

## Chapter 8

*Moyfes confecrateth Aaron high Prieft, 13. and his fonnes Priests, 33. continuing in the tabernacle feuen dayes and nights.*

**A**nd Our Lord fpake to Moyfes, faying: <sup>2</sup> Take Aaron with his fonnes, their veftimentes, and the oyle of vnction, a calfe for finne, two Rammes, a basket with azymes, <sup>3</sup> and thou shalt gather al the affembly to the dore of the tabernacle. <sup>4</sup> And Moyfes did as our Lord had commaunded. And al the multitude being gathered before the dore of the tabernacle, <sup>5</sup> he faid: This is the word, that our Lord hath commaunded to be done. <sup>6</sup> And immediatly he <sup>♠</sup>offered Aaron & his fonnes: and when he had <sup>a)</sup>wafhed them, <sup>7</sup> <sup>♠</sup>he <sup>b)</sup>reuefted the high prieft, with the ftrait linnen garment, girding him with a bawdrike, and reuefting him with the tunike of hyacinth, and ouer it he put the Ephod, <sup>8</sup> which he ftraitening with the girdle, fitted it to the Rationale, wherein was <sup>c)</sup>Doctrine and Veritie, <sup>9</sup> with the mitre alfo he couered his head: and vpon it, againft the forehead, he put the plate of gold confecrated in fanctification, as our Lord had commaunded him. <sup>10</sup> He <sup>♠</sup>tooke alfo the oyle of vnction, wherwith he anoynted the tabernacle, with al the furniture therof. <sup>11</sup> And fanctifying them, and hauing fprinckled the altar feuen times, he anoynted it, and al the veffel therof, and the lauer with the foote therof he fanctified with the oyle. <sup>12</sup> The which pouring vpon Aarons head, he anoynted, and confecrated him: <sup>13</sup> <sup>♠</sup>his fonnes alfo after he had offered them, he reuefted with linnen tunikes, and girded them with bawdrikes, and

The fecond part. Of confecrating Priests, and their veftmēts: with punifhment of fome that tranfgreffed.

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- <sup>a</sup> VVafhing fignified puritie required in Priests.  
<sup>b</sup> Precious veftiments their dignitie: and holie oyle their authoritie.  
<sup>c</sup> VVhen the high Prieft at anie time put the Ephod to the Rationale, God gaue anfwers to his demandes, in matters of *doctrine* and *veritie* which king Dauid willed Abiathar to doe. *1. Reg. 13. v. 9.* Neuer could anie woman weue *doctrin* & *veritie*, but diuine *vvifdom* did make fuch garmēts. *S. Cyril. lib. 6. in Leuit.*

put mitres on them, as our Lord had commanded. <sup>14</sup> He offered also the calves for sin: and when Aaron and his sons had put their hands upon the head thereof, <sup>15</sup> he did immolate it: drawing the blood, and dipping his finger, touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof. <sup>16</sup> But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their little tallow he burnt upon the altar: <sup>17</sup> the calves with the skin, and the flesh, and the dung, he burnt without the camp, as our Lord had commanded. <sup>18</sup> He offered also a ram for an holocaust: upon the head whereof when Aaron and his sons had put their hands, <sup>19</sup> he did immolate it, and poured the blood thereof in the circuit of the altar. <sup>20</sup> And cutting the ram it fell into pieces, the head thereof, and the loynes, and the fat he burnt with fire, <sup>21</sup> having first washed the entrails, and the feet, and the whole ram together he burnt upon the altar, because it was an holocaust of most sweet odour to our Lord, as he had commanded him. <sup>22</sup> He offered also the second ram, for the consecration of priests: and Aaron, and his sons did put their hands upon the head thereof: <sup>23</sup> which when <sup>a</sup>Moses had immolated, taking of the blood thereof, he touched the tip of Aarons right ear, and the thumb of his right hand, in like manner also of his foot. <sup>24</sup> He offered also the sons of Aaron: and when of the blood of the ram, being immolated, he had touched the tip of the right ear of every one, and the thumbs of the right hand and foot, the rest he poured on the altar, round about: <sup>25</sup> but the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their

