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9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthinesse of his smell was noysome to all his army.

10 And the man that thought a little afore he could reach to the starres of heaven, no man could endure to carry for his intollerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge [of himself] by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortall should not proudly speak of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying place) he would set at liberty.

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wilde beasts, he would make them all equals to the citizens of Athens.

16 And the holy temple which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus king and governour, to the good Jews his citizens, withlieth much joy, health and prosperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour, and good will. Returning out of Persia, and being taken

contrary to expectation, or if any tidings were brought that were grievous, they of this land knowing to whom the state was left might not be troubled.

25 Again, considering how that princes that are borderers and neighbors unto kingdoms, wait for opportunities, and each what shall be the event, I have appointed my sonne Antiochus king, whom I often commended and commended unto many of you, when I went up into the high provinces; to whom have written as followeth.

26 Therefore I pray and requyre to remember the benefits that I have done unto you generally, and in speciall, and every man will be still faithfull to me and mine.

27 For I am perswaded that he understanding my minde, will favourably & graciously yeeld to your desires.

28 Thus the murderer and blamer having suffered most grievously, as he treated other men, so died he a miserable man in a strange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who also being the sonne of Antiochus, went into Egypt, Ptolemæus Philometor.

### CHAP. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. Judas winneth their holds. 29 Timotheus and his men are discomfited. 35 Gazara is taken, and Timotheus slain.

**N**ow Maccabeus and his company, the Lord guiding them, recovered the temple, and the cite.

2 But the altars which the heathen had built in the open street, and also the chappels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones, they took fire out of them, and offered a sacrifice after seven yeers, and set forth incense, and lights, and the bread.

4 When that was done, they fell flat down besought the Lord that they might come no more into such troubles; but if they sin any more against him, that he himself would deliver them with mercy, and that they might be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the

for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them; which thing he granted them, and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second moneth in the hundred seventy and one yeer, with thanksgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymnes, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every yeer with gladnesse. Moreover, the hill of the temple that was by the tower he made stronger then it was, and there he dwelt himself with his company.

53 And when Simon saw that John his sonne was a valiant man, he made him captain of all the hosts, and dwelt in Gazara.

CHAP. XIII.

*Demetrius is taken by the king of Persia. A The good deeds of Simon to his countrey. 18 The Lacedemonians and Romanes renew their league with him. 26 A memoriall of his acts is set up in Sion.*

Now in the hundred threescore and twelfth yeer king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces the king of Persia and Media, heard that Demetrius was entred within the borders, he sent one of his princes to take him alive.

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, whom he was put in ward.

As for the land of Judea, that was quiet all the dayes of Simon; for he fought the good of nation in such wise, as that evermore his glory and honour pleased them well.

And as he was honourable (in all his acts) he had his, that he took Joppe for an haven, and made an entrance to the isles of the sea, and enlarged the bounds of his nation, and enlarged the country,

gathered together a great number of people, and had the dominion of Gazara, and made the tower out of the which he was taken, neither was there any that

honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrowen in those dayes.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out, and every contemner of the law, and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as farre as Sparta, that Jonathan was dead, they were very sory:

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the countrey, and the cities therein:

18 They wrote unto him in tables of brasse, to renew the friendship and league which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copie of the letters that the Lacedemonians sent, The rulers of the Lacedemonians, with the citie, unto Simon the high priest, and the elders and priests, and the residue of the people of the Jews our brethren, send greeting.

21 The ambassadours that were sent unto our people, certified us of your glory and honour, wherefore we were glad of their coming:

22 And did register the things that they spake in the counsell of the people, in this manner. Numenius sonne of Antiochus, and Antipater sonne of Jason, the Jews ambassadours, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copie of their ambassage in publike records to the end the people of the Lacedemonians might have a memoriall thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said,

11

must

and this is the copy of the writing. The eighteenth day of the moneth Elul, in the hundred threescore and twelfth yeer, being the third yeer of Simon the high priest,

28 At Saramel in the great congregaion of the priests and people, and rulers of the nation, and elders of the countrey, were these things notified unto us.

29 Forso much as ofentimes there have been warres in the countrey, wherein for the maintenance of their sanctuary, and the law, Simon the sonne of Mattathias of the posteritie of Jarib, together with his brethren, put themselves in jeopardie, and resisting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high priest, was added to his people :

31 Their enemies purposed to invade their countrey that they might destroy it, and lay hands on the sanctuary.

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura that lieth upon the borders of Judea, where the armour of the enemies had been before, but he set a garison of Jewes there.

34 Moreover, he fortified Joppe which lieth upon the sea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before : but he placed Jewes there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governour, and chief priests, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their countrey, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued and polluted all about the sanctuary, and did much hurt in the holy place.

37 But he placed Jewes therein, and fortified it for the safety of the countrey, and the city, and raised up the walls of Jerusalem.

41 Also that the Jewes and priests were well pleased that Simon should be their governour and high priest for ever, untill there should arise a faithfull prophet.

42 Moreover that he should be their captain, and should take charge of the sanctuary, to see them over their works, and over the countrey, and over the armour, & over the fortresses, that [ I say ] he should take charge of the sanctuary

43 Besides this, that he should be obeyed of every man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and wear gold.

44 Also that it should be lawfull for none of the people or priests, to break any of these things, or to gainsay his words, or to gather an assemblie in the countrey without him, or to be clothed in purple, or wear a buckle of gold.

45 And whosoever should do otherwise, break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain, and governour of the Jewes and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brasse, and that it should be set up within the compasse of the sanctuary in a conspicuous place.

49 Also that the copies thereof should be put up in the treasury, to the end that Simon and his sonnes might have them.

C H A P. X V.

4 Antiochus desireth leave to passe throv J and granteth great honours to Simon and the  
16 The Romanes write to divers kings and  
ons to favour the Jewes. 27 Antiochus quar  
with Simon, 38 and sendeth some to annoy J

Moreover, Antiochus sonne of Demetrius the king, sent letters from the island of Rhodes, unto Simon the priest, and prince of the Jewes, and to all the people.

2 The contents whereof were the following: That Antiochus to Simoa the high priest, and to the people of the Jewes, greeting :

3 Forasmuch as certain pestile diseases have of late usurped the kingdome of our fathers, the purpose is to challenge it again, thitherto it to the old estate, and to that

a Or, Jerusalem, per-  
adventive  
y corruptio-  
m and  
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ion of let-  
ters, or as  
some think,  
the com-  
mon ball  
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meet to  
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b Or, the  
men of warre.

c Or, weapons.

d Or, Gaza.

e Or, unto  
religion.

No. 1161 1000 J. H. H. H.

*Jus Divinum Regiminis Ecclesiastici:*

OR,

THE DIVINE RIGHT

OF

35.4.7

Church-Government,

Asserted and evidenced by the holy  
SCRIPTURES:

*According to the Light whereof (besides many particulars mentioned after the PREFACE)*

1. The Nature of a Divine Right is delineated.
2. The Church-government which is of Divine Right is described.
3. This Description in the severall branches of it is explicated and confirmed.
4. The Divine Right of Ecclesiasticall Censures, Officers, and Ruling Assemblies is manifested.

*In all which it is apparent, That*

The Presbyteriall Government, by Preaching and Ruling Presbyters, in Congregationall, Clasficall and Synodall Assemblies, may lay the truest claim to a Divine Right, according to the SCRIPTURES.

The second Edition corrected and augmented in many places: with a brief Reply to *Certain Queries* against the Ministry of England: and an Alphabetical Table to the whole annexed.

By sundry Ministers of CHRIST within the City of LONDON.

*Kisse the Son, lest he be angry, Psal. 2. 12.*

*All power is given unto me both in heaven and in earth, Matth. 28. 18.*

*—Our Authority, which the Lord hath given us for edification, 2 Cor. 10. 8.*

*To the Law, and to the Testimony: if they speak not according to this word, it is because there is no light in them, Isai. 8. 20.*

AMBROS. de fide ad GRATIAN. li. I. cap. 4.

*Nolo Argumento credas sancte Imperator, et nostra disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum.*

London, Printed by J. T. for Joseph Hunscoat and George Calvert,  
and are to be sold at the Stationers Hall, and at the Golden  
Fleece in the Old Change. 1647.

The Division of...

# THE OF Church-Government

Altered and enlarged by the  
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AN  
ADVERTISEMENT  
to the pious and judicious READER.

Christian Reader,

**H**ou hast in this ensuing Treatise, <sup>1</sup> a brief delineation of the Nature of a Jus divinum, i.e. of a Divine Right, wherein it consists; and how many wayes a thing may be accounted of Divine Right, according to the Scriptures: As also <sup>2</sup> a plaine and familiar Description of that Church-government which seemes to have the clearest Divine Right for it, and (of all other contended for) to be the most consonant and agreeable to the word of Christ; which Description (comprehending in it selfe the whole frame and system of the Government) is in the severall branches thereof explained and confirmed by Testimonies or Arguments from Scripture, more briefly in particulars which are easily granted; more largely in particulars which are commonly controverted, yet as perspicuously and concisely in both as the nature of this unwonted and comprehensivue Subject insisted upon would permit. Things are handled rather by way of Positive Assertion, then of Polemicall Dissertation, (which

## THE PREFACE.

too commonly degenerates into verball strifes, 1 Tim. 6. 3, 4. 2 Tim. 2. 23. and vain-jangling, 1 Tim. 1. 6.) and where any dissenting opinions or Objections are refelled, we hope it is with that sobriety, meeknesse and moderation of spirit, that any unprejudiced judgement may perceive, we had rather gain then grieve those that dissent from us, we endeavour rather to heale up then to teare open the rent, and that we contend more for Truth then for victory. *M A*

To the Publication hereof we have been inclinable (after much importunity) principally upon deliberate and serious consideration of <sup>1</sup> The Necessity of a Treatise of this kind. <sup>2</sup> The Commodity likely to accrew thereupon: and <sup>3</sup> The seasonable Opportunity of sending it abroad at such a time as this is.

I. The Necessity of a Tractate of this Nature, is evident and urgent. For,

1. We hold our selves obliged, not onely by the common duty of our Ministeriall Calling, but also by the speciall bond of our solemne Covenant with God, especially in Art. 1. to bend all our best endeavours to help forward a Reformation of Religion according to the Word of God, which can never be effected without a due establishment of the Scripture-Government and Discipline in the Church of God. And to make known what this Government is from the Law and Testimony, by Preaching or Writing, comes properly and peculiarly within the spheare of our place and vocation.

2. A cloud of darknesse and prejudice, in reference to this Matter of Church-government, too generally rests upon the judgements and apprehensions of men (yea of Gods own people) amongst us, either <sup>1</sup> through the difficulty or unwontednesse of this matter of Church-government (though ancient and familiar in other reformed Churches, yet new and strange to us); or <sup>2</sup> through the strange mis-representations that are made

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made hereof, by those that are small friends to the true Presbyteriall Government, or that are enemies to all Church-government whatsoever: or through the different opinions about Church-government, which are to be found amongst pious people and Ministers: by all which the weak and instable mindes of many, are cast into a maze of many confused cogitations, and irresolutions.

3. Though many learned Tractates have been published, some whereof have positively asserted, others have polemically vindicated divers parts of Church-government, and the divine Right thereof: yet hitherto no Treatise of this Nature is extant, positively laying open the Nature of a Divine Right what it is, and a System of that Government which is so, and proving both by Scriptures, without which, how shall the judgements and Consciences of men be satisfied, that this is that Church-government, according to the Word of God, which they have covenanted to endeavour, and whereto they are obliged to submit? And since it is our lot to travell in an unbeaten path, we therefore promise to our selves from all sober and judicious Readers the greater candor and ingenuity in their measuring of our steps and progresses herein.

The Commodity which may probably accrew hereupon, we hope shall be manifold: For, 1. Who can tell but that some of them that, in some things, are misled and contrary minded, may be convinced and re-gained? and it will be no small reward of our labours, if but one erring brother may be reduced. 2. Some satisfaction may redound to such as are of pendulous, doubtfull, unresolv'd minds, by removing of their doubts and scruples, and ripening of their Resolutions, to pitch more safely in point of Church-government. 3. Those that as yet are unseen in the matter of Church-government, or that want money to buy, or leisure to read, many

II.

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Books upon this Subject, may here have much in a little, and competently inform themselves of the whole Body of the Government. 4. Consequently upon the attaining of the former ends, the work of Reformation will be much facilitated and smoothed, the hearts of the people being prepared for the Lord and his Ordinances. 5. The present attempt (if it reach not to that compleatnesse and satisfactorinesse which is desired) may yet incite some of our brethren of more acute and polished judgements to imbarque themselves for some further Discoveries for the publik benefit of the Church. 6. But though it should fall out that in all the former we should be utterly disappointed, we shall have this peace and comfort upon our own Spirits, that we have not hid our Talent in the earth, nor neglected to beare witnessse to this part of Christs Truth, touching the Government of his Church, by his Kingly Power; wherein Christ was opposed so much in all ages, Psal. 2. 1, 2, 3. Luk. 19: 14, 27. Act. 4. and for which Christ did suffer so much in a speciall and immediate manner, as some have observed. For this end Christ came into the world, (and for this end we came into the Ministeriall calling) to beare witnessse to the Truth.

a This Truth  
that Jesus  
Christ is a  
King, and  
hath a King-  
dome and Go-  
vernment in  
his Church di-

stinct from the Kingdomes of this world, and from the Civil Government, hath this Commendation and Character above all other Truths, that Christ himself suffered to the death for it, and sealed it with his blood. For it may be observed from the story of his Passion, this was the only point of his accusation, which was confessed and avouched by himself, Luk. 23. 3. Job. 18. 33, 36, 37. was most aggravated, prosecuted, and driven home by the Jewes, Luk. 23. 2. Job. 19. 22, 25. was prevalent with Pilate as the cause of condemning him to dye, Job. 19. 12, 13. and was mentioned also in his Supercription upon his Crosse, Job. 19. 19. And although in reference to God, and in respect of Satisfaction to the divine Justice for our sin, his death was *το θυσιον* a price of Redemption; yet in reference to men who did persecute, accuse, and condemn him, his death was *μαρτυριον*, a Martyr's Testimony to seale such a Truth. M. G. Gillespie in his *Aarons Rod Blossoming*, &c. Epist. to the Reader.

III.

Finally, the present Opportunity of publishing a Treatise of this Subject doth much incite and encourage us therein. For at this time we are beginning in this Province of

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of London (and we hope the whole Kingdome will with all convenient speed, and due caution, second us) to put that covenanted Church-government into Actuall Execution, which we have a long time intended in our deliberate Resolutions. So that generally we shall be engaged in the Government one way or other, either as Acting in it as the Church-officers, or as submitting to it as Church-members: Now how shall any truly conscientious person, either act in it, or conforme and submit unto it with faith, judgement and alacrity, till he be in some competent measure satisfied of the Divine Right thereof? Will meere Prudence, without a divine Right, be a sufficient basis to erect the whole frame of Church-government upon (as some conceit)? Prudentials according to Generall Rules of Scripture may be of use in Circumstantials, but will bare Prudentials in Substantials also satisfie either our God, our Covenant, our Consciences, or our End in this great work of Reformation? what conscientious person durst have an hand in Acting as a Ruling-Elder, did he not apprehend the Word holds forth a divine Right for the Ruling-Elder? Who durst have an hand in the Censures of admonishing the unruly, Excommunicating the scandalous and obstinate, and of Restoring the penitent, were there not a divine Right hereof revealed in the Scripture? &c. Now therefore that Ruling-Elders, and the rest of the people, may begin this happy worke conscientiously, judiciously, cheerfully, in some measure perceiving the divine Right of the whole Government, wherein they engage themselves, cleared by Scripture; we hope, by Gods blessing, that this small Tract will afford some seasonable Assistance, which will be unto us a very acceptable Recompence.

Thus farre of the Nature of this Treatise, & the grounds of our publishing thereof. In the next place, a few doubts or scruples touching Church-government here asserted,

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*being succinctly resolved, we shall preface no further.*

*Doubt. 1.* Many scruple and much question the divine Right of the whole frame of Church-government, as,  
1. Whether there be any particular Church-government *jure divino*? 2. What that Government is? 3. What Church-officers or members of Elderships are *jure divino*? 4. Whether Parochiall or Congregationall Elderships be *jure divino*? 5. Whether Classicall Presbyteries be *jure divino*? 6. Whether Provinciall, Nationall and Oecumenicall Assemblies be *jure divino*? 7. Whether Appeales from Congregationall to Classicall, Provinciall, Nationall, and Oecumenicall Assemblies, and their power to determine upon such Appeals, be *jure divino*? 8. Whether the Power of Censures be in the Congregationall Eldership, or any other Assembly, *jure divino*? 9. Whether there be any particular Rules in the Scripture directing Persons or Assemblies in the exercise of their power? 10. Whether the Civil Magistrates, or their Committees and Commissioners execution of Church-censures be contrary to that way of Government which Christ hath appointed in his Church?

*Resol.* To all or most of these doubts some competent satisfaction may be had from this Treatise ensuing, if seriously considered. For, 1. That there is a Church-government *jure divino*, now under the New Testament, declared in Scriptures, is proved Part 1. p. 3, 4. 2. What that Government is in particular, is evidenced both by the Description of Church-government, and the confirmation of the parts thereof by Scripture, Pa. 2. CHA. I. p. 35, 36. and so to the end of the Book: whereby it is cleared that the Presbyteriall Government, is that particular Government which is of Divine Right, according to the Word of God. 3. What ordinary

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*nary Church-officers, (Members of the severall Elderships) are jure divino, is proved Part 2. CHAP. XI. Sect. 1. pa. 120. to 175. viz. Pastours and Teachers, with Ruling-Elders..*  
*4. That Parochiall or Congregationall Elderships, consisting of Preaching and Ruling-Elders, are jure divino, is manifested Part 2. CHAP. XII. p. 205. to 211.*     *5. That Classicall Presbyteries, or Assemblies, and their Power in Church-government, are jure divino, is demonstrated Part 2. CHAP. XIII. p. 211. to 235.*     *6. That Synodall Assemblies, or Councils in generall (consequently Provinciall, Nationall, or Oecumenicall Councils in particular) and their Power in Church-government, are jure divino, is cleared Part 2. CHAP. XIII. p. 235. &c.*     *7. That Appeals from Congregationall Elderships, to Classicall and Synodall Assemblies, from lesser to greater Assemblies associated, and Power in those Assemblies to determine authoritatively in such Appeales, are jure divino, is proved Part 2. CHAP. XV. p. 251. &c.*     *8. That the power of Church-censures is in Christs own Church-officers, onely as the first Subject and Proper Receptacle thereof, jure divino, is cleared Part 2. CHAP. XI. Sect. 2. p. 178. &c. which officers of Christ have, and execute the said power respectively in all the severall Ruling Assemblies, Congregationall, Classicall, or Synodall, (salvo cujusque jure.) See Section 3. p. 204. and CHAP. 12, 13, 14, 15.*     *9. That the Scriptures hold forth, touching Church-government, not only generall, but also many particular Rules, sufficiently directing both Persons and Assemblies how they should duly put in Execution their power of Church-government: This is made good, Part 2. CHAP. III. p. 47, 48, 49. And those that desire to know which are those Rules in particular, may consult those learned <sup>b</sup> Centuriators of Magdenburg, who have collected and methodically digested, in the very words of the Scripture, a System of Canons or Rules touching Church-*

*b Cent. 1. lib. 2. cap. 7. p. 407. ad 418. Edit. Basil. Ann. 1624. De rebus ad gubernationem Ecclesie pertinentibus, Apostoli certos quosdam Canones tradiderunt: quos ordine subjicimus, &c.*

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Church-government, *as in the Preface to those Rules they do professe, saying, Touching things pertaining to the Government of the Church, the Apostles delivered certain Canons, which we will adde in Order, &c. The very heads of which would be too prolix to recite.* 10. Finally, *that neither the supreme Civil Magistrate, as such; nor consequently any Commissioner or Committees whatsoever devised and erected by his authority, are the proper subject of the formall Power of Church-government, nor may lawfully, by any vertue of the Magistraticall office, dispense any Ecclesiasticall Censures or Ordinances: but that such undertakings are inconsistent with that way of Government which Christ hath appointed in his Church, is evidenced* Part 2. CHAP. IX. well compared with CHAP. XI.

*Doubt 2.* - But this Presbyteriall Government is likely to be an arbitrary and tyrannicall Government, forasmuch as the Presbyters of the Assembly of Divines, and others (who *Diotrephes*-like generally affect domineering) have desired an unlimited power according to their own judgements and prudence in Excommunicating men from the Ordinances in cases of scandall.

*Resol.* *A hainous charge, could it be justified against the Presbyteriall Government. Now for wiping off this black aspersion, consider two things, viz. 1. The imputation it self, which is unjust and causelesse. 2. The pretended ground hereof, which is false or frivolous.*

1. *The imputation it selfe, is, That the Presbyteriall Government is likely to be an arbitrary and tyrannicall Government. Ans. How unjust this aspersion! 1. What likelihood of arbitrarinesse in this Government, i.e. That it should be managed and carried on according to mens meere will and pleasure? For, 1. The Presbyteriall Government (truly so called) is not in the Nature of it any invention*

*of*

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of man, but an Ordinance of Christ; nor in the execution of it to be stated by the will of man, but only by the sure Word of Prophecy, the sacred Scriptures. This Government allows not of one Church-officer at all; not of one Ruling-Assembly made up of those officers; not of one Censure or Act of power to be done by any officer or Assembly; nor of one Ordinance to be managed in the Church of God, but what are grounded upon, and warranted by the Word of God: This Government allows no execution of any part thereof, neither in Substantials nor Circumstantials, but according to the particular, or at least, the generall Rules of Scripture respectively. And can that be arbitrary, which is not at all according to mans will, but only according to Christs Rule limiting and ordering mans will? or is not the Scripture a better and safer Provision against all Arbitrary Government in the Church, then all the Ordinances, Decrees, Statutes, or whatsoever Municipall Lawes in the world of mans devising can be against all Arbitrary Government in the Commonwealth? Let not men put out their owne eyes, though others would cast a mist before them. 2. Who can justly challenge the Reformed Presbyteriall Churches for Arbitrary Proceedings in matters of Church-government practised in some of them for above these fourscore yeares? or where are their Accusers? 3. Why should the Presbyteriall Government, to be erected in England, be prejudged as arbitrary, before the Government be put in Execution? when Arbitrarinesse appeares, let the adversaries complain. 4. If any Arbitrarines hath been discovered in any Reformed Church, or shall fall out in ours, it is or shall be more justly reputed the infirmity and fault of the Governours, then of the Government it self.

2. What probability or possibility of Tyrannicalnesse in the Presbyteriall Government? For, 1. Who should tyrannize, what persons, what Ruling Assemblies?

(a)

Not

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c Directions  
of the Lords  
& Commons,  
Oct. Aug. 19.  
1645.p.10.

*Not the Ministers; For, hitherto they have given no just cause of any suspicion, since this Government was in hand; And they are counterpossed in all Assemblies with a plurality of Ruling Elders, it being already studiously c provided, that there be alwaies two Ruling Elders to one Minister: if there be still two to one, how should they tyrannize if they would? Neither Ministers nor Ruling Elders are likely to tyrannize, if due care be taken by them whom it doth concerne, to elect, place, and appoint, conscientious, prudent, and gracious Ministers and Ruling Elders over all Congregations. Nor yet the Ruling Assemblies lesser or greater; For in the Presbyteriall Government all lesser Ruling Assemblies (though now at first perhaps some of them consisting of more weak and lesse-experienced members) are subordinate to the greater authoritatively, and persons grieved by any male-administrations have liberty of appeale from inferiour to superiour; and the very Nationall Assembly it self, though not properly subordinate, yet is to be responsible to the supreme Politicall Magistracy in all their proceedings so farre as Subjects and members of the Common-wealth.*

3. How can they tyrannize over any? or in what respects? *Not over their States; for, they claime no secular power at all over mens states, by fines, mulcts, penalties, forfeitures, or confiscations. Not over their bodies, for they inflict no corporall punishment, by banishment, imprisonment, branding, sitting, cropping, striking, whipping, dismemb-ring, or killing: Not over their Soules; for, them they desire by this Government to gaine, Matth. 18. 15. to edifie, 2 Corin. 10. 8. and 13. 10. and to save, 1 Cor. 5. 5. Only this Government ought to be impartiall and severe against sinne, that the flesh may be destroyed, 1 Cor. 5. 5. It is onely destructive, to corruption, which is deadly and destructive to the soule. Thus the Imputation it selfe of Arbitrarinesse or Tyrannicalnesse to the Presbyteriall Government is unjust and causelesse.*

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2. *The pretended ground of this aspersions is false and frivolous.* The Presbyters of the Assembly of Divines, and others, (*Diotrephes-like* affecting preheminnce) have desired an unlimited power according to their own prudence and judgement, in keeping men from the Ordinances in Cases of Scandall not enumerated. Answ. 1. *The Presbyters of the Assembly, and others, are so farre from the domineering humour of Diotrephes, that they could gladly and heartily have quitted all intermedling in Church-government, if Jesus Christ had not by office engaged them thereto; only to have dispensed the Word and Sacraments, would have purchased them lesse hatred, more ease.* 2. *They desired liberty to keep from the Ordinances, not only persons guilty of the Scandalls enumerated, but of all such like scandalls (and to judge which are those scandalls, not according to their minds unlimitedly, but according to the mind of Christ in his Word, more sure then all Ordinances or Acts of Parliament in the world.) And was this so hainous a desire? This liberty was desired, not for themselves, but for well-constituted Elderships. As great power was granted by the very Service-Book to every single Curate; See the Rubrick before the Communion. A perfect enumeration and description of scandalls can be made in no Book, but in the Scriptures, and when all is done must we not referre thither? All scandalls are punishable as well as any, to inflict penalties on some and not on others as bad or worse, is inexcusable partiality. Why should not Presbyteries duly constituted, especially the greater, be accounted, at least, as faithfull, intelligent, prudent, and every way as competent judges of what is scandall, what not, according to Scriptures, and that without Arbitrarinesse and Tyrannicalnesse, as any Civil Court, Committees or Commissioners whatsoever? Ruling Church-Assemblies are intrusted with the whole*

d (1) The ancient Discipline of the Bohemian Brethren published in Latine in 8<sup>o</sup> *An. 1633. pag. 99, 100.* (2) The Discipline of Geneva, *Ann. 1576. in Art. 1, 22, 57, 86, and 87.* (3) The Discipline of the French Church at Frankeford. *Edit. 2. in 8<sup>o</sup>. Ann. 1555. in Cap. de Disciplina & Excom. p. 75.* and the Ecclesiast. Discipline of the Reformed Churches of France, printed at London, *Ann. 1642. Art. 15, 16 & 24 p. 44.* (4) The Synodall Constitutions of the Dutch Churches in England, *Chap. 4. Art. 13, & Tit. 1. Art. 2.* And the Dutch Churches in Belgia, see *Harmonia Synodorum Belgicarum. Cap. 14. Art. 7, 11. & 15 p. 160.* (5) The Reformed Churches at Nassaw in Germany, as Zepper testifies, *De Politia Eccles. printed Herborna, Ann. 1607. in 80. Tit. de Censuris Ecclesiast. part. 4. Art. 64 p. 843.* (6) The Discipline in the Churches constituted by the labour of Joannes à Lasco, entituled, *Forma ac ratio tota Ecclesiastici Ministerii, &c. auctore Joanne à Lasco Poloniae Ravone. An. 1555. p. 294.* (7) The Discipline agreed upon by the English Exiles that fled from the Marian persecution to Frankford, thence to Geneva, allowed by Calvin; entituled, *Ratio ac forma publicè orandi Deum, &c. Genevæ. 1556. Tit. de Disciplina. p. 68.* (8) The Order of Excommunication and publique Repentance used in the Church of Scotland, *Ann. 1571. Tit.* The offences that deserve publique repentance, &c. *pag. 87, 88.*

*Doubt 3.* But the Independent Government seemes to be a farre more excellent way, and it is imbraced by many godly and precious people and Ministers.

