

Chapter 1

Diuers rites in offering holocaustes, as wel of cattle, 14. as of birdes.

And our Lord called Moyfes, and spake to him out of the tabernacle of testimony, faying: ²Speake to the children of Ifrael; & thou shalt fay to them: ¹The man of you, that shal offer an hofte to our Lord, of beaftes, that is of oxen & sheepe, offering victimes ³if his oblation be ⁴an holocauste, and of the heard; he shal offer ^aa male, without spotte, at the dore of the tabernacle of testimony, to propitiate our Lord vnto him: ⁴and he shal put his handes vpon the heade of the hofte, and it shal be acceptable, and profitable to his expiation. ⁵And he shal immolate the calfe before our Lord, and the children of Aaron the priestes shal offer the bloud therof, powring it in the circuite of the altar, which is before the dore of the tabernacle. ⁶And the skinne of the hofte being plucked of, the ioyntes they shal cut into peeces, ⁷and shal put fire vnderneath in the altar, hauing before laid a pyle of wood in order: ⁸and the ioyntes that are cut out, laying in order thereupon, to wit, the head, & al thinges that cleaue to the liuer, ⁹the entralles and feete being washed with water, and the priest shal burne them vpon the altar for an holocauste, and ¹⁰fwete fauoure to our Lord. ¹⁰And if the oblation be of flockes, an holocauste of sheepe or of goates, a lambe of a yeare old without spot shal he offer: ¹¹and he shal immolate it at the fide of the altar that looketh to the North, before our Lord: but the bloud therof the fonnes of Aaron shal poure vpon the altar round about: ¹²and they shal diuide the ioyntes, the head, and al that cleaue to the lyuer: and shal lay them vpon the wood, vnder which the fire is to be put: ¹³but the entralles and the feete they shal wash with water. And the whole the priest shal offer, and burne vpon the

The first part of this booke. Of diuers fortes of Sacrifices.

^a The best and perfectest of euerie kind is to be offered to God, not the blind, lame, or weake. *Gen. 4. Malach. 1.*

altar for an holocaust, and moft sweete fauoure to our Lord. ¹⁴ But if the oblation of holocaust to our Lord be of birdes, of turtles and young pigions, ¹⁵ the priest shall offer it at the altar: and writhing the head to the necke, and breaking the place of the wound, he shall make the blood to runne downe vpon the brimme of the altar: ¹⁶ but the crope of the throate, and the fethers he shall cast nigh to the altar at the east side, in the place where the ashes are wount to be powred out, ¹⁷ and he shall breake the pinnions therof, and shall not cut, nor diuide it with a knife, and shall burne it vpon the altar, putting fire vnder the wood. It is an holocaust and oblation of moft sweete fauoure to our Lord.

ANNOTATIONS

2 The man that shall offer.) Sacrifice being the moft special external seruice, wherby man acknowledgeth the supreme dominion of God, and his owne subiection and homage to his diuine Maieftie, was so wel known to be necessarie (as being in moft frequent vse in the law of nature, and in all nations) that here needed not anie new precept in general, that the people of God should offer sacrifice, though for special purposes, certaine particular sacrifices were some times appointed, but this dutie & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in euery kind, prescribing with what rites, and ceremonies it shall be done. As in offering an holocaust of the heard, it must be *a male without spotte*; and be offered *at the dore of the tabernacle*, the offerer *putting his handes vpon the head of the hofte*; the priests must offer the blood, *pouring it in the circuite of the altar*; *plucke of the skinne*; *cut the ioyntes in peeces*; *lay them in order*; *the entrals and feete being vvashed*, burne all vpon the Altar: And the like in other sacrifices, all for iust and reasonable causes, without which the wisdom of God doth nothing. *Sap. 7. & Pfal. 103. v. 24.*

3 An holocaust.) In respect of diuers things offered, the diuers maner, and causes of offering, there were manie sortes of Sacrifices: but all are reduced to three kindes. The first was Holocaust, in which all was burned in the honour of God, and resolved into vapour, which ascendeth vpwards in signe that all we haue is of God. The second was Sacrifice for sinne, & that of diuers sortes, for the varietie of finnes and persons; and part of this sacrifice was burned, the other part belonged to the Priests.

