

Chapter 09

In the old Testament, that fecular fanctuarie had two partes: the one fignifying that time, with the ceremonies therof for the emundation of the flesh: the other fignifying heauen, which then was shut, vntil our High Prieft Chrift entred into it, & that with his owne bloud, shed for the emundation of our confciences. Whereupon he concludeth the excellencie of his tabernacle and hoft aboute the old. 25. Noting alfo the difference, that he entred but once (fo effectual was that one bloody offering of himfelf, for euer) whereas the Leuitical High Prieft entred euery yeare once.

*Exo. 25.
26. 1, 36.
λατρείας*

The former alfo indeed had iuftification of feruice, and a fecular fanctuarie. ² For the tabernacle was made, the firft, wherein were the candleftickes, and the table, and the propofition of loaves, which is called Holy. ³ But after the fecond veile, the tabernacle, which is called *Sancta Sanctorum*: ⁴ hauing a golden cenfar, and the arke of the Teftament couered about on euery part with gold, in the which was [♠]a golden pot hauing Manna, and the rod of Aaron that had bloffomed, and the tables of the Teftament, ⁵ and ouer it were the [♠]Cherubins of glorie ouerfhadowing the propitiatorie, of which things it is not needful to fpeake now particularly. ⁶ But thefe things being fo ordered, in the firft tabernacle indeed the Priefts alwaies entred, accomplifhing offices of the Sacrifices. ⁷ But in the fecond, once a yeare the high Prieft only: not without bloud which he offereth for his owne and the peoples ignorance: ⁸ the Holy Ghofth fignifying this, that the way of the Holies was ^a)not yet manifested, the former tabernacle as yet ftanding. ⁹ Which is a ^b)parable of the time

*3. Reg. 8.
2. Par. 5.
Exo. 25, 22.*

*Exo. 30, 10.
Leu. 16, 2. 30.*

^a The way to heauen was not open before Chrifts paffion; & therefore the Patriarches & good men of the old Teftament were in fome other place of reft vntil then.

^b All things done in the old Teftament and priefthood were figures of Chriftes actiōs.

τὸν λατρεύοντα

present: according to which are offered gifts and hofts, which can not concerning the confcience make perfect him that ferueth, ¹⁰ only in meats and in drinckes, and diuerfe baptifmes, and iuftices of the flefh laid on them vntil the time of correction.

¹¹ But Chrifft affifting an high Prieft of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: ¹² neither by the blood of goats or of calues, but by his owne blood entred in once into the Holies, vnto eternal redemption being found. ¹³ For if the blood of goats and of oxen and the afhes of an heifer being fprinkled, fanctifieth the polluted to the cleaning of the flefh, ¹⁴ how much more hath the blood of Chrifft who by the Holy Ghoft offered himfelf vnspotted vnto God, cleaned our confcience from dead workes, to ferue the liuing God? ¹⁵ And therefore he is the Mediatour of the new Teftament: that death being a meane, vnto the redemption of thofe preuarications which were vnder the former Teftament, they that are called may receiue the promife of eternal inheritance. ¹⁶ For where there is a teftament: the death of the teftatour muft of neceffitie come between. ¹⁷ For a Teftament is confirmed in the dead: otherwise it is yet of no value, whiles the teftatour liueth. ¹⁸ Whereupon neither was the firft certes dedicated without blood. ¹⁹ For al the commandement of the Law being read of Moyfes to al the people: he taking the blood of calues and goats with ^awater and fcarlet wool and hyfop, fprinkled the very book alfo it felf and al the people, ²⁰ faying, This is the blood of the Teftament, which God hath commanded vnto you. ²¹ The tabernacle alfo & al the veffel of the minifterie he in like manner fprinkled with blood. ²² And al things almoft according to the law are cleaned with blood: and without fhedding of blood there is not remiffion.

Leu. 9, 8.

16, 6. 14.

Nu. 19.

shal
cleanfe

Gal. 3, 5.

Exo. 24, 8.

^a Here we may learne that the Scriptures cōteine not al neceffarie rites or truths, when neither the place to which the Apoftle alludeth, nor any other mentianeth half thefe ceremonies, but he had thē by tradition.