*Ans. 1.* *What true excellency is there at all in the whole Independent Government, save only in those particulars wherein it agrees with the Presbyteriall Government; and only so farre as it is Presbyteriall? therefore the Presbyteriall Government is equally, yea, primarily and principally excellent. Wherein is the excellency of the Independent way of Government? Have they only those Officers which Christ himselfe hath appointed Pastors and Teachers, Ruling Elders & Deacons? So the Presbyterians. Have they*

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they those Spirituall Censures, of Admonishing, Excommunicating, and Receiving again into Communion, which Christ ordained in his Church, for guarding his Ordinances, and well guiding of the flock? so the Presbyterians. <sup>3</sup> Have they Congregational Presbyteries duly elected and constituted, for the exercise of all acts of Government proper and necessary for their respective Congregations? so the Presbyterians. <sup>4</sup> Have they liberty of Electing their own <sup>\*</sup> Officers, Pastours, Elders and Deacons? so the Presbyterians. <sup>5</sup> Have they power to keep the whole lump of the Church from being leavened, and purely to preserve the Ordinances of Christ from pollution & profanation, &c? so the Presbyterians, &c. So that wherein soever the Independent Government is truly excellent, the Presbyteriall Government stands in a full equipage and equality of excellency.

<sup>\*</sup> See more  
in Cha. 10.  
Sect. 1. pag.  
98.99.

2. What one true excellency is there in the whole Independent Government in any one point, wherein it really differs from the Presbyteriall Government? Take for instance a few points of difference.

In the Independent Government. In the Presbyteriall Governmēt.

<p>No other visible Church of Christ is acknowledged but only a single Congregation meeting in one place to partake of all Ordinances.</p>	<p>One generall visible Church of Christ on earth is acknowledged, and all particular Churches, and single Congregations are but as similar parts of that whole.</p>
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<p>The Matter of their visible Church must be (to their utmost judgement of discerning) such as have true grace, real Saints.</p>	<p>The matter of the Church invisible are only true believers, but of the Church visible persons professing true faith in Christ, and obedience to him, according to the Rules of the Gospel.</p>
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<p>Their Churches are gathered out of other true visible Churches of Christ, without any leave or consent of Pastour or flock, yea against their wils, receiving such as tender themselves, yea too often</p>	<p>Parochiall Churches are received as true visible Churches of Christ, and most convenient for mutual edification: Gathering Churches out of Churches, hath no footsteps in Script. is contrary to</p>
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by themselves or others, directly or indirectly seducing disciples after them.

Preaching Elders are only elected, not ordained.

Ryling Elders also preach.

The Subject of Church-government is the coetus fidelium or Community of the faithfull.

The Church-officers act immediately as the Servants of the Church, and deputed thereby.

All Censures and Acts of Government are dispensed in single Congregations ultimately, independently, without all liberty of appeal from them to any superiour Church-Assembly; so the parties grieved are left without remedy.

There are acknowledged no Authoritative Classes or Synods, in common, great, difficult cases, and in matters of appeals, but only suasive and consultative, and in case advise be not followed, they proceed onely to a Non-communication.

Let these and such like particulars in the Independent way, differing from the Presbyteriall be duly pondered, and then let the impartiall and indifferent Reader judge, whether they be not the deformities, at least the infirmities of that way.

3. How many true Excellencies are there in the way of the Presbyteriall Government, wherein it utterly surpasses the Independent Government? Read but the particulars of the former parallel in the Presbyteriall Government, and then consider

P.

Apostolicall practise; is the scattering of Churches; the daughter of schisme, the mother of confusion, but the stepmother to edification.

Preaching Elders are both elected and ordained.

Ryling Elders only rule, preach not, 1 Tim. 5.17.

The Subject of Church-government is only Christs own Church-officers.

The Church-governours act immediately as the Servants of Christ, and as appointed by him.

All Censures and acts of Government are dispensed in Congregational Presbyteries subordinately, dependently, with liberty of appeal in all Cases to Presbyterial or Synodal Assemblies; where parties grieved have sufficient remedy.

There are acknowledged, and with happy success used not only suasive and consultative, but also Authoritative Classes & Synods in cases of great importance, difficulty, common concernment or Appeals; which have power to dispense all Church-censures as need shall require.

how

how farre this transcends, yea how the Independent Government is indeed no Government at all, to the Presbyteriall Government; wherein is to be found such ample Provision, and that according to the Word of God, for comely Order against Confusion; for Peace and Unity of the Church against Schisme and Division; for Truth of the faith against all Errour and Heresie; for Piety and unblameableness against all impiety and scandall of conversation; for Equity and Right against all mal-administrations, whether ignorant, arbitrary or tyrannicall; for the honour and purity of all Christs Ordinances against all contempt, pollution and prophanation; for comfort, quickning and encouragement of the Saints in all the wayes of Christ; and consequently for the honour of God and our Lord Jesus Christ in all the mysterious services of his spirituall Sanctuary: All which rich advantages how impossible is it they should ever be found in the Independent Government so long as it continues Independent? And what, though some pious Ministers and people embrace the Independent way? This dazzles not the eyes of the intelligent but of the infirme; we are to be regulated by Scripture-warrant, not by humane examples. The best of Saints have failed in Ecclesiasticall affaires; what a sharp contention was there betwixt Paul and Barnabas, Act. 15. 39. &c? what a dangerous dissimulation was there in Peter, the Jewes, and Barnabas: Gal. 2. 11, 12, 13; &c. and therefore it is not safe, prudent, or conscientious to imitate all the examples of the best; and yet how few are those that have engaged themselves in the Independent way, in comparison to the multitudes of precious Ministers and people inferiour to them neither in Parts, Learning, Piety, nor any other spirituall gift, who are for the Presbyteriall way of Church-government? Notwithstanding let all the true Israel of God constantly follow not the doubtfull practises of unglorified Saints, but the written pleasure of the most glorious King of Saints; and as many as walk according to this Rule, Peace shall be on them and upon the Israel of God.

# A view of the Method and Matter of the whole Book.

1. More generally, what it imports, Chap. II. p. 5. to 8.

This Treatise sheweth, That there is a Church-government of divine Right now under the New Testament, Chap. I. p. 3, 4. For the clearing hereof

1. The Nature of a Divine Right is explained and proved Part 1.

2. The Nature of that Church-Government, which is of Divine Right, is described, Part 2. Cha. I. p. 35, 36, &c. wherein are explained

2. More particularly, how many wayes a thing may be of Divine Right, viz. by

1. The thing described, viz. Church-government, Chap. II. p. 37. to 39.

- 1. The true light of Nature, Chap. III. p. 8. to 11.
  - 2. Obligatory Scripture-Examples, Chap. III. p. 11. to 25.
  - 3. Divine Approbation, Chap. V. p. 25. to 28.
  - 4. Divine Acts, Chap. VI. p. 28, 29.
  - 5. Divine Precepts, Chap. VII. p. 29. to 35.
1. The general Nature of Church-government, viz. Authority and Power, Chap. III. p. 39. to 46.
- 1. Speciall Rule of it, the holy Scriptures, Chap. III. p. 46. to 49.
  - 2. Proper fountain of it, Jesus Christ our Mediator, Chap. V. p. 49. to 51.
  - 3. Speciall kind of it, Spirituall, and that Derivative, Chap. VI. p. 51. to 56.
  - 4. Severall Acts of it, in Christs Ordinances, Chap. VII. p. 56. to 64.
  - 5. End of it, viz. Edifying the Church of Christ, Chap. VIII. p. 64. to 67.
  - 6. Subject, or first Receptacle of it from Christ. (17)

1. Negatively, not the

2. Positively, Christs own Church-officers: touching who here are evidenced

- 1. Civil Magistrate, Chap. IX. p. 67. to 96.
- 2. Cæus fidelium, or Community of the faithfull, Chap. X. p. 96. to 120.

1. The Divine Right of Christs Officers,

2. That Christs Ruling Church-officers are the Subject, or first Receptacle of the power of Church government frõ Christ, Ch. XI. p. 178. to 202. with an Appendix touching the true Ministry of the Church of England, &c. p. 262. to 272.

3. How they are the Subject of Church-government severally & jointly as associated in severall Ruling-Assemblies, Chap. XI. p. 202. to 205. And here are asserted

- 1. Pastours and Teachers, Chap. XI. p. 121. 122.
  - 2. Ruling Elders, distinct from them, Chap. XI. p. 123. to 175.
  - 3. Deacons, Chap. XI. p. 175. to 178.
1. The Congregationall Elderships, Chap. XII. p. 205. to 211.
- 2. Classicall Presbyteries, Chap. XIII. p. 211. to 235.
  - 3. Synods or Councils, Chap. XIV. p. 235. to 251.
2. The Divine Right of Appeales from the lesser to the greater Ruling-Assemblies, Chap. XV. p. 251. to 262.



*Jus Divinum Regiminis Ecclesiastici.*

THE  
DIVINE RIGHT  
OF  
Church-Government.

PART I.

Of the Nature of a *Jus Divinum*, or a *Divine Right* :  
and how many wayes a thing may be *Jure*.  
*Divino*, or of *Divine Right*.

CHAP. I.

*That there is a Government in the Church of Divine  
Right now under the New Testament.*

**J**esus Christ our Mediatour hath the *Government* (both of the Church, and of all things for the Church) laid upon his shoulder, *Isai. 9.6.* and to that end hath all power in heaven and earth given to him, *Math. 28. 18. Job. 5. 22. Ephes. 1. 22.* But man (being full of pride, *Psal. 10. 2. 4.* and enmity against the Law of God, *Rom. 8. 7.*) is most impatient of all Government of God and of Christ, *Psal. 2. 1, 2, 3.* with *Luke 19. 14, 27.* whence it comes to passe, that the *Governing and Kingly Power*

a Nihil humano ingenio magis adversum est, quam subjectionio. verum enim illud olim dictum est, Regis animus, quemque intra se habere, Calv. in 1 Pet. 5. 5.

of Christ hath been opposed in all ages, and specially in this of ours, by quarelsome Queries, brangling Disputes, plausible Pretences, subtile Policies, strong self-interests, and meere violent wilfulnesse of many in England, even after they are brought under the Oath of God to reforme Church-Government according to the Word of God. Yet it will be easily granted, That there should be a Government in the Church of God, otherwise the Church would become a meere Babel and Chaos of Confusion, and in far worse condition then all other humane Societies in the whole world: And that some one Church-Government is much to be preferred before another, yea before all other; as being most desirable in it selfe, and most suitable to this state; otherwise why is the Prelaticall Government rejected, that another and a better may be erected in stead thereof? But the pinch lyes in this, Whether there be any Government in the Church visible *jure divino*? And, if so, which of those Church-Governments, (which lay claime to a *jus divinum* for their foundation) may be most clearly evinced by the Scriptures to be *jure divino* indeed? If the former be convincingly affirmed, the fancy of the *Erastians*, and *Semi-Erastians* of these times will vanish, that deny all Government to the Church distinct from that of the Civill Magistrate: If the latter be solidly proved by Scripture, it will appear, Whether the Monarchicall government of the Pope and Prelates; Or the meere Democraticall Government of all the People in an equall levell of Authority, as among the Brownists; Or the mixt Democraticall Government of both Elders and people within their own single Congregation onely, without all subordination of assemblies, and benefit of appeales, as among the Independents; Or rather the pure Aristocraticall Government of the Presbytery or Church-guides only without the people, in subordination to superiour Synodall Assemblies, and with Appeales thereto, as it is among the Presbyterians, be that peculiar Government which Jesus Christ hath left unto his Church, *jure divino*, and in comparison of which all others are to be rejected?

To draw things therefore to a cleare and speedy issue about the *jus divinum* of Church-Government, let this Generall Proposition be laid down.

The Scriptures declare, That there is a Government jure divino in the visible Church of Christ now under the New Testament.

This is evident, 1 Cor. 12.28. *God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers.* — *Hel. es, Governments*: in which place these things are plain: 1. That here the Apostle speaks of the visible Church: for, he had formerly spoken of visible gifts and *manifestations of the Spirit given to profit this Church withal*, ver. 7. to 12. He also compares this Church of God to a visible organically body, consisting of many visible members, ver. 12, 13, &c. And in this 28. ver. enumerates the visible officers of this Church. 2. That here the Apostle speaks of one generall visible Church: For, hee saith not *Churches*, but *Church* (τῆ ἐκκλησίᾳ) in the singular number, that is of one: Besides, he speaks here of the Church in such a latitude, as to comprehend in it self all gifts of the Spirit, all members, and all officers, both extraordinary and ordinary, which cannot be meant of the Church of Corinth, or any one particular Church, but onely of that one generall Church on Earth. 3. That this generall visible Church here meant, is the Church of Christ now under the New Testament, and not under the Old Testament; for hee mentions here the New Testament officers only, ver. 28. 4. That in the visible Church now under the New Testament, there is a Government settled; for besides *Apostles, Prophets, and Teachers*, here's mention of another sort of Officer distinct from them all, called in the abstract, *Governments*, κυβερνήσεις, a Metaphor from Pilots, Mariners, or Ship-masters, who by their Helme, Card, or Compasse, Cables, and other tacklings, guide and order, turne and twine the Ship as necessity shall require: so these officers called *Governments*, have a power of governing and steering the spirituall vessell of the Church; thus *Bez. in loc. Presbyterorum ordinem declarat, qui discipline & Politia Ecclesiastica custodes erant.* i.e. *he declares the order of Presbyters, who are keepers of Discipline and Church Politie.* For how improperly should these, or any officers be stiled *Governments in the Church*, if they had not a power of Government in the Church settled upon them? nor can this be interpreted of the Civil Magistrate; for, when the

Apostle wrote this, the Church had her government, when yet she had no civill Magistrate to protect her; And when did God ever resume this power from the Church, and settle it upon the civill Magistrate? Besides, all the other Officers here enumerated are purely Ecclesiasticall Officers; how groundlesse then and incongruous is it under this name of *Governments* heterogeneally to introduce the politicall Magistrate into the list and roll of meere Church-officers? Finally, the civill Magistrate, as a Magistrate, is not so much as a member of the visible Church, (for then all Pagan Magistrates should be members of the Church) much lesse a Governour in the Church of Christ. 5. That this Government settled in the Church is *jure divino*; for, of those *Governments*, as well as of *Apostles*, *Prophets*, and *Teachers*, it is said, *God hath set them in the Church*, *God hath set them*, [*ἔθετο*] *Posuit*, *hath put, set*, Tremellius out of the Syriack. *Constituit*, *hath constituted, ordained*, Beza out of the Greek. Now, if they be *set in the Church*, and *God hath set them there*, here's a plaine *jus divinum* for Government in the Church.

Adde hereto, 2 *Cor.* 10.8. *Of our authority, which the Lord hath given to us for the edification, and not for the destruction of you.* Here are mentioned, 1. Church power or authority (*ἐξουσία*) for Government in the Church. 2. The end of this power, positively, *for the edification*; negatively, *not for the destruction* of the Church. 3. The author or fountaine of this authority, *ἔδωκεν ὁ κύριος*, *the Lord Christ hath given it*; dispensed it; there's the *jus divinum*. 4. The proper Subjects intrusted with this authority, *viz.* the Church-guides, *our authority* — *ἔδωκεν ἡμῖν*, *which hee hath given to us*, they are the receptacle of power for the Church, and the government thereof. Compare also 1 *Thef.* 5.12. *Matth.* 16. 19, 20. with 18.11. and *John* 20.21, 22, 23. In which and divers like places the *jus divinum* of Church-government is apparently vouched by the Scripture, as will hereafter more fully appear: but this may suffice in generall for the confirmation of this generall Proposition.

CHAP. II.

*Of the nature of a Jus Divinum, or a Divine Right in generall.*

Now touching this *jus divinum* of Church-Government, two things are yet more particularly to be opened and proved, for the more satisfactory clearing thereof unto sober mIndes, to unprejudiced and unpreingaged judgements, viz.

1. *What the nature of a jus divinum is, and how many wayes a thing may be said to be jure divino, and that by warrant of Scripture.*
2. *What the nature of the Government of the Church under the New Testament is, which is vouched by the Scripture to be jure divino.*

For the first, viz. *What the nature of a jus divinum, or a divine right is*; consider both *what jus divinum is in generall, and how many wayes a thing may be said by Scripture-warrant to be jure divino, or of divine right in particular.*

*Jus* is a Latine word, which sometimes we render *Law*; as, *Jus naturale*, the *Law of nature*; *Jus Gentium*, the *Law of Nations*, &c. Sometimes we render it, *Right, just, or due*, viz. according unto some law; <sup>b</sup> *Jus idem est quod justum, equum, &c.* <sup>b</sup> *Calv. Lex. Jurid. in verb.* Divers Etymologies are given of it by learned <sup>c</sup> men, chiefly these two:

1. *Jus* is derived à *jubendo*, from commanding; and the thing commanded, *jussum*, seems notably to speak as much, if we cut the word in two, *jus-sum*: and in this sense it is, that *Jus* is so often used for a *Law, Precept, or Command*; *Nam Lex in jussione, seu imperio posita est*, as *Suarez* rightly notes, *ibid.* <sup>c</sup> *Suarez Tractat. de legibus, li. 1. cap. 2.* *The nature of a Law consists in commanding.* Agreeable to this sense is the Hebrew word *קין*, which signifies <sup>d</sup> *Jus, Statutum, Lex, &c. Right, Statute, Law, or that which is just to be received by vertue of some Statute-law.* <sup>d</sup> *Mercer. in verb. in Pagn. Lex. Hebr.* And it differs from *צדק* *Jus, Judicium, &c. Right, Judgement*, in that the former word is most commonly applyed to *Rules and Rites Ecclesiasticall*, this latter word to *Politicall* for most part, as *Mercer in Pagn. notes.* <sup>e</sup> *Ulpian. l. 1. ff. de just. & jur. prout citat Suarez. quo supr.*

2. *Jus* by some is derived <sup>e</sup> à *Justitia*, *Right*, from *Righteousness*,

f *Isid. Etymol.*

cap. 3.

g *Aug. in Pſal.*

145. sub fin.

h *Aquin. 2.*

2<sup>a</sup> Q. 57. art. 1.

ad 2<sup>a</sup> *dm.*

ness, Justice, &c. *Jus* being the first syllable of the word. To this Etymology inclines f *Isidore, Jus dictum est, quia justum est.* And g *Augustine* consents hereto, *Jus & injuria contraria sunt: jus enim est quod justum est.* h *Thomas* also conceives, that this is the first reason and signification of the word *Jus*, and concludes, *Jus non esse legem, sed potius esse id, quod lege prescribitur seu mensuratur, i. e. Jus, Right, is not the Law it selfe, but rather that which is prescribed or measured by the Law.* (Answerable hereunto is the Greek word Νόμος, Law; so called from rendering or distributing to every person what is just, meet, equall.) According to this sense, *Jus, Right*, implies a kind of due, equitie or power in or to any thing: there's *jus in re*, and *ad rem*; as the father hath *right in his inheritance*, the heire (though under age) hath *right to his inheritance*. Which of these two Etymologies is truest, will be hard to determine; in our present case of *jus divinum* we may make use of both.

*Divinum*, in Greek Θεῖον, *Divine*. This terme in Scripture, 1. sometimes notes the *divine essence*, or God-head it selfe, τὸ Θεῖον εἶναι ὁμοίον — *that the God-head is like to* — Acts 17. 29. 2. Sometimes it signifies certain *divine endowments*, whether gracious or glorious, communicated to us from God, and in some sense conforming us unto God — *Ye should become partakers of the divine nature*, Γέννησι θείας κοινωνοὶ φύσεως, 2 Pet. 1. 4. 3. Sometimes it points out a *divine warrant* or authoritie from God, engraven or instamped upon any thing, whereby it is exalted above all humane or created authoritie and power: And thus, all Scripture is stiled θεόπνευτος, *divinely-breathed*, or *inspired-of-God*. Hence is the divine authoritie of Scripture asserted, 2 Tim. 3. 16, 17. and in this last sense especially this *jus divinum*, or *divine right*, is here spoken of, in reference to Church-Government, as it signifies a divine warrant and authoritie from God himselfe, engraven upon that Church-Government and Discipline (hereafter to be handled,) and revealed to us in his holy Scriptures, the infallible and perfect Oracles. So that *Jus divinum*, *divine right* (according to this interpretation of the termes) is that which is either *justum*, *just*, *meet*, and *equall*; or *jussum*, *commanded*, *enjoyed* by any divine warrant or authoritie: And generally, a thing may be said to be *jure divino*, which

which is any way *divinitus jussum*, *divinely just, equal, &c.* Or, *divinitus jussum*, *divinely commanded* by any Law of God, or by that which is equivalent to a divine Law. And whatsoever matters in Church-Government can be proved by Scripture, to have this stamp of divine warrant and authoritie set upon them, they may properly be said to be *jure divino*, and *by the will and appointment of Jesus Christ*, to whom God hath delegated all power and authoritie for government of his Church, *Matth.* 28. 18, 19, 20. *Isai.* 9. 6. *Job.* 5. 22. *Ephes.* 1. 22. In this sense, if Church-government, or any part of it be found to be *jure divino*; Then consequently, 1. It is above all meere humane power and created authoritie in the world whatsoever, and that supereminently. *Jus divinum* is the highest and best Tenure, whereby the Church can hold of Christ any Doctrine, Worship, or Government; only God can stamp such a *jus divinum* upon any of these things, whereby Conscience shall be obliged. All humane inventions herein, whether devised of our own hearts, or derived as Traditions from others, are incompatible and inconsistent herewith: vain in themselves, and to all that use them, and condemned of God. See *1 Kings* 12. 32, 33. *Isai.* 29. 4. *Matth.* 15. 6, 7, 8, 9. 2. It is beyond all just, humane or created power, to abolish or oppose the same, or the due execution thereof in the Church of Christ: For, what is *jure divino* is held of God, and not of man; and to oppose that, were to fight against God. The supreme Magistrates in such cases should be *Nurse-fathers*, *Isai.* 49. 23. not *Step-fathers* to the Church; their power being *cumulative and perfective*, not *privative and destructive* unto her: for she both had and exercised a power in Church-government, long before there was any Christian Magistrate in the world; and it cannot be proved, that ever Christ resumed that power from his Church, or translated it to the Politicall Magistrate, when he became Christian. 3. It is so obligatory unto all Churches in the whole Christian world, that they ought uniformly to submit themselves unto it: for a *Jus divinum* is equally obligatory to one Church as well as to another. And it is so obligatory to all persons, states and degrees, that none ought to be exempted from that Church-government which is *jure divino*,

nor to be **tolerated** in another Church-government, which is but *jure humano*; nor ought any Christian to seek after, or content himself with any such Exemption or **Toleration**: for in so doing, inventions of men should be preferred before the ordinances of God; our own wisdom, will, authority, before the wisdom, will, authority of Christ: and we should in effect say, *We will not have this man to reign over us*, Luke 19.27. *Let us break their bands asunder, and cast their cords away from us*, Psal.2.3.

### CHAP. III.

*Of the nature of a Jus divinum, a divine Right in particular. How many wayes a thing may be of divine right: And first, of a divine right by true light of Nature.*

Thus we see in generall what *Jus divinum* is; now in particular let us come to consider how many wayes a thing may be said to be *Jure divino*, by Scripture-warrant, keeping still our eye upon this subject of Church-government, at which all particulars are to be levelled for the clearing of it.

A thing may be said to be *Jure divino*, of *divine Right*, or (which is the same for substance) of *divine Institution*, divers waies: 1. By light of \* *Nature*: 2. By obligatory Scripture-examples: 3. By divine Approbation: 4. By divine Acts: 5. By divine Precepts or Mandates: all may be reduced to these five heads, ascending by degrees from the lowest to the highest *Jus divinum*.

By light of *Nature*. That which is evident by, and consonant to the true light of *Nature*, or naturall Reason, is to be accounted *Jure divino* in matters of Religion. Hence two things are to be made out by Scripture: 1. What is meant by the true light of *Nature*. 2. How it may be proved, that what things in Religion are evident by, or consonant to this true light of *Nature*, are *Jure divino*.

I. For the first, *What is meant by the True light of Nature, or naturall Reason*, thus conceive. The light of *Nature* may be considered two wayes: 1. As it was in man before the fall, and so it

was

\* Guil. Ames.  
de Conscientia  
l. 5. c. 1. § 2. ad  
Quaest. prim.

was that image and similitude of God in which man was at first created, *Gen.* 1. 26, 27. or at least part of that image; which image of God, and light of Nature, was con-created with man, and was perfect; *viz.* so perfect as the sphere of humanity, and state of innocency did require: there was no sinfull darknesse, crookednesse or imperfection in it: and whatsoever was evident by, or consonant to this pure and perfect *light of nature*, in respect either of Theory or Practise, was doubtlesse *jure divino*, because correspondent to that divine Law of Gods image naturally engraven in *Adams* heart. But man being lapsed, this will not be now our Question, as it is not our case.

2. As it is now in man after the fall. The light of Nature and image of God in man is not totally abolished and utterly razed by the fall; there remaine still some Reliques and Fragments thereof, some *scintilla*, some glimmerings, dawnings, and common principles of *light*, both touching *Piety to God*, *Equity to man*, and *Sobriety to a mans self*, &c. as is evident by comparing these places, *Psal.* 19. 1, 2, &c. *Act.* 14. 17. and 17. 27, 28. *Rom.* 1. 18, 19, 20, 21. and 2. 12, 14, 15. *1 Cor.* 5. 1. in which places it is plain, 1. That the Book of the creature is able (without the Scriptures, or divine Revelations) to make known to man much of God, his *invisible Godhead* and Attributes, *Psal.* 19. 1, 2, &c. *Act.* 14. 17. and 17. 27, 28. yea so farre as to leave them *without excuse*, *Rom.* 1. 18, 19, 20, 21. 2. That there remained so much naturall light in minds even of heathens, as to render them capable of instruction by the creature in the *invisible things of God*, yea and that they actually in some measure *did know God*, and because they walked not up to this knowledge, were plagued, *Rom.* 1. 18, 19, 20, 21.—24, &c. 3. That the *work of the Law* (though not the right ground, manner, and end of that work, which is the blessing of the New Covenant, *Jer.* 31. 33. *Hebr.* 8. 10.) *was* materially *written* in some measure *in their hearts*, Partly because *they did by nature* without the Law *the things contained in the law*, so being *a law to themselves*, *Rom.* 2. 14, 15. Partly, because they by nature forbore some of those sinnes which were forbidden in the law, and were practised by some that had the Law, as *2 Cor.* 5. 1. and partly because according to the good and bad they did, &c. their Conscience did

did accuse or excuse, *Rom. 2. 15.* now Conscience doth not accuse or excuse, but according to some Rule, Principle, or Law of God, (which is above the Conscience) or at least so supposed to be: and they had no law but the imperfect characters thereof in their own hearts, which were not quite obliterated by the fall. Now so farre as this light of nature after the fall, is a true relique of the light of nature before the fall, that which is according to this light may be counted of *divine right, jure divino*, in matters of Religion, which is the next thing to be proved.

2. For the second, How it may be proved *that what things in Religion are evident by, or consonant to, this true light of Nature, are jure divino.* Thus briefly,

1. Because that knowledge which by light of nature Gentiles have of *the invisible things of God*, is a beame of *divine light*, as the Apostle speaking of the Gentiles light of nature, saith, *That which may be known of God, is manifest in them, [ὁ ὁ θεὸς αὐτοῖς ἐπέδειξεν]* for God hath shewed it to them. For the invisible things, &c. *Rom. 1. 19, 20.* God himself is the Fountain and Author of the true light of Nature; hence some not unfitly call it the *Divine light of Nature*, not onely because it hath God for its *Object*, but also God for its *Principle*; now that which is according to *Gods manifestation*, must needs be *jure divino*.

2. Because the Spirit of God and of Christ in the New Testament is pleased often to argue from *light of Nature* in condemning of sinne, in commending and urging of duty, as in case of the incestuous Corinthian, *It is reported commonly, that there is fornication amongst you, and such fornication as is not so much as named amongst the Gentiles*, (who had only the *light of Nature* to guide them) *1 Cor. 5. 1.* in case of the habits of men and women in their publike Church-Assemblies, that womens heads should be covered, mens uncovered in praying or prophecy. *Judge in your selves, is it comely that a woman pray unto God uncovered? Doth not even nature it selfe teach you, that if a man have long haire, it is a shame to him? but if a woman have long haire, it is a glory to her, &c. 1 Cor. 11. 13, 14, 15.* here the Apostle appeales plainly to the very *light of nature* for the regulating and directing of their habits in Church-Assemblies: and thus in case of praying or prophecy in the Congregation in

an unknowne tongue, (unlesse some doe interpret) he strongly argues against it from *light of nature*, 1 Cor. 14. 7, 8, 9, 10, 11. and afterwards urges that women be *silent in their Churches, ab indecoro naturali*, from the naturall uncomelinese of their speaking there, *for it is a shame for women to speake in the Church*, 1 Cor. 14. 34, 35.

