

Chapter 01

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

Diuersely and many waies in times past God speaking to the Fathers in the Prophets, ² laft of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by whō he made also the worlds. ³ Who being the brightnesse of his glorie, and ⁴ the figure of his substance, and carying al things by the word of his power, making purgation of finnes, sitteth on the right hand of the Maieftie in the high places: ⁴ being made so much better then Angels, as he hath inherited a more excellent name aboue them.

The excellencie
of Christ aboue
Angels.

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 al 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 loued iustice, and hated iniquitie: therefore thee, God, thy God hath annointed with the oile of exultation aboue 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 al 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, vntil I make thine enemies the foot-foole of thy feet?*

Sap. 76, 26.
ἀπαύγασμα
χαρακτήρ
ὑποστάσεως

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.

¹¹ Are they not al, a ^{a)}miniftring fpirits: fent to minifter for them which fhall receiue the inheritance of faluation?

ANNOTATIONS

3 The figure.) To be the figure of his fubftance, fignifieth nothing els but that which S. Paul fpeaketh in other wordes to the Philipians *c. 2. v. 6.* that he is the forme and moft exprefse refemblance of his Fathers fubftance. So S. Ambrofe and others expound it, and the Greeke word *Character* is very fignificant to that purpofe. Note alfo by this place, that the Sonne, though he be a figure of his Fathers fubftance, is notwithstanding of the fame fubftance. So Chriftes body in the Sacrament and his myftical death and Sacrifice in the fame, though called a figure, image, or representation of Chriftes vifible body and Sacrifice vpon the Croffe, yet may be and is the felf-fame in fubftance.

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

6 Let al the Angels adore.) The heretikes maruel that we adore Chrif in the B. Sacrament, when they might learne by this place, that wherefoeuer his perfon is, there it ought to be adored both of men and Angels. And where they fay it was not made prefent in the Sacrament nor intituted to be adored: we anfwer that no more was he incarnate purpofely to be adored: but yet ftraight vpon his defcending from heauen, it was the duety both of Angels and al other creatures to adore him.

The adoration of Chrif in the B. Sacrament.

^a The holy Angels (faith S. Auguftin) to the focietie of whom we afpire in this our peregrination, as they haue eternitie to cōtinue, fo alfo facilitie to know and felicitie to reft: for they doe help vs without al difficultie, becaufe with their fpiritual motiōs pure & free, they labour or trauail not. *De Ciuit. lib. 11. c. 31.*