23 It is necessarīe therfore that the examplers of the celestials be cleaned with these: but the celestials themselves with better hofts then these. 24 For IESVS is not entred into Holies made with hand, examplers of the true: but into Heauen it-felf, that he may appeare now to the countenance of God for vs. 25 Nor that he should offer himself often, as the high Priest entreth into the Holies, euery yeare in the bloud of others: 26 otherwise he ought to haue suffred often from the beginning of the world: but now once in the cōfūmation of the worlds, to the deftruction of finne, he hath appeared by his owne hoft. 27 And as it is appointed to men to die once, and after this, the iudgement: 28 so also Chrīst was offered once ^{a)} to exhaust the finnes of many. The second time he shal appeare without finne to them that expect him, vnto saluation.

ad exhaustiōem peccatorum.

ANNOTATIONS

Ep. 17. c. 5. 4 A golden pot.) The Protestants count it superstitious to keep with honour & reuerence the holy memories or monuments of Gods benefits & miracles, or the tokens of Chrīsts Passiō, as his Croffe, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long: when they may here see the reuerent & long reseruation of Manna, which of it-felf was most apt to putrifie, and of Aarons rod, only for that it fodenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyril *li. 6. cont Iulian*, where he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Croffe or wood which Chrīst died on. See also S. Paulinus *ep. 11.* & what reuerence S. Hierom and the faithful of his time did to the sepulchres of Chrīst and his Martyrs, & to their relikes. *We reuerence and worship (faith he) euery-where Martyrs sepulchres, and putting the holy ashes to our eyes, if we may we touch it with our mouth also; and doe some thinke, that the monument wherein our Lord was buried, is to be neglected?* But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apostata, and such Maisters,

Reliques.

They continue without putrefaction.

The holy CROSSE.

The sepulchres of Chrīst and his Saints.

^a By this word which signifieth to emptie or draw out euen to the bottom, is declared the plentiful and perfect redemption of finne by Chrīst.

then the holy Doctours and euident practife of the Church in al Ages.

5 Cherubins.) You fee it is a fond thing to conclude vpon the firft or fecond commandement, that there should be no facred images in the Church, when euen among thefe people that were moft prone to idolatrie, and groffe in imagination of fpiritual things fuch as Angels are, & to whō the precept was fpecially giuē, the fame God that forbad thē grauē Idols, did command thefe images of Angels to be made & fet in the foueraigne holieft place of al the tabernacle or Temple. By which it is plaine, that much more the images of Chrift and his B. Mother & Saints, that may be more truely pourtered then mere fpiritual fubftances can be, are not contrarie to Gods commandement, nor againft his honour, or repugnant to any other Scripture at al, which condemne only the Idols or pourtraitures of the Heathen made for adoration of falfe Gods.

10 Vntil the time of correction.) Al thofe groffe and carnal Sacrifices, ceremonies, and obferuations intituted to cleanfe and purifie the flesh from legal irregularities & impurities only, & not reaching to the purging of the foules & confciences of men, being commanded not for euer, but til Chriftes comming, ceafed then: and better, more forcible, and more fpiritual Sacraments were intituted in their place. For we may not imagin Chrift to haue taken away the old, and put none in their place: or to alter the Sacramēts only into other Sacraments external, and not alfo to tranflate the Sacrifices to fome other more excellent. For it is called, *tempus correctionis, non abolitiones Sacrificij aut legis: the time of correction not of abolishing Sacrifice or Law.* Neither haue they more reafon to affirme Chriftes one oblation vpon the Croffe to haue rather taken away al kind of Sacrifice, then al manner of Sacraments. The time and ftate of the new Teftament is not made lawleffe, hoftleffe, or without Sacrifice, but it is the time of correction or reformation and abettering al the forefaid things.

12 Eternal redemption.) No one of the Sacrifices, nor al the Sacrifices of the old law, could make that one general price, ranfom, and redemption of al mankind, and al finnes, fauing this one higheft Prieft Chrift, and the one Sacrifice of his bloud once offered vpon the Croffe. Which Sacrifice of redemption can not be often done, becaufe Chrift could not die but once. Though the figures alfo therof in the law of nature & of Moyfes, were truely called Sacrifices, as fpecially this high and maruelous commemoration of the fame in the holy Sacrament of the altar, according to the rite of the new Teftament, is moft truely and fingularly (as S. Auguftin calleth it) a Sacrifice. But neither this fort, nor the other of the old law, being often repeated and done by many Priefts (al which were and are finners themfelues) could be the general redeeming and confummating Sacrifice: nor any one of

Images in Salomons temple commanded by God.