Now if the Spirit of God condemne things as vicious, and commend things as vertuous from the *light of nature*, is there not a *jus divinum* in the *light of nature*? may wee not say, that which is repugnant to the *light of nature* in matters of Religion, is condemned *jure divino*: and that which is correspondent to the *light of nature*, is prescribed *jure divino*? and if not, where is the strength or force of this kind of arguing from the *light of nature*?

Consequently, in the present case of Church-Government, That which is agreeable to the true *light of nature*, must needs be confessed to be *jure divino*. Though *light of nature* be but dim, yet it will lend some helpe in this particular: *e.g.* *Light of Nature* teaches, 1. That as every Society in the world hath a distinct government of its own within it selfe, without which it could not subsist, so must the Church, which is a Society, have its own distinct government within it self, without which it cannot subsist no more then any other Society. 2. That in all matters of difference the lesser number in every Society should give way to, and the matters controverted be determined and concluded by, the major part; else there would never be an end: and why not so in the Church? 3. That in every ill-administration in inferiour Societies the parties grieved should have liberty to appeale from them to superiour Societies, that equity may take place: and why not from inferiour to superiour Church-Assemblies? &c.

### CHAP. IIII.

#### 2. of a Divine Right by obligatory Scripture-Examples.

**B**<sup>d</sup> obligatory Scripture-examples (which Gods people are bound to follow and imitate) Matters of Religion be-

II.

come *Jure divino*, and by the will and appointment of Jesus Christ, by whose Spirit those *examples* were recorded in Scripture, and propounded for imitation to the Saints. *Light of Nature* in this case helps something; but the light of *Obligatory Scripture-examples* helps much more, as being more cleare, distinct and particular. We say, *Scripture-examples*, for only these *Examples* are held forth to us by an infallible impartiall divine hand: and those *Scripture-examples Obligatory, or Binding*; for there are many sorts of *Scripture-examples* that oblige not us to imitation of them, being written for other uses and purposes.

Great use is to be made of such *Examples* in matters of Religion, and particularly in matters of *Church Government*, for the clearing of the *Jus Divinum* thereof: and great opposition is made by some against the binding force of *Examples*, especially by men of perverse spirits, (as too many of the *Erastian* party are;) therefore it will be of great consequence to unfold and cleare this matter of *Scripture-examples*, and the *obliging power* thereof, that wee may see how farre *Examples* are to be a *Law* and *Rule* for us *Jure divino*. In generall, this Proposition seems to be unquestionable, That *whatsoever matter or act of Religion Jesus Christ makes known to his Church and people by or under any binding Scripture-example, that matter or act of Religion so made knowne, is Jure divino, and by the will and appointment of Jesus Christ.* But to evince this more satisfactorily, these severall particulars are to be distinctly made good and manifested.

1. *That some Scripture-examples are obligatory and binding to Christians in matters of Religion.* 2. *Which are those obligatory Scripture-examples.* These things being made out, we shall see with what strength *Scripture-examples* hold forth a *Jus divinum* to us in the mysteries of Religion; and particularly in *Church-government*.

I. *That some Scripture-examples in matters of Religion are obligatory to Christians, as Patternes and Rules, which they are bound in conscience to follow and imitate, is evident.*

1. *By the divine intention of the Spirit of God, in recording and propounding of Examples in Scriptures:* for he records and propounds them to this very end, that they may be imitated. Thus  
Christis

Christs humilicy, in washing the feet of his Disciples, was intentionally propounded as an obligatorie example, binding both the Disciples, and us after them, to performe the meanest offices of love in humilitie to one another: *If I your Lord and Master have washed your feet, ye ought also to have washed one anothers feet. For I have given you an Example, that you should doe as I have done to you,* John 13. 4. &c. 13. 14, 15. Thus Christs suffering with innocence and unprovoked patience, not reviling again, &c. is purposely propounded for all Christians to imitate, and they are bound in conscience as well as they can to follow it — *Christ suffered for us, leaving us an example, that we should follow his steps,* &c. 1 Pet. 2. 21, 22, 23. Hence the Apostle so urges the example of Christ for the *Corinthians* to follow in their bounty to the poore Saints, yea, though to their own impoverishing, *for you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich,* 2 Cor. 8. 9. Nor was the example of Christ only written for our imitation; but the examples of the *Apostles* also in the Primitive Churches were intentionally left upon record for this end, that they might be binding patterns for us to follow in like cases in after-ages. And in particular, this seems to be one singular ground, scope and intention of Christs Spirit in writing the History of the *Acts of the Apostles*, that the *Apostles Acts* in Primitive Churches might be our Rules in successive Churches: For, 1. Though this Book (as some<sup>k</sup> well observe) containe in it many things *Dogmaticall*, divers Doctrines of the *Apostles*, yet is it not stiled, *The Book of the Doctrine*, but of the *Acts of the Apostles*, that we may learn to *act as they acted*. This being one main difference betwixt profane and sacred Histories; those are for speculation, these also for admonition and imitation, 1 Cor. 10. 11. The History therefore of the *Acts* propounds examples admonitorie and obligatorie unto us, that we should expresse like

ἰσχυροῦς, Exemplar, Translatio à pictoribus, vel pedagogis sumpta. *Et* in *loc.* Vox Græcè significat propriè exemplar scriptionis, quale solent præscribere discipulis suis magistri scriptorii. Proponitur autem Christus nobis in Scriptionis ad exemplum multifarium: 1. In exemplum lenitatis & mansuetudinis, Matth. 11. 29. 2. Humilitatis ac servitii, Joan. 13. 7, 12, 13. 3. Munæ pacis ac charitatis, Joan. 14. 27. & 13. 34, 35. Eph. 5. 2. 4. Dilectionis conjugalis, sive matrimonialis, Eph. 5. 25. 5. Vitæ sanctitatis, 1 Cor. 11. 1. 1 Joan. 2. 6. 6. Patientiæ ac tolerantæ in cruce & afflictionibus in præsentia hoc loco Petri. *Fac. Laurent. in loc. pag. 174.*

<sup>k</sup> Rob. Parker  
de Polit. Eccles.  
l. 2. c. 42.

like acts in like cases. 2. *Luke* (the Pen-man of the *Acts*) makes such a transition from his History of Christ, to this History of Christs Apostles, as to unite and knit them into one volume, *Act. 1. 1.* whence we are given to understand, That if the Church wanted this History of the Apostles, shee should want that perfect direction which the Spirit intended to her: as also, that this Book is usefull and needfull to her as the other. 3. In the very front of the *Acts* it is said, that *Christ after his Resurrection* (and before his Ascension) gave commandements to the Apostles—and spake of the things pertaining to the Kingdome of God, *Act. 1. 2, 3. viz.* of the Politie

of the Church, say<sup>l</sup> some. Of the Kingdome of Grace, say<sup>m</sup> others. Judicious *Calvin*<sup>n</sup> interprets it partly of Church-Government, saying, *Luke admonisheth us, that Christ did not so depart out of the world, as to cast off all care of us: nam quod perpetuum in Ecclesia regimen constituit, hoc documento ostendit—for by this Doctrine he shewes, that he hath constituted a perpetuall Government in his Church.* And again, *Significat ergo Lucas, non prius abiisse Christum, quam Ecclesia sue Gubernationi prospexerit, i. e. Therefore Luke signifies, that Christ departed not, before he had provided for his Churches Government.* Now those expressi-

<sup>l</sup> *R. Park. de Polit. Eccles. l. 2. cap. 42.*

<sup>m</sup> *Regnum Dei vel generaliter consideratur, quatenus generali providentia omnia cælo, terræque comprehensa gubernantur, cujus ambitu ne eximere licet Satanam nec Spiritus infernales; vel specialiter expenditur, ut restrictum est ad Ecclesiam, atque ita est, aut gratiæ in hoc mundo administratum per Verbum, Sacramenta & DISCIPLINAM: aut gloriæ in futuro, quo, hac administrationis formâ cessante, Deus Pater plenariè & immediatè erit omnia in omnibus. Per regnum ergo Dei intellige Gratiæ, quod tantùm à Gloriæ regno modo administrationis distinguitur — *Joan. Malcolmi comment. in Act. 1. 2, 3. p. 3, 4.* <sup>n</sup> *Calv. in loc.**

ons are set in the Frontispice, to stamp the greater authoritie and obligatory power upon the *Acts* after recorded, being done according to *Christs commandements*; Christ intending their *Acts* in the first founding of his Kingdome and Politie Ecclesiastick to be the Rule for after-Churches. For what Christ spoke of his Kingdome to the Apostles, is like that, *What I say to you, I say to all, Matth. 13. 27.* as what was said to the Apostles touching *Preaching and Baptizing, remitting and retaining of sins*, was said to all the Apostles successours, *to the end of the world, Joh. 20. 21, 23.* with *Mat. 28. 18, 19, 20.*

2. *By Gods approving & commending such as were followers not on-ly of the Doctrine, but also of the Examples of the Lord, his Apostles,*  
and

and Primitive Churches; And ye became followers (*μιμηταί* imitators) of us, and of the Lord, 1 Thes. 1. 6, 7. and again, Ye brethren became followers (*ο μιμηταί* imitators) of the Churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your owne Country-men, even as they have of the Jewes, 1 Thes. 2. 14. In which places the holy Ghost recites the Thessalonians imitating of the Lord, of the Apostles, and of the Churches, to the praise of the Thessalonians, by which they are given to understand that they did well, and discharged their duty in such imitations: for Gods condemning or commending any thing, is virtually a prohibiting or prescribing thereof.

3. By the Lords commanding some examples to be imitated. Commands of this nature are frequent. In Generall, Beloved imitate not that which is evill, but that which is good, 3 Joh. 11. In Particular, 1. Imitating of God and Christ; Be ye therefore followers of God as deare children: and walk in love as Christ also hath loved us, Ephes. 5. 1, 2. with Eph. 4. 32. He that saith, he abideth in him, ought himself also to walk, even as he walked, 1 Joh. 2. 6. 2. Imitating of the Apostles and other Saints of God; I beseech you, be ye imitators of me; for this cause have I sent unto you Timothy—who shall bring you into remembrance of my wayes which be in Christ, 1 Cor. 4. 16, 17. Be ye imitators of me, even as I also am of Christ, 1 Cor. 11. 1. Those things which you have both learned, and received, and heard, and seen in me, do: and the God of Peace shall be with you, Phil. 4. 9. Be not slothfull, but imitators of them who through faith and patience inherit the Promises, Heb. 6. 12. whose faith imitate, considering the end of their Conversation, Heb. 13. 7. Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an Example (*ᾠδοῦντων πατρῶν* pattern) of suffering affliction and of patience, Jan. 5. 10. These and like divine Commands infallibly evidence that many Scripture-Examples are obligatory, and do binde our Consciences to the imitation of them.

4. By Consent of Orthodox and learned Writers both Ancient and Modern, acknowledging an obligatory force in some Scripture-Examples, as being left upon record for our imitation. As among others p *Chrysostome*, and q *Greg. Nyssen* well observe.

The Greek word originally and most properly signifies, morally to imitate that which is good or bad in any example. 3 Joh 11. *μη μιμησθε*—imitate: not.

p *Chrys.* wisheth — *ἀλλ' εἶδε ἵδεν εὐπερὶ σου τῶ τῶν ἱερῶν ἡμῶν ὡς ἡδὲ ἀποστολῶν*, &c. i. e.

But, O that there had not wanted one that would have delivered diligently unto us the History of the Apostles, not only what they wrote, or what they spake, but how they behaved themselves throughout their whole life, both what they did eat, and when they did eat, when they sate, and whither they

went, and what they did every day, in what parts they lived, and into what house they entered, and whither they sailed, and that would accurately have expounded all things, so full of

of manifold utility are all things of theirs. *Chrysoft. Argum. in Epist. ad Philem.*—And elsewhere he affirmeth, ἡ δὲ γὰρ ἀπὸ τῶν ἡμῶν τῆς ἰσραήλ ἀναστροφῆς ἢ τῆς πνευματικῆς χάριτος γενέσθαι παρρησιασεν, ἀλλ' ἵνα ὡς μίμησιν ἡμῶς διεγείρη καὶ ζήλον τῶν ἀγαθῶν ἀνδρῶν, &c. i. e. nor hath the grace of the holy Ghost without cause left unto us these Histories written, but that he may stirre us up to the imitation and emulation of such unspeakable men. For when we heare of this mans patience, and of that mans soberneſs, of another mans readineſs to entertain strangers, and the manifold vertue of every one, and how every one of them did shine and became illustrious, we are stirred up to the like zeal, *Chryf. in Gen. 30. 25. Homil. 57. in initio.* Ἡ τοῦ χάριτος καὶ τῆς χάριτος ἢ τῶν ὑψηλῶν ἐνεργειῶν πολυτελεία δι' ἀκελείας ἰστένη, ὡς ἀνδρῶν, &c. i. e. For this cause therefore the conversation of those most excellent men is accurately storied, that by imitation of them our life may be rightly led on to that which is good. *Greg. Nyssen lib. de vita Moysi, Tom. 1. p. 170. vid. tot. lib.*

Among Modern Writers, excellently † *Mr Perkins, This is a Rule in Divinity, That the ordinary Examples of the godly approved in Scripture, being against no generall Precept, have the force of a generall Rule, and are to be followed.* See also † *Pet. Martyr, Calvin,* and others.

and on Hebr. 11. 22. p. 131. col. 2. D. and notably on Hebr. 12. 1. p. 200. col. 2. C. D. &c. and on Revel. 2. 19. p. 313. col. 1. B. and his Art of Prophecyng, p. 663. col. 1. & 2. f. Vide *Pet. Martyr* in lib. Jud. p. 2. col. 1. and in Rom. 4. 23, 24. † And *Calv.* in Hebr. 12. 1. and in Rom. 4. 23, 24. and in 1 Pet. 1. 11. &c.

5. Finally, *By the very Concession of adversaries*, both † *Popish* and † *Prelaticall*, that acknowledge *Scripture-Examples* have an obligatory force in them.

ordinandi Ministros Ecclesiæ, nullum in sacra Scriptura præceptum extare arbitror, sed ritus ab Apostolis observatus, quorum exemplum vice cujusdam præcepti nobis esse debet, ex aliquot Scriptorum sacrorum locis cognosci potest, i. e. Touching the way and forme of ordaining the Ministers of the Church, I suppose there is no precept extant in Scripture, but the rite observed by the Apostles, whose example ought to be to us in stead of a Precept, may be known from certain places of Scripture. *Franc. Duaren. de sacr. Eccl. Ministr. ac Benef. lib. 5. cap. 1. in initio.*—*Ludovicus Romanus* in the *Proratory in the Council of Basil* (wherein there was a great dispute about the decisive votes of Elders in Councils) said, Non esse Argumentum ex gestis Apostolorum sumendum, quorum exempla miranda essent magis quam imitanda, i. e. That an Argument was not to be drawn from the Apostles Acts, whose examples were rather to be admired then imitated. *But how was the Council offended hereat?* Fuit ejus Oratio eo molestior, quo plures erant suis contracti verbis: maximèq; in eo sibi est adclamatum, quod dixerat Apostolos non esse imitandos: id enim quasi blasphemiam omnes impugnarunt, i. e. His speech was the more grievous, in that many were touched with his words: and in that especially he was cryed out against, because he had said the Apostles were not to be imitated, for all impugned that as blasphemy. And *Ludovicus Cardinalis Arelatenſis, President of the Council thus answered,* Et licet *Ludovicus* Apostolorum exemplum nobis interdixerit, ego illorum potissimè in Actibus sisto. Quid enim est quod magis sequi nos deceat, quam Ecclesiæ primitivæ doctrinam ac consuetudinem?—nihil prohibet imitari Apostolos, quia omnia ad do-

Strinam nostram scripta sint, apparet voluisse Apostolos nobis exemplum dare, i.e. And though *Ludovicus* hath forbidden to us the example of the Apostles, I especially insitt in their Acts; For what becomes us more to follow, then the Doctrine and Custome of the Primitive Church?—Nothing hinders the imitation of the Apostles, for since all things were written for our learning, it appears the Apostles were willing to give us an example. *Aeneas Sylvius* (qui postea Pius 1 I.) in *Fascicul. rerum expetendarum* lib. 1. de Gest. Concil. Basil. fol. xi. & xii. The *Rhemists* also argue for the observing of the Lords day, from the Example of Christ, and the tradition and example of the Apostles. *Rhem. Annot.* in Math. 15. 9 & Luc. 24. 1. x *Prelatical Writers* count not only the examples of the Apostles, but of *Apostolical Churches* also to be obligatory. *Bilson* thus contends for Bishops above Presbyters. *Tertullian* saith, *Constat* id esse ab Apostolis traditum, quod ab Ecclesiis Apostolorum fuerit sacrosanctum. *Tert. aduer. Marci.* 14. It is certain, that came from the Apostles, which is sacredly observed in the Churches of the Apostles. And *Austin*, *Quod uniuersa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi autoritate Apostolica traditum rectissime creditur, Aug. de Bapism contr. Donat. li. 4. c. 2.* That which the whole Church keepeth, and was not appointed by Councils, that is most rightly believed to have descended from the Apostles. Now in the Churches planted by the Apostles and their coadjutors, one hath been severed from the rest of the Apostles, &c. *Bilson's Perpet. Government of Christs Church.* Chap. 13. p. 258, 259. in 4<sup>o</sup> printed at London, 1610. And the same *Bilson* argues for *Metropolitans*, thus, Some think the *Metropolitans* function may be derived from *Timothy* and *Titus*, by reason that *Titus* had in charge the whole Isle of *Crete*, and *Timothy* the over-sight not of *Ephesus* only, but of *Asia* also, (to this end he cites many testimonies of *Ancient writers*, and after subjoynes) If therefore any man like these places, I am not against them: but the ancient, evident, and constant course of the Primitive Church to have *Primates* and *Metropolitans* for the calling and guiding of *Synods* in every Province, is to me a pregnant and perfect proof, that this order was either delivered or allowed by the Apostles and their scholars, or found so needfull in the first Government of the Church, that the whole Christian world ever since received and continued the same. *Bilson's Perpet. Govern.* Chap. 16. p. 409, 410. Thus *Saravia* argues from example (though in applying it mis-taken) ubi *D. Beza* docuerit abrogatam illam regendæ Ecclesiæ formam, quæ sunt usi Apostli & Apostolici viri, ego ei credam & mutabo sententiam. Interea maneat donec abrogata melius doceatur, quam hætenus aut à *Beza* aut à quouam alio factum est. Non enim ignoraverunt Apostoli, homines plus moveri exemplis quam præceptis, & citius imituros quos post se relinquebant Ecclesiarum rectores, quod viderant, quam quod tradidissent, & ab eis audissent: ut si quid fuit necessarium, clarè & perspicuè discretis verbis posteritati testatum relinqui, hoc imprimis fuerit necessarium. *Hadi. Saravia de divers. Grad. Ministr. cap. 14. § 6. p. 139. in fol. Edit. Lond. 1611.*

Thus it is cleare on all sides that some Scripture-examples are Obligatory; Now (to come closer to the matter) consider, Which Scripture-examples are obligatory: Herein two things are necessary to be cleared: 1. How many sorts of binding-Examples are propounded to us in Scripture. 2. What Rules we may walke by for finding out the obligatory force of such Examples.

How many sorts of binding-Examples are propounded unto us in Scripture, and which are those Examples? Answ. There are principally

II.

I.

pally three sorts, viz. Examples of God, of Christ, of Christians.

I. *Of God.* The Example of God is propounded in Scripture as obligatory to us in all morall excellencies and actions, e.g. *Mat.* 5. 44, 45, 48. *Eph.* 5. 1. *1 Pet.* 1. 14, 15, 16. *1 Job.* 4. 10, 11.

II. *Of Christ.* That the example of Christ is obligatory, and a binding Rule to us for imitation, is evident by these and like testimonies of Scripture, *Mat.* 11. 29. *1 Cor.* 11. 11. *Eph.* 5. 2, 3, 25. &c. *1 Job.* 2. 6. *1 Pet.* 2. 21, 22, 23. *If I your Lord and Master have washed your feet, ye ought also to have washed one anothers feet. For I have given you an example, that you should do as I have done to you,*—*Job.*

x *Chamier.com.* 13. 14, 15. in this place (as excellent x *Chamier* observes) wee  
3. l. 19. c. 7. de must follow *rationem exempli, magis quam individuum actum*;  
*sejunctis* § 55. the reason of the example, rather then the individual act, viz. after  
ad 60. & l. 24. Christs example, we must be ready to performe the lowest and  
c. 9. de satisfact. meanest offices of love and service to one another.  
§ 21. & tom. 4. *But which of Christs examples are obligatory to Christians,* will  
li. 8. c. 2. § 22, better appeare, by distinguishing the severall sorts of Christs a-  
23. & c. 7, 8. ctions. Christs actions were of severall kinds and natures; and  
to imitate them all is neither needfull, nor possible, nor warrant-  
able. Orthodox Writers thus rank Christs actions:

1. Some of Christs actions were of *Divine power and vertue*; as his Miracles, turning water into wine, *Job.* 2. 7. &c. walking on the sea, *Mar.* 6. 48, 49. dispossessing of Devils by his word, *Mar.* 1. 27. *Luk.* 4. 36. curing one born blind with clay and spittle, *Job.* 9. healing the sick by his word or touch, *Job.* 4. 50. *Mar.* 6. 56. raising the dead to life again, as *Job.* 12. 1. *Mat.* 11. 5. *Luk.* 7. 22.

2. Some were *acts of divine Prerogative*, as sending for the Ass and Colt, without first asking the owners leave, *Mat.* 21. 2. &c.

3. Some *Mediatory* done by him as Mediatour, Prophet, Priest, and King of his Church, e.g. inditing the Scripture, called therefore the *Word of Christ*, *Col.* 3. 16. laying down his life for the sheep, *Job.* 10. 15. &c. giving of the Spirit, *Job.* 20. 22. *Act.* 2. appointing of his own officers, and giving them commissions, *Eph.* 4. 7, 10, 11. *Mat.* 10. and 28. 18, 19, 20. Instituting of new, and thereby abrogating of old ordinances, *Matth.* 28. ver. 18, 19. *1 Corinth.* 11. 23. &c.

4. Some *Accidental, occasional, incidentall, or circumstantiall*;

as in the case of his celebrating his Supper, That it was at night, not in the morning; after supper, not before; with none but men, none but Ministers; with unleavened, not with leavened bread, &c. these circumstantialls were accidentally occasioned by the Passeeover, nature of his family, &c.

5. Some acts of Christ were Morall, as *Mark. 11. 29. Ephes. 5. 2, 3, 25.* &c. or at least bottomed upon a morall reason and foundation, as *John 13. 14, 15.*

To imitate Christ in his three first sort of Acts, is utterly unlawfull, and in part impossible. To imitate him in his circumstantiall acts *ex necessitate*, were to make accidentalls necessary, and happily to border upon superstition; for, to urge any thing *supra statutum*, as absolutely necessary, is to urge *superstition*: and to yeeld to any thing *supra statutum*, as simply necessary, were to yeeld to *superstition*. But to imitate Christ in his morall acts, or acts grounded upon a morall reason, is our duty: such acts of Christ ought to be Christians Rules.

III. Of Prophets, Apostles, Saints, or Primitive Churches. That their examples are obligatory, is evident by these places, *1 Cor. 11. 1. Psal. 4. 8, 9. 1 Pet. 3. 4, 5, 6. 1 Thes. 1. 6. and 2. 14. Heb. 13. 7. Jam. 5. 10, 11. 3 John 11.*

Which of their examples are obligatory, may be thus resolved, by distinguishing of their actions.

1. Some were sinfull; written for our caution and admonition, not for our imitation: as, *1 Cor. 10. 5, 6, 10, 12.* *Ut neq; iusti in superbiam securitate extollantur, nec iniqui contra medicinam desperatione obdurentur,* i.e. That neither the just be lifted up into pride by security, nor the unjust be hardened against the medicine through despaire. See the fourth Rule following, pag. 23.

2. Some were heroicall; done by singular instinct and instigation of the Spirit of God; as divers acts may be presumed to be, (though we reade not the instinct clearly recorded: as, *Elias* his calling for fire from heaven, *2 Kings 1. 10.* which the very Apostles might not imitate, not having his Spirit, *Luke 9. 54, 55.* *Phineas* his killing the adulterer and adulteresse, *Numb. 25. 7; 8.* *Samson's* avenging himselfe upon his enemies by his own death, *Judg. 16. 30.* of which, saith *Bernard*, *b Si defenditur non fuisse peccatum, privatum habuisse consilium indubitanter credendum*

*a August. conc. Faust. Manich. l. 22. c. 96.*  
*b Bern. de precep. & dispensat. & Pet. Mart. in loc. Deus illum Spiritu suo gubernabat.*

*dum est*, i.e. If it be defended not to have been his sin, it is undoubtedly to be beleev'd hee had private counsell, viz. from God for his fact. David's fighting with Goliath of Gath the Gyant, hand to hand, 1 Sam. 17. 32. &c. which is no warrant for private duells and quarrells. Such *heroick acts* are not imitable but by men furnished with like *heroick spirit*, and instinct divine.

3. *Some were by speciall calling, and singular extraordinary dispensation*: as Abraham's call, to leave his own country, for pilgrimage in Canaan, Gen. 12. 1, 4. which is no warrant for Popish Pilgrimages to the holy Land, &c. Abraham's attempts, upon Gods speciall tempting commands, to kill and sacrifice his son, Gen. 22. 10. no warrant for parents to kill or sacrifice their children. The Israelites borrowing of, and robbing the Egyptians, Exod. 12. 35. no warrant for couzenage, stealing, or for borrowing with intent not to pay again. Compare Rom. 13. 8. 1 Thes. 4. 6. Psal. 37. 21. Israelites taking usury of the Canaanitish strangers (which were destined to ruine both in their states and persons, Deut. 20. 15, 16, 17.) Deut. 23. 20. which justifies neither their nor our taking usury of our brethren, Lev. 25. 36, 37. Deut. 23. 19, 20. Neh. 5. 7, 10. Psal. 15. 5. Pro. 28. 8. Ezek. 18. 8, 13, 17. and 22. 12. John Baptist's living in the desert, Mat. 3. 1. no protection for Popish hermitage, or prooffe that it is a state of greater perfection, &c.

4. *Some were onely accidentall or occasionall*, occasioned by speciall necessity of times and seasons, or some present appearance of scandall, or some such accidentall emergency. Thus Primitive Christians had *all things common*, Act. 4. 32. but that is no ground for *Anabaptisticall community*. Paul wrought at his trade of Tent-making, made his *hands minister to his necessities*, Act. 20. 34. would not take wages for preaching to the Church of Corinth, 2 Cor. 11. 7, 8, 9. but this layes no necessity on Ministers to preach the Gospel *gratis*, and maintaine themselves by their owne manuell labours, except when cases and seasons are alike, Gal. 6. 6, 7, 8. 1 Cor. 9. 6. to 13. 1 Tim. 5. 17, 18.

5. *Some were of a morall nature, and upon morall grounds*, wherein they followed Christ, and wee are to follow them, 1 Corinth. 11. 1. Phil. 4. 8, 9. and other places fore-alledged: for whatsoever actions were done by them, upon such grounds as

are of a morall, perpetuall, and common concernment to one person as well as another, to one Church as another, in one age as well as another, those actions are obligatory to all, and a Rule to after generations. Thus the baptizing of women in the Primitive Churches, *Acts* 8. 12. and 16. 15. though onely the males were circumcised under the Old Testament, is a Rule for our baptizing of women as well as men, they being *all one in Christ*, *Galat.* 3. 28. So the admitting of infants to the first initiating Sacrament of the Old Testament, Circumcision, because they with their parents were accounted within the Covenant of Grace by God; *Gen.* 17. is a Rule for us now to admit infants to the first initiating Sacrament of the New Testament, Baptisme, because infants are federally *holy*, and within the Covenant with their beleeving parents now, as well as then, *Rom.* 11. 16. *1 Cor.* 7. 14. *Col.* 2. 11, 12. Thus the baptizing of divers persons formerly, though into no particular Congregation, nor as members of any particular Congregation, as the Eunuch, *Act.* 8. *Lydia*, *Act.* 16. the Jaylor, *Act.* 16. because it was sufficient they were baptized into that one general visible body of Christ, *1 Cor.* 12. 12, 13. is a Rule for us what to doe in like cases upon the same comon ground. Thus the Churches practise of preaching the word, and breaking bread on the first day of the week, *Act.* 20. 7. &c. is our rule for sanctifying the Lords day, by celebrating the Word, Sacraments, and other holy Ordinances at these times. And in like manner, the Primitive practices of ordaining Preaching-Presbyters, by laying on of hands, *1 Tim.* 4. 14. *2 Tim.* 1. 6. *Act.* 13. 3. of governing all the Congregations of a City by one common Presbytery, in which respect they are all called by the name of one Church, as the Church of Jerusalem, *Act.* 8. 1. & 15. 4. The Church of Antioch, *Act.* 13. 1. & 11. 25, 26. The Church of Corinth, *1 Cbr.* 1. 2. *2 Cor.* 1. 1. which had Churches in it, *1 Cor.* 14. 34. Of healing common scandalls and errors troubling divers Presbyteriall Churches, by the authoritative Decrees of a Synod, made up of members from divers Presbyteriall Churches, as *Act.* 15. and such like, are our Rules in like particulars, which the Lord hath left for our direction, the same grounds of such actions reaching us as well as them.

