

## Chapter 08

*Out of the fame Pſalme 109. he vrgeth this alſo, 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 Prieſt at al: 6. whereas he is of a better Prieſthood then they, as alſo he proueth by the excellencie of the new Teſtament about the old.*

**B**ut the ſumme concerning thoſe things which be ſaid, is: We haue ſuch an high Prieſt, who is ſet on the right hand of the feat of maieſtie in the heauens. <sup>2</sup> A <sup>a)</sup>Minifter of the Holies, and of the true tabernacle, which our Lord pight and not man. <sup>3</sup> For euery high Prieſt is appointed to offer guiſts and hoſts, wherefore it is <sup>4</sup>neceſſarie that he alſo haue ſome thing that he may offer: <sup>4</sup>if thē he were vpon the earth, neither were he a Prieſt: whereas there were that did offer guiſts according to the Law, <sup>5</sup> that ſerue the exampler and ſhadow of <sup>4</sup>heauenly things. As it was answered Moyſes, when he finiſhed the tabernacle, See (quoth he) that thou make al things according to the exampler which was ſhewed thee in the mount.

λατρεύουσι.

*Exo. 25, 9. 40.*

<sup>6</sup> But now he hath obtained a better miniſterie, by ſo much as he is Mediatour of a better Teſtamēt, which is eſtabliſhed in better promiſes. <sup>7</sup> For <sup>b)</sup>if that former had been void of fault, there ſhould not certes a place of a ſecond been fought. <sup>8</sup> For blaming them, he ſaith: *Behold the daies ſhal come, ſaith our Lord: and I wil confummate vpon the houſe of Ifrael, and vpon the houſe of Iuda a new Teſtamēt: <sup>9</sup> not according to the Teſtament which I made to their Fathers in the day*

*Hier. 31, 31.*

<sup>a</sup> 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.

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

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. <sup>10</sup> For this is the Teftament which I wil difpofe to the houfe of Ifrael after thofe daies, faith our Lord: Giuing my lawes <sup>¶</sup>into their mind, and in their hart wil I fuperfcribe them, & I wil be <sup>¶</sup>their God, and they ſhal be my people: <sup>11</sup> and euery one <sup>¶</sup>ſhal not teach his neighbour, and euery one his brother, faying, Know our Lord: becaufe al ſhal know me from the leffer to the greater of them: <sup>12</sup> becaufe I wil be merciful to their iniquities, & their finnes I wil not now remember. <sup>9</sup> 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

3 Neceffarie that he alfo.) Euen now being in heauen, becaufe he is a Bishop and Prieft, he muft needs haue ſome-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 falſe and wicked to hold with the Caluinifts, that Melchifedechs Priefthood was wholly fpiritual. For then Chriſts death was not a corporal, external, viſible, and truly named Sacrifice: neither could Chriſt or Melchifedech be any otherwife a Prieft then euery faithful man is: which to hold (as the Caluinifts following their owne doctrine muft needs doe) is directly againſt the Scriptures, and no leſſe againſt Chriſtes one oblation of his body vpon the Croffe, then it is againſt the daily Sacrifice of his body vpon the altar. Therefore he hath a certaine hoſt in external and proper manner, to make perpetual oblation thereby in the Church: for, viſible and external act of facrificyng in heauen he doth not exerciſe.

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 myſtical representation of breaking his body and ſeparating the bloud from the fame, could not haue been agreeable. And ſo the Church and Chriſtian people ſhould haue lacked a priefthood and Sacrifice, and Chriſt himſelf ſhould not haue been a Prieft of a peculiar Order, but either muſt 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

Chriſts Priefthood & Sacrifice is external, not fpiritual, only.

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

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

state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Ifychius *li. 1. in Leuit. cap. 2.*

5 Heauenly things.) As the Church or state of the new Testament is commonly called *Regnum cælorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyfes to frame his tabernacle by, was the Church, rather then the heauens themselves: as S. Paules discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparifon between the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerly refëbleth the same thē the old state doth, he sometime may speake some-what thereof also.

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

10 Into their mind.) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue graffed in the hearts of the faithful by the Holy Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

Grace, the effect of the new Testament.

10 Their God.) Their mutual couenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and which was straight after ratified by the death of the Testatour, vpon the Croffe.

The new Testament or couenāt between God & man.

11 Shal not teach.) So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Ioël, and our Sauour so speaketh when he saith that such as beleue in him, shal worke miracles of diuers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

Scriptures abused for phantastical inspirations.

*Act. 2.  
Io. 14. v. 12.*