

Chapter 08

Out of the fame Pfalme 109. he vrgeth this alfo, 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 alfo he proueth by the excellencie of the new Testament about the old.

But the summe concerning those things which be said, is: We haue such an high Priest, who is set on the right hand of the seat of maiestie in the heauens. ² A ^{a)}Minister of the Holies, and of the true tabernacle, which our Lord pight and not man. ³ For euery high Priest is appointed to offer gifts and hofts, wherefore it is ⁴necessarie that he also haue some thing that he may offer: ⁴ ⁴if thē he were vpon the earth, neither were he a Priest: whereas there were that did offer gifts according to the Law, ⁵ that ferue the exemplar and shadow of ⁴heauenly things. As it was answered Moyfes, when he finished the tabernacle, See (quoth he) that thou make al things according to the exemplar which was shewed thee in the mount.

λατρεύουσι.

Exo. 25, 9. 40.

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

Hier. 31, 31.

^a Christ liuing & reigning in heauē continueth his priestly function ftill, & is Minister not of Moyfes Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle not formed by man, but by Gods owne hand.

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

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

3 Neceffarie that he alfo.) Euen now being in heauen, because he is a Bishop and Prieft, he muſt needs haue ſome-what to offer, and wherein to doe Sacrifice: and that not in ſpiritual fort only, for that could not make him a Prieft of any certaine Order. And it is moſt falſe and wicked to hold with the Caluinifts, that Melchifedechs Prieſthood was wholly ſpiritual. For then Chriſts death was not a corporal, external, viſible, and truly named Sacrifice: neither could Chriſt or Melchifedech be any otherwiſe a Prieft then euery faithful man is: which to hold (as the Caluinifts following their owne doctrine muſt 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 ſacrificing in heauen he doth not exerciſe.

Chriſts Prieſthood
& Sacrifice is ex-
ternal, not ſpi-
ritual, only.

4 If vpon the earth.) It is by his death, and refurrection to life againe, that his body is become apt and fit in ſuch diuine fort to be ſacrificed perpetually. For if he had liued in mortal fort ftill, that way of myſtical representation of breaking his body and ſeparating the blood from the fame, could not haue been agreeable. And ſo the Church and Chriſtian people ſhould haue lacked a prieſthood 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 Prieſts did, or els haue been no Prieft at al. For to haue offered only ſpiritually, as al faithful men doe, that could not be enough for his vocation, and our redemption, and

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

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

5 Heauenly things.) As the Church or ftate of the new Teftament is commonly called *Regnum cælorum & Dei*, in the Scriptures, fo thefe heauenly things be probably taken by learned men, for the myfteries of the new Teftament. And it feemeth that the paterne giuen to Moyfes to frame his tabernacle by, was the Church, rather then the heauens themfelues: al S. Paules difcoursfe tending to shew the difference betwixt the new Teftament and the old, & not to make comparifon between the ftate of heauen and the old law. Though incidently, becaufe the condition of the new Teftament more neerly refëbleth the fame thẽ the old ftate doth, he fometime may fpeake fome-what therof alfo.

10 Into their mind.) This alfo and the reft following is fulfilled in the Church, and is the proper effect of the new Teftament, which is the grace and fpirit of loue graffed in the harts of the faithful by the Holy Ghoft, working in the Sacraments and Sacrifice of the new law to that effect.

10 Their God.) Their mutual couenant made betwixt God and the faithful, is that which was dedicated and eftablished, firft in the chalice of his bloud, called therefore *the new Teftament in his bloud*: and which was ftraight after ratified by the death of the Teftatour, vpon the Croffe.

11 Shal not teach.) So it was in the primitiue Church, in fuch fpecially as were the firft founders of our new ftate in Chrift. And that which was verified in the Apoftles and other principal men, the Apoftle fpeaketh generally as though it were fo in the whole, as S. Peter applieth the like out of Ioël, and our Sauour fo fpeaketh when he faith that fuch as beleue in him, shal worke miracles of diuers forts. Chriftian men then muft not abufe this place to make chalenge of new infpirations and fo great knowledge that they need no Scriptures or teaching in this life, as fome Heretikes doe: with much like reafon and shew of Scriptures as the Proteftants haue to refufe external Sacrifice. And it is no leffe phantaftical madneffe to deny external Sacrifice, Sacraments, or Priefthood, then it is to abolifh teaching and preaching.

Kingdom of heauen & heauenly things, fpoken of the Church.

Grace, the effect of the new Teftament.

The new Teftament or couenāt between God & man.

Scriptures abufed for phantaftical infpirations.