Sacrifice not taken away by the new Teftamēt, but changed into a better.

One only Sacrifice on the Croffe the redēption of the world: & one only Prieft (Chrift) the Redemer thereof.

Li. de Sp.
& lit. c. 11.

those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchifedechs Order (except Chrif alone) could be the general Redeemers of the world.

And this is the Apoftles meaning in al this comparifon and oppofition of Chriftes death to the old Sacrifices, and of Chrif to their Priests: and not that Chriftes death or Sacrifice of the Croffe should take away al Sacrifices, or proue that these Aaronical offices were no true Sacrifices at al, nor those Priests, verily Priests. They were true Priests & true Sacrifices, though none of those Sacrifices were the high, capital, and general Sacrifice of our price and redemption: nor none of them, or those Priests, could without respect to this one Sacrifice of Chriftes death, worke any thing to Gods honour, or remiffion of finnes, as the Iewes did falsely imagin, not referring them at al to this general redemption and remiffion by Chrif, but thinking them to be absolute Sacrifices in themfelues. And that to haue been the error of the Hebrues, you may read in S. Auguftin *li. 3. doct. Chrif. c. 6.* And this, we tel the Proteftants, is the only purpofe of the Apoftle. But they be fo groffe, or ignorant in the Scriptures, and fo maliciously fet againft Gods and the Churches truth, that they puerely and foolishly turne the whole difputation againft the Sacrifice of the B. Maffe, & the Priests of the new Testamēt: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had not relation to Chriftes death, or that it were not the representation and most liuely resemblance of the fame, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefit of Chriftes one oblation vpon the Croffe. Against the Iewes then only S. Paul difputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed al remiffion and redemption, without respect of Chriftes death.

15 Of those preuarications.) The Proteftants doe vnlearnedly imagin, that becaufe al finnes be remitted by the force of Chriftes paffiō, that therefore there should be no other Sacrifice after his death. Whereas indeed they might as wel say, there ought neuer to haue been Sacrifice appointed by God, either in the law of Nature, or of Moyfes: as al their argumēts made against the Sacrifice of the Church vpō the Apoftles discourfe, proue as wel, or rather only, that there were no Sacrifices of Aarōs Order or Leuitical law at al. For against the Iewes false opinion concerning them, doth he difpute, and not a word touching the Sacrifice of the Church, vnto which in al this discourfe he neuer oppofeth Chriftes Sacrifice vpon the Croffe: al Christian men wel knowing that the host and oblation of those two, though they differ in manner and external forme, yet it is indeed al one.

The Apoftle then sheweth here plainly, that al the finnes that euer were remitted fince the beginning of the world, were no otherwise forgiven, but by the force and in respect of Chriftes Paffion.

The Apoftles difputation being only against the error of the Iewes concerning their Sacrifices and Priests: the Proteftants applying it against the Sacrifice of the Maffe and Priests of the new Testamēt.

Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it should doe: S. Paul not oppofing Chriftes Paffion to them, for the intent to proue them to haue been no Sacrifices, but to proue, that they were not abfolute Sacrifices, nor the redeeming or confummating Sacrifice, which could not be many, nor done by many Priefts, but by one, and at one time, by a more excellent Prieft then any of them, or any other mere mortal man.

And that you may fee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (fo many as may read Heretical bookes) his cōmentarie *vpon this place*, and there you ſhal fee him gather vpō this that Chriftes death had force from the beginning and was the remedie for al finnes ſince the creation of the world, therfore there muft be no moe but that one Sacrifice of Chriftes death. Which muft needes by his deduction hold (as it doth indeed) no leffe againft the old Sacrifices then the new Sacrifice of the Church, and fo take away al, which is againft the Apoftles meaning and al religion.