Now this last kind of Examples, are those which we are by  
divers

divers divine commands especially enjoyned to follow ; and therefore such *examples* amount to a *divine Right* or *Institution* : and what we ought to do by vertue of such *binding Examples*, is *Jure divino*, and by the will and appointment of Jesus Christ.

2. *What discriminatory Notes or Rules may we walk by, for finding out the obligatory force of Scripture-examples ; and what manner of Examples those be ?* For discovery hereof, take these ensuing generall Rules :

1. *Those Examples in Scripture, which the Spirit of Christ commands us to imitate, are undoubtedly obligatory.* Such are the morall examples of God, Christ, Apostles, Prophets, Saints, and Churches recorded in Scriptures, with command to follow them, *Ephes. 4. 3 2. and 5. 1, 2. 1 Joh. 2. 6. 1 Cor. 11. 1. Phil. 4. 9. Heb. 6. 12. and 13. 7. Jam. 5. 10. 3 Joh. 11.*

2. *Those Examples in Scripture, which the Spirit of Christ commends and praises, are obligatory ;* his commendings are virtuall commandings : and we ought to follow whatsoever is *praiseworthy*, especially in Gods account, *Phil. 4. 8, 9. 2 Corin. 10. 18.* Now the Spirit of Christ commends many examples to us : as, *Henoch's* walking with God, *Genes. 5. 24.* *Noah's* uprightnesse, *Gen. 6.* *Abraham's* faith, *Rom. 4.* and obedience, *Gen. 22.* *Lois* zeal against Sodoms sins, *2 Pet. 2. 9.* *Job's* patience, *Jam. 5. 10, 11.* And in a word, all the Examples of the Saints, which the Lord approves and speaks well of : as, *Heb. 11. 1 Pet. 3. 5, 6.* together with all such examples, whose imitation by others is commended in Scripture : as, *1 Thes. 1. 6, 7. and 2. 14.*

3. *Those Examples in Scripture are obligatory, whose ground, reason, scope or end are obligatory, and of a morall nature, and as much concern one Christian as another, one Church as another, one time as another, &c. whether they be the examples under Old or New Testament.* Thus the example of the Church of Corinth, in excommunicating the incestuous person, because he was a *wicked person*—and lest he should *leaven the whole lump*; and that they might *keep the Evangelicall Passover* sincerely, and for that they had power to *judge them within* : and that his *flesh might be destroyed, and his spirit saved in the day of the Lord Jesus*, *1 Cor. 5. 5, 6, 7, 8, 11, 12, 13.* which grounds and ends being morall, oblige us to use the like remedy against all wicked scandalous persons.

4. *Those*

4. Those Acts which are propounded in Scripture as (τυποὶ or ἰσοδύναμα) Patterns or Examples, that we should all the like good, or avoide the like ill; are an obligatory Law to us. There's Exemplum cautela, & exemplum sequela; An Example of Deviation or Caution, and an Example of Imitation.

Thus in reference to well-doing or suffering for well-doing, the Examples of Christ, his Apostles and other Saints are propounded as Patterns to write after, as *Job. 13. 14, 15. Heb. 11. 30.* with *Hebr. 12. 1.* *vult* such a cloud of witnesses. This verse is as the Epilogue of the former Chapter (saith the <sup>c</sup> most learned Interpreter) shewing to what end the Catalogue of Saints was reckoned up, who under the Law excelled in faith; *Nempe ut se quisq; comparet ad eorum imitationem, viz. that every one may fit himselfe to imitate them.* <sup>d</sup> Another adds, He calls them a cloud, *Nebulam; sc. quâ dirigamur: per allusionem ad nebulam illam que Israelus in deserto pravit, ut recta via ad terram Chanaan ducerentur. i. e. a cloud whereby we may be directed; in allusion to that cloud that went before Israel in the wilderness, to conduct them to the land of Canaan.* See also *1 Pet. 2. 21, 22, 23. Jam. 5. 10.*

<sup>c</sup> Calvin. in loc.

<sup>d</sup> Park. de Polit. Eccl. li. 2. c. 42.

See also that learned Perkins on *Hebr. 12. 1.* p. 200. and 201. thus opening the Metaphor.

Thus also in reference to ill-doing, that it may be avoided by us, the bad examples of Saints and others are laid before us, as Warnings and Cautions to us, binding us to eschew like evils, *1 Cor. 10. 5, 6, 11.* Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. Now all these things hapned unto them for Examples, &c. *Jude 7.* Thus the <sup>e</sup> Ancients lesson us to improve the bad Examples even of good men.

<sup>e</sup> Attende ne credas; non sit delectatio minorum lapsus majorum: sed sit casus majorum tremor minorum. *August. Tom. 10. in li. 50.*

*Homiliar. Rom. 27.* Multi cadere volunt cum David, & nolunt surgere cum David: non ergo cadendi exemplum propositum est, sed si cecideris, resurgendi. Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut surgant. *ibid.* Multi se fortes putant. Num fortiores quam Loth? Num continentiores quam Noe? Non utique vitia Patriarcharum Scriptura exposuit quos victos vino legimus, sed ut tu disceres quid caveres. Ille nudus jacuit, iste filiarum errori patuit. & Noe justus deceptus est, quia vini vis adhuc ignorabatur, sed in illo instructus es, ne tu ignorares. Loth filius se credidit, & per senectutem madidam vino solutus, commisit incestum ignorans: tu sic bibe, ne capiaris. Instruat Patriarchæ, non solum docentes, sed etiam errantes. Ideo iteratum est exemplum ebrietatis, ut confirmetur magisterium cautionis. *Ambos. Tom. 4. in lib. de Abraham, cap. 6.* And again, Etiam lapsus Sanctorum utilis: nihil mihi nocuit, quod negavit Petrus, profuit quod emendavit, didici cavere alloquia perfidorum. — *idem lib. 10. in Luc. cap. 22.*

f Hoc etiam præterea hic elicitur, quod nos aliquod constituendum, aut præceptum ali-

quod Dei explicandum est, opportunè fieri, si probatio ab exemplis petatur. Nam in locis scrupulosi & exilibus, probatio ab exemplis magnam perspicuitatem adhibet; in illis enim mens & sensus junguntur. *Pet. Mari. in Rom. 4.* Excellently *Calvin*, Discretè asserit *Paulus* in *Abrahæ* persona editum fuisse specimen communis justitiæ, quæ peræquè ad omnes spectat. Locus quo admoneamur de capiendo exemplorum fructu in Scripturis. Historiam esse vitæ magistræ, verè dixerunt ethnici, &c. *Vid. plur. in Calv. in Rom. 4. 23, 24.*

5. Those Acts of Saints or Christians which were done by them as Saints and Christians, are obligatory to, and to be followed of all Christians: but those acts which were done by Magistrates, Prophets, Apostles, Ministers, &c. only as such, are only obligatory to such as have like offices, not to all: according to the Maxime, *Quod convenit alicui quâ tale, convenit omni tali*: That which agrees to anything as such, agrees to everything that is such. Thus *James* urges the example of *Elias* in Praying, *James 5. 17.* *Paul* presses the example of *Abraham* in being justified by beleiving, *Rom. 4. 23, 24.* *Peter* prescribes, as a pattern to wives, the example of *Sarah*, and other holy women of old, for adorning themselves with a meek and quiet spirit, — being in subjection to their own husbands, *1 Pet. 3. 4, 5, 6.*

6. Those Acts that were commonly and ordinarily done, are ordinarily to be imitated; as, Baptizing in water only, and not in any other Element, was the ordinary practise of the New Testament, *Matth. 3. 11, 16. Mar. 1. 6, 10. Luc. 3. 16. Joh. 1. 26, 31, 33. Act. 1. 5. & 8. 36, 38. & 10. 47. & 11. 16.* and by that practise we are obliged to baptize in water only. Joyning of many Christians together in receiving the Lords Supper was an ordinary practise, *Mat. 26. 20, 26, 27. Act. 2. 42. & 20. 7. &c. 1 Cor. 11. 20.* and by us ordinarily to be imitated, how else is it a Communion? *1 Cor. 10. 16, 17.*

But such acts as were done only upon speciall causes or singular reasons, are only to be imitated in like cases. Thus *Christ* argues from a like speciall cause, that he was not to doe Miracles at *Nazareth* without a call, as he did in other places where he had a call of God; from the particular Example of *Elijah* and *Elisha*, which only went to them to whom God called them, *Luc. 9. 25, 26, 27.* so he proves that in like case of necessitie it was lawfull for his Disciples on the Sabbath day to rub eares of corn and eat them, &c. from *Dauids* example of eating shew-bread

bread when hee had need, *Matth.* 12. ver. 1, 2, 3, 4, 5.

7. Those acts that were done from extraordinary Calling and gifts, are to be imitated (in regard of their speciall way of acting) onely by those that have such extraordinary calling and gifts. Christ therefore blames his Apostles for desiring to imitate *Elijahs* extraordinary act in calling for fire from heaven, &c. when they had not his Spirit—*Luc.* 9. 54, 55. Papists are blame-worthy for imitating the extraordinary forty dayes and nights fast of *Moses*, *Elijah* and Christ, in their Lent fast. Prelates argue corruptly for Bishops prelacy over their brethren the Ministers, from the superiority of the Apostles over Presbyters.

## C H A P. V.

### Of a Jus Divinum, a Divine Right, by Divine Approbation.

**B**Y Divine Approbation of the Spirit of Jesus Christ in his Word. Whatsoever in matters of Religion hath the *Divine Approbation* of the Spirit of Christ in the Scriptures, that is *Jure Divino*, and by the will and appointment of Jesus Christ. Gods approving or allowing of any thing, plainly implies it is according to his will and pleasure, and so is tantamount to a divine institution or appointment; for what is a *divine Institution* or *Law*, but the *publishing of the divine will of the Legislator, touching things to be acted or omitted?* and God cannot approve any thing that is against his will. Contrariwise Gods disallowing of any thing, plainly implies that it is against his will, and so *jure divino* prohibited, and unlawfull. God allowes or disallowes things, not because they are good or evil: but things are therefore good or evil, because he approves or disallowes them.

III.

Now God approves or disallowes things divers wayes :

1. *Laudando & vituperando.* 2. *Promittendo & comminando.*
3. *Remunerando.*

1. *By commending or discommending.* God commended King *Josiah* for his zeale and impartiality in compleating of Reformation of Religion, *1 King.* 23. 25. this is a Rule for all Princes

and Magistrates how they should reforme. The Angel of the Church of *Ephesus* is commended, for *not bearing of those that were evill*, for trying and detecting the *false Apostles*, and for hating the works of the *Nicolaitans*, *Revel. 2. 2. 3, 6.* The Angel of the Church of *Pergamus* is praised, for *holding fast Christs Name*, and *not denyng his faith* in places of danger, and dayes of deepest persecution, *Revel. 2. 13.* A Rule for all Pastors and Churches, how in all such cases they should carry themselves: *Gods commendings are divine commandings.* *E contra*, God dispraises *Ephesus*, for falling from her first love, *Revel. 2. 4.* *Pergamus*, for holding the Doctrine of *Balaams*, and the Doctrine of the *Nicolaitans*, *Revel. 2. 14, 15.* *Thyatira*, for tolerating the false-Propheteffe *Jezabel*, to teach and seduce his servants, &c. *Revel. 2. 20.* *Laodicea*, for that she was neither hot nor cold, but luke-warme, *Revel. 3. 15.* The Church of *Corinth*, for coming together in publike assemblies, *not for better, but for worse*, by reason of *schismes*, scandalls, and other disorders about the Lords Supper, *1 Cor. 11. 17. &c.* In these and all such divine discommendings of the Churches for their corruptions, all succeeding Churches are strongly forbidden the like corruptions: *Gods dispraises are divine prohibitions.* Thus good Church-Elders are commended in this notion, that they are *Elders ruling well*, *1 Timoth. 5. 17.* therefore that Elders in the Church should Rule, and Rule well, is by this commendation *Jure divino.*

2. *By promising and threatning.* What promise did God ever make to any act or performance, which was not a duty? or what threatning against any act, which was not a sin? He promised to them that forsake all for Christ, an *hundred-fold now in this time, and in the world to come eternall life*, *Mark 10. 29, 30.* therefore it's our duty to forsake all for Christ. Hee promised to ratifie in heaven his Disciples sentences of *binding or loosing on earth*; and to *be with them* whensoever *two or three of them were met together* for that end, *Matth. 16. 19.* and *18. 18, 19, 20.* and *John 20. 23.* Therefore *binding and loosing, remitting and retaining of sins*, and meeting together for that end, belongs to them *Jure divino.* He promised to be with them that baptize, preach, remit, and retain sins in his Name, &c. *all dayes to the end.*

end of the world, *John* 20. 23. with *Matth.* 28. 18, 19, 20. which promise shows, that these works and employments belong to all succeeding Ministers to the worlds end, as well as to the Apostles *Jure divino*. On the contrary, the Lord threatens *Ephesus* for decay of first love, *Rev.* 2. 4, 5. *Pergamus* for holding false doctrine, *Rev.* 2. 14, 15. *Thyatira* for tolerating of *Jezabel* and her false teaching, &c. *Rev.* 2. 20, 21, 23. and *Laodicea* for luke-warmnesse, *Rev.* 3. 15, 16. Therefore all these were their sins, and we are bound even by this divine threatning to avoid the like, *Jure divino*.

3. *By remunerating or rewarding; whether he reward with blessings, or with judgements.* With blessings God rewarded the Hebrew Midwives, because they preserved the male-children of Israel, contrary to *Pharaoh's* bloody command, *God made them houses*, *Exod.* 1. 17, 20, 21. Hee will have the Elders that rule well *counsed worthy of double honour*, &c. i.e. rewarded with a bountifull, plentifull maintenance, *1 Tim.* 5. 17. Therefore their ruling in the Church is *Jure divino*, for which God appoints such a good reward. Contrariwise, with judgements God rewarded King *Saul*, for offering a burnt-offering himselve, *1 Sam.* 13. 12, 13, 14. *Uzzah* for touching the Ark, though it was ready to fall, *2 Sam.* 6. 6, 7. and King *Uzziah*, for going into the Temple to burne incense, *2 Chron.* 26. 16. None of these being Priests, yet presuming to meddle with the Priests office: A Rule for all persons, being not Church-officers, yea though they be Princes or supreme Magistrates, that they are hereby warned *Jure divino*, not to usurp Church-authority, or offices to themselves. God rewarded the *Corinthians* with the judgements of weaknesse, sicknesse and death, for unworthy receiving of the Lords Supper, *1 Corinth.* 11. 30. So that this is a divine warning for all after-Churches against unworthy communicating.

## C H A P. VI.

## 4. Of a Jus divinum, a divine Right, by divine Acts.

IIII.

**B**Y divine Acts. Whatsoever matters of Religion were erected in, or conferred upon the Church of God, by God, or any person of the blessed Trinity, and are left recorded in the Scripture, they are *Jure divino*, by the will and appointment of Jesus Christ. Shall *divine Approbation*, yea, shall the *Saints binding example* hold forth to us a *Jus divinum*, and shall not the *Divine Actions of God, Christ, the Spirit*, doe it much more? Take some instances: The Lords-day-Sabbath under the New Testament, was it not instituted (the seventh day being changed to the first day of the week) by the Acts of Christ, having now perfected the spirituall creation of the new world, *viz.* by his resurrection and apparitions to his Disciples on that day, and miraculous blessing and sanctifying of that day, by pouring forth the gifts of the holy Ghost, *Acts 2.* all which were seconded with the Apostolicall practice in Primitive Churches, *Act. 20:7. &c. 1 Cor. 16:1, 2.* And doe not the Churches of Christ generally conclude upon these grounds, that the Lords-day-Sabbath is *Jure divino*? Thus Circumcision is abrogated *Jure divino*, by Christs act, instituting Baptisme in stead thereof, *Col. 2. 11, 12.* The Passeeover is abolished *Jure divino*, Christ himself, *our true Passeeover, being sacrificed for us*, *1 Cor. 5. 7.* and the Lords Supper being instituted a memoriall of Christs death, in stead of the Passeeover, *Mat. 26. Mark 14: Luke 22.* And the whole Ceremoniall Law is antiquated, and made void by Christs death, accomplishing all those dark types; therefore Christ immediately before his yeelding up the ghost cryed, *It is finished*, *John 19. 30.* See *Colos. 2. 14. Ephes. 2. 14, 15. abolishing the law of Commandements in ordinances*, *Heb. 8. 13. and 10. 4, 5. &c.* Thus by Christs act of giving the Keyes of the Kingdome of Heaven to Peter, and the Apostles, *Mat. 16. 19. and 18. 18, 19.* the Keyes belong to the Officers of the Church *Jure divino*. By Gods act of *setting in the Church some, first Apostles, &c.* *1 Cor. 12. 28.* all those officers belong to the generall

rall visible Church *Jure divino*. By Christs act of bounty upon his triumphant ascension into heaven, in giving gifts to men, *Ephes. 4. 7, 11, 12.* all those Church-officers, being Christs gifts, are *Jure divino*. Finally, by the holy Ghosts act, in seeing Elders, Over-seers over the flock, *Acts 20. 28.* Elders are such Over-seers *Jure divino*.

## C H A P. VII.

### 5. Of a Jus divinum, a divine Right, by divine Precepts.

**F**inally and primarily, by **divine Precepts and Mandates.** V. Whatsoever in matters of Religion is commanded or forbidden by God in his Word, that is accordingly a dutie or sin, *Jure divino*: As, the duties of the whole Morall Law, the ten words, *commanded of God, Exod. 20. Deut. 5.* Beleeving in Christ, *commanded of God, 1 John 3. 23.* The plentifull and honourable maintenance of Ministers, *commanded of God, 1 Tim. 5. 17, 18. 1 Cor. 9. 9, 10, 11, 13, 14. Gal. 6. 6.* The peoples esteeming, loving, and obeying their Pastours and Teachers, *commanded of God, 1 Thes. 5. 12. Hebr. 13. 7, 17.* Ministers diligence and faithfulness, in feeding and watching over their flocks, *commanded of God, Act. 20. 28. 2 Tim. 4. 1, 2, 3. 1 Pet. 4. 1, 2, 3.* with innumerable commands and precepts of all sorts; now all things so commanded are evidently *Jure divino*, and without gainsaying granted on all hands, even by *Erastians* themselves. But the Question will be, how far we shall extend this head of *Divine Commands*. For cleernesse sake, thus distinguish, thus resolve:

Gods Commands are either *Immediate*, or *Mediate*.

I. *Immediate divine Commands*: as those which God himselfe propounds and urges; as the ten Commandements, *Exod. 20. Deut. 5.* and all other injunctions of his in his word positively laid down. Of such commands the Apostle saith, *Ἐγώ εἰμι, ἢ ἕτερος, ἀλλ' ὁ Κύριος* — *I command, yet not I, but the Lord,* *1 Cor. 7. 10.*

Now

Now these immediate commands of God, in regard of their manner of promulging and propounding, are either *Explicite*, or *Implicite*.

1. *Explicite*: which are expressly and in plaine termes laid downe, as the letter of the Commandements of the Decalogue, *Exod.* 20. The Commands of Christ, *Feed my lambs, feed my sheep, John* 21. *Goe, disciple ye all Nations, &c. Matth.* 28. 19. *Doe this in remembrance of me, Matt.* 26. 1 *Cor.* 11. 23, 24. &c. Now whatsoever is expressly commanded of God in plain evident termes, that is *Jure divino*, without all colour of controversie. Only take this caution, The *divine Right* of things enjoyed by Gods expresse command, is to be interpreted according to the nature of the thing commanded, and the end or scope of the Lord in commanding, *e.g.* 1. Some things God commands *morally*, to be of perpetuall use; as, to honour father and mother, &c. these are *Jure divino* for ever. 2. Some things he commands but *positively*, to be of use for a certain season: as the ceremoniall administrations till Christ should come, for the Jewish Church, and the Judiciall observances for their Jewish politie; and all these positive lawes were *Jure divino*, till Christ abrogated them. 3. Some things he commands *only temptingly*, not with intention that the things commanded should be done, but that his peoples feare, love and obedience may be proved, tryed, &c. thus God commanded *Abraham* to offer up his son *Isaac* for a burnt-offering, *Gen.* 22. such things are *Jure divino* only in such cases of *speciall infallible command*. 4. Some things he commands *extraordinarily* in certaine select and exempt cases: as, *Israel* to borrow jewels of the Egyptians to rob them, without intention ever to restore them, *Exod.* 11. 2. &c. The Disciples to *goe preach*—yet to provide neither gold nor silver, &c. *Matth.* 10. 7, 8, 9, 10. The Elders of the Church (while miracles were of necessary use in the Church) to *anoint the sick with oyle in the Name of the Lord*, for their recovery, *Jam.* 5. 14. these and like extraordinary commands were only of force *Jure divino*, in those extraordinary exempt cases, wherein they were propounded.

2. *Implicite*, or *implied*: which are either *comprehensively contained* in or under the expresse termes and letter of the command;

mand; or *consequentially* are deducible from the expresse command.

*Comprehensively many things are contained in a command, that are not expressed in the very letter of the command.* Thus the Orthodox exponents of the Decalogue generally doe confesse, that all the Precepts of the Decalogue are synecdochicall, and God wills many things by them, more then the bare words signifie: e.g. In Negative commands forbidding sin, we are to understand the positive Precepts, prescribing the contrary duties; and so on the contrary, under Affirmative commands, we are to understand the Negative thereof: Thus Christ expounds the sixth Commandement, *Math. 5. 21.* to 27. and ver. 43. to the end of the Chapter. So when any evil is forbidden, not only the outward grosse acts, but all inward acts and degrees thereof, with all causes and occasions, all fruits and effects thereof, are forbidden likewise: as, under killing, provoking termes, rash anger, *Mat. 5. 21, 22.* under adultery, wanton looks, lustfull thoughts, &c. *Mat. 5. 27, 28, 29, 30.* Now all things comprehended in a command (though not expressed) are *Jure divino.*

Rivet. *Explicat.* p. 5, 6, 7. Edit. 2. *Zanch. tom. 4. l. 1. de Decalog.* thes. 3. pag. 230. &c. where he excellently summes up what he had largely laid down in these words: *Summa, Quantum ad illa quæ damnantur: Damnantur Lege Dei, 1. Fons omnium malorum concupiscentia. 2. Primi ejus, li-*

cet involuntarii, motus. 3. Affectus omnes corrupti & iniqui. 4. Consensus voluntatis in omnes malos concupiscentiæ motus. 5. Omnes externæ etiam malorum concupiscentiarum & affectuum significaciones, sive per verba, sive per nutus factæ. 6. Multo magis externum internæ iniquitatis complementum. 7. Maxime verò consuetudo & pertinacia, atq; habitus in malo perpetrando. Contra *mandantur hæc, 1. Justitia naturæ, perfectaque sicut initio fuerat, reformatio. 2. Sancti ex ea motus, & ii quidem perpetui, in voluntatem Dei faciendam tendentes. 3. Pii affectus cum natura Dei consentientes. 4. Consensus voluntatis in omnes bonos & sanctos regeneratæ naturæ motus. 5. Sancta verba, honestiq; mores, qui veram internamque spirent pietatem. 6. Sancta etiam externa obedientia. 7. Divini habitus, consuetudinèsq; constantes in bono.*

*Consequentially many things are clearly deducible from expresse commands in Scripture, by cleere, unforced, infallible and undeniable consequence.* Now what things are commanded by necessary consequence, <sup>h</sup> they are *Jure divino*, as well as things in expresse termes prescribed, e.g. In the case of Baptisme, Have the ordinary

<sup>b</sup> Verbum Dei est, quod ex verbo Dei qua-

dam sequelæ necessitate deducitur. *Vid. Cameron, in sol. de verb. Dei, cap. 17. pag. 487. &c. & cap. 18. wherein against Popish cavils he demonstrates the just and necessary use of consequence from Scripture.*

Ministers of the New Testament any punctuall expresse command to baptize? yet by consequence it is evident infallibly, The Apostles are commanded to baptize, and promise is made to them by Christ, that he *will be with them. alwayes, to the end of the world, Matth. 28. 18, 19, 20.* which cannot be interpreted of the Apostles persons only, for they were not to live till the worlds end, but are dead and gone long ago: but of the Apostles and their successours the Ministers of the Gospel to the worlds end; now to whom the Promise of Christs Presence is here to be applyed, to them the Precept of Baptizing and Teaching is intended, by cleare consequence and deduction. So, Infants of Christian parents under the New Testament are commanded to be baptized, by consequence; for that the infants of Gods people under the Old Testament were commanded to be circumcised, *Gen. 17.* for, The Priviledges of beleivers under the New Testament are as large as the Priviledges of beleivers under the Old Testament. And the children of beleivers under the New Testament are federally holy and within the Covenant of God, as well as the children of beleivers under the Old Testament, *Gen. 17.* compared with *Rom. 11. 16. 1 Cor. 7. 14.* And what Objections can be made from infants incapacitie now, against their Baptisme: might as well then have been made against their being circumcised. And why children should once be admitted to the initiating Sacrament, and not still be admitted to the like initiating Sacrament, (the Lord of the Covenant and Sacrament no where forbidding them) there can be no just ground. And Baptisme succeeds in the roome of Circumcision, *Coloss. 2. 11, 12. Thus in case of the Lords Supper;* Apostles were commanded to dispense it, and men commanded to receive it, *Doe ye this in remembrance of me, Matth. 26. 1 Cor. 11. 24, 25.* yet by consequence, the Ministers of the Gospel succeeding the Apostles, being Stewards of the Mysteries of God, have the same charge laid upon them; and women as well as men are enjoyned to receive that Sacrament, whole families communicating in the *Passover* the forerunner of the Lords Supper, *Exod. 14.* and male and female being *all one in Christ, Gal. 3. 28. Thus in case of*

of the maintenance of Ministers under the New Testament; The Apostle proves it by consequence to be commanded, *God hath ordained, &c.* from Gods commands of *not muzzling the ox that treads out the corn,* and of maintaining the Priests under the Old Testament, *1 Cor. 9. 14. &c. 1 Tim. 5. 17, 18.* And thus in case of Church-Politic; The Hebrewes are commanded to *obey and be subordinate to their Rulers in the Lord, Heb. 13. 17.* consequently, other churches are commanded not only to have Rulers but to obey and submit to their Rule and Government. *Timothy* is commanded to *lay hands suddenly on none, &c.* in ordaining of preaching-Elders, *1 Tim. 5. 21, 22.* consequently such as succeed *Timothy* in ordaining of preaching-Elders are enjoined therein to do nothing suddenly, hastily, &c. but upon mature deliberation. The Apostle commands that men must *first be proved, and found blamelesse, before they execute the Deacons office, 1 Tim. 3. 10.* by consequence, it is much more necessarily commanded, that Ruling Elders should first be proved and be found blamelesse, before they exercise rule: and that Ministers be examined and found blamelesse before they be ordained or execute the Ministeriall Function, for these offices are of greater and higher concernment then the Deacons office.

