience to their present Pastours. 18. And so with requesting their praiers, and praying for them, he endeth the Epistle.

Let the charitie of the fraternitie abide in you. ² And ¹hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. ³ Remember them in bands, as if you were bound with them; & them that labour, as your felues also remaining in bodie. ⁴ ¹Marriage honourable in al, & the bed vndefiled. For fornicatours and aduouterers God wil iudge. ⁵ Let your manners be without auarice: contented with things present. For he saide, *I wil not leaue thee, neither wil I forfake thee.* ⁶ So that we doe confidently say: *Our Lord is my helper: I wil not feare what man shal doe to me.*

Ἡ φιλαδελφία

Rom. 12, 10.

*1. Pet. 4. Gen. 8, 3.
19, 2. 3.*

Deu. 31. Iof. 1.

Pfal. 55, 12. 117, 6.

7 ♪Remember your Prelates, which haue fpoken the word of God to you: the end of whose conuerfation beholding, imitate their faith. 8 IESVS Chrifft yefterday, and to day: the fame alfo for euer. 9 With ^{a)}various & ftrange doctrines be not led away. For it is beft that the hart be eftablished with grace, ♪not with meats: which haue not profited thofe that walke in them.

Leu. 16, 27. 10 ♪We haue an altar: whereof they haue not power to eate which ferue the tabernacle. 11 For the bodies of thofe beafts, whose bloud for finne is caried into the holies by the high Prieft, are burned without the camp. 12 For the which thing IESVS alfo, that he might fanctifie the people by his owne bloud, fuffered without the gate. 13 Let vs goe forth therefore to him without the câp; carying his reproche. 14 For we haue not here a permanēt citie: but we feeke that which is to come. 15 By him therefore let vs offer ♪the hoft of praife alwaies
Ofe. 14, 3. to God, that is to fay, the fruits of lips confeffing to his name.

16 And beneficence and communication doe not forget, for with fuch hoftes ♪God is promerited. 17 ♪Obey your Prelates, and be fubiect to them. For they watch as being to rēder account for your foules: that they may doe this with ioy, and not mourning. For this is not expedient for you. 18 Pray for vs. For we haue confidence that we haue a good confcience, willing to conuerfe wel in al. 19 And I befeech you the more to doe this, that I may the more fpeedily be reftored to you. 20 And the God of peace which brought out from the dead the great Paftour of the sheep, in the bloud of the eternal teftament, our
aptet vos Lord IESVS Chrifft, 21 ^{b)} fit you in al goodnes, that you may doe his wil doing in you that which may pleafe before him by IESVS Chrifft: to whom is glorie for euer and euer. Amen.

^a New, diuers, changeable, & ftrange doctrines to be auoided, for fuch be heretical. Againft which the beft remedie or preferuatiue is alwaies to looke back to our firft Apoftles & the holy Fathers doctrine.

^b καταρτίσαι, that is, *make you perfect and abfolute in al goodnes.*

²² And I desire you, Brethren, that you suffer the word of consolation. For in very few words haue I written to you. ²³ Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I will see you. ²⁴ Salute all your Prelates, and all the Saints. The Brethren of Italie salute you. ²⁵ Grace be with you all. Amen.

ANNOTATIONS

Hospitalitie.

Angels harboured.

2 Hospitality.) Hospitality, that is, receiuing & harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been mens good hap to harbour Angels instead of poore folke vnawares. Which must needs be euer a great benediction to them and their families, as we see by Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not only Angels but Christ also came in pilgrimes weed. *in vit. li. 1. c. 10. & li. 2. c. 22. 23.*) whereof if we had not example and warrant by S. Pauls words in this place, and many other expresse Scriptures of the old Testament, these scornful miscreants of this time making so little account both of good workes and such miraculous entrance of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they doe other like things.

How marriage is honourable in all, if the Apostle did so say, as he doth not.

4 Marriage honourable.) *The Apostle* (saith a holy Doctor) *faith, Marriage honourable in all, and the bed undefiled. And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honourable, and so honourable, that it is a holy Sacrament, but yet inferiour to virginity and perpetual continencie: honourable in all, that is, all such as may lawfully marrie and are lawfully married: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle saith it is damnable. *1. Tim. 5. v. 11.* And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.*

1. Cor. 7. v. 28.

One short place manifoldly corrupted by the Protestants. They retraineth the sense to their Heretical fantasie.