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<sup>a</sup> As well by the function of consecrating Priests, as of offering Sacrifice it appeareth that Moses was a Priest. Yea the chief and highest Priest (saith S. Augustin) for his more excellent ministerie and extraordinarie calling: Aaron was highest priest for his Pontifical inuesture, and ordinarie vocation, which should continue in his successors. *q. 23. in Levit.*

fatte, & with the right shoulder, he feperated. <sup>26</sup> And taking out of the basket of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oile, and a wafer he put them vpon the fatte, and the right shoulder, <sup>27</sup> deliuering al to Aaron, and to his fonnes. Who hauing lifted them vp before our Lord, <sup>28</sup> he tooke them againe of their handes, and burnt them vpon the altar of holocaust, becaufe it was the oblation of confecration, for a fwete odoure, of the facrifice to our Lord. <sup>29</sup> And he tooke of the ramme of confecration, the breft for his portion, eleuating it before our Lord, as our Lord had commanded him. <sup>30</sup> And taking the oyntment, and the bloud that was vpon the altar, he fprinckled it vpon Aaron, and his veftiments, & vpon his fonnes and their veftiments. <sup>31</sup> And when he had fanctified them in their veftiments, he commanded them, faying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye alfo the loaues of confecration, that are laid in the basket, as our Lord commanded me, faying: Aaron and his fonnes shal eate them: <sup>32</sup> and whatfoeuer shal be left of the flesh, and the loaues, fire shal confume. <sup>33</sup> Out of the dore alfo of the tabernacle you shal not goe forth feuen daies, vntil the day wherein the time of your confecration shal be expired, for in feuen dayes the confecration is finished: <sup>34</sup> as at this present it hath bene done, that the rite of the facrifice might be accomplished. <sup>35</sup> Day & night shal you tarie in the tabernacle obferuing the watches of our Lord, left you die: for fo it hath bene commanded me. <sup>36</sup> And Aaron, and his fonnes did al thinges which our Lord fpake by the hand of Moyfes.

## ANNOTATIONS

6 Offered Aaron.) By this maner of *taking*, *offering*, and *consecrating* Aaron Hiegh Prieft, S. Paul fheweth that none may chalenge to them felues, nor presume to exercife priestlie offices, or anie authoritie in fpiritual caufes, but fuch as be orderly called therto. Yea that Chrifit him felf would not haue exercifed this function, but that he was alfo called of God vnto it, faying: Euerie Hiegh Prieft taken from among men, is appointed for men, *in*

*Heb. 5.*

Particular calling and confecration neceffarie to priestlie offices, & authoritie in fpiritual caufes.

Pfal. 109.

those things that pertaine to God. Neither doth anie man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a High Priest: but he that spake to him: *Thou art a Priest for euer, according to the order of Melchisedech.* Aarons sonnes were also called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certaine determinate external ceremonies and rites, signifying grace geuen them by God, for the due performing of their function. For first they were taken from the common state of men, wherby is designed their ordinarie vocation; then purified by certaine washings and sacrifice for sinne, signifying special puritie required in them, afterwarde inuested with holie and precious garmentes, which signified their sacred function, and great dignitie, excelling al temporal dominion and principallitie; finally consecrated in solemne maner with holie ointment, and blood of pacifique sacrifice offered for this purpose; other sacrifice of holocaust also offered in the same solemnitie.

7 Reuested.) The high Priest had seuen special ornaments in his vesture. First, a traict *linnen vvhite garment*; signifying puritie of life most specially required in Priestes. Secondly a girdle, or *Bavvdrike*, of twisted filke and gold, embrodered worke, in coloures yelow, blew, purple, and scarlet; signifying discrete moderation of his actes, to the spirital profite of al fortes of people. Thirdly a *Tunike*, or long robe downe to the foote, of hyacinth, or blew filke, at the skirt therof like pomegranates wrought of twisted filke, blew, purple and scarlet, and litle belles of pureft (yelow) gold interposed one by the other rownd about, of ech forte feuentie two; signifying heauenlie conuerfation vpon earth, also vnion and concord in faith and maners, with edification by good workes.