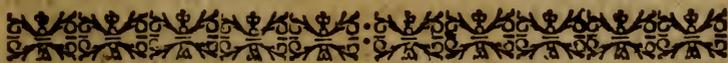
2. *Mediate divine Commands, which are mediately from God, but immediately from men:* and these come under a double consideration, being either

1. *Such commands whose Generall Principles are immediately the Lords, yet accommodations and determinations of particulars are from men, by apparent deductions from those grounds.* Of such the Apostle saith, *πίς ἢ λοιποῖς ἐγὼ λέγω. ἔχ ὁ Κύριος,* — *but to the rest speak I, not the Lord, 1 Cor. 7. 12.* not that *Paul* delivered any commands meerly of his own head, (for hee had obtained mercy of the Lord to be faithfull, ver. 25. and did think that hee had the Spirit of the Lord, ver. 40.) but grounded his commands upon the Word of God, whereof the Apostle was interpreter. The case is concerning divorce when it fell out that beleever and unbeleever were married together; The Lord had given generall Rules about divorce, but no particular rule about this case, (it being not incident to the Jewes) the Apostle therefore accommodates the generall Rule to the particular case; he, not

i Non ita intelligit à seipso esse, quin ex Dei Spiritu hauserit: sed quoniam de hac re nusquam extabat in lege aut Prophetis certum aut expressum verbum, prævenit hoc modo improborum calumnias, quum sibi quod dicitur erat tribuitur. *Calv. in loc. & X. d. Kde* [C] Suum id esse dicit Apostolus, de quo nihil disertè expresserit Dominus, non quod ipse ex se se temerè aut suo arbitrio esset commentus; id enim se fecisse negat, infra v. 25. & 40. fundamentum enim ejus doctrinæ quam tradit, autoritate verbi Dei nititur, cujus interpres erat Apostolus, *Beza in loc.* Sensus est; Quid generatim de divortiis fidelium sit sentiendum, Dominus in Evangelio expressit: quid verò in casu præsentè sit faciendum, non expressit. Neque enim tempore Christi Gentes vocabantur ad fidem ut disparitas religionis inter conjuges existeret. & res novæ sæpe novis legibus occasionem præbent. Quia igitur Dominus casum hunc non definivit, ego addam determinationem sententiæ Domini congruentem, fidei & charitati consentaneam, *Pareus in loc.* Annon hæc Dominus dicit? qui ergo legant? Resp. Non Dominus, scil. expressè, sive totidem verbis, sive suo ipsius ore, ut illud de divortiis, Matth. 5. 31, 32. Dominus tamen per spiritum afflatum, ver. 40. Præcepta enim Christi duplicia sunt: quædam ipsius ore, dum in terris ageret, expressa, ut illud de divortiis, Matth. 19. 9. quædam postea per spiritum Apostolis inspirata, Job. 14. 26. & 2. Pet. 1. 21. Aliter, Præcepta Christi duplicia; Quædam in specie & totidem verbis dicta; Quædam ex certis quibusdam & generalibus principiis per necessariam consequentiam deducte; ut hoc, ex generali doctrina charitatis, & lege conjugii, *D. Sclater Explic. ad 1. Corinth. 7. 12.*

2. Such Commands which are Accidentall and Occasionall; whose Grounds and general Principles are also the Lords, yet determination or deduction of particulars can hardly be made, but in such emergent cases and occasions accidentally falling out, as necessitate thereunto. As in that case *Act. 15.* when the Synod commands abstinence from bloud and things strangled, and that necessarily (though the Leviticall Law was now abrogated) because the common

common use thereof by accident grew very scandalous; therefore *ex lege Charitatis*, the use of Christian liberty is to be suspended, when otherwise the scandall of my brother is endangered: yet from any ground of equity to have provided such a particular Rule as this, without such a case occurring, would scarce have been possible, now the Synod saith of this determination, *It seemed good to the holy Ghost and unto us—Act. 15. And another Synod, walking by the like light and Rule of the Scripture as they did, may say of themselves as the Apostles said; as* <sup>k</sup> learned Whitaker well observes. <sup>k</sup> Whitak. *Con- trov. 3. Qu. 6. p. 610. in fol.*



PART 2.

Of the Nature of that *Church-Government*, which is *Jure Divino*, of Divine Right according TO SCRIPTURE.

CHAP. I.

*The Description of Church-Government.*



The Nature of that **Church-Government** which is *jure divino* according to Scripture, comes next to be considered; (having so fully seen what the Nature of a *jus divinum* is, and how many severall wayes matters in Religion may be said to be *jure divino*.) For the fuller and clearer unfolding whereof, let us first see how Church-Government may be described; and then how that description may be explained and justified by the Word of God, in the branches of it.

Church-Government may be thus described :

**Church-Government** is <sup>a</sup> a Power or Authority <sup>b</sup> spiritual, <sup>c</sup> revealed in the holy Scriptures, derived from <sup>d</sup> Jesus

II.

<sup>a</sup> 2 Corinth. 10. 8. & 13. 10.  
<sup>b</sup> Mat. 16. 19. and 18. 15, 16, 17, 18.  
<sup>c</sup> 1 Cor. 5. 4, 5.  
<sup>d</sup> 2 Cor. 10. 8. and 13. v. 10.  
 19. 2 Cor. 10. 8.

<sup>a</sup> 2 Tim. 3. 16, 17. 1 Tim. 3. 14, 15.

<sup>d</sup> Eph. 4. 8, 11, 12. 1 Cor. 12. 28. Mat. 28. 18, 19, 20. Joh. 20. 21, 22, 23. Mat. 16. 19. 2 Cor. 10. 8.

e Matt. 16. 19. **Christ** our Mediatour, only to his own Officers, and by them  
 and 28. 19. exercised in <sup>f</sup> dispensing of the **Word**, <sup>g</sup> Seales, <sup>h</sup> Censures,  
 Joh. 20. 21, 23. and <sup>i</sup> all other ordinances of **Christ**, for the <sup>k</sup> edifying of the  
 2 Cor. 10. 8. **Church of Christ**.  
 and 13. 10.  
 f Matth. 28. 18, 19, 20. Act. 6. 4. 2 Tim. 4. 2. g Matth. 28. 18, 19, 20. 1 Corinth. 11. 24.  
 h Matth. 18. 15, 16, 17. Tit. 3. 10. 1 Tim. 5. 20. — 1 Cor. 5. 4, 5, 13. 2 Cor. 2. 6. 1 Tim.  
 1. 20. — 2 Cor. 2. 7, 8, &c. i 1 Cor. 4. 1. k 2 Cor. 10. 8. and 13. 10.

This Description of Church-Government may be thus explained and proved. Three things are principally considerable herein, viz. I. *The Definitum, or thing defined, or described, viz. Church-Government.* II. *The Genus, or Generall Nature of this Government* which it hath in common with all other Governments, viz. *Power or Authority.* III. *The Differentia, or the Speciall difference, whereby it is distinguished from all other Governments whatsoever.* Herein six things are observable: 1. *The speciall Rule, wherein it is revealed, and whereby it is to be measured, viz. The holy Scriptures.* 2. *The proper Author, or Fountaine, whence this power is derived, viz. From Jesus Christ our Mediatour, peculiarly.* 3. *The Species, or speciall Kinde of this Power or Authority, viz. It is a Spirituall Power, It is a derived Power.* 4. *The severall parts or acts wherein this Power puts forth it self: viz. in dispensing the Word, Seales, Censures, and all other Ordinances of Christ.* 5. *The speciall end or scope of this Power, viz. The edifying of the Church of Christ.* 6. *The proper and distinct Subject or Receptacle, wherein Christ hath placed and intrusted all this power, viz. Only his owne Officers.* All these things are comprehended in this Description, and unto these severall heads the whole Nature of Church-Government may be reduced. So that these being explained and confirmed by Scriptures, it will easily and fully be discovered, what that Church-Government is, which is *jure divino*, and by the will and appointment of Jesus Christ our Mediatour.

## C H A P. II.

*of the Subject described, viz. Church-Government,  
the termes being briefly opened.*

**T**ouching the *Definitum*, the thing defined or described, it is Church-government. Here two terms are to be a little explained: 1. What is meant by *Church*. 2. What is meant by *Government*.

1. *Church* is styled in Greek Ἐκκλησία, *Ecclesia*, *Acts* 19. 32, 39, 40. *Ephes.* 5. 23. &c. *1 Cor.* 12. 28. which word is originally derived from ἐκκαλέω, *eccaleo*, i. e. to *evocate*, or *call forth*. Hence Ἐκκλησία, *Ecclesia*, properly notes a *company* or *multitude evocated, or called forth*; and so in this notation of the word, three things are impyled: 1. *The terme from which they are called.* 2. *The terme to which they are called.* 3. *The medium or means by which they are brought from one terme to another, viz. by calling.* And these things thus generally laid downe, doe agree to every company that may properly be called a *Church*. Answerable hereunto there are divers Hebrew words used in the Old Testament to signifie a *Church*, e. g. מִקְרָא *mikra*, a *convocation*, or *calling together*, from קָרָא *kara*, *convocavit, evocavit, &c. to convocate, or call together, or call forth, &c. Exod.* 12. 16. and קָהָל a *congregation, or company*, *Levit.* 16. 17. from קָהַל *qahal*, *congregavit, collegit, to congregate or gather together*, which the Septuagint familiarly translate by Ἐκκλησία, as *Exod.* 12. 6. Now this word Ἐκκλησία *Church*, never signifies one particular person, but many congregated, gathered, or called together; and it hath severall acceptations or uses in the New Testament: 1. It is used in a *common and civill sense*, for any *civill meeting, or concourse* of people together: Thus that tumultuous and riotous assembly is called Ἐκκλησία, a *Church*, *Act.* 19. 32, 39, 40. 2 It is used in a *speciall religious sense*, for a *sacred meeting or assembly of Gods people together*: and thus it signifies the *Church of God*, either, 1. *Invisible*, comprehending onely the Elect of God, as *Heb.* 12. 23. and *church of the first borne*, *Ephes.* 5. 23. &c. *Even as Christ is the head of the Church.* 2. Or, *Visible*, comprehending the company of those that are called to the visible profession of the faith in Christ, and obedience unto Christ, according

ing to the Gospell, as *Acts* 2.47. and 5.11. and 8.3. and 12.1,5. 1 *Cor.* 12.28. and often else-where. Now in this description, *Church* is not understood of a *civill assembly*; for such assemblies are governed by civill power. Nor of the *invisible Church* of Christ; for, as the Church is *invisible* (to speake properly) it is *invisibly governed* by Christ and his Spirit, *Rom.* 8.14. *Galat.* 2.20. But of the *visible Church* of Christ, for which Christ hath provided a *visible Polity*, a *visible Government*, by *visible Officers* and ordinances, for the good both of the visible and invisible members thereof, which is that *Church-government* here spoken of.

2. *Government* is in Greeke  $\kappa\upsilon\beta\epsilon\rho\nu\sigma\iota\varsigma$ , which properly signifies the *government of a ship with Card, &c. by the Pilot or Mariner*, (hence called  $\kappa\upsilon\beta\epsilon\rho\nu\tau\eta\varsigma$ , *Act.* 27.11. *Rev.* 18.17.) and thence metaphorically is used to signify any *Government* *Politicall* or *Ecclesiasticall*. But the word is only once used in all the New Testament, *viz.* 1 *Cor.* 12.28.  $\kappa\upsilon\beta\epsilon\rho\nu\sigma\iota\varsigma$ , *Governments*, *h.e.* *Ruling-Elders* in the Church; the abstract being put for the concrete, *Governments* for *Governours*. In the Old Testament in Hebrew *Government* is sometimes styled  $\text{רֶסֶן}$  *Resen*; a *bridle*, metaphorically from allusion thereunto, as *bridle* and *bit* keep in and order the horse: so *Government*, those that are under it, *Job* 30.11. *Isa.* 30.28. Sometimes it's called  $\text{מַפְתָּח}$  *maphreach*, a *Key*, *Isa.* 22.22. and the *key of the house of David* will I lay upon his shoulder,—which phrase is well expounded by that of *Isa.* 9.6. and the *government shall be upon his shoulder*. See also *Mat.* 16.10. A *key* opens and shuts the doore, lets in and shuts out; hence it is a badge of the government of a house committed to a *Steward*. Sometimes it's called  $\text{מְשָׁלָה}$  *Memshaleth*, *Rule*, *Dominion*, *Sway*, &c. And I will give thy *government* into his hand, *Isa.* 22:22. Sometimes it is called  $\text{חַמְּשֵׁרָה}$  *Hamshera*, *Principatus ipse*. Trem. the *Principality*, the *Government*,  $\text{עַת' \text{עֲשׂוֹלָה}$ , from  $\text{שׂוֹל}$  *Sur*, *dominari*, *principatum habere*, &c. to rule, have dominion, &c. This word is onely used twice in the Old Testament, and that of *Christs government*, *Isai.* 9.6.7. But whatever be the termes or names, whereby *Government* is expressed, *Government* generally considered seemes still to signifie, *A superiority of office, power, and authority, which one hath and exerciseth over another*. This is the notion of *Government* in generall.

So that *Church-government in general*, notes that *prebeminence or superiority of office, power, and authority*, which some have and exercise over others in *spiritual matters*, in *Church-affaires*. And here wee are further to consider, that *Church-government* is either, 1. *Magisteriall, Lordly, and supreme*; and so it is *primitively and absolutely* in God, *Matth.* 28. 18. *Dispensatorily* and *Mediatorily* in *Jesus Christ our Mediatour* onely, whom God hath made both *Lord and Christ*, *Act.* 2. 36. *Matth.* 23. 8. 10. *1 Cor.* 8:6. and to whom alone God hath dispensed *all authority and power*, *Matth.* 28. 18, 19. *John* 5. 22. Now *Church-government*, as settled on *Christ* onely, is *Monarchicall*. 2. *Ministeriall, Stewardly, and Subordinate*: and this power, *Jesus Christ* our *Mediatour*, hath committed to his *Church-guides and officers* in his *Church*, *2 Cor.* 10. 8. and *13.* 10. and *Church-governments*, as entrusted in the hands of *Church-guides*; is *Aristocraticall*. This *Ministeriall Church-government* committed by *Christ* to his officers, may be considered either, 1. As it was dispensed under the *Old Testament*, in a *Mosaicall, Leviticall Polity*; in which sense wee here speak not of *Church-government*; (that *Politie* being dissolved and antiquated.) 2. Or, as it is to be dispensed now under the *New Testament*, in an *Evangelicall Christian Polity*, by *Christ's New Testament-Officers*; and this is that *Church-government* which is here described, *viz. not the supreme Magisteriall government of Christ, but the subordinate Ministeriall government of Christ's officers*; and this not as it was under the *Old Testament*, but as it ought to be now under the *New Testament*.

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## C H A P. III.

*of the Genus or generall nature of Church-government,*  
*viz. Power or Authority.*

**T**OUCHING the *Genus*, or *generall nature* of this *Government*, which it participates in common with all other *Governments*, it is *Power* or *Authority*. Here divers particulars are to be cleared and proved, *viz.*

II.

1. What is meant by *Power* or *Authority*. The word chiefly used

used in the New Testament for power or authority is ἐξουσία, which is used not onely to denote *Christ's supreme power*, as *Luke 4.36. Mark 1.17. with Luke 6.19.* but also *his officers derived power*, as with *2 Cor. 10.8. and 13.10.* ἐξουσία is used to signifie divers things : as, 1. *Dignity, Priviledge, Prerogative; To them hee gave prerogative to be the sons of God,* *2 John 1.12.* 2. *Liberty, leave, licence;* as *1 Cor. 8.9. but so that your liberty become not an offence to the weak,* and *1 Cor. 9.4,5. Have not wee liberty to eat and drink? Have not we liberty to lead about a sister a wife?* — 3. But most usually, *Right and Authority*, as *Mat. 21, 23, 24, 27. and 28.18.* so *2 Cor. 10.8. and 13.10.* in this last sense especially is ἐξουσία here to be taken, in this description of *Church-govern-ment*; it seemes to differ from the word δυνάμεις *power*, thus;

b 'Εξουσία propriè significat jus, potestatem & autoritatem, ab ἐξουσιαι licet. Quando hominibus tribuitur, hoc modo à δυνάμει distinguitur, quod ἐξουσία significat

b 'Εξουσία notes properly *jus, autoritatem, potestatem; Right and Authority*; but δυνάμεις notes *vires, virtutem, potentiam, &c. Might and ability* to put that authority in execution; though some note that this difference onely holds when they are applied to men, not when they are applied to God, God having not onely *all Right*, but also *all Might* over all things, yea is *Omnipotency it selfe*. But enough of the *name*, now to the consideration of the *thing* it selfe, which is comprehended under this terme of *Power* or *Authority*.

licet nram & potestatem, δυνάμεις autem robur, vires & potentiam. Sic Imperator Romanus habet ἐξουσίαν funditus delendi Turcam, quia possidet Regna ad Romanum imperium pertinentia, sed non habet δυνάμειν vicissim Turca habet δυνάμειν nos oppugnandi, sed non habet ἐξουσίαν, nullum jus vel autoritatem divinius sibi concessam ad hoc obtinet. Quando autem de Deo vox ἐξουσία usurpatur, tunc à δυνάμει planè non se jungitur, siquidem ut Deus in omnes creaturas habet jus & autoritatem, ita etiam omnem potentiam habet, vel potiùs est ipsa omnipotentia. *Gerh. Harm. in Matth. 28.18. in fol. p. 343.*

c Cameron. *Prælect. de Eccles. in fol. p. 296, 297, 298.* *Power* or *Authority* in generall is by c some thus described, *That whereby one may claime or challenge any thing to ones selfe, without the injury of any other.* Power is exercised *vel circa Res, Actiones, vel Personas*; either about *Things*, or *Actions*, or *Persons*. 1. *About things*; as when a man disposes of his owne goods, which he may doe without wrong to any. 2. *About Actions*, as when a man acts that which offends no law. 3. *About Persons*, as when a man commands his children or servants, that are under his owne power. Proportionably the *Power*

of

of the Church in Government is exercised. I. *About things*, as when it is to be determined by the word, what the Church may call her owne, *de jure, of right*; as, that all the Officers are hers, *Ephes. 4. 7, 8, 10, 11. 1 Cor. 12. 28.* that all the Promises are hers, *2 Pet. 1. 4. 1 Tim. 4. 8.* that *Jesus Christ*, and with Christ *all things* are hers, *1 Cor. 3. 21, 22.* The *Keyes* of the Kingdome of Heaven are hers, *Matth. 16. 19. and 18. 18. &c. Joh. 20. 21, 23. &c.* these things the Church may challenge without wrong to any. II. *About Actions*, as when it is to be determined by the Word, what the Church *de jure divino* of divine right may doe, or not doe: as, The Church may not *bear* with them that are *evill*, *Rev. 2. 2.* nor *tolerate women to teach*, or false Doctrine to be broached—*Rev. 2. 20. &c.* The Church may, *Warn the unruly*, *1 Thes. 5. 14.* Excommunicate the obstinate and incorrigible, *Mat. 18. 17, 18. 1 Cor. 5. 4, 5, 13.* Receive again penitent persons to the Communion of the faithfull, *2 Cor. 2. 7, 8.* Make binding decrees in Synods, even to the restraining of the outward exercise of due Christian liberty for a time, for prevention of scandall, *Act. 15.* III. *About Persons*, The Church also hath a power to be exercised, for calling them to their duty, and keeping them in their duty according to the Word of God: as, To *rebuke them before all, that sin* before all, *1 Tim. 5. 20.* To prove deacons, *Act. 6. 2, 3, &c. 1 Tim. 3. 10.* To ordain Elders, *Tit. 1. 5. Act. 14. 23.* To use the *Keyes of the Kingdome of heaven*, in the dispensing of all ordinances, *Mat. 18. 18, 19, 20.* and *Joh. 20. 21, 23.* with *Mat. 28. 18, 19, 20.* And in a word, (as the cause shall require) to *judge* of all them; *but are within* the Church, *1 Cor. 5. 12.*

This is the *Power* and *Authority* wherein the *Nature* of Church-Government generally doth consist.

2. That all Governments in Scripture are stiled by the common names of *Power* or *Authority*: e.g. The *absolute Government* of God over all things, is *power*, *Act. 1. 7.* The *supreme government* of *Jesus Christ*, is *power*, *Mat. 28. 18. Rev. 12. 10.* The *Political government* of the Magistrate in Common-wealths, is *power*: as, *John 19. 10. Rom. 13. 1, 2, 3. Luke 23. 7.* The *Military government* of souldiers, under superiour Commanders, is *power*, &c. *Matth. 8. 9.* The *Family-government* that the Master

of a family hath over his household, is power, 1 Tim. 3. 5. *If any man know not how to rule (αὐτοκράτωρ) his owne house.* Yea, the very tyrannicall rule that Sin and Satan exercise over carnall men, is stiled power, Act. 2. 6. 18. Colos. 1. 13. Thus generally all sorts of Government are commonly called Power or Authority.

3. That thus the Scripture also stiles Church-government, viz. Power or Authority, as 2 Cor. 10. 8. *αὐτὴ ἡ ἐξουσία ἡμεῶν*—of our authority (or power) which the Lord hath given us for your edification. Paul speaks it of this power of Church-government. And againe, speaking of the same subject, saith, *Leſt being present I should use sharpnesse (αὐτὴ ἡ ἐξουσία) according to the power which the Lord hath given mee to edification, and not to destruction,* 2 Corinth. 13. 10.

For further clearing hereof, consider the severall sorts or kindes of Ecclesiasticall Power, according to this Type or Scheme of Ecclesiasticall Power and Authority here subjoynd.

Ecclesiasticall Power is either Supreme and Magisteriall; or Subordinate and Ministeriall.

1. Supreme Magisteriall Power, consisting in a Lordly Dominion and soveraignty over the Church; and may come under a double consideration, viz.

1. As it is justly attributed to God alone: Thus the Absolute soveraignty and supreme power (to speake properly) is only his, over the Church, and all creatures in the whole universe: now this supreme divine power is either Essentiall, or Mediatory.

1. Essentiall (called *nativa*, & *ingenita*) viz. that power which belongs to the essence of God, and to every person of the Trinity in common, as God. *His Kingdome ruleth over all,* Psal. 103. 19. *God ruleth in Jacob to the ends of the earth,* Psal. 59. 13. *The kingdome is the Lords, and hee is the Governour among the nations,* Psal. 22. 28.

2. Mediatory (called *Dispensatoria*, *Data*.) viz. That Magisteriall, Lordly and Soveraign power or dominion, which God hath dispensed, delegated, or committed to Christ as Mediatour, being both Head of the

the Church, and over all things to the Church. This power is peculiar onely to Jesus Christ our Mediator. All power is given to me both in heaven and in earth, *Matth.* 28. 18. The Father loveth the Son, and hath given all things into his hand, *Joh.* 3. 35. The Father judgeth no man, but hath committed all judgement to the Son, *John* 5. 22. One is your Master, even Christ, *Matth.* 23. 8, 10. God hath put all things under his feet, and gave him to be (*νεφελωσιν υπερ παντα τῆ ἐκκλησιας*) head over all things to the Church, *Eph.* 1, 20, 21, 22, 23.

— This power of Christ is the only proper fountain whence all Ecclesiasticall power flowes to the Church.

2. *As it is unjustly arrogated and usurped by man, whether*
1. *By the Pope to himselfe; who arrogates to himselfe to be Christs vicar, The supreme visible head on earth, of the visible Catholike Church of Christ; Rex Regnum, dominus dominantium, &c. who exalts himself above all that is called God on earth, over Magistrates, Princes, Kings, yea over souls and Consciences of men, and the holy Scriptures of God themselves, &c. 2 Theſ. 2. 4. Revel. 18. 10, 11, 12, 13.*
  2. *By earthly Princes to themselves; as K. Hen. 8. who casting off the Papall power and Primacy, was vested with it himselfe within his owne Dominions, over the Church, accounting himself the fountain of all Ecclesiasticall power, (it being by Statute Law annexed to the Crown) and assuming to himselfe that Papall Title of *Summum Caput Ecclesia sub Christo*, Supreme head of the Church, &c. which is sharply taxed by Orthodox Divines of forein Churches. Thus that most learned Rivet, taxing Bishop Gardiner for extolling the Kings Primacy, saith—*Qui enim Papatus Doctrinam adhuc fovebat, ut postea apparuit, novum Papatum in personâ Regis erigebat.* i.e. For, he that did as yet nourish the Doctrine of the Papacy, as after it appeared, did erect a new Papacy in the Person of the King, *Andr. Rivet. Expli. Decalog. Edit. 2. pag. 203.* Judicious Calvin (whom Beza and*

others usually and deservedly stile, *doctissimum interpretem*) saith thus : *Et hodie quam multi sunt in Papatu, qui regibus accumulunt quicquid possunt juris & potestatis, ita ut ne qua fiat desceptatio de Religione, &c. i.e.* And at this day how many are there in the Papacy, that heape upon Kings whatsoever right and power they can possible. so that there may not be any dispute of Religion; but this power should be in one King, to decree according to his owne pleasure whatsoever he list, and that should remain fixed without controversie? They that at first so much extolled Hen. K. of Engl. (certainly they were inconsiderate men) gave unto him supreme power of all things, [*& hoc me semper graviter vulneravit; Erant enim blasphemii, cum vocarent ipsum summum caput Ecclesia sub Christo*] and this grievously wounded me alwaies; for they were blasphemers, when they called him the supreme head of the Church under Christ. Certainly this was too much. But let this remain buried, because they sinned by an inconsiderate zeal. But when that Impostor [he meanes Bishop Gardiner, as Rivet notes] which after was Chancelour of this Proserpina, which there at this day overcometh all the Devils; he when he was at Ratisbone, did not contend with Reasons (I speak of this last Chancelour, who was B. of Winchester) but as I now began to say, he much regarded not Scripture-Testimonies; but said, It was at the pleasure of the King to abrogate Statutes, and institute new Rites. Touching Fasting, There the King can enjoin and command the people, that this or that day the people may eat flesh: yea that it is lawfull for the King to forbid Priests to marry; yea that it is lawfull for the King to forbid to the people the use of the Cup in the Lords Supper; that it is lawfull for the King to decree this or that in his Kingdom. Why? Because the King hath the Supreme power. — It is certain, if Kings do their duty, they are both Patrons of Religion, and Nurse-Fathers of the Church, as Isaiah calls them Isa. 49. 23. This therefore is principally required of Kings, that they use the sword, wherewith they are furnished, for the maintairing of Gods worship. But in the meane time there are inconsiderate men, that make them too spirituall; and this fault reignes up and  
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down Germany; yea spreads too much in these Countries. And now we perceive what fruits spring from this root, viz. That Princes and all that are in place of Government, think themselves to be so spirituall, that there is no other Ecclesiasticall Government. And this sacrilege creeps amongst us, because they cannot measure their office with certain and lawfull bounds, but are of opinion they cannot reign, unless they abolish all the Authority of the Church, and become the chief Judges both in Doctrine, and in the whole spirituall Government.-- At the beginning they pretend some zeal: but meer ambition drives them, that so sollicitously they snatch all things to themselves. Therefore there ought to be a Temper kept, for this disease hath alwaies reigned in Princes, To desire to bend Religion according to their own pleasure and lust, and for their own profits in the mean time. For they have respect to their profit, because for the most part they are not acted by the Spirit of God, but their ambition carries them. Thus Calv. in Amos 7. 13. Oh what exclamations would this holy man have poured out, had he lived to see the passages of our dayes! *Quis talia fando Temperet à lachrymis!*

2. Subordinate Ministeriall power, which is either,

1. Indirectly, improperly, and only Objectivè Ecclesiasticall or spirituall (so called, because it is exercised about spirituall or Ecclesiasticall objects, though formall, in its own nature it be properly a meere Civill or Politicall power) This is that power which is allowed to the Civill Magistrate about Religion; He is *Episcopus* <sup>ext</sup> *ext*, An Overseer of things without the Church, (as Constantine said *Enseb. li. 4.*) hath *externam curam Religionis*, having respect ad *exteriora Templi*, hath an externall care of Religion as a Nurse-Father, *Isa. 49. 23.* as had *Hezekiah, Josiah, Asa, Jehoshaphat,* &c. as to restore Religion decayed, reforme the Church corrupted, protect the Church reformed, &c.
2. Directly, properly, and formally Ecclesiasticall or spirituall; having respect properly ad *interiora Templi* to matters within the Church; this power only belongs to Church-Officers, who are *Episcopi* <sup>int</sup> *int*, Overseers of things within, *1 Cor. 4. 20. 2 Tim. 2. Cor. 10. 8. and 13. 10.* and this is either,

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1. *More speciall and peculiar to the office of some Church-governours only*, as the Power of Preaching the Gospel, dispensing the Sacraments, &c. which is only committed to the Ministers of the Gospel, and which they as Ministers may execute, *virtute officii*. This is called by some the *Key of Doctrine*, or *Key of knowledge*; by others *Potestas ordinis*, or *Potestas muneris specialis*, i.e. *Power of order*, or of *speciall office*. See *Mat.* 28. 18, 19, 20. *Rom.* 10. 15. *1 Tim.* 5. 17.
2. *More generall and common to the office of all Church-Governours*, as the Power of Censures, &c. wherein Ruling Elders may act with Ministers, admonishing the unruly, excommunicating the incorrigible, remitting and receiving againe of the penitent into Church-Communion. Compare *Mat.* 18. 17, 18. *1 Cor.* 5. 2, 4, 5, 7, 11, 12, 13. *2 Cor.* 2. 6. to 12. with *Rom.* 12. 8. *1 Cor.* 12. 28. and *1 Tim.* 5. 17. this is called *Clavis Discipline*, or *Potestas Jurisdictionis*, i. e. *the Key of Discipline*, or *Power of Jurisdiction*.