The third was Pacifique sacrifice, wherof one part was burnt,

Sacrifice presupposed to be necessary, God prescribeth the rites to be obserued therein.

Three kindes of Sacrifice.

Holocauste.

Sacrifice for sinne.

Pacifique Sacrifice.

an other pertayned to the Priefts, and an other to them, that gaue the oblation. And of this kinde there were two fortes, one of thankfgeuing for benefites receiued: the other to procure fauoure in anie good enterprife, or defire. Al the which did prefigure and forshew one only Sacrifice of Christs bodie and bloud, offered by him in two maners; bloudie on the Croffe once for euer, wherof S. Paul expreffly fpeaketh (*Heb. 9.*) vnbloudie in formes of bread and wine, wherof the fame S. Paul fpeaketh (*Heb. 13. v. 10.*) shewing that Chriftians *haue an Altar*, and confequently a Sacrifice farre excelling thofe of the Tabernacle; and our Sauour him felfe (*Math. 26. v. 25.*) fpeaking of the contents in the chalice, faid: it was *his bloud of the nevv Teftament*, which he then intituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confeffion *in Heb. 9.*) generally vfe this diftinction of the fame Sacrifice offered in bloudie, & in vnbloudie maner. They likewife teach that al lawful Sacrifices of the Law of nature, and of Moyfes did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocauft, our Sacrifice for finne, our Pacificque Sacrifice for al purpofes, and in fteede of al old Sacrifices. So *S. Auguftin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Baptif. c. 19. lib. 1. cont. aduerf. leg & prophet. c. 18. & 20. S. Chryfoft. in Pfal. 95. S. Leo. Jer. 8. de Paff.* and other fathers teach.

9 Svete fauour.) Not that the fauour of corporal things (though it were fweter then of burnt flefh and bones) delighteth Gods moft pure fubftance: but for that mans frailtie in fome good forte performing his dutie, is very acceptable to his diuine goodnes. For otherwife he required not thefe Sacrifices, nor other external Rites for him felf, but he would haue his people for their owne good to be exercifed therein: efpecially for three caufes. Firft to kepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies, pertaining to Gods true feruice, they might haue leffe mind, leyfure, and occafion to ferue Idols. Secondly, for fo much as man confifteth of foule and bodie, as the foule muft interiorly *vvorship God in fpirite and veritie*; fo the bodie muft alfo honour him exteriorly, *feruing iuftice vnto fanctification*: that is by external good workes to increafe iuftice, and fanctitie, when by them the mind is instructed and inuited to know and honour God. For otherwife faieth S. Dionyfe (*c. 1. cæleft. Hierer.*) vnles mans vnderftanding vfe the helpe of corporal things, diuine veritie can not be attained. And S. Auguftin (*lib. 10. c. 5. ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his feruants vnto mortified fpirites, contrite and humbled harts, to mercie and compaffion towards others. In briefe (*c. 3. Enchir.*) to the true and perfect feruing of his Diuine powre by faith, hope, and charitie. Thirdly, that thefe external Sacrifices and Rites

For benefites receiued: or defired.

Al facrifices of the old Teftament prefigured Chriffs Sacrifice on the Croffe, and in the Eucharift.

Not the external worke for it felfe but deuotion pleafeth God.

External facrifices were ordained:
1. to keepe the people from Idolatrie.

2. To induce them to internal vertues.

3. To fignifie greater Myfteries of the new Teftament.

Io. 4. v. 24.
Rom. 6. v. 19.

Pfal. 50.

might prefigure and signifie greater, more excellent, and more effectual Myfteries of the new Testament. For as S. Paul speaketh (*Heb. 10.*) *the law* (of Moyfes) *hauing a shadow of good things to come, not the verie image of the things*, brought not to perfection: *nor tooke away finnes by the bloud of oxen or goates*, but being (as is said) *a shadow*, rather shaded then perfectly shewed the great benefites, which the new law as a perfect image liuely representeth: especially Christs passion, which is the verie fountaine of grace and mercie. And whereas the old law could not iustifie (*Gal. 3.*) the law of Christ doth indeed iustifie, as the Gospell witnesseth, saying: (*Ioan. 1. v. 17.*) *the law was given by Moyfes, grace and veritie was made by Iesus Christ.*