

## 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.*

**F**or euery high Priest taken from among men, is appointed for men in those things that pertaine to God: that he may offer gifts and Sacrifices for finnes: <sup>2</sup> that can haue compaffion on them that be ignorant and doe erre: because himself also is compaffed with infirmitie: <sup>3</sup> & therefore he ought, as for the people, so also for himself to offer for finnes. <sup>4</sup> Neither doth any man take the honour to himself, but he that is called of God, as Aaron. <sup>5</sup> 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.* <sup>6</sup> As also in another place he saith, *Thou art a Priest for euer, according to the order of Melchisedech.* <sup>7</sup> Who in the daies of his flesh, with a strong crie and teares, offering praies and supplications to him that could saue him from death, was heard for his reuerence. <sup>8</sup> And truly whereas he was the Sonne, he learned by those things which he suffered, obedience: <sup>9</sup> and being confummate, was made to al that obey him, cause of eternal saluation, <sup>10</sup> called of God a high Priest according to the Order of Melchisedech.

<sup>11</sup> Of whom we haue great speach and inexplicable to vtter: because you are become weake to heare. <sup>12</sup> 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. <sup>13</sup> For euery one that is partaker of milke, is vnskilful of the word of iustice: for he is a child. <sup>14</sup> 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 chofen out of the rest, and preferred before other of the community, feuered, assumpted, and exalted into a higher ftate 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, giufts, 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 chofen out from among them, to deale in their futes 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 thefe 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 themfelues to be ignorant of the Scriptures, & of the ftate 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, & chofen 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 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.

This definition of a Prieft 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 Melchifedech, and now in Chrif, and al his Apoftles, and Priefts of the new Teftament. Sauing that it is a peculiar excellencie in Chrif, that he only offered for other mens finnes, and not at al for his owne, as al other doe.

4 Taketh to himfelf.) A ſpecial prouifo for al Priefts, 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 ſacred functions, looke into their confciences, great and foul matter of damnation wil appeare.

5 Did not glorifie himfelf.) The dignitie of Priefthood muft needs be paſſing high and foueraigne, when it was a promotion & preferment in the Sonne of God himfelf 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 Prieft for euer.) In the *109. Pſalme*, from whence this teſtimonie is taken, both Chriftes Kingdom and Priefthood are fet forth. But the Apoftle 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 Prieft & King, being a reſemblance of Chrif 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 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 &

The difference & excellencie of Chrif's Priefthood.

All true Priefts and Preachers muſt be lawfully called thereto.

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

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

Chriſt a Prieft 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. Whofe 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 Chrif's prielthood.

Prielt's praier more effectual.

Chrift's Prieltly actions.

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 verfon and fenfe of al antiquity, and to Erafmus alfo, and contrarie to the ordinarie vfe of the Greek word, as Beza himfelf defineth it *Luc. 2. v. 25.* and contrarie to the propriety of the Greek phrafe, as not only the Catholikes, but the beft learned Lutherans doe shew & proue by many examples. They follow herein the fingular prefumption of Caluin, who was the firft (as his fellow Beza confeffeth) that euer found out this interpretation. Which neither S. Chryfoftom, nor any other, as perfect Grecians as they were, could euer efpie. Where, only to haue made choife of that impious and arrogant Sectaries fenfe, before the faid Fathers & al the Churches befides, had been shameful enough; but to fet the fame downe for very Scripture of God's bleffed word, that is intolerable, and paffeth al impiety. And we fee plainely that they haue no

Notorious Heretical tranflation 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.

For this horrible blasphemie (which is their interpretation of Chriftes descending into Hel) God's holy word muft be corrupted, and the Sacrifice of Chriftes death (wherof they talke fo presumptuously) muft not be enough for our redemption, except he be damned for vs alfo to the paines of Hel. Woe be to our poore Countrie, that muft haue fuch books, and read fuch translations. See Caluin and Beza in their *Commentaries and Annotations vpon this place*, & you shal see, that for defenfe 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 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 saluation of particular men, he himself did diuers things, and now doth in heauen, and our felues alfo muft vse many meanes, for the application thereof to our particular necessitie. See the *next Annotation*.

9 Was made to al.) The Protestants vpon pretence of the sufficiency of Chriftes Passion, and his only redemption, oppose themselues 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 ceremonie. But this place and many other shew, that Chriftes Passion, though it be of it-self farre more sufficient and forcible, then the Protestants in their baseness of vnderstanding can confider, yet profiteth none but fuch, as both doe his commandements, and vse fuch remedies and meanes to apply the benefit thereof to themselues, 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 alfo easily refuted. For we doe not obey him only by beleeuing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Chrif appointeth not by his absolute and eternal election,

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

Chrif yealding vp the Ghost, accomplishing our redemption.

Chrif's Passiō sufficient for al 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.