### CHAP. IIII.

*Of the Speciall difference of Church-government from other Governments. And first of the speciall Rule of Church-government, viz. the holy Scriptures.*

III. **T**ouching the *Differentia*, or the *speciall difference*, whereby Church-government is in this description distinguished from all other Governments whatsoever, 'it consists of many branches, which will require more large explication and confirmation; and shall be handled, not according to that order, as they are first named in the description, but according to the order of nature, as they most conduce to the clearing of one another, every branch being distinctly laid downe, as followeth.

The *Rule or Standard* of Church-government, is onely the *holy Scriptures*. Thus in the description, Church-government

is stiled [*a power or authority revealed in the holy Scriptures.*] For clearing hereof, take this Proposition, *viz.*

**Jesus Christ our Mediatour hath laid downe in his word a perfect and sufficient Rule for the Government of his visible Church under the New Testament, which all the members of his Church ought to observe and submit unto, till the end of the world.** For clearing this, weigh these considerations :

1. *The Government of the visible Church under the New Testament is as needfull, as ever it was under the Old Testament.* What necessity of Government could be pleaded then, which may not as strongly be pleaded now? is not the visible church of Christ a mixed body of sound and unsound members, of fruitful and barren branches, of tares and wheat, of good and bad, of sincere belevers and hypocrites, of sheep and Goats &c. now as well as it was then? Is there not as great cause to separate and distinguish by Church-power, betwixt the precious and the vile, the clean and the unclean (who are apt to defile, infect, and leaven one another) now as well as then? Ought there not to be as great care over the holy ordinances of God, to preserve and guard them from contempt and pollution, by an hedge and fence of Government, now as well as then? Is it not as necessary, that by Government sin be suppressed, piety promoted, and the Church edified, now as well as then? But under the Old Testament the Church visible had a perfect Rule of Church-Government, (as is granted on all sides;) and hath Jesus Christ left his Church now under the New Testament in a worse condition?

2. *The Lord Jesus Christ* (upon whose shoulders God hath laid the Government, *Isa. 9. 6.* and unto whom *all power both in heaven and in earth is given* by the father to that end, *Matth. 28. 18.*) *is most faithfull in all his house*, the Church, fully to discharge all the trust committed to him, and completely to supply his Church with all necessaries, both to her being, and well-being Ecclesiasticall. *Moses* was faithfull in the Old Testament: for, as God gave him a patterne of Church-government in the Ceremoniall Law, so he did all things according to the patterne; and shall the *Lord Jesus* be lesse faithfull as a *son over his owne house*, then was *Moses* as a *servant* over anothers

thers house? Consider the Apostle and High-Priest of our profession, Christ Jesus, who was faithfull to him that appointed him, as also Moses was faithfull in all his house—And Moses verily was faithfull in all his house as a servant.—but Christ as a son over his owne House, whose house are we, Heb. 3. 1, 2, 5, 6. Yea, Jesus Christ the same yesterday, and to day, and for ever, Heb. 13. 8. giving a patterne of Church-government to Moses, and the Church-officers of the Old Testament, (the Church being then as a childe in nonage and minority, Gal. 4. 1. &c.) can wee imagine, hee hath not as carefully left a patterne of Church-government to his Apostles, and the Church-officers of the New Testament, the Church being now as a man come to full age and maturity?

3. The holy Scriptures are now completely and unalterably perfect, containing such exact Rules for the Churches of God in all states and ages, both under the Old and New Testament, that not onely the people of God of all sorts and degrees, but also the men of God, and officers of the Church, of all sorts and ages, may thereby be made perfect, thorowly furnished unto all good workes. The Law of the Lord is perfect, Psal. 19. 7. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect (ἀετις) thorowly furnished (ἐντις) to every good work. 2 Tim. 3. 16, 17. And in his first Epistle to Timothy (which is the Churches Directory for divine Worship, Discipline, and Government) hee saith, These things write I unto thee—that thou mightest know how thou oughtest to behave thy self in the House of God, which is the Church of the living God, (this is spoken in reference to matters of Church-government peculiarly) 1 Tim. 3. 14, 15. And the Apostle having respect to the former matters in his Epistle, saith to Timothy and to all Timothies after him, I give thee charge in the sight of God—that thou keep this commandement without spot, unrebukeable, untill the appearing of our Lord Jesus Christ (therefore this charge is intended for all Ministers after Timothy to the worlds end) 1 Tim. 6. 13, 14. compared with 1 Tim. 5. 21. These things. And the perfection of the whole Scripture-Canon is sealed up with that testimony in the close of the last Book, If any man shall  
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adde unto these things, God shall adde unto him the plagues that are written in this booke: and if any man shall take away from the words of the booke of this Prophecy, God shall take away his part out of the Booke of life, and out of the holy City, and from the things which are written in this booke, Revel. 22. 18. 19. Now, if Scriptures be thus accurately perfect and complete, they must needs containe a sufficient Patterne, and Rules of Church-government now under the New Testament; which Rules are scattered here and there in severall Bookes of the Word, (as flowers grow scatteringly in the field, as silver is mingled in the myne, or as gold is mixed with the sand;) that so God may exercise his Church, in sifting and searching them out.

\* See the Canons or Rules of the Apostles about church-government collected out of the New Testament and digested into one methodicall Systeme by those renowned Centuriators of Magdenburg, Cent. 1. l. 2. cap. 7. p. 407 ad 418. Edit. Basil. 1624.

4. *All the Substantials of Church-government under the New Testament are laid down in the word in particular* \* Rules, whether they be touching Officers, Ordinances, Censures, Assemblies, and the compass of their power, as after will appeare: and all the Circumstantialls are laid downe in the word, under generall Rules, of Order, Decencie, and Edification, 1 Corinth. 14. 40. and ver. 5, 12, 26.

Consequently, there is a perfect and sufficient Rule for Church-government laid downe in the Scriptures, which is obligatory unto all.

CHAP. V.

2. *Of the proper Authour or Fountaine, whence Church-government and the authority thereof is derived Jure divino, viz. Jesus Christ our Mediatour.*

**A**S Scripture is the *Rule of Church-government*, so *Christ is the sole roote and fountaine*, whence it originally flowes; therefore it is said in the description, [*Church-government is a power or authorie—derived from Jesus Christ our Mediatour.*] Take it in this Proposition, viz.

*Jesus Christ our Mediatour, hath all authoritie and power in heaven and in earth, for the Government of his Church, committed unto him from God the Father.* This is cleerly evident,

1. *By plaine Testimonies of Scripture*, declaring, that the Government of the Church is laid upon his shoulder, to which

end the Father hath invested him with all authority and power. *The Government shall be upon his shoulder, &c. Isa. 9. 6. 7. All power is given mee in heaven and in earth: Goe, disciple ye all Nations, &c. Mat. 28. 18. 19. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reigne over the house of Jacob for ever, and of his Kingdom there shall be no end, Luke 1. 32, 33. The Father judgeth no man, but hath committed all judgement to the Son—And hath given him authority to execute judgement also, because he is the Son of man, John 5. 22, 27. The Father loveth the Son, and hath given all things into his hand, John 3. 35. It is He that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth, Revel. 3. 7. God raised him from the dead, and set him at his owne right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body — Ephes. 1. 20, 21, 22, 23.*

2. *By eminent Princely Titles, attributed unto Jesus Christ our mediatour, having such authority, power, rule, and government legibly ingraven upon their fore-heads, in reference to his Church.*

*A Governour (ἡγούμενος) which shall feed (or rule) my people Israel, Mat. 2. 6. That great Shepherd of the sheep, τὸν ποιμένα τοῦ ποιμαίνοντος τῶν μύλων, Heb. 13. 20. That Shepherd and Bishop of our soules, 1 Pet. 2. ult. One is your Master, Christ, ἓς καὶ ἡμετέρας, Mat. 23. 8, 10. Christ as a fox over his owne house, Heb. 3. 6. The Head of the body the Church, Col. 1. 18. Ephes. 5. 23. Head over all things to the Church, Ephes. 1. 22. To us but one Lord Jesus Christ, 1 Cor. 8. 6. Made of God both Lord and Christ, Act. 2. 36. Lord of Lords, Revel. 19. 16. He is Lord of all, Act. 10. 36. Gods King set on his holy Hill of Sion, Psal. 2. 6. David their King, Ier. 30. 9. Ezek. 34. 23. and 37. 24. Hos. 3. 5. King of Kings, Rev. 19. 16.*

3. *By those primitive, fundamentall, imperiall acts of power, and supreme authority in the Government of the Church, which are peculiarly ascribed to Jesus Christ our Mediatour, as appropriate to him alone, above all creatures, e.g.*

1. *The giving of lawes to his Church. The Law of Christ, Gal. 2.2. Gave commandements to the Apostles—Act. 1.2. There is one Law-giver, who is able to save and to destroy, Jam. 4.12. The LORD is our Judge, the LORD is our Law-giver, (Or, Statute-maker) the LORD is our King, Isa. 33.22.*

2. *The constituting of Ordinances, whereby his Church shall be edified: as, Preaching the word, Mat. 10.7. 1 Cor. 1.17. Mat. 28.18, 19, 20. Mark 16.15. Administring of the Sacraments, Baptisme, Job. 1.33. with Mat. 3.13. &c. and 28.18, 19. The Lords Supper, 1 Cor. 11.20, 23. &c. Mat. 26.26. &c. Mar. 14.22. &c. Luk. 22.19, 20. Dispensing of Censures, Mat. 16.19. with 18.15, 16, 17, 18. &c.*

3. *The ordaining and appointing of his owne Church-officers, by whom his Ordinances shall be dispensed and managed in his Church. Hee gave gifts to men—and hee gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers,—Eph. 4.7, 8, 11. Compare 1 Cor. 12.28. 1 Theſ. 5.12. Act. 20.28.*

4. *The dispensing of Christs Ordinances, not in the name of Magistrates, Ministers, Churches, Councels, &c. but in Christs owne Name. The Apostles did speak and teach in the Name of Jesus, Act. 4.17, 18. Whatsoever ye aske in my name—John 14.13, 14. and 16.23. Baptizing them in the Name of the Father, and of the Son—Matth. 28.18, 19. They were baptized in the Name of the Lord Jesus, Act. 19.5. In the Name—with the power of our Lord Jesus Christ, to deliver such an one to Satan,—1 Cor. 5.4. Yea, Assemblies of the Church are to be in Christs Name, where two or three are gathered together in my Name—Mat. 18.20.*

## CHAP. VI.

*Of the Species, speciall kind, or peculiar nature of this Power and Authority.*

**H**AVING viewed what is the *Rule* of this Authority, viz. *Holy Scriptures*, and what is the *Fountain* of this Authority; viz. *Jesus Christ our Mediatour*; now consider the *speciall kind*

or peculiar nature of this Authority, which the description layes downe in two severall expressions, viz. 1. It is a *Spirituall* power or authority. 2. It is a *Derived* power, &c.

a Externum  
Regimen Ec-  
clesiæ ad Re-  
gimen Christi  
cœlestis et spi-  
rituale perti-  
ner; admini-  
stratio enim  
illius à Spiritu  
proficiscitur,  
Spiritúsque  
donis perfici-  
tur, 1 Corin.  
c. 12. ver. 1.  
ergo spiritu-  
ale: quod ad  
finem, datur ad  
ædificationem  
spiritualem,

Ephes. 4. 12. ergo spirituale: quod ad materiam, Verbum & Sacramenta quæ administrantur, spiritualia sunt, 1 Cor. 10. 3, 4. ergo spirituale: quod ad formam agendi, per evidentiam Spiritus agit, 2 Cor. 2. 14, 13. ergo spirituale: quod ad objectum, spiritus & animos hominum respicit, Heb. 13. 17. ergo spirituale: quod ad media, operatur per arma spiritualia, 2 Cor. 10. 4. ergo spirituale: quod ad effectum, Ministerium Spiritus est, 2 Cor. 3. 6. ergo spirituale, Park. de Polit. Eccl. l. 1. c. 6.

1. *Spirituall in the Rule, revealing and regulating it, viz.* not any Principles of State-policy, Parliament Rolls, any humane Statutes, Lawes, Ordinances, Edicts, Decrees, Traditions, or Precepts of men whatsoever, according to which, Cities, Provinces, Kingdomes, Empires may be happily governed: but the *holy Scriptures*, that perfect divine Canon, wherein the Lord Christ hath revealed sufficiently how his owne House, his Church shall be ruled; 1 Tim. 3. 14, 15. and all his Ordinances, Word, Sacraments, Censures, &c. shall therein be dispensed, 2 Tim. 3. 16, 17. See CHAP. III. Now this Scripture is *divinely breathed, or inspired of God*.—holy men writing not according to the fallible will of man, but the infallible acting of the holy Ghost, 2 Tim. 3. 16. with 2 Pet. 1. 20, 21.

2. *Spirituall*

2. *Spirituall in the Fountaine or Author of this power, whence it originally flows.* It being derived, not from any Magistrate, Prince, or Potentate in the world, not from any man on earth, or the will of man; but only from *Jesus Christ our Mediator*, himselfe being the sole *αρχὴ τῆς δόξης*, or *first receptacle* of all power from the Father, *Mat. 28. 18. John 5. 22.* And consequently, the very Fountaine of all power and authority to his Church, *Mat. 28. 18, 19, 20.* with *John 20. 21, 23. Mat. 16. 19.* and *18. 18, 19, 20. 2 Cor. 10. 8.* See this formerly cleared, *CHAP. III. and V.*

3. *Spirituall in the Matter of it, and the severall parts of this power:* Therefore called, the *Keyes of the Kingdome of Heaven*, not the Keyes of the Kingdomes of Earth, *Matth. 16. 19.* (as Christ professed, his *Kingdome was not of this world*, *Joh. 18. 36.* and when one sought to Christ, that by his authority hee would speak to his brother to divide the inheritance with him, Christ disclaimed utterly all such worldly, earthly power, saying, *Max, who made me a judge or a divider over you?* *Luk. 12. 13, 14.*) Consider these heavenly spirituall Keyes in the kindes of them, whether of *Doctrine* or *Discipline*; or in the Acts of them, whether of *binding* or *loosing*, in all which they are *spirituall*, e.g. The *Doctrine* which is preached, is not humane, but divine, revealed in the Scriptures by the Spirit of God, and handling most sublime spirituall mysteries of Religion, *2 Pet. 1. 2 Tim. 3. 16, 17.* The *Scales* administred are not worldly scales, confirming and testifying any carnall priviledges, liberties, interests, authority, &c. but spirituall, *sealing the righteousnesse of faith*, *Rom. 4. 11.* the death and blood of *Jesus Christ*, with all the spirituall vertue and efficacy thereof unto his members, *Rom. 5. 6. Gal. 3. 1 Cor. 10. 16, 17.* and *11. 23, 24.* &c. The *Censures* dispensed are not pecuniary, corporall, or capital, by mulcts, fines, confiscations, imprisonments, whippings, stocking, stigmatizing, or taking away of limb or life, (all such things this government meddles not withall, but leaves them to such as beare the civill sword) but spirituall, that only concern the soul and conscience: as, *admonishing* of the unruly and disorderly, *Matth. 18. 18, 19.* *Casting out the incorrigible* and obstinate from the spirituall fellowship of the Saints, *Matth. 18. 18, 19.*

2 Cor. 5. ult. Receiving again into spirituall communion of the faithfull such as are penitent, 2 Cor. 2. Thus the binding and loosing, which are counted the chief acts of the Keyes, are spirituallly by our Saviour interpreted to be the remitting and retaining of sins. Compare Mat. 18. 18, 19. with Joh. 20. 21, 23.

4. *Spirituall in the Forme and Manner, as well as in the Matter.* For this power is to be exercised, not in a naturall manner, or in any carnall name, of earthly Magistrate, Court, Parliament, Prince, or Potentate whatsoever, as all secular civill power is; no, nor in the name of Saints, Ministers or the Churches: but in a spirituall manner, in the Name of the Lord Jesus, from whom alone all his Officers receive their Commissions. The word is to be preached in his Name, Act. 17. 18. Seales dispensed in his Name, Mat. 28. 19. Act. 19. 5. Censures inflicted in his Name, 1 Cor. 5. 4. &c. See CHAP. V.

5. *Spirituall in the Subject intrusted with this power.* Which is not any Civill, Politicall, or Secular Magistrate, (as after will more fully appeare in CHAP. IX.) but spirituall Officers which Christ himself hath instituted and bestowed upon his Church, Apostles &c. Pastors, Teachers, Elders, Eph. 4. 7, 8, 10, 11. To these only he hath given the Keyes of the Kingdome of Heaven, Matt. 16. 19. and 18. 18, 19. and 28. 18, 19. Joh. 20. 21, 22, 23. 2 Cor. 10. 8. authority which the Lord hath given us. These he hath made Governments in his Church, 1 Cor. 12. 28. To these he will have obedience and subjection performed, Hebr. 13. 17. and double honour allowed, 1 Tim. 5. 17.

6. *Spirituall in respect of the Object about which this power is to be put forth and exercised.* viz. not about Things, Actions, or Persons Civil, as such; but Spirituall and Ecclesiasticall, as such. Thus injurious actions, not as trespasses against any statute or Law Politicall; but as scandalous to our brethren, or the Church of God, Matt. 18. 18, 19. are considered and punished by this power. Thus the incestuous person was cast out, because a Wicked person in himselfe, and likely to leaven others by his bad example, 1 Cor. 5. 13, 6, &c. Thus the persons whom the Church may judge, are not the men of the world without the Church, but those that are in some sense spirituall, and within the Church, 1 Cor. 5. 12.

7. *Spirituall*

7. *Spiritual* also is this power in the scope and end of it. This the Scripture frequently inculcates. e.g. A brother is to be admonished privately, publickly, &c. not for the gaining of our private interelits, advantages, &c. but for the gaining of our brother, that his Soule and Conscience may be gained to God and to his duty, and he be reformed, *Math. 18. 15*. The incestuous person is to be delivered to Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus, *1 Cor. 5. 5*. yea, the whole authoritie given to Church-guides from the Lord was given to this end, for edification, not the destruction of the Church, *2 Cor. 10. 8*. and *13. 10*. all which, and such like, are *spiritual* Ends. Thus the power of Church-Government here described, is wholly and entirely a *spiritual* Power, whether we respect the *Rule, Root, Matter, Forme, Subject, Object, or End* thereof. So that in this regard it is really and specifically distinct from all Civill power; and in no regard encroacheth upon, or can be prejudiciall unto the Magistrates authoritie being properly and only Politicall.

2. *The power or authoritie of Church-Government is a Derived Power.* For clearing this, note, There is a *Magisteriall Primitive* supreme power, which is peculiar to Jesus Christ our Mediator (as hath been proved *CHAP. III. and V.*) And there is a *Ministeriall Derivative subordinate* power, which the Scripture declares to be in Church-guides, *Matt. 16. 19.* and *18. 18.* *Joh. 20. 21, 23.* *Matt. 28. 19, 20.* *2 Cor. 10. 8.* and *13. 10.* and often elsewhere this is abundantly testified. But whence is this Power originally derived to them? Here we are carefully to consider and distinguish three things, touching this Power or Authoritie, from one another; *viz.* 1. The *Donation* of the Authoritie it self, and of the offices whereunto this power doth properly belong. 2. The *Designation* of particular persons to such offices as are vested with such power. 3. The *Publike Protection*, countenancing, authorizing, defending, maintaining of such Officers in the Publike exercise of such power within such and such Realmes or Dominions. This being premised, we may clearly thus resolve, according to Scripture-warrant, *viz.* The *Designation*, or setting apart of particular individuall persons to those offices in the Church, that have power  
and.

and authoritie engraven upon them, is from the Church nominating, electing and ordaining of such persons thereunto. See *Act. 13. 1, 2, 3.* *1 Tim. 4. 14.* and *5. 22.* *Tit. 1. 5.* *Act. 14. 23.* The *publike Protection*, defence, maintenance, &c. of such officers in the publike exercise of the power and authoritie of their office in such or such dominions, is from the Civill Magistrate, as the *Nursing Father* of the Church, *Isai. 49. 23.* for it is by his authoritie and Sanction that such publike places shall be set apart for publike ministry, that such maintenance and reward shall be legally performed for such Ministry, that all such persons of such or such Congregations shall be (in case they neglect their dutie to such Ministerie) punished with such Politicall penalties, &c. But the *Donation* of the office and spirituall Authoritie annexed thereunto, is only derived from Jesus Christ our Mediatour. He alone gives all Church-officers, and therefore none may devise or superadde any new officers, *Eph. 4. 7, 8, 10, 11.* *1 Cor. 12. 28.* And he alone derives all authority and power spirituall to those officers, for dispensing of Word, Sacraments, Censures, and all Ordinances, *Matt. 16. 19.* and *28. 18, 19, 20.* *Joh. 20. 21, 22, 23.* *2 Cor. 10. 8.* and *13. 10.* and therefore it is not safe for any creature to intrude upon this Prerogative Royall of Christ, to give any power to any officer of the Church. *Nihil dat, quod non habet.*

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## C H A P. VII.

### 4. Of the severall Parts, or Acts of this Power of Church-Government, wherein it puts forth it self in the Church.

**T**Hus farre of the *Speciall Kinde* or *peculiar Nature* of this Authoritie; now to the *severall Parts* or *Acts* of this power which the Description comprehends in these Expressions [ *In dispensing the Word, Seales, Censures and all other Ordinances of Christ.* ] The Evangelicall Ordinances. which Christ hath set up in his Church are many; and all of them *jure divino* that Christ sets up. Take both the Enumeration of Ordinances, and the divine right thereof severally, as followeth.

Jesus

Jesus Christ our Mediatour hath instituted and appointed these ensuing Administrations to be standing and perpetuall Ordinances in his Church: which Ordinances for method sake may be reduced unto two heads, according to the distribution of the Keyes formerly laid down, CHAP. III. *viz.* Ordinances appertaining, 1. To the Key of Order, or of Doctrine. 2. To the Key of Jurisdiction, or of Discipline.

I. Ordinances appertaining to the Key of Order or Doctrine, *viz.*

I. **Publike Prayer and Thanksgiving**, are divine Ordinances: For, 1. *Paul* writing his first Epistle to *Timothy*, that he might know how he ought to behave himself in the House of God, 1 *Tim.* 3. 14, 15. among other Directions in that Epistle gives this for one, *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of thanks be made for all men—*1 *Tim.* 2. 1, 2. for this is good and acceptable in the sight of God our Saviour, ver. 3. 2. The Apostle regulating publike Prayers in the Congregation, directing that they should be performed with the understanding, takes for granted that publike prayer was an Ordinance of Christ. *If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitfull. What is it then? I will pray with the spirit, and will pray with the understanding also—Else when thou shalt blesse with the spirit, how shall he that occupieth the roome of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou saist? for thou verily givest thanks well, but the other is not edified,* 1 *Cor.* 14. 14, 15, 16, 17. 3. Further, the Apostles did account publike Prayer to be of more concernment then *erving of Tables*, and providing for the necessities of the poore, yea, to be a principall part of their Ministeriall office, and therefore resolve to add and give themselves to the *Ministry of the Word and of Prayer*, *Act.* 6. 4. and this was the Churches Practise in the purest times, *Act.* 1. 13, 14. whose pious action is for our imitation. 4. And Jesus Christ hath made gracious Promises to publike Prayer, *viz.* of his presence with those that assemble in his Name; and of audience of their Prayers, *Matth.* 18. 19, 20. Would Christ so crown publike Prayer, were it not his own Ordinance?

I.

II.

2. Singing of Psalmes, is a divine Ordinance; being

1. Prescribed; *Be filled with the Spirit: Speaking to your selves in Psalmes, and Hymnes, and spirituall songs,* Ephes. 5. 18, 19. *Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalmes, and Hymnes, and spirituall songs,* Col. 3. 16.

2. Regulated; the right performance thereof being laid down. *I will sing with the spirit, and I will sing with the understanding also,* 1 Cor. 14. 15, 16. *Singing with grace in your hearts to the Lord,* Col. 3. 16. *Singing and making melody in your hearts to the Lord,* Ephes. 5. 19.

III.

3. The Publike Ministry of the Word of God in the Congregation, is a divine Ordinance. *We will give our selves* (said the Apostles) *to the Ministry of the Word and Prayer,* Act. 6. 4. The Ministry of the Word is a sacred Ordinance, whether Read, Preached, or Catechetically propounded.

1. The publike Reading of the Word is a divine Ordinance, (though Exposition of what is read doe not alwayes immediately follow.) For 1. God commanded the reading of the Word publikely, and never since repealed that command, *Deut. 31. 11, 12, 13. Jer. 36. 6. Col. 3. 16.* 2. Publike Reading of Scriptures hath been the practise of Gods Church, both before Christ, *Exod. 24. 7. Nehem. 8. 18. and 9. 3. and 13. 1.* and after Christ, *Act. 13. 15, 27. and 15. 21. 2 Cor. 3. 14.* 3. Publike Reading of Scriptures is as necessary and profitable now as ever it was. See *Deut. 31. 11, 12, 13.*

2. The publike Preaching of the Word is an eminent Ordinance of Christ. This is evident many wayes. viz.

1. Christ hath commanded that the Word shall be preached. *Go ye into all the world, and preach the Gospel to every creature,* Mar. 16. 15. *Go ye therefore and (καθηλιευσατε) disciple ye all nations—Teaching them to observe all things whatsoever I have commanded you,* Matt. 28. 19, 20. *As ye go, preach, saying, The Kingdom of Heaven is at hand—* Mat. 10. 7. See also *Mar. 3. 14. I charge thee, &c.—Preach the Word,* 2 Tim. 4. 1, 2. *Necessity is laid upon me, yea wo is unto me if I preach not the Gospel,* 1 Cor. 9. 16, 17. *Christ sent me—to preach the Gospel,* 1 Cor. 1. 17. with which compare also *Act. 20. 28. and 1 Pet. 5. 1, 2, 3, 4.*

2. Christ

2. Christ hath appointed who shall preach the Word. *How shall they preach except they be sent?* Rom. 10. 15. The Qualifications of Preaching Elders see in 1 Tim. 3. 2. to 8. and 1st. 1. 5, 6, 7, 8, 9.

3. Christ hath appointed, How the Word shall be preached. *Be instant, in season, out of season, Reprove, Rebuke, Exhort with all long-suffering and Doctrine,* 2 Tim. 4. 2. *That he may be able by sound Doctrine both to exhort, and convince gain-sayers,* Tit. 1. 9. *He that hath my word, let him speak my word faithfully: What is the chaffe to the wheat, saith the Lord?* Jer. 23. 28.

4. Christ hath made many encouraging Promises to the Preaching of his Word, which he would not have done were it not his own Ordinance. *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you (πρόσωπός τῶς ἡμετέρας) every day to the end of the world,* Matt. 28. 20. *Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven,* Matt. 16. 19. and 18. 18. *Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained,* Joh. 20. 23. both these are partly meant of Doctrinall binding and loosing, remitting and retaining. *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city,* Act. 18. 9, 10.

3. *The Catechetical propounding or expounding of the Word, viz. a plain familiar laying down of the first Principles of the Oracles of God, is an Ordinance of Christ also.* For 1. This was the Apostolicall way of teaching the Churches at first plantation thereof. *When for the time ye ought to be teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat.* Heb. 5. 12. *Therefore leaving the Word of the beginning of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, &c.* Heb. 6. 1, 2. *And I, brethren, could not speak unto you as unto spirituall, but as unto carnall, as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to beare it, neither yet now are able.* 1 Cor. 3. 1, 2. 2. And this is the Periphrasis of Pastour and people which the holy Ghost useth, setting forth the recipro-

call relation and office betwixt them, with his own approbation. *Let him that is catechized in the word, communicate to him that catechizeth him, in all good things,* (ὁ κληρούμενος & ἄριστον τὸ κληρούμενος,) Gal. 6. 6.

III.

4. **The Administration of the Sacraments**, is of divine institution.

1. Of Baptisme. *He that sent me to baptize with water,* Joh. 1. 33. *Go ye therefore, disciple ye all nations, baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghost,* Matth. 28. 18, 19, 20.

