

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 terrour 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 cleanfed 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 haft fitted to me: ⁶ Holocaufts and ^afor finne did not pleaſe thee. ⁷ Then faid 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 hofts and oblations & holocaufts, & for finne thou wouldeft not, ¹neither did they pleaſe thee, which are offered according to the law, ⁷ then faid 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 Ghofte 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 affembly 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 Chrif 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 Priefte Chrift 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 available for al, by their opinion, and particularly applied (in as ample fort as they could be) to the feveral 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 Epiftle: 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 Priefte.

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 themſelues, but they did not, nor could not remit any finnes at al,

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.

being but only signes thereof, referring the offenders for remission indeed, to Christes Paffion. For the bloud of bruit beafts could haue no other effect, nor any other element or creature, before Christes death. The fruit whereof, before it was extant, could be no otherwise 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 falsly imagin: for that were to take away not only the Sacrifice of Christes body vpon the altar, but the Sacrifice of the fame body vpon the Croffe also. Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Iewes, signifying that they did neuer of themfelues please God, but in respect of Chrif, by whose oblation of his owne body they should please.

5 But a body.) If Chrif 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 hofts 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 Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or Hoft) fit to be the Sacrifice & Priest 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 also vpon the altar, S. Auguftin affirmeth in these wordes: *The table which the Priest of the new Testament doth exhibit, is of his body and bloud: for that is the Sacrifice which succeeded al thofe Sacrifices that were offered in shadow of that to come. For the which also 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 ministred to the partakers or receiuers. Li. 17. Ciuit Dei c. 20. And againe, li. 4. de Trinit. c. 14. Who fo iust and holy a Priest, 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 cleansing 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 Priest?*

Pf. 39.

6 Neither did they please thee.) By that he faith, the things offered in the Law, did not please God, & likewise by that he faith, the former to be taken away, that the second may haue place, it is euident, that al hoftes and Sacrifices be not taken away by Chrif as the Heretikes foolishly conceiue: but that the old Hofts of brute beafts be abrogated to giue place to that which is the proper hoft of the new law, that is, Christes owne body.

God refufeth the Iewes Sacrifices, not al Sacrifice.

That Chrif should haue a body was neccessarie for his Priesthood, & Sacrifice.

The body of Chrif is the Sacrifice of the altar.

The Iewes Sacrifices refused, not al Sacrifice.

9 Often offering the same Hofts.) As S. Paul is forced often to inculcate that one principle of the efficacy & sufficiency of Christs death, because of the Hebrewes too much attributing to their legal Sacrifices, and for that they did not referre them to Christs 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 Christs 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 Christs Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament: which is the Sacrifice of Christs 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 Hofts, as those of the old Law were, but the very self-same in number, euen Christs owne body that was crucified. And that you may see that this is the iudgement of all 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 well perceived 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 will set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in all 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 every 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 Christs: not so, but it is one Christ in every 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 objections 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 blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie.* So faith this holy Father, to wit, that as the Sacrifice of the Croffe was a general redemption, so this of

ibidem.

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

The Calvinists arguments against Christs body often offered, and in many places answered by the Fathers long agoe.

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

Primaf. loco ci-
tato.

ho. 17. in
ep. ad Heb.

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 euerlafting redemption of body and foule. *li. 4. c. 22. hiftor.* Againe the fame 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.*

S. Chryfoftom alfo, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Pafchafius, Remigius, and others, obiect 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: therefore 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 thefe words A commemoration.* Thus did al the ancient Fathers Greek and Latin treate of thefe matters, and fo they faid 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 faw thefe places of the Apoftle, and made commentaries vpon them, and vnderftood them (I trow) as wel as the Proteftants.

He that for his further confirmation or comfort lift fee what the ancient Councils and Doctours beleueed, taught, and practifed in this thing, let him read *the firft holy Councel of Nice cap. 14. & in fine Conc. ex Græco. the Councel of Ephesus Anethematif. 11. the Chalcedon Councel 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 hiftoria 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. & Eufebius demonft Euang. li. 1. cap. 10.* and the reft which we haue cited by occafion before, and might cite but for tediousnes: a truth moft knowen and agreed vpon in the Chrifian religion.

15 Now there is not.) Chriftes death can not be applied vnto vs in that ful 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 fhall ceafe after Chriftes Sacrifice vpon the Croffe, not that there should be no oblation for finnes committed after Baptifme, or that a man could not finne at al after Baptifme, or

Councils and Fathers.

When the Apoftle feemeth to fay, there is no remiffion or oblatiō for finne he alwaies meaneth that ful remiffion by Baptifme.

that if he finned afterward, he could haue no remedie or remiffion by God's ordinance in the Church, which diuers falsehoods fundrie Heretikes gather of this and fuch like places: but only the Apoftle 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 profefion 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 blaſphemie; the meaning hereof being, as is there faid, only to terrifie the Hebrewes, that falling from Chrift they can not fo eaſily haue the Hoſt of Chriſtes death applied vnto thē becauſe they can not be baptized any more, but muſt paſſe by ſacramental penance, & ſatisfaction, & other hard remedies which Chriſt hath preſcribed after Baptifme in the Churches diſcipline. Therefore S. Cyril faith *li. 5. in Io. c. 17. Penance is not excluded by theſe words of Paul, but the renewing by the lauer of regeneration. He doth not here take away the ſecond or third remiſſion of finnes (for he is not ſuch an enemy to our ſaluation) but the hoſt which is Chriſt he denieth that it is to be offered againe vpon the Croſſe.* So faith this holy Doctour. And by this place & the like you ſee, how perilous a thing it is for Heretikes & ignorant perſons to read the Scriptures. Which by following their owne fantaſie they peruert to their damnation.

The Caluinifts hereſie againſt remiſſion of finnes.

All finnes may be remitted by penance, but not ſo fully as by Baptifme.

Perilous reading of the Scriptures.

2. Pet. 3.

26 The blood of the Teſtament.) Whoſoeuer maketh no more account of the blood of Chriſtes Sacrifice, either as ſhed vpon the Croſſe, or as in the holy Chalice of the altar (for our Sauour calleth that alſo the blood of the new Teſtament) then he doth of the blood of calves 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.

Contempt of Chriſts blood in the Sacrament.

Luc. 22.

28 It is horrible.) Let all Chriftian people doe ſatisfaction and penance for their finnes in this life. For the iudgements of God in the next life done by God himſelf, of what fort foeuer, whether temporal as in Purgatorie, or eternal as in Hel be exceeding grieuous.

Penance.

31 You had compaſſion.) To be merciful to the afflicted for religion, & to be partakers of their miſeries, is a very meritorious worke, and giueth great confidence before God in the day of repayment or remuneration for the fame.

Mercie to the em-
prifoned for reli-
gion.

Chapter 10

31 With ioy.) If al Chrifitian 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.