20 This is the bloud.) Chriftes death was neceffarie for the ful confirmation, ratification, and accompliſhment of the new Teftament, though it was begun to be dedicated in the Sacrifice of his laſt ſupper, being alfo within the compaſſe of his Paffion. Which is euident by the wordes pronounced by Chriſt ouer the holy chalice, which be correſpondent to the wordes that were ſpoken (as the Apoſtle here declareth) in the firſt Sacrifice of the dedication of the old law, hauing alfo expreſſe mention of remiſſion of finnes therby as by the bloud of the new Teſtamēt. Whereby it is plaine, that the B. Chalice of the altar hath the very ſacrificial bloud in it that was ſhed vpon the Croffe, in & by which, the new Teſtament (which is the law of ſpirit, grace, and remiſſion) was dedicated, and doth confiſt. And therfore it is alfo cleere, that many diuine things, which to the Heretikes or ignorant may ſeeme to be ſpoken only of Chriftes Sacrifice vpon the Croffe, be indeed verified & fulfilled alfo in the Sacrifice of the altar. Whereof S. Paul for the cauſes aforeſaid would not treat in plaine termes. See Ifychias *li. 4. in Leuit. c. 4. paulo poſt initium*, applying al theſe things to the immolation of Chriſt alfo in the Sacrament.

23 The examplers.) Al the offices, places, veſſels, and inſtruments of the old law, were but figures and reſemblances of the ſtate and Sacraments of the new Teſtament, which are here called *celeſtials*, for that they are the liuely image of the heauenly ſtate next enſuing: which be therfore ſpecially dedicated and fanctified in Chriftes bloud, ſacrificed on the altar, and ſprinkled vpon the faithful, as the old figures and people were cleaned by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentence immediatly following, and turneth his talke to Chriftes entrance into heauen,

Caluins argumēt againſt the Sacrifice of the altar, maketh no leſſe againſt the Sacrifices of the old Law.

The correſpōdence of wordes in dedicating both Teſtaments proueth the real prefence of bloud in the Chalice.

In the old Teſtament were figures of the new: in the new, is reſemblance of the heauenly ſtate.

the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

25 Offer himself often.) As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he cā neuer be offered againe, neither needeth he so to be offered any more, hauing by that one actiō of Sacrifice vpon the Croffe, made the full ransom, redemption, and remedie for the finnes of the whole world. Neuerthelesse, as Christ died & was offered after a sort in all the Sacrifices of the Law and Nature, since the beginning of the world (all which were figures of this one oblation vpon the Croffe) so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more neerly, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old law, or other sacrifice that euer was: as being indeed (though in hidden, sacramental, and mystical, and vnbloudy manner) the very self-same B. body and blood, the self-same host, oblation and Sacrifice, that was done vpon the Croffe. And this truth is most euident by the very forme of wordes vsed by our Sauour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctours, *Our Sacrifice, faith S. Cyprian, is correspondent to the Passion of Christ. And, The sacrifice that we offer, is the Passion of Christ. ep. 63. nu. 4. & nu. 7. S. Augustin de fid. ad Pet. c. 19. In those carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for finnes, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now giuen, and of the blood which he hath shed: in illis prænunciabatur occidendus, in hoc annunciatu occisus. In them he was forshewed as to be killed: in these he is shewed, as killed.* And S. Gregorie Nazianzene faith, *orat. in morbum*, that the Priest in this Sacrifice, *immiscet se magnis Christi Passionibus.* S. Ambrose, *1. Off. c. 48. Offertur Christus in imagine quasi recipiens Passionem.* Alexander the first, *ep. ad omnes Orthodox. nu. 4, to. 1. Conc. Cuius corpus & sanguis conficitur, passio etiam celebratur.* S. Gregorie, *ho. 37. in Euangel.* So often as we offer the host of his Passion, so often we renew his Passion. And, He suffereth for vs againe in mysterie. And Ifichius, *in Leuit. post med.* By the Sacrifice of the only-begotten many things are giuen vnto vs, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said Fathers and others, by reason of the difference in the manner of Christes preference and oblation in respect of that on the Croffe, called this the vnbloudy Sacrifice, as Caluin himself confesseth, but answereth them in the pride of Heretical spirit, with these words: *Nihil moror quod, sic loquantur vetusti Scriptores; that is, I passe not for it, that the ancient Writers doe so speake: calling the distinction of bloody and vnbloudy Sacrifice,*

Christ once offered in bloody sort, but vnbloudily often, namely in the Sacrifice of the altar.

The Sacrifice of the altar & that on the Croffe, both one.

The Fathers call it the vnbloudy Sacrifice of the altar.

Caluins contempt of the Fathers.

*Commēt in
9. Heb.*

fcholaftical and friuolous, and *diabolicum commentum, a diu-
ish deuife*. With fuch ignorant and blafphemous men we haue to
doe, that thinke they vnderftand the Scriptures better then al the
Fathers.