2. Of the Lords Supper; which Christ ordained *the same night in which he was betrayed*: which institution is at large described, 1 Cor. 11. 20, 23, &c. *Matth. 26. 26. to 31. Mar. 14. 22. to 27. Luke 22. 19, 20.*

II. Ordinances appertaining to the Key of Jurisdiction or of Discipline. *viz.*

I.

1. **The Ordination of Presbyters** with imposition of the hands of the Presbytery after Prayer and Fasting, is a divine Ordinance. *Neglect not the gift that is in thee, which was given thee by prophesie with the laying on of the hands of the Presbytery,*

\* And it was the  
Practise of the  
Church of Christ  
in the first 300.  
years, to ordain  
Bishops or Pres-  
byters with im-  
position of the  
hands of neigh-  
bouring Bishops  
or Presbyters,  
(the people be-  
ing present, for

1 Tim. 4. 14. *Thus was left in Crete for this end, to set in order things that were wanting, and ordain Presbyters (or Elders) in every City, as Paul had appointed him,* Tit. 1. 5. *Timothy is charged, Lay hands suddenly on no man, neither be partaker of other mens sins, keep thy self pure,* 1 Tim. 5. 22. *Paul and Barnabas came to Lystra, Iconium, and Antioch, and when they had \* ordained them Presbyters in every Church, and had prayed with fasting, they commended them to the Lord, &c.* Act. 14. 21, 23.

whom any were to be ordained.) This Cyprian, who lived in An. 240. after Christ, often bint; take one Testimony for all, in his own words. — *Propter quod diligenter de Traditione Divina & Apostolica observatione observandum est & tenendum, quod apud nos quoq; & fere per provincias universas tenetur, ut ad Ordinationes rite celebrandas, ad eam plebem, cui præpositus ordinatur, Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus deligatur plebe præsentē, quæ singulorum vitam plenissimè novit, & uniuscujusque actum de ejus conversatione perspexit. Quod & apud vos factum videmus in Sabini Collegæ nostri Ordinatione, ut de universæ fraternitatis suffragio, & de Episcoporum (qui in præsentia convenerant, quique de eo ad vos literas fecerant.) judicio, Episcopatus ei deferretur, & manus ei in locum Basilidis imponeretur, &c.* D. Cyprian. Epist. 68. § 6. Edit. 1593; per Simon. Goulartium. *Secund. alior. Edit. lib. 1. Epist. 4.*

2. **Authoritative**

2. **Authoritative Decerning and Judging of Doctrine according to the Word of God**, is a divine Ordinance. As that Councell at Jerusalem, authoritatively (*viz.* by ministeriall authority) judged of both the false doctrine and manners of false teachers, branding them for *troublers of the Church, subverters of souls, &c.* Forasmuch as we have heard that certain, coming forth from us, have troubled you with words, subverting your souls, saying, *Ye ought to be circumcised, and keep the Law, to whom wee gave no such commandement,* Acts 15.24. It seemed good to the holy Ghost, and to us, to impose upon you no greater burthen then these necessary things,—v.28. and this was done upon debates from Scripture-grounds; and to this the words of the Prophets agree, Act. 15.15. and afterwards their Results and determinations are called (*ἄγματα κεκλημένα*) decrees ordained by the *Apistles and Elders*,—Act. 16.4.

II.

3. **Admonition and publike rebuke of sinners**, is a divine Ordinance of Christ. *If thy brother trespass against thee, goe and tell him his fault between thee and him alone* — if he will not heare thee, then take with thee one or two more — and if hee shall neglect to heare them, tell it unto the Church — Matth. 18.15, 16, 17. *Whosoever sins ye bind on earth shall be bound in heaven,* Joh. 20.23. one way and degree of binding is by authoritative-convincing-proof. *Admonish the unruly,* 1 Thes. 5.14. *An Heretick, after the first and second admonition, reject,* Tit. 3. 10. *Them that sinne, convincingly-reprove* (*ἐλέγχε*) before all, that the rest also may feare, 1 Tim. 5. 20. *Rebuke them sharply,* (or, *convince them cuttingly,* *ἐλέγχε αὐτοὺς σποδύτως*) Tit. 1.13. *Sufficient to such an one is that rebuke* (*ἡ ἐπιτιμία αὐτῆ*) which was from many, 2 Cor. 2.6.

III.

4. **Rejecting, and purging out, or putting away from the \* communion of the Church, wicked and incorrigible persons,** is an Ordinance of Christ. *And if hee will not heare them, tell the Church: But if hee will not heare the Church, let him be unto thee even as an Heathen and a Publican. Verily, I say unto you, what things soever ye shall bind on earth, they shall be bound in heaven,* Mat.

IIII.

\* The four learned Leyden Professors, thus express their judgments in this point. Forma seu potius gra-

dus Excommunicationis duplex statuitur, primus in Abstentione à coena Domini alter, in Exclusionē à totius Ecclesiæ externā communionē, & extra Ecclesiam ejectionē consistit; quorum prior gradus minor, alter verò major excommunicatio à nonnullis vocatur. xxxv. Abstentio à coena Domini legitimè fit duobus modis, vel quum quis frater nominatus grave aliquod vitæ aut Doctrinæ scandalum admittit, à quo monitus respiscen-

tiam verbis quidem profiteretur, sed resipiscentiæ fructus idoneos nondum ostendit, ut scandalum ab Ecclesia tolli possit: vel quando ne quidem verbis resipiscentiam pollicetur, sed tamen resipiscentiæ spem omnem per contumaciam suam nondum præcidit, ut interim Ecclesia per hunc primum Disciplinæ spiritualis gradum, hominem illum per admonitiones & tolerantiam Christianam ad veram resipiscentiam invitet atque adducat. xxxvi. Funda-

mentum hujus primæ Disciplinæ gradus petitur, partim ex fine ipso qui jam à nobis explicatus est; partim ex abstentione eorum qui in Ecclesia veteris Testamenti propter impuritatem legalem ad tempus ab usu sacrificiorum & Agni Paschalis, ut interim se purgarent, cogebantur abstinere, sicuti ex Num. 9. & 19. & 2 Chron. 30. videre est. partim denique ex præcepto Apostoli 1 Cor. 11. 28. *ut homo prius seipsum probet, & sic edat de hoc pane, & bibat de hoc poculo.* Quæ probatio etsi ab unoquoque privatim fieri debet, in publicis tamen delictis etiam publicè ab Ecclesiæ Præfectis ea fiat necesse est, quibus passim in Scriptura mandatur, ut toti gregi attendant, mundum ab immundo secernant, eos qui intus sunt judicent, & scandala quantum fieri potest ab Ecclesia tollant. xxxvii. Et Ecclesiæ primi-

titivæ ab Apostolorum temporibus deducta consuetudo aperte huic ritui consonat, etsi agnoscamus rigorem aliquem in nonnullis canonibus veterum Synodorum observari, in abstentionis temporibus definiendis, qui mansuetudinis Christi & Apostolorum ejus modum non nihil excedat. xxxviii. Major Excommunicatio tres gradus complectitur, quorum primus Excommunicatio simplex, secundus Anathema ex Gal. 1. 8. tertius Anathema Maranatha 1 Cor. 16. 22. appellatur. Postremi usus tantum est adversus eos qui in Spiritum Sanctum peccarunt, ac proinde quibus nulla spes veniæ superest, sed hoc unum restat, ut Dominus veniat, & causam suam adversus eos agat. Atque ideo Ecclesia posterioris temporis, quæ hoc peccatum vix certè discernere potest, eo gradu uti non solet. Secundus gradus intermedius adversa dogmata perversa, & adversus eos qui hæc contumaciter defendunt, generatim tantum usurpari solet. Primi verò usus propriè ergo superest adversus personas singulares, eo modo & ordine qui à nobis Theol. 9. fuit definitus. xxxix. Hæc excommunicatio verbis Christi Matth. 18. 17. explicatur, *Si Ecclesiam non audierit, sit tibi velut Ethnicus & Publicanus.* Item Apost. Galat. 5. 12. *utinam excindantur qui vos turbant.* Sub veteri verò Testamento eradicatio ex medio populi, & ejectio ex Synagogis vocabatur. xl. Idem indicari per modum illum loquendi quo Apostolus usus est 1 Cor. 5. 5. & 1 Tim. 1. 20. nempe *tradere Satana ad interitum carnis*, rectè judicantur multi ex veteribus: quia extra Ecclesiam Satanas regnat. Etsi non improbable sit quod ab Augustino & Chryostomo observatur, ideo ejusmodi homines Satanae traditos dici, quia cum ejectione ex Ecclesia & ejus Communionem potestas aliqua & vexatio Satanae conjuncta fuit, donec resipiscerent. *Synops. purior. Theol. Disput. 48. p. 718, 719, 720. Edit. 3. Lugd. 1642.*

*That there was Excommunication in the Jewish Church, under the Old Testament; and that there is, and ought to be Excommunication in the Christian Church under the New Testament, is largely proved, and the contrary Objections refuted by Mr. Gillespie in his Aarons Rod, &c. particularly see Book 1. chap. 4, 5, 6, 7, 8, 12. and the Appendix to that Book, pag. 147. to 161. and Book 3. chap. 2, 3, 4, 5, 6, 7.*

18. 17, 18. compared with *Mat. 16. 19. and Joh. 20. 21, 23. An Heretick, after once or twice admonition, reject, Tit. 3. 10. i. e. excommunicate, till hee repent, Pisc. in loc.* By the lawfull judgement of the Church, to deliver the impenitent to Satan, *Beza in loc. Of whom is Hymeneus and Alexander, whom I have delivered*

vered to Satan, that they may learn not to blaspheme, 1 Tim. 1. 20. The Apostles scope in 1 Cor. 5. is to presse the Church of Corinth to excommunicate the incestuous person. *Ye are puffed up, and have not rather mourned, that hee that hath done this deed* (ἐξαρῆθῃ ἐκ μέσου ὑμῶν) *may be taken from the midst of you. For I verily, as absent in body, but present in spirit, have already as present judged him that hath thus wrought this thing. In the Name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus,* 1 Cor. 5. 2, 3, 4, 5. *Know yee not that a little leaven leaveneth the whole lump?* (ὀκλίαν ἀδελφεῖς ἐν τῇ παλαιᾷ ζύμῳ) *Purge out therefore the old leaven*——ver. 7. *I wrote to you in an Epistle, not to be mingled-together with fornicators* (μὴ σωματιζήσθε τῶν πόρνῳ) ver. 9, 11. and explaining what he meant by not being mingled-together, saith, *If any named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or rapacious, with such an one not to eat together,* ver. 11. *Therefore take away from among your selves that wicked-person,* (ἐξαρῆτε τὸ πονηρὸν) ver. 13.

5. Reasonable remitting, receiving, comforting, and authoritatively confirming again in the communion of the Church, those that are penitent. *What things soever yee shall loose on earth, shall be loosed in heaven,* Mat. 16. 19. and 18. 18. *Whosoever sins ye remit, they are remitted unto them,* Joh. 20. 23. This loosing and remitting is not onely doctrinall and declarative in the preaching of the Word, but also juridicall and authoritative in administration of Censures. This is called, for distinction sake, *Absolution*. After the Church of Corinth had excommunicated the incestuous person, and hee thereupon had given sufficient testimony of his repentance, the Apostle directs them to receive him into Church-communion again, saying, *Sufficient to such an one is that rebuke inflicted of many; so that contrariwise you should rather forgive and comfort him, lest such an one should be swallowed up of abundant sorrow. Wherefore I beseech you* (κωλύσατε εἰς αὐτὸν ἀγάπῃ) *authoritatively-to-confirm love unto him: for to this purpose also I have written unto you, that I may know the prooffe of you, if yee be obedient in all things,* 2 Corinth. 2. ver. 6, 7, 8, 9.

V.

## C H A P. V I I I.

5. *Of the End and Scope of this Government of the Church.*

**T**He *End* or *Scope* intended by Christ in instituting, and to be aimed at by Christs Officers in executing of Church-government, in dispensing the Word, Sacraments, Censures, and all Ordinances of Christ, is (as the description expresseth) [*the edifying of the Church of Christ.*] This end is very comprehensive. For the fuller evidencing whereof, these two things are to be proved : 1. That Jesus Christ our Mediatour hath under the New Testament one generall visible Church on earth. 2. That the edification of this Church of Christ is that *eminent scope and end* why Christ gave the power of Church-government, and other Ordinances unto the Church.

I. For the first, **That Jesus Christ our Mediatour hath under the New Testament a generall visible Church on earth, made up of all particular Churches,** may be cleared, by considering well of these particulars :

1. *That it is evident by the Scriptures, that Jesus Christ hath on earth many particular visible Churches :* (whether Churches Congregationall, Presbyteriall, Provinciall, or Nationall, needs not here to be determined.) *Unto the Churches of Galatia, Gal. 1.2. The Churches of Judea, Gal. 1.22. Thorough Syria and Cilicia, confirming the Churches, Act. 15.41. To the seven Churches in Asia, Revel. 1.4.20. The Church of Ephesus, Rev. 2. 1. The Church in Smyrna, ver. 8. The Church in Pergamus, ver. 12. The Church in Thyatira, ver. 18. The Church in Sardis, Revel. 3.1. The Church in Philadelphia, ver. 7. And the Church in Laodicea, ver. 14. The Church that is in their house, Rom. 16.5. and Philem. 2. Let your women keep silence in the Churches, 1 Cor. 14.34. All the Churches of the Gentiles, Rom. 16.4. So ordaine I in all Churches, 1 Cor. 7.17. As in all Churches of the Saints, 1 Cor. 14.33. The care of all the Churches, 2 Cor. 11. 28. The New Testament hath many such like expressions.*

2. *That*

2. That how many particular visible Churches soever Christ hath on earth, yet Scripture counts them all to be but one generall visible Church of Christ. This is manifest:

1. By divers Scriptures, using the word *Ἐκκλησία Church*, in such a full latitude and extensive completeneffe, as properly to signifie, not any one single Congregation, or particular Church, but one generall visible Church: As, Upon this Rock I will build my Church, Mat. 16. 18. Give none offence, neither to the Jewes, nor to the Greeks, nor to the Church of God, 1 Cor. 10. 32. God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. 1 Cor. 12. 28. I persecuted the Church of God, 1 Cor. 15. 9. Gal. 1. 13. The Church of the living God, the pillar and ground of the truth, 1 Tim. 3. 15. Might be knowne by the Church the manifold wisdom of God, Ephes. 3. 10. In the midst of the Church will I sing praise unto thee, Heb. 2. 12. In which, and such like places, we must needs understand, that one generall visible Church of Christ.

2. By such passages of Scripture, as evidently compare all visible professors and members of Christ throughout the world, to one Organical Body, having eyes, eares, hands, feet, &c. viz. severall organs, instruments, officers, &c. in it, for the benefit of the whole body: As, He gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the worke of the ministerie, for the edifying of the BODY of Christ, Ephes. 4. 11, 12. There is one BODY Ephes. 4. 4. As wee have many members in one body, and all members have not the same office; so wee being many, are ONE BODY, in Christ, and every one, members one of another, &c. Rom. 12. 4, to 9. As the body is one, and hath many members, and all the members of that one body, being many, are one bod.; so also is Christ, (i.e. Christ considered mystically, not personally) for by one Spirit are wee all baptized into ONE BODY, whether wee be Jewes or Gentiles, whether we be bond or free, &c. 1 Cor. 12. 12. to the end of the Chapter, which context plainly demonstrates all Christs visible members in the world, Jewes or Gentiles, &c. to be members of one and the same organical body of Christ, which organical body of Christ, is the generall visible Church of Christ; for the invisible Church is not Organicall.

II.

That the edification of the Church of Christ is that eminent Scope and End, why Christ gave Church-government and all other Ordinances of the New Testament to his Church. This is frequently testified in Scripture. 1. The Apostle, speaking of this power generally, saith, (*ἐξουσίας ἡμεῖς, ἧς ἐδώκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ ἔν εἰς καταργεῖσθαι ὑμῶν*) *Our Authority which the Lord hath given to us for edification, and not for the destruction of you,* 2 Corin. 10. 8. Like passage he hath again, saying, (*καὶ τὴν ἐξουσίαν ἣν ἐδώκε μοι ὁ Κύριος εἰς οἰκοδομῆν, καὶ ἔν εἰς καταργεῖσθαι*) *i.e. according to the authority (or power) which the Lord hath given to me for edification, and not for destruction,* 2 Cor. 13. 10. In both which places he speakes of the authority of Church-government in a generall comprehensive way, declaring the grand and generall immediate end thereof to be, Affirmatively, *Edification of the Church*; Negatively, *not the subversion or destruction thereof.*

2. In like manner, when particular acts of Government, and particular Ordinances are mentioned, the edification of the Church, at least in her members, is propounded as the great end of all. *e.g.* 1 *Admonition* is for edification, that an erring brother may be gained, *Matt. 18. 15, 16.* that wavering mindes may be found in the faith, *Rebuke them cuttingly, that they may be found in the faith,* Tit. 1. 13. that beholders and by-standers may fear to fall into like finnes, *Them that sinne rebuke before all, that others also may feare,* 1 Tim. 5. 20. 2 *Excommunication* is for edification; particularly of the delinquent member himself; thus, the incestuous person was delivered to Satan for the destruction of the flesh, *that the spirit might be saved in the day of the Lord Jesus,* 1 Cor. 5. 4, 5. *Hymeneus and Alexander were delivered to Satan, that they might learn not to blaspheme,* 1 Tim. 1. 20. more generally of the Church, thus the incestuous person was to be put away from among them, lest the whole lump of the Church should be leavened by him, 1 Cor. 5. 3 *Absolution* also is for Edification, lest the penitent party should be swallowed up of too much sorrow, 2 Cor. 2. 7. 4 All the Officers of his Church, are for Edification of the Church, *Ephes. 4. 7, 8, 11, 12, 16.* together with all the gifts and endowments in these officers, whether of prayer, prophesie, tongues, &c. all must be managed to Edification; This is the scope of the whole Chap. 1 Cor. 12. 7. &c.

and

and 1 Cor. 14. 3, 4, 5, 9, 12. &c. 26. read the whole Chap. That passage of *Paul's* is remarkable, *I thank my God I speak with tongues more then you all; Yet in the Church I had rather speak five words with my understanding, that by my voyce I might teach others also, then ten thousand words in an unknown tongue,* ver. 18, 19. Thus *Church-Government*, and all sorts of *Ordinances*, with the particular *acts* thereof, are to be levelled at this mark of *Edification*. *Edification* is an elegant Metaphor from materiall buildings (perhaps of the materiall and typicall Temple) to the spirituall: For explanation sake, briefly thus take the accommodation; The *Architects*, or builders are the *Ministers*, 1 Cor. 3. 10. The *Foundation* and *Corner-stone* that beares up, bindes together, and gives strength to the building, is Jesus Christ, 1 Cor. 3. 11. 1 *Per.* 2. 4, 6. The *stones* or *materials* are the *Faithfull* or *Saints*, 2 Cor. 1. 1. The *building* or house it self, is the *Church*, that spirituall house, and *Temple of the living God*, Ephes. 2. 21. and 4. 12. 1 Cor. 3. 9, 16, 17. The *Edification* of this house is gradually to be perfected more and more till the coming of Christ, by laying the foundation of Christianity, in bringing men still unto Christ, and carrying on the *superstruction* in perfecting them in Christ in all spirituall growth: till at last the *Top-stone* be laid on, the Church compleated, and translated to *the house not made with hands, eternall in the heavens.*

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C H A P. IX.

6. *Of the Proper Receptacle and distinct Subject of all this power and authority of Church-Government, which Christ hath peculiarly intrusted with the execution thereof, according to the Scriptures. And 1. Negatively, That the Politicall Magistrate is not the Proper Subject of this Power.*

**T**HUS we have taken a brief survey of *Church-Government*, both in the *Rule, Root, Kinde, Branches*, and *End* thereof, all which are comprised in the former Description, and being lesse controverted have been more briefly handled: Now the last thing in the Description which comes to consideration,

is the *Proper Receptacle* of all this power from Christ, or the *Peculiar Subject* intrusted by Christ with this power and the Execution thereof, viz. *only Christ's own Officers*. For [ *Church-Government is a spirituall power or Authority—derived from Jesus Christ our Mediatour, only to his own Officers, and by them exercised in dispensing of the Word, &c.* ] Now about this Subject of the power will be the great knot of the Controversie, forasmuch as there are many different claimes thereof made, and urged with vehement importunity; ( To omit, the *R. mish claime*, for the *Pope*: and the *Prelaticall claime*, for the *Bishop*; ) the *politique Erastian* pretends that the only proper Subject of all Church-Government, is the *Politically or Civill Magistrate*: The *Grosse Brownists* or *rigid Separatists*, that it is the *body of the people*, or *community of the faithfull* in an equal even levell: they that are more refined ( who stile themselves for distinctions sake *a Independents*, ) that it is the *Single-Congregation presbyterated*, viz. the *cœtus fidelium*, the company of the faithfull with their *Presbytery*, or *Church-officers*. The *Presbyterians* hold, that the *Proper Subject* wherein Christ hath seated and intrusted all Church power, and the exercise thereof, is *Only his own Church-Officers*; ( as is in the description expressed. ) Here therefore the way will be deeper, and the travelling slower; the opposition is much, and therefore the disquisition of this matter will inavoidably be the more.

• See Mr Ed-wards his Antipologia. p. 201. printed in An. 1644. proving this out of their own books. Especially see a little Book in 12<sup>a</sup> printed in Ann. 1616. titled, A Collection of certain Matters: which almost in every page pleads for Independency and Independents by name: from which most of the Independent Principles seeme to be derived.

For perspicuity herein, seeing it is said, that this *Power is derived from Christ only to his own Officers*; and by this word (*only*) all other Subjects are excluded; The *Subject* of Church-power may be considered, 1. *Negatively*, what it is not. 2. *Affirmatively*, what it is.

*Negatively*, The *Proper Subject* unto whom Christ hath committed the power of Church-Government, and the exercise thereof, is not 1. *The Politically Magistrate*, as the *Erastians* imagine. 2. Nor, the *Cœtus fidelium*, or *body of the people*, as *presbyterated*, or *unpresbyterated*, as the *Separatists* and *Independents* pretend. Let these *Negatives* first be evinced, and then the *Affirmative* will be more clearly evidenced.

Touching the first of these; *That the Politically Magistrate is not the proper Subject unto whom Jesus Christ our Mediatour hath committed*

committed the power of Church-Government, and the exercise of that Power; it will best be cleared by declaring these two things distinctly and severally, *viz.* 1. *What power about Ecclesiasticals is granted to the Civill Magistrate.* 2. *What power therein is denzed unto him, and why?*

Section I.

Much power is granted by the Reformed Churches, and Orthodox Writers, to the Politicall Magistrate, in reference to Church-affaires. Take it in these Particulars. I.

A Defensible, protecting, patronizing power to the Church, and all the members thereof. Kings shall be thy Nursing-Fathers, &c. *Isai.* 49. 23. The Magistrate is the Minister of God for good to well-doers, as well as the avenger, executing wrath upon evil-doers: a terror not to good works, but to the evil, *Rom.* 13. 3, 4. he is called *An heir*, or, *Possessor of restraint*, to put men to shame, *Judg.* 18. 7. And as the Church ought to pray for Kings and all in Authority (so consequently all in authority should endeavour it,) That the Church and people of God should lead a quiet and peaceable life, (under the wing of their protection) in all godliness and honesty, *1 Tim.* 2. 2. and this is evident from the end and scope of these prayers here prescribed, as *b* Interpreters unanimously agree. And hereupon are those Promises to the Church, *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee*—*Isai.* 60. 10. and *thou shalt suck the breast of Kings*, *Isai.* 60. 16. Now, this Nursing protecting care of Magistrates toward the Church, puts forth it selfe in these or like acts, *viz.* He

I.  
I.  
*b* Tenendum semper istud principium, tam ad religionis, quam ad tranquillitatis & honestatis publicæ custodiam destinatos esse à Deo

Magistratus, non aliter quam terra procreandis alimentis ordinata est.—Hic officii sui vicissim admonentur principes, & quicumque Magistratum gerunt: neque enim satis est, si jus cuique suum reddendo, injurias omnes coerceant, pacemque foveant: nisi & religionem promoverent, & honesta disciplina mores componere studeant: neque enim frustra hortatur David ut filium osculentur, nec frustra Isaias denunciat fore Ecclesie nutritios. Quare non est quod sibi blandiantur, si ad cultum Dei asserendum, adjuutores se præbere neglexerint, *Calv. in loc.* Officium regum & principum ac omnino Magistratum est, curare ut subditi tranquillam & quietam vitam degant, cum omni pietate & honestate, *Piscar. in loc. cbf. 9.* Argumentatur à fine quem spectavit Dominus quum in rebus humanis istos gradus distribuerit: cui fini nos subservire prorsus oportet, nisi velimus deo quaerere, ac proinde ipsi nobis perniciem accersere. Quum igitur Magistratus ideo constituti sunt à Domino ut omnium rerum ipsiusque adeo religionis *conservatio* per eos conservetur, quid aliud certiore fide & majore con-

tentione

tentione petere debemus à Deo, quam ut principes, si quidem boni sint ac pii, conservet; si verò mali sint, bonos efficiat, &c. — Nobilissimus autem est hic locus non modo adversus Anabaptistas, & cæteros omnes fanaticos qui magistratum tollendum censent, sed etiam adversus crudelissimam illam Academicorum qui nuper irrepererunt charitatem, isti enim in veræ religionis perturbatores nullum jus Magistratibus concedant: quum hîc distictè fiat mentio *†* *Evangelicis*, i. justî ac legitimi cultus, cujus unius præ cæteris rebus vindicet & assertores Magistratus esse oporteat: adeo quidem ut quoties necesse fuerit vel religionem vel pacem civilem amittere, quicumque principes illam isti non anteposuerint, gravissimo scelere sese scientes ac prudentes obligent, nedum ut factiosis hæreticis impunè liceat, Ecclesiasticam disciplinam deridere, *Bez. Annot. in loc.* Officium Regum ac Principum, adeoque omnium Magistratum est operam dare, ut subditi quietam ac tranquillam vitam cum omni pietate ac honestate transigant. Hoc enim officium evidenter colligi potest ex ipso sine precationis pro Magistratibus ad Deum fundendæ. Unde sequentia porismata suo sponte derivantur. Primum est, Justitiam & pacem politicam omnibus magistratibus serîo procurandam, putà bonos & innocentes defendendo, pravos autem ac nocentes puniendo. 2. Speciatim verò Christianis Magistratibus etiam Religionis curam habendam esse, utpote nutritiis Ecclesiæ, qui recta sui muneris administratione Deo ac Christo peculiariter inservire jubentur. 3. Hanc Religionis curam inter alia postulare, ut cognitionem quoque eorum quæ in controversiam vocantur, & non tantum executionem eorum quæ ab Ecclesiasticis definiuntur, ipsi ultrò suscipiant: ut alioquin & judicium cæcum, & executio iniqua seu tyrannica sit. 4. Itaque hinc apparere non tantum Anabaptistas, sed & Pontificios hîc graviter errare: h. e. partim in defectu, partim in excessu peccare: dum vel Magistratum in Ecclesia Christi prorsus illicitum esse statuunt, vel saltem ab omni religionis inspectione & procuracione eundem excludunt: vel denique judicio & censuræ Ecclesiasticorum veluti mancipium quoddam absolutè subjiciunt. Confer Rom. 13. 1. & seq. Psal. 2. sub fin. cum Esai. 49. & 60. &c. passim. *Vorst. Comment. in 1 Tim. 2. loc. com. ex ver. 2.*

1. Removes all externall impediments of true Religion, Worship of God, &c. by his civill power, whether persons or things, whether persecution, profaneness, heresie, idolatry, superstition, &c. that truth and godlinesse may purely flourish: as did *Jehoshaphat, Asa, Hezekiah, Josiab* — And hereupon it is, that God so oft condemnes the not removing and demolishing of the high-places and monuments of Idolatry, 1 Kings 15. 14. with 2 Chron. 15. 17. 1 Kings 22. 44. 2 Kings 12. 3. And highly commends the contrary in *Asa*, 2 Chron. 15. 8, 16. in *Jehoshaphat*, 2 Chron. 17. 3, 4, 6. to 108 in *Hezekiah*, 2 Chron. 31. 1. 2 King. 18. 4. in *Manasseh*, 2 Chron. 33. 15. in *Josiab*, 2 Kings 23. 8, 13, 19, 20, 24. whereupon the holy Ghost gives him that superlative commendation above all Kings before and after him, ver. 25.

