

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 pertain to God: that he may offer gifts 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 & therefore 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 saith, *Thou art a Priest for euer, according to the order of Melchisedech.* ⁷ Who in the daies of his flesh, with a strong crie and teares, offering prayers and supplications to him that could saue him from death, was heard for his reuerence. ⁸ And truly whereas he was the Sonne, he learned by those things which he suffered, obedience: ⁹ and being confummate, was made to al that obey him, cause of eternal saluation, ¹⁰ called of God a high Priest according to the Order of Melchisedech.

¹¹ Of whom we haue great speech and inexplicable to vtter: because you are become weake to heare. ¹² For whereas you ought to be Maisters for your time, you need to be taught againe your selues what be the elements of the beginning of the words of God: & you are become such as haue need of milke, and not of strong meat. ¹³ For euery one that is partaker of milke, is vnskilful of the word of iustice: for he is a child. ¹⁴ But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

ANNOTATIONS

1 Euary high Priest.) By the descryptiō of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellēt fort. First then, a Priest muft not be an Angel, or of any other nature but man's. Secōdly, euary mā is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, feuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and picked out from the residue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gifts, and Sacrifices to God for the finnes of the people: without which kind of most soueraigne duties, no person, 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 Priest: diuers Princes (as we read in the Scriptures) punished by God, and King Saul depofed from his Kingdom, specially for attempting the fame.

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

And generally we may learne here, that *in iis quæ sunt ad Deum*, in al matters touching God, his seruice, and religion, the Priest hath only charge & authority: as the Prince tēporal is the peoples Governour, 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 seruice of God. Against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

We learne also hereby, that euary one is not a Priest, and that the people muft alwaies haue certaine persons chosen out from among them, to deale in their rites and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants wil haue no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Seruice of the old law, and Christes Person alone, and after him of no moe; therin they shew themselues to be ignorant of the Scriptures, & of the state of the new Testament, and induce a plaine Atheisme and Godlesnesse into the world. For so long as man hath to doe with God, there muft needs be some deputed, & chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those muft be Priests. For els, if men need to deale no more, but immediately with Christ, what doe they with their Ministers? Why let they not euary man pray, and Minister for himself & to himself: What doe they with Sacramēts, seeing

The descryptiō of a Priest, and his office.

The Princes tēporal authoritie how farre it extendeth.

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

Priests and Sacrifice necessarie in the new Testament, and nothing derogatorie to Christ's priesthood or Sacrifice.

Chriftes death is as wel fufficiēt without them, as without Sacrifice? Why standeth not his death as wel with Sacrifice, as with Sacramēts: as wel with Priefthood, as with other Ecclesiastical functiō? There is no other cause in the world, but that (Sacrifice being the moſt p̄cipal act of religiō that mā oweth to God, both by his Law, and by the Law of nature) the Diuel by theſe his Miniſters, vnder pretence of deferring or attributing the more to Chriftes death, would abolish it.

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

4 Taketh to himſelf.) A ſpecial prouiſo for al Prieſts, Preachers, and ſuch 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 ſuch as now a-daies intrude themſelues into ſacred functions, looke into their conſciences, great and foul matter of damnation wil appeare.

5 Did not glorifie himſelf.) The dignitie of Priefthood muſt needs be paſſing high and foueraigne, when it was a promotion & preferment in the Sonne of God himſelf according to his manhood, and when he would not vſurpe, nor take vpon him the fame, without his Fathers expreſſe commiſſion and calling thereunto. An eternal example of humility, & an argument of condemnation to al mortal men, that arrogate vniuſtly any function or power ſpiritual, that is not giuen them from aboue, and by lawful calling and commiſſion of their Superiours.

6 A Prieſt for euer.) In the *109. Pſalme*, from whence this teſtimonie is taken, both Chriftes Kingdom and Priefthood are ſet forth. But the Apoſtle vrgeth ſpecially his Priefthood, as the more excellent & pre eminent ſtate 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 alſo, as Melchifedech was both Prieſt & King, being a reſemblance of Chrift in both, but much more in his Priefthood. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, & his allegations here out of the *Pſalmes*) at the very firſt moment of his conception or incarnation.

Pſal. 2. 109.

For you muſt beware of the wicked hereſie of the Arians and Caluinifts (except in theſe later it be rather an error proceeding of ignorance) that fticke not to ſay, that Chrift was a Prieſt, or did Sacrifice, according to his Godhead. Which is to make Chrift God the Fathers Prieſt, & not his Sonne, & to doe Sacrifice &

The difference & excellencie of Chrift's Priefthood.

All true Prieſts and Preachers muſt be lawfully called thereto.

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

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

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

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 admonished 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 praier 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 Prieltly 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 praier to God, yet none offereth by office and fpecial deputation, and appointment, in the perfon of the whole Church and people, fauing the Prielt. 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 fafting, watching, preaching, intituting, miniftring, or receiuing Sacraments: euery one being done as Prieltly actions.

The Sacrifice on the Croffe was the principal acte of Chrift's prielthood.

Priefts praier more effectual.

Chrift's Prieltly actions.

7 For his reuerence.) Theſe words haue our English tranſlators pernitiouſly and moft prefumptuouſly 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 vſe 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 fingular 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 fet the ſame downe for very Scripture of God's bleſſed word, that is intolerable, and paſſeth al impiety. And we ſee plainely that they haue no

Notorious Heretical tranſlation to maintaine Caluin's horrible blaſphemie.

ἀπὸ εὐλαβείας

Flac. Illyr.
upon this place.

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 Chrif was in horrible feare of damnation, & that he was not only in paines corporal vpon the Croffe (which they hold, not to haue been sufficient for man's redemption) but that he was in the very forrowes & distreffes of the damned, without any difference, but that it was not euerlasting, as theirs is.

Caluins blasphemie that Chrif suffered he paines vpon the Croffe, and that his death otherwise were insufficient.

For this horrible blasphemie (which is their interpretation of Chriftes descending into Hel) God's holy word must be corrupted, and the Sacrifice of Chriftes death (wherof they talke so presumptuously) 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 shall see, that for defence of the said blasphemies they haue thus translated this text. See *Annotations before Act. 2, 27.* and *Mat. 27, 46*

10. 19, 30. 9 Consummate.) The full 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 saluation of particular men, he himself did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessitie. See the *next Annotation*.

Chrif yealding vp the Ghost, accomplishing our redemption.

9 Was made to al.) The Protestants vpon pretence of the sufficiency of Chriftes Passion, and his only redemption, oppose themselves guilefully in the fight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential workes or suffering for our owne finnes, either in this life or the next: against the merits of fasting, praying, almes, and other things commended to vs in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremony. But this place and many other shew, that Chriftes Passion, though it be of itself farre more sufficient and forcible, then the Protestants in their baseness of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefit thereof to themselves, as he appointeth in his word, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Chriftes benefits vnto vs, are hereby also easily refuted. For we doe not obey him only by beleuing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Chrif appointeth not by his absolute and eternal election,

Chrif's Passiō sufficient for all but profitable to them only which obey, not by faith only, but by doing as he & his Church, command.

men fo to be partakers of the fruit of his redemption, without any conditiō or respect 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 obectiones 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.*

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 foonest 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.