But to see how the Protestants in all their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it seruie for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that wanteth, making it the Indicatiue mood thus, *Marriage is honourable &c.* as though

the Apofte affirmed al marriage to be honourable or lawful, where the verbe to be fupplied ought rather to be the Imperatiue mode, *Let Marriage be honourable*, that fo the fpeech may be an exhortation or commandement to them that be or wil be married, to vfe themfelues in that ftate in al fidelity, cleanelefte, & coniugal cōtinencie one toward another: as whē S. Peter alfo & this Apofte exhort married men to giue honour to their wiues as to the weaker veffels, and to poffeffe their vefel in honour not in the paffions of ignominie and vncleanlefte. This is honourable or chaft marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is euidēt by the other parts and circumftances of this place both before & after: al which are exhortation in their owne tranflations. This only being in the middes, & as indifferent to be an exhortation as the reft (by their owne confeffion) they reftraine of purpofe. Our text therfore & al Catholike tranflations leaue the fentence indifferent as it is in the Greek, and as true tranflatours ought to doe, not prefuming to addit it to one fide, left they should reftraine the fenfe of the Holy Ghoft to their owne particular fantafie.

1. Pet. 3.
1. Thef. 4.

τίμιος ὁ γά-
μος ἐν πᾶσιν.

The Eng.
Bib. 1577.

Oecum. in collect.

Beza in no.
Teft. Græco-
lat. an. 1585.

Againe, our new tranflatours corrupt the text in that they tranflate, *in omnibus*, among al men, becaufe fo they thinke it would found better to the ignorant, that Priests, Religious, and al whofoeuer, may marrie: where they can not tel either by the Greek, or Latin, that *in omnibus* should be the mafculine gendre, rather then the neutre (as not only Erafmus, but the Greek Doctours alfo take it) to fignifie that marriage should be honourably kept between man & wife in al points and in al refpects. See *S. Chryfoftom & Theoph. in hunc locū*. For there may be many filthy abufes in wedlocke, which the Apofte warneth them to take heed of, and to keep their marriage-bed vndefiled. But the third corruption for their purpofe aforefaid, and moft impudent, is, that fome of the Caluiniftes for, *in omnibus*, tranflate, *inter quofuis*, with a marginal interpretation to fignifie al orders, conditions, ftates, and qualities of men. So boldly they take away al indifferencie of fenfes, and make Gods word to fpeake iuft that which themfelues would, and their herefie requireth, in which kind they paffe al impudencie and al heretikes that euer were.

7 Remember your Prelates.) We be here warned to haue great regard in our life and beleefe, to the holy Fathers, Doctours and glorious Bishops gone before vs in God's Church, not doubting but they being our lawful Paftours, had and taught the truth: of whom S. Auguftin faid, *That which they found in the Church, they held faft: that which they learned, they taught: that which they receiued of their Fathers, the fame they deliuered to their children.* Cont. Iulian. li. 2. c. 10. Which refpect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, fo much the more to be had. See the faid holy Doctours *fecond booke againft Iulian the Pelagian* throughout, what great

We muft haue regard to the faith and doctrine of the Fathers.

Memories and feasts of
Saints.

account he maketh of them in the confutation of herefies, and how farre he preferreth thē aboute the proud Sectmaifters of that time: as we muft now doe agaīft our new Doctours. This place alfo is rightly vfed to proue that the Church of God should keep the memories of Saints departed, by folemne holidiaies & other deuout waies of honour.

Iudaical abftinence from
meats.

9 Not with meats.) He ſpeaketh not of Chriftian fafts, but of the legal difference of meats, which the Hebrewes were yet prone vnto, not confidering that by Chriftes faith they were made free from al fuch obferuations of the Law.

Material altars
for the Sacrifice
of Chriftes body.

10 We haue an altar.) He putteth them in mind by thefe words, that in following too much their old Iewish rites, they depriued themfelues of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Chriftes owne bleffed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar, (faith Ifychius) is the altar of Chriftes body, which the Iewes for their incredulity muft not behold. Li. 6. c. 21. in Leuit.* And the Greek word (as alfo the Hebrew, anfwering thereunto in the old Teftament) fignifieth properly an altar to Sacrifice on and not a metaphorical and ſpiritual altar. Whereby we proue againft the Heretikes, that we haue not a common table or profane cōmunion-bord, to eate meer bread vpon, but a very altar in the proper fenſe, to Sacrifice Chriftes body vpon: and ſo called of the Fathers in reſpect of the ſaid body ſacrificed. *Greg. Nazianz. in orat. de forore. Gorgonia. Chryſ. demmonſt. quid Chriftus fit Deus, Socrat. li. 1. c. 20. 25. Aug. ep. 86. De diu. Dei. li. 8. c. 27. & li. 21. c. 10. Confeff. li. 9. c. 11. 13. Cont. Fauſt. Manich. li. 20. c. 21. Theophyl. in 13. Mat.* And when it is called a table, it is in reſpect of the heauenly food of Chrifts body and bloud receiued.

