

Chapter 10

Because 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) because that once was fufficient for euer, 15. in that it purchafed (as the Prophet alfo witneffeth) remiffion 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 terroure of damnation if they fal againe: 32. bidding them remember how much they had fuffered already, and not lofe their reward.

Leu. 16, 14.

For the law ¹hauing a fhadow of good things to come, not the very image of the things: euery yeare with the felf-fame hofts which they offer inceffantly, can neuer make the commers thereto perfect: ² otherwife ¹they should haue ceafed to be offered, because the worfhippers once cleaned fhould haue no confcience of finne any longer. ³ But in them there is made a commemoration of finnes euery yeare. ⁴ For it is ¹impoſſible that with the bloud of oxen and goats finnes fhould be taken away. ⁵ Therefore comming into the world he faith: ¹*Hoft and oblation thou wouldeft not: ¹but a body thou haſt fitted to me: ⁶ Holocaufts and ^afor finne 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 hoſts and oblations & holocaufts, & for finne thou wouldeft not, ¹neither 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 eſtablifh that that followeth. ⁸ In the which wil, we are fanctified by the oblation of the*

Pf. 39, 7.

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

body of IESVS Chrift once. ⁹ And euery Prieft indeed is ready daily miniftring, and ¹⁰ often offering the fame 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-ftool of his feet. ¹² For by one oblation hath he confummed for euer them that are fanctified. ¹³ And the Holy Ghoft alfo doth teftifie to vs. For after that he faid: ¹⁴ *And this is the Teftament which I wil make to them after thofe daies, faith our Lord, giuing my lawes ^ain 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, ¹⁶ 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 affemblie as fome are accuftomed, but comforting, and fo much the more as you fee the day approaching. ²³ For ²⁴ 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

ἐνεκαίνισεν

Heb. 6, 4.

Deu. 19, 15.

Mat. 18, 16.

Io. 8, 17.

^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.

much more thinke you, doth he deferue worfe punifhements which hath troden the Sonne of God vnder-foot, and esteemed ^dthe 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 ^dIt is horrible to fal into the hands of the liuing God.

Deu. 32, 35.
Ro. 12, 19.
Pf. 134, 14.

²⁹ But cal to mind the old daies: wherein being illuminated, you fultained a great fight of paffions. ³⁰ And 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, ^dyou both had compaffion on them that were in bands: and the fpoile of your owne goods you tooke ^dwith ioy, knowing that you haue a better and a permanent fubftance. ³² Doe not therefore 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 ^dliueth 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

1 A shadow.) The Sacrifices and ceremonies of the old law, were fo farre from the truth of Chrifts Sacraments, and from giuing fpirit, grace, remiffion, redemption, and iuftification, and thereupon the entrance into heauen and ioyes ceftial, that they were but mere shadowes, vnperfectly and obfcurely repreftenting 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,

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

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

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 Priest Chrif IESVS (though by the minifterie of man and in myfterie) is the moft pure and neer image, character, and correſpondence to the Sacrifice of Chriſtes paſſion, both in ſubſtance, force, and effect, that can be.

2 They ſhould haue ceaſed.) If the hoſts and offerings of the old Law had been of them ſelues perfect to al effects of redemption and remiſſion: as the Hebrewes (againſt whom the Apoſtle diſputeth) did thinke, and had had no relation to Chriſtes Sacrifice on the Croſſe or any other abſolute and vniuerſal oblation or remedie for finne, but by and of their owne efficacie could haue generally purged & cleaſed man of al finne & damnation: then they ſhould neuer haue needed to be ſo often repeated and reiterated. For being both generally auailable for al, by their opinion, and particularly applied (in as ample fort as they could be) to the feueral infirmities of euery offender, there had been no finnes left. But finnes did remaine, euen thoſe 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 ſacrificed before: the Sacrifices being rather records and atteſtations of their finnes, then a redemption or ful remiſſion, as Chriſtes death is. Which being once applied to mã by Baptiſme, wipeth away al finnes paſt, 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 requiſit. Their Sacrifices then could not of themſelues remit finnes, much leſſe make the general redẽption, without relation to Chriſtes Paſſion. And ſo you ſee it is plaine euery-where, that the Apoſtle proueth not by the often repetition of the Iewiſh Sacrifices, that they were no Sacrifices at al, but that they were not of that abſolute force or efficacie, to make redemption or any remiſſion, without dependance of the one vniuerſal redemption by Chriſt: his whole purpoſe being, to inculcate vnto them the neceſſitie of Chriſtes death and the oblation of the new Teſtament. As for the Churches holy Sacrifice, it is cleane of another kind then thoſe of the Iewes, and therefore he maketh no oppoſition betwixt it, and Chriſtes death or Sacrifice on the Croſſe, in al this Epiflle: but rather as a ſequele of that one general oblation, couertly alwaies inferreth the fame: as being in a different manner the very ſelf-fame hoſt and offering that was done vpon the Croſſe, & continually is wrought by the ſelf-fame Prieſt.

4 Impoſſible.) The Hoſts and Sacrifices of the old Law, which the carnal Iewes made al the count of, without relation to Chriſtes death, were not only not perfect and abſolute ſufficient in

The Iewes Sacrifices were not abſolute & independent, becauſe they were often repeated.

The Apoſtle proueth by the oftẽ repeating of the Iewes Sacrifices, not that they were none, but that they were not abſolute & ſufficient.