S. Hierom.  
Epist. ad Fabiol.

Fourthly, an ornament vpon his shoulders, called an *Ephod*, of gold and twisted filke, embrodered of the former coloures, reaching before to the girdle, with two precious Onyx stones closed in gold, one hauing engrauen six names of the tribes of Israell, set on one shoulder, the other hauing the other six names on the other shoulder; for a remembrance that he must supporte, and meekly beare the infirmities of the people. Fiftly, a breast plate called *Rationale*, of the same precious matter, the measure of a palme, foure square, embrodered with the same foure coloures, with foure rewes of twelue precious stones, and therein engrauen the names of the twelue tribes. Besides which were engrauen also *VRIM* and *THVMMIM*, *Illuminations* and *Perfections*, or *Doctrin* and *Veritie*, because the high Priest must haue knowledge of the truth, and sincere intention. Likwise in the Ephod and Rationale were ringes, hookes, and chaines of pureft gold, to ioyne them fast together. Al signifying the perpetual folicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly serue God, to his honour and their owne saluation. Sixthly,

Ordering of Priestes was a Sacrament in the law of Moyfes.

Seuē precious vestments for the high Priest signifying:

1. Puritie.
2. Discretion.
3. Good works of edification.

4. Toleration of others infirmities.

5. Knowledge and sinceritie.

6. Intentiō directed to God.

a *Mitre* of twifted filke, with little crownes embrodered worke, fet on his head, to fignifie that he muft direct al his actions to Gods glorie, that fitteth aboute al. Seuenthy, A *plate of facred veneration*, made of the fineft gold, with the molt holie name of God engrauen, fet on his forehead; to put him ftill in remembrance to contemplate God and his workes.

10 Tooke oile.) A third thing that Moyfes was bid to take, befides the men and the veftiments, was the *holie oile of vnction*, which he poured only vpon the high Priests head, not on other Priests; to fignifie that powre defcended from him to the reft. But both he and they, and their holie veftiments were fprinkled with this oile, and with bloud taken from the altar; their right eares alfo were touched with the bloud of a ramme, facrificed, and their right thumbes, and great toes of their right handes, and feete; to fignifie prompt obedience, and right intention, in offering facrifice, according to Gods ordinance, and not after the maner of infidels, or humane inuention, nor to anie finifter intent or purpofe.

13 His fonnes.) The other Priests had three fpecial ornaments: a *Linnen vwhite garment*, a *Bavvdrike*, and a *Mitre*, for glorie and bewtie; to fignifie the qualities aboute mentioned, *puritie*, *difcretion*, and *direct intention* alfo required in them.

14 He offered the calfe.) Other things which Moyfes was here commanded to take, at the confecration of Priests, were a calfe, to be offered in facrifice for finne; two rammes, the one in holocaust, the other in pacifique facrifice, for the confecration of Priests; and a basket of vnleauened bread, to be offered with the two rammes. Al for the greater folemneitie of this Sacrament of

*Num. 3.*

Orders. By which Aaron and his fonnes were made the lawful and ordinarie Priests of the law newly deliuered by Moyfes. And fo Priesthood was changed from the firft borne of euerie familie, and eftablifhed only in Aaron and his fonnes, and their iffue male, to be in like forte confecrated. And the reft of the Leuites to affift them. By this alfo was prefigured the Sacrament of holie Orders in the Church of Chrift, with an other change of Priesthood from the familie & order of Aaron, to Priestes of the new Teftament, of what familie or nation foeuer. And withal an other change of the law. *For the Priesthood being tranflated, it is neceffarie*

*Heb. 7.*

(faith S. Paul) *that a tranflation of the Lavv be alfo made.* And this Sacrament in dede geueth grace (as by the other it was only fignified) to thofe that are rightly ordered. As the fame Apoftele teftifieth, willing Timothie to *refufcitate the grace geuen him by impofition of handes.* 2. *Timot. 1. S. Ambrofe in 1. Timot. 4. S. Auguft. lib. de bono coniugali c. 24. & lib. 2. contra Epifti. Parmen. Theodoret. q. 48. in lib. Num.*

7. Contemplation of God & his workes.

Aaron annointed high Priest.

His fonnes alfo confecrated.

Other Priestes had alfo three ornaments.

Al three kindes of facrifice offered at the confecration of Priests.

Priesthood and Law changed together.

The Sacramēt of holie Orders prefigured, and the new Law.