θυσιαστήριον
חבית

The Sacrifice of the
altar is the principal
hoft of praife and
thankes-giuing, therefore
called, *Euchariftia*.

15 The hoft of praife.) Though it may fignifie the ſpiritual Sacrifice of praife and thāks-giuing of what fort foeuer: yet it ſpecially may be thought to fignifie the great Sacrifice of the B. body and bloud of Chrift: not as vpon the Croffe, which was but once done in bloody fort, but as in the Church and new Teftament, where it is daily done vnbloudily, being the proper hoft of laud and thankes-giuing and therefore called the *Eucharift*, and being the fruit and effect of Chrift and his Prieſtes lips or words, that is of confecration. Becauſe this Sacrifice is made by the force of the holy words. And when we read in the pſalme and other places of the old Teftament, of the hoft of praife, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thankes-giuing. And ſo the old Fathers in the primitiue Church to hide the myſteries from the vnworthy or heathen, often ſpeake. *What is (faith S. Auguſtin) a more holy Sacrifice of praife, then that which confifteth in thankes-giuing, al which the faithful doe know in the ſacrifice of the Church. Li. 1. cont. aduerſ. leg. & proph.*

c. 18. Againe, c. 20. The Church from the times of the Apoftles by the moft certaine fucceffion of Bishops, offereth to God in the body of Chrift the Sacrifice of praife. And a litle afterward: Now Ifrael according to the fpirit, that is, the Church offereth a fingular Sacrifice according to the fpirit: of whole houle he wil not take calues nor goats, but wil take the Sacrifice of praife, not according to the order of Aarō, but according to the order of Melchifedech. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you fee, when the holy Fathers handle the Scriptures, they find Maffe and Sacrifice in many places, where the ignorant heretikes or the fimple might thinke they fpeake only of a common thanks-giuing.

16 God is promerited.) This latin word *promeretur*, can not be expreffed effectually in any one English word. It fignifieth, Gods fauour to be procured by the forefaid workes of alme and charitie, as by the deferts and merits of the doers. Which doctrine & word of merits the Aduerfaries like fo il, that they flye both here and els-where from the word, trāflating here for *promeretur Deus*, God is pleafed, more neere to the Greek, as they pretend. Which indeed maketh no more for them then the latin, which is agreeable to moft ancient copies, as we fee by Primafius S. Auguftines fcholer. For if God be pleafed with good workes and shew fauour for them, then they are meritorious, and then only faith is not the caufe of Gods fauour to men.

εὐαρεστέται

17 Obey your Prelates.) There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of foule, confcience, and religion. Whereof the Apoftle giueth this reafon, becaufe they haue the charge of mens foules, and muft anfwere for them: which is an infinit preeminence and fuperiority, ioyned with burden, and requireth maruelous fubmiffion and moft obedient fubiection of al that be vnder them and their gouvernement. From this obedience there is no exception nor exemption of Kings nor Princes, be they neuer fo great. If they haue foules, and be Chriftian men, they muft be fubiection to fome Bishop, Priest, or other Prelate. And whatfoeuer he be (though Emperour of al the world) if he take vpon him to prefcribe and giue lawes of religion to the Bishops and Priests, whom he ought to obey and be fubiection vnto in religiō, he fhall be damned vndoubtedly, except he repent, becaufe he doth againft the exprefse word of God and law of nature. And by this you may fee the difference of an heretical and a difordered time, from other Catholike Chriftian daies. For herefie and the like damnable reuolts from the Church of God, is no more but a rebellion and difobedience to the Priests of Gods Church, when men refufe to be vnder their difcipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counfels. This difobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and fpecially of our Countrie, where

The Proteftants auoid the word merit.

Good workes meritorious.

The Apoftle doth inculcate obedience to the Priests and Bishops of Gods Church.

No perfon exempted from this obediēce, in matters of religion.

these new Sects are properly maintained by this false principle,
That the Prince in matters of foule and religion may command
the Prelate: which is directly and evidently against this Scripture
and all other, that command the sheep of Christs fold to obey
their spiritual Officers.