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

themfelues, but they did not, nor could not remit any finnes at al, being but only signes thereof, referring the offenders for remifsion indeed, to Chriftes Paffion. For the bloud of bruit 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 Hoft and oblation.) He meaneth not that God would no hoft 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 pleafe God, but in respect of Chrifft, by whofe oblation of his owne body they should pleafe.

5 But a body.) If Chrifft 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 hofths 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 Prieft or Hoft) fit to be the Sacrifice & Prieft of his Father, in a more worthy fort, thē al the Priests or oblatiōs of the old law.

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 Prieft of the new Testament doth exhibit, is of his body and bloud: for that is the Sacrifice which fucceeded 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 Prieft, 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 cleaning 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 Prieft?*

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 Chrifft as the Heretikes foolifhly conceiue: but that the old Hofths of brute

God refufeth the Iewes Sacrifices, not al Sacrifice.

That Chrifft should haue a body was neceffarie for his Priethood, & Sacrifice.

The body of Chrifts is the Sacrifice of the altar.

The Iewes Sacrifices refused, not al Sacrifice.

Pf. 39.

beasts be abrogated to give place to that which is the proper host of the new law, that is, Christes owne body.

9 Often offering the same Hosts.) As S. Paul is forced often to inculcate that one principle of the efficacy & sufficiency of Christes death, because of the Hebrues too much attributing to their legal Sacrifices, and for that they did not referre them to Christes only oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the value and efficacy of Christes passion about the Sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests & often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, vnto which he opposeth Christes Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament: which is the Sacrifice of Christes 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 Hosts, as those of the old Law were, but the very self-same in number, euen Christes 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 euery 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 Christes: not so, but it is one Christ in euery 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.* Primafius 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 bloud: 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

ibidem.

We must often note that the Apostles speach of many Priests and often Sacrificing, concerneth only the Iewes Priests and Sacrifices, not the Priests and Sacrifices of the new Testamēt.

The Caluinists arguments against Christs body often offered, and in many places answered by the Fathers long a-goe.

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

the Sacrifice of the Croffe was a general redemption, fo this of the altar is, to al that vse it, a particular redemption or application of Chriftes redemption to them. In which fenfe alfo V. Bede calleth the holy Maffe, *redemptionem corporis & anime sempiternam*, the euerlasting redemption of body and foule. *li. 4. c. 22. hiftor.* Againe the same Primafius, *The diuinity of the Word of God which is euery 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 fo alfo one Sacrifice, not diuers, as thofe of the Iewes were.*

Primaf. loco citato.

ho. 17. in ep. ad Heb.

S. Chrysoftom alfo, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Pafchafius, Remigius, and others, object to themfelues thus: *Doe not we alfo offer euery day? We offer furely. But this Sacrifice is an exemplar of that, for we offer alwaies the felf-fame: and not now one lamb, tomorrow another, but the felf-fame: therfore this is one Sacrifice. Otherwife, becaufe 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 felf-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 treat of these matters, and fo they said Maffe, and offered daily, and many of them made fuch formes of celebrating the diuine Sacrifice, as the Greek and Latines doe vse in their Liturgies and Maffes, and yet they saw these places of the Apofle, and made commentaries vpon them, and vnderftood them (I trow) as wel as the Proteftants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleued, 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 Anethematif. 11. the Chalcedon Council act. 3. pag. 112. Conc. Ancyram. c. 1. 4. and 5. Neocæfat. 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 Pafsionis, S. Ignatius ep. ad Smyrenfes. S. Martialis ep. ad Burdegalenfes S. Iuftine 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 Cecilium nu. 2. & de Coenæ Domini nu. 14. & Eusebius demonft Euang. li. 1. cap. 10.* and the rest which we haue cited by occafion before, and might cite but for tediousnes: a truth most known and agreed vpon in the Christian religion.

15 Now there is not.) Chriftes death can not be applied vnto vs in that full and ample fort as it is in Baptifme, but once: Chrift appointing that large remiffion and application to be made but once in euery man, as Chrift died but once. For it is not meant, that al finne shal cease after Chriftes Sacrifice vpon the Croffe, not that there should be no oblation for finnes committed after

Councils and Fathers.

When the Apofle seemeth to say, there is no remiffion or oblatiõ for finne he alwaies meaneth that full remiffion by Baptifme.

Baptifme, or that a man could not finne at al after Baptifme, or that if he finned afterward, he could haue no remedie or remiffion by God's ordinance in the Church, which diuers falfehoods fundrie Heretikes gather of this and fuch like places: but only the Apofte telleth the Hebrewes, as he did before *chap. 6.* and as he doth ftraight afterward, that if they fal now (whereunto they feemed very prone) to their old law, and voluntarily after this knowledge and profeffion of the Chriftian faith by Baptifme, commit this finne of incredulitie and apoftafie, they can neuer haue that aboundant remiffion applied vnto them by Baptifme, which can neuer be miniftred to them againe. And that general ful pardon he calleth here *oblation* & afterward in the *26. verfe, hoftiam pro peccato, an hoft for finne.*

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 thẽ 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.

2. Pet. 3.

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.

Luc. 22.

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.

The Caluinifts herefie 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 Chrifts bloud in the Sacrament.

Penance.

Chapter 10

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.

Mercie to the emprifoned for religion.

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.

Loffe of goods for religion.

35 Liueth 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.

Faith is the comfort of the afflicted.