2. Countenanceth, advanceth, encourageth by his authoritie and example

example the publike exercise of all Gods Ordinances, and duties of Religion within his dominions, whether in matter of divine Worship, Discipline, and Government, maintaining for the Church the fulnesse of spirituall liberties and priviledges communicated to her from Christ: as did *Asa*, 2 Chron. 15. 9. to 16. *Jehoshaphat*, 2 Chron. 20. 7, 8, 9. *Hezekiah*, 2 Chron. 29. 30. and 31. Chapters throughout. *Josiah*, 2 Chron. 34. and 35. Chapters. And to this end God prescribed in the Law, that the King should still have a copy of the Law of God by him, therein to reade continually, *Deuteron.* 17. 18, 19, 20. because he was to be not onely a Practiser, but also a Protector thereof, *Custos Tabularum*, i.e. *A Keeper of both Tables.*

3. Supplies the Church with all externall necessaries, provisions, meanes, and worldly helps in matters of Religion: as, convenient publike places to worship in, sufficient maintenance for Ministers, (as the Scripture requireth, 1 Tim. 5. 17, 18. 1 Cor. 9. 6. to 15. Gal. 6. 6.) Schooles and Colledges, for promoting of literature, as nurseries to the Prophets, &c. together with the peaceable and effectuall enjoyment of all these *biornia*, or worldly necessaries, for comfortable carrying on of all publike Ordinances of Christ. Thus *David* prepared materialls, but *Solomon* built the Temple, 1 Chron. 2. 2. *Hezekiah* commanded the people that dwelt in *Jerusalem*, to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord. And *Hezekiah* himself, and his Princes came, and saw it performed—2 Chron. 31. 4. &c. 8.—*Josiah* repaired the House of God, 2 Chron. 34.

Nor need the Magistrate think scorne, but rather count it his honour, to be an earthly protectour of the Church, which is the *body of Christ*, the *Lambs wife*, for redeeming of which Christ dyed, and for gathering and perfecting of which the very world is continued.

A Diatactik ordering regulating power is also allowed to the Magistrate about Ecclesiasticall matters in a politick way. So that hee warrantably

1. Reformes the Church, when corrupted in divine Worship, Discipline, or Government: as did *Moses*, *Exod.* 32. *Joshua*, *Jos.* 24. *Asa*, 2 Chron. 15. *Jehoshaphat*, 2 Chron. 17. *Hezekiah*, 2 Kin. 18. *Josiah*, 2 King. 23. 2 Chron. 34.

2. Convenes

Cum Magi-  
stratus in sa-  
cris literis dii  
nominentur, |  
omnium prima  
& potissima  
ipforum cura  
esse debet, tali  
pacto Deo ser-  
vire, ut regnum  
ejus in imperi-  
is suis innotes-  
cat, crescat,  
confervetur,  
Cent. Magd. in  
Præfat. Cent. 7.

2.

2. *Convenes or convocates Synods and Councils, made up of Ecclesiasticall persons, to consult, advise, and conclude determinatively, according to the Word, how the Church is to be reformed and refined from corruptions, and how to be guided and governed when reformed*

*d Vide doctis. med. &c. For, 1. Pious* <sup>d</sup> *Magistrates under the Old Testament called the Church together, convened Councils. David,* *Whitaker. de his* *about bringing back the Ark, 1 Chron. 13. 1, 2. and another* *susius differen-* *Councell when hee was old, 1 Chron. 23. 1. Solomon, 1 Kings* *tem, Controv. 3.* *8.1. Hezekiah, 2 Chron. 29. 4. and Josiah, 2 Kings 23. 1, 2.* *de Concil. quest.* *2. All ought to be subject to superiour powers, who ought to* *2. cap. 3 p. 381.* *procure the publike peace and prosperity of the Church, Rom.* *&c. in fol.* *13. 1, 2. &c. 1 Pet. 2. 13. &c. 17. 1 Tim. 2. 2. Therefore superiour powers may convocate Councils. 3. Christian Magistrates called the foure generall Councils: Constantine, the first Nicen Council: Theodosius senior, the first Council of Constantinople: Theodosius junior, the first Ephefine Council: Marcian Emperour, the Chalcedon Council: and 4. Hereunto Antiquity subscribes, as Dr Whitaker observes.*

3. *Backs the Lawes of God with his secular authority, as Custos Tabularum, enjoying and commanding, under civill penalties, all under his dominion, strictly and inviolably to observe the same: as Josiah made all that were present in Israel to serve the Lord their God, 2 Chron. 34. 33. Nehemiah made the Sabbath to be sanctified, and strange wives to be put away, Nehem. 12. 13. &c. Yea, Nebuchadnezar an Heathen King decreed, that whosoever should speak amisse of the God of Shadrach, &c. should be cut in pieces, and their houses made a dunghill, Dan. 3. 28, 29. And Darius decreed, That in every dominion of his Kingdome, men tremble and feare before the God of Daniel, &c. Dan. 6. 26, 27.*

And, as hee strengthens the Lawes and Ordinances of God by his civill authority, so hee ratifies and establishes within his dominions the just and necessary Decrees of the Church in Synods and Councils (which are agreeable to Gods word) by his civill Sanction.

*e Apollon. jus* *4. Judges and determines definitively with a consequent politi-* *Majest. p. 7. n. 6.* *call judgement, or judgement of politicall discretion, concerning the* *& p. 9. & p. 5.* *things judged and determined antecedently by the Church, in reference* *n. 3.* *to his owne act. Whether hee will approve such Ecclesiasticalls,*

or no; and in what manner he will so approve, or doe otherwise by his publike authority: for, hee is not *Brutum agens*, a *brutish agent*, (as Papists would have him) to doe whatsoever the Church enjoynes him *ad eorum obedientiam*, unto blinde obedience, but is to act *prudenter & scienter*, prudently and knowingly in all his office; and therefore the judgement of discerning (which belongs to every *Christian*, for the well-ordering of his owne act) cannot be denied to the *Christian Magistrate*, in respect of his office.

5. Takes care politically, that even Matters and Ordinances, merely and formally Ecclesiasticall, be duely managed by Ecclesiasticall persons orderly called thereto. Thus Hezekiah commanded the Priests and Levites to do their duties, 2 *Chron.* 29.5, 24. and the people to do theirs, 2 *Chro.* 30.1. And for this he is commended, that therein he did cleave unto the Lord, and observed his precepts which he had commanded Moses, 2 *King.* 18.6. Thus when the King is commanded to observe and doe all the precepts of the Law, the Lord (as Orthodox Divines doe judge) intended, that hee should keep them, not onely as a private man, but as a King, by using all care and endeavour, that all his subjects with him performe all duties to God and man, *Deut.* 17.18, 19, 20.

3. A compulsive, coactive, punitive, or corrective power, formally politickall, is also granted to the politickall Magistrate in matters of Religion, in reference to all sorts of persons and things under his jurisdiction. Hee may politically compell the outward man of all persons; Church-officers, or others under his dominions, unto externall performance of their respective duties, and offices in matters of Religion; punishing them, if either they neglect to doe their duty at all, or doe it corruptly, not onely against Equity and Sobriety, contrary to the second Table, but against Truth and Piety, contrary to the first Table of the Decalogue. Wee have sufficient intimation of the Magistrates Punitive power in Cases against the second Table, as the stubborne, rebellious, and incorrigible son that was a glutton and a drunkard, sinning against the fifth Commandement, was to be stoned to death, *Deut.* 21. 18, 19, 20, 21. The murderer sinning against the sixth Commandement, was to be punished with death, *Genes.* 9.6. *Numb.* 35. 30, 31, 32, 33, 34.

*Deut.* 10. 11, 12, 13. The unclean person sinning against the seventh Commandement, was to be punished with death, *Lev.*

† *Et est iniquitas judicium seu arbitrorum, id est, digna, in quam judices animadvertant, quæ mereatur à judicibus puniri: quia sunt iniquitates quæ à judicibus non puniuntur, sed à Deo tantum, nec dum forsan lata erat eo tempore lex in adulteros, dico à Mose quem videtur Job præcessisse: quamquam verisimile est etiam ante Mosem adulteros capitali poenâ punitos, quam ipse postea in legem redegit, & lege Domini sancivit, Deut. 22. Significat ergo tantum esse hoc flagitium & facinus tam audax, ut judicis officium expectet & capitale sit. Merc. Comment. in Job. 31. 11.*

20. 11, 12, 14, 17, 19. to 25. and before that see *Genes.* 38. 24. where see the Geneva note in the margin. Yea † *Job* who is thought to live before *Moses*, and before this Law was made, intimates that Adultery is an *hainous crime*, yea, it is an *iniquity* to be punished by the *Judges*, *Job* 31. 9, 11. The thiefe, sinning against the eighth Commandement, was to be punished by Restitution, *Exod.* 22. 1. to 15. &c. The false witness sinning against the ninth Commandement, was to be dealt withall as hee would have had his brother dealt with, *lege talionis*, *Deut.* 19. 16. to the end of the

\* Hoc ferre nequeunt qui velent impune sibi concedi turbandi licentiam: itaque sanguinarios appellant qui publicâ auctoritate coercendos esse docent impios errores, quibus labefactatur religio, atq; ad evertitur. verum quid Deo palàm obstreperentes proficent? Occidi jubet Deus pseudopphetas, qui pietatis principia convellunt, & defectionis sunt magistri & duces. clamat nescio quis nebulo, seque vitæ & mortis auctori opponit. Quænam hæc protervia? Quod Dei veritatem negent indigere tali subdudio, verisimum est: sed quid hoc furoris sibi vult, Deo legem imponere, ne Magistratus obsequio hæc in parte utatur? Quorsum porro attinet de necessitate litigare, quando ita Deo placet? posset carere Deus gladii adminiculo ad religionem tuendam; non vult. Quid autem mirum si magistratus jubet Deus esse gloriæ suæ vindices, qui furta, scortationes, ebrietates à poena eximi non vult, nec patitur? In minoribus delictis fas non erit judicij cessare; ubi violatur Dei cultus & tota pietas, dissimulando tantum crimen forebitur? *Statuctur*

Chapter, &c. Yea, The Magistrates punitive power is extended also to offences against the first Table; whether these offences be against the first Commandement, by false Prophets teaching lyes, errors, and heresies in the name of the Lord, endeavouring to seduce people from the true God — *If there arise among you a Prophet, or a dreamer of dreames — That Prophet, or that dreamer of dreames shall be put to death, because hee hath spoken to turne you away from the Lord your God, which brought you out of the land of Egypt, &c.* *Deut.* 13. 1. to 6. From which place *Calvin* notably asserts the punitive power of Magistrates against false prophets and impostors that would draw Gods people to a defection from the true God, shewing that this power also belongs to the Christian Magistrate in like cases now under the Gospel, see his \* words.

Statuetur capitalis poena: impunè cedit Dei contemptoribus, salutis doctrinam aduleterando, miseram animas à fide abstrahere? Nunquam venificiis dabitur venia, quibus solum corpus læditur: & ludus erit æterno exitio tradere? Denique Magistratus si læsa fuerit ejus auctoritas, ejus contemptum graviter ulciscetur: profanationem sacri Dei nominis inultum finet? Quid magis prodigiosum? *Job. Calv. in Comment. in Deut. 13. 5.*

Yea in case of such seducement from God, though by neereſt allies, severe punishment was to be inflicted upon the seducer, *Deut. 13. 6, to 12.* see also *ver. 12.* to the end of the *Chap.* how a citie is to be punished in the like case. And Mr <sup>a</sup> *Burroughs* in his *Irenicum* shoves, that this place of *Deut. 13. 6. &c.* belongs even to us under the Gospel.

thing in the Gospel; for we finde the same thing, almost the same words, used in a Prophecy of the times of the Gospel, *Zech. 13. 3.* In the later end of the 12. Chapter, it is prophesied, that those who pierced Christ, should look upon him, and mourne, &c. having a Spirit of grace and supplication poured upon them. *Chap. 13. 1.* There shall now be opened a fountaine for sin, and for uncleanness. *ver. 3.* It shall come to passe that he that takes upon him to prophesy, that his father and mother that begat him, shall say unto him, Thou shalt not live, for thou speakest lyes in the name of the Lord: and his father and his mother that begat him, shall thrust him thorow, when hee prophesyeth. *v.* You must understand this by that in *Deut.* The meaning is not that his father or mother should presently run a Knife into him, but that though they begat him, yet they should be the meanes to bring him to condigne punishment, even the taking away his life; these who were the instruments of his life, should now be the instruments of his death. *Mr Jer. Burroughs in his Irenicum, Chap 5. pag. 19, 20. printed 1646.*

<sup>a</sup> Let not any put off this Scripture, saying, This is in the O. Testament, but wee finde no such

Or whether these offences be against the second Commandement, the Magistrates punitive power reaches them; *Deut. 17. 1.* to 8. *Lev. 17. 2.* to 8. 2 *Chron. 16. 13, 16.* *Maachah the mother of Asa the King, he removed from being Queen, because she had made an idoll in a grove.* *Job 31. 26, 27, 28.* herewith compare *Exod. 8. 25, 26.* Or whether the offences be against the third Commandement, *And thou shalt speake unto the children of Israel, saying, Whosoever curseth his God shall beare his sin; And he that blasphemeth the Name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the Name of the Lord, shall be put to death,* *Levit. 24. 15, 16.* Yea, the Heathen King *Nebuchadnezzar* made a notable decree to this purpose, against blaspheming God, saying, *I make a decree, that every people, nation, and language, which speake any thing amisse against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their*

houses shall be made a dunghill, Dan. 3. 29. and the Pagan Magistrate K. Artaxerxes made a more full Decree against all contempt of the Law of God. *And whosoever will not do the Law of thy God (saith he to Ezra) and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment; And Ezra blesses God for this, Ezr. 7. 26, 27.*

Besides all this light of Nature, and Evidence of the Old Testament, for the Rulers politicall punitive power for offences against God, there are divers places in the New Test. shewing that a civill punitive power rests still in the Civill Magistrate: witness those generall Expressions in those texts, *Rom. 13. 3, 4. Rulers are not a terror to good works, but to the evil. — If thou dost that which is evil, be afraid; for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him that doth evil, 1 Pet. 2. 13, 14. Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as to the supreme, or unto Governours, which are sent for the punishment of an evil doers, and the praise of them that doe well.* Now (as Mr Burroughes <sup>b</sup> notes) seeing the Scripture speaks thus generally, *Non distinguendum ubi Scriptura non distinguit.* Except the nature of the thing require, why should we distinguish where the Scripture doth not? so that these Expressions may be extended to those sorts of evil doing against the first as well as against the second Table; against murdering of souls by Heresie, as well as murdering of mens bodies with the sword; against the blaspheming of the God of Heaven, as well as against blaspheming of Kings and Rulers, that are counted Gods on earth. That place seemes to have much force in it to this purpose, *Heb. 10. 28, 29. He that despised Moses Law, dyed without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy, who hath troden under foot the Sonne of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace? yea, what deserve such as deny the Spirit to be of God? Papiſts exempt their Clergy from the judgement of the Civill power, though they be delinquent against it; and their states, both civill and spirituall, from civill taxes, tributes, and*

<sup>a</sup> But Schismatics and Hereticks are called evil workers, *Phil. 3. 2.* and heresie is catalogued about the works of the flesh, *Gal. 5. 20.*  
<sup>b</sup> Mr Burroughes in his *Irenicum*, c. 5. p. 25. printed 1646.

and *penalties*; both which we deny to ours: For, 1. This is repugnant to the Law of Nature, that Church-officers and members, as parts and members of the Common-wealth, should not be subject to the government of that Common-wealth, whereof they are parts. 2. Repugnant to the lawes and practises of the Old Testament, under which we reade of no such exemptions. Yea, we have instance of *Abiathar* the *High-Priest*, who, for his partnership with *Adonijah* in his rebellion, was exiled by King *Solomon*, and so consequently deprived of the exercise of his office, *1 Kings* 2. 26, 27. 3. Inconsistent with our Saviours example, who, as subject to the Law, held himself obliged to pay tribute to avoid offence, *Matt.* 17. 26. which was an *active scandall*: *Ne scandalizemini, dicit; non, ne scandalizentur*, ver. 27. as *Cajetan* notes: and he confesses, *Pilates* power to condemne or release him, was *given him from above*, *John* 19. 11. 4. And finally, contrary to the Apostolicall Precepts, enjoying all to be subject to *superiour powers*, *Rom.* 13. 1, 2, 3, 4. *1 Pet.* 2. 13, 14, 15.

Now all the former power that is granted, or may be granted *circa sacra*, to the Magistrate, is only **Cumulatibe** and **Obiectibe**, as Divines use to expresse it, thus understand them.

**Cumulatibe**, not **Privatibe**; adding to, not detracting from any liberties or privileges of the Church granted her from Christ. *The Heathen Magistrate* may be a *Nurse-father*, *Isa.* 49. 23. *1 Tim.* 2. 2. may not be a *step-father*: may protect the Church, Religion, &c. and order many things in a politicall way about Religion, may not *extirpate* or *persecute* the Church: may help her in reformation, may not hinder her in reforming her self, convening Synods her self, as in *Act.* 15. &c. if he will not help her therein; otherwise her condition were better without, then with a Magistrate. *The Christian Magistrate* much lesse ought to prejudice her herein; otherwise her state were worse under the Christian, then under the Pagan Magistrate.

**Obiectibe**, or *objectively ecclesiasticall*, as being exercised about *Objects Ecclesiasticall*, but politically, not Ecclesiastically. *Circa sacra, non in sacris*; is his proper power. He may *politically, outwardly* exercise his power about *objects*, or *matters spirituall*; but not *spiritually*, inwardly, formally act any power in the

Church. He may act in Church-affaires, as did *Asa, Jehoshaphat, Hezekiah, Josiah*: not as did *Corah, Saul, Uzzab, or Uzziab*. He is *Episcopus*, *ἐπίσκοπος*, not *ἐπί τῶν*, an *Over-seer of things without, not of things within*. And in a word, His whole power about Church-offices and Religion, is *meerly, properly, and formally Civill, or Politicall*.

f See this evidenced upon divers grounds in *Apollon. jus Majest. p. 25, 26*

Nor is this only our private judgement, or the opinion of some few particular persons, touching the granting, or bounding of the Magistrates Power about matters of Religion; but with us we have the suffrage of many Reformed Churches, who in their *Confessions of Faith*, published to the world, doe fully and clearly expresse themselves to the same effect.

Corp. Confess. in Helvet. Conf. § xxvi. p. 92.

The Helvetian Church, thus, *Magistratus omnis à Deo, cum sit, officium ejus, nisi tyrannidem exercere libeat, &c. i. e. Since every Magistrate is of God, it is (unlesse he would exercise Tyranny) his chief duty; all blasphemy being repressed, to defend and provide for Religion, and to execute this to his utmost strength, as the Prophet teacheth out of the Word: in which respect, The pure and free preaching of Gods Word; A right diligent and well instituted Discipline of Youth, Citizens and Scholars; A just and liberall Maintenance of the Ministers of the Church; and a sollicitous care of the poore, (whereunto all Ecclesiasticall meanes belong) have the first place. After this——&c.*

Corp. Confess. in Confess. Gallic. Eccles. Carol. 9. Regi, An. 1561. exhibit. & in Latinum Convers. Ann. Dom. 1566. § 39, 40. p. 110, 111.

The French Churches, thus, *Ideo etiam gladium in Magistratum manus tradidit, &c. i. e. He also therefore committed the sword into the Magistrates hands, that they might repress faults committed not only against the second Table, but also against the first.—— Therefore we affirme, their Lawes and Statutes ought to be obeyed, tribute to be payed, and other burdens to be born, the yoke of subjection voluntarily to be undergone, yea though the Magistrates should be infidels, so long as the supreme Government of God remains perfect and untouched, Matth. 17. 24. Act. 4. 17. and 5. 29. Jude ver. 8.*

Corp. Confess. in Confess. Scotican. § 24. p. 156. Subscript. Ann. Dom. 1581. 2° Martii.

The Church of Scotland, thus, *Insuper Regum, Principum, &c. i. e. Moreover we affirme, that the purging and conserving of Religion is the first and most especiall duty of Kings, Princes, Governours, and Magistrates. So that they are ordained of God not only for Civill Politie, but also for the conservation of true Religion, and that all idolatry and superstition may be suppressed: as is evident in David*

David, Jehoshaphat, Josiah, Hezekiah, and others adorned with high praises for their singular zeale.

The Belgick Church, thus, *Idcirco Magistratus ipsos gladio armavit, &c.* i. e. Therefore he hath armed the Magistrates with the sword, that they may punish the bad, and defend the good. Furthermore it is their duty, not only to be solicitous about preserving of Civill Politie, but also to give diligence that the sacred Ministry may be preserved, all idolatry, and adulterate Worship of God may be taken out of the way, the Kingdome of Antichrist may be pulled down, but Christs Kingdome propagated. Finally, it is their part to take course, that the holy Word of the Gospel be preached on every side, that all may freely and purely serve and worship God according to the prescript of his Word. And all men, of whatsoever dignity, condition, or state they be, ought to be subject to lawfull Magistrates, to pay them tribute and subsidies, to obey them in all things which are not repugnant to the Word of God; to poure out Prayers for them, that God would vouchsafe to direct them in all their actions, and that we may under them lead a quiet and peaceable life in all godlinesse and honesty. Wherefore we detest the Anabaptists and all turbulent men, who cast off superiour Dominions and Magistrates, pervert Lawes and Judgements, make all goods common, and finally, abolish or confound all Orders and degrees which God hath constituted for honesty sake among men.

Corp. Confess. in Belgic. Confess. § 36. p. 183, 184.

The Church in Bohemia, thus. *Docent quoq; verbo Dei præcipi, &c.* i. e. They teach also, that it's commanded in the word of God, that all should be subject to the higher powers in all things, yet in those things only which are not repugnant to God and his word.—  
—But as touching those things which concerne mens soules, saith and salvation, they teach, That men should hearken only to Gods Word and his Ministers, as Christ himselve saith, Render to Cæsar the things that are Cæsar's, and to God those things that are Gods. But if any would compell them to those things which are against God, and doe fight and strive against his word, which abideth for ever; they teach them to make use of the Apostles example, which thus answered the Magistrate at Jerusalem; It is meet (say they) to obey God rather than men.

Corp. Confess. in Bohem. Conf. Artic. 16. p. 265.



Finally, the Church in Saxony hath expressed her self notably in this point, saying among many other passages, *Vult Deus regi*

Corp. Confess. in Saxon. Conf. edit. An. Dom. 1552. § 23. p. 129, 130.

& coerceri politicâ gubernatione omnes homines, &c. i. e. God will have all men, yea even unregenerate men, to be Ruled and Restrained by Politicall Government. And in this Government, the wisdoms, justice, and goodnesse of God to mankind doe shine forth. His wisdoms, order declares, which is the difference of vertues and vices, and the Consociation of men by lawfull Governments and contracts ordained in wonderfull wisdoms. Gods justice also is seen in Politicall Government, who will have manifest wickednesses to be punished by Magistrates: and when they that Rule, punish not the guilty, God himselfe wonderfully draws them to punishment, and regularly punishes haynous faultis with haynous penalties in this life, as it's said, hee that takes the sword shall perish by the sword: And, whoremongers and adulterers God will judge. God will have in these punishments the difference of vices and vertues to be seen; and will have us learn, that God is wise, just, true, chaste. Gods goodnesse also to mankind is beheld, because by this meanes hee preserves the Society of men, and therefore hee preserves it, that thence the Church may be gathered, and will have Polities to be the Churches Innes.——Of these divine and immoveable lawes, which are Testimonies of God, and the chief Rule of manners, the Magistrate is to be keeper in punishing all that violate them. For the voice of the law without punishment and execution, is of small availe to bridle and restrain men, therefore is it said by Paul, The Power should be a terrour to evill workes, and an honour to the good. And Anriquity rightly said, The Magistrate is the keeper of the law, both of the first and second Table, so farre as appertaines to Discipline.——And though many in their Governments neglect the Glory of God; yet this ought to be their chiefe care, to heare and embrace the true doctrine touching the Son of God, and to foster the Churches, as the Psalmes saith, And now understand yee Kings and be instructed yee Judges of the earth. Againe, Open your gates yee Princes, i. e. Open your Empires to the Gospel, and afford harbour to the Son of God. And, Isa. 49. And Kings shall be thy nursing-fathers, and Queens, i. e. Common-wealthes, shall be the nursing-mothers of the Church, they shall afford lodgings to Churches and pious studies. And Kings and Princes themselves shall be members of the Church, and shall rightly understand Doctrine, shall not helpe those that stablish false Doctrine, and exercise unjust cruelty,

but shall be mindfull of this saying, I will glorifie them that glorifie me. And Daniel exhorteth the King of Babylon unto the acknowledgement of Gods wrath, and to clemency towards the exiled Church, when hee saith, Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poore. And since they are among the chiefe members of the Church, they should see that judgements be rightly exercised in the Church: as Constantine, Theodosius, Arcadius, Marciannus, Charles the Great, and many pious Kings took care, that the judgements of the Church should be rightly exercised, &c.

Thus those of Presbyterian judgement are willing to give to Cæsar those things that are Cæsars, *circa Sacra*, even about Matters of Religion, that the Magistrate may see, it's far from their intentions in the least degree to intrench upon his just power, by asserting the *spirituall power*, which Christ hath seated in his Church-officers distinct from the Magistraticall power: but as for them of *Independent judgement*, and their adherents, they devert the Magistrate of such power. See *M. S.* to *A.S.* pag. 55, 56, 57, 58, 59, 60.

## Section II.

Some power on the other hand touching Religion and Church-affaires, is utterly denied to the *civill Magistrate*, as no way belonging to him at all by vertue of his office of *Magistracy*. Take it thus:

Jesus Christ our Mediatour, now under the New Testament, hath committed no spirituall power at all, Magisteriall or Ministeriall, properly, internally, formally, or virtually Ecclesiasticall, nor any exercise thereof for the government of his Church to the Politicall Magistrate, Heathen or Christian, as the Subject or Receptacle thereof, by vertue of his Magistraticall office.

For Explanation hereof, briefly thus: 1<sup>o</sup> What is meant by *Spirituall power*, *Magisteriall*, and *Ministeriall*, is laid downe in the *Generall nature* of the Government, CHAP. III. And, That all *Magisteriall* Lordly power over the Church, belongs peculiarly and only to Jesus Christ our Mediatour, Lord of all, is proved, CHAP. V. Consequently, the *Civill Magistrate* can challenge no such power, without usurpation upon Christs Prerogative.

gative. Wee hence condemne the *Pope* as *Antichrist*, whilest he challenges to be *Christ's Vicar-generall over Christ's visible Church on earth*. So that all the Question here will be about the *Ministeriall power*, whether any such belong to the *Civill Magistrate*.

2. What is meant by *Power, properly, internally, formally, or virtually Ecclesiasticall*? Thus conceive: These severall termes are purposely used, the more cleerly and fully to distinguish *power purely Ecclesiasticall*, which is denied to the *Magistrate*, from *power purely Politicall* about Ecclesiasticall objects, which is granted to him; which is called Ecclesiasticall, not *properly*, but *improperly*; not *internally*, but *externally*; not *formally*, but *onely objectively*, as conversant about *Ecclesiasticall objects*. Nor hath hee any such Ecclesiasticall power in him *vertually, i.e.* so as to convey and give it to any other under him. Hee may *grant* and protect the publike exercise of that power within his dominions; but *designation* of particular persons to the office and power, is from the Church: the *donation* of the office and power only from Christ himself. So that *Magistracy* doth not *formally* nor *vertually* comprehend in it Ecclesiasticall power for Church-government. A Magistrate may be chosen an *Elder*; and so, *as an Elder*, be vested with Ecclesiasticall power properly, formally; but *a Magistrate, quâ Magistrate*, hath no inward Ecclesiasticall power at all belonging to him.

b Cum sit duplex potestas Ecclesiastica, altera interna, externa altera, tam peccant qui utrumque Principi vel Magistratui civili tribuunt, quàm qui utramque delegant Ministro Ecclesiastico. Reddenda quæ sunt Cæsaris Cæsari, & quæ Dei Deo. Hujus Ministro ac Dispensatori Sacramentorû competit interna potestas,

Principi vel Magistratui externa. Errant enim magnopere qui censent Magistratui ex jure & officio suo deberi utriusque potestatis Ecclesiasticæ exercitationem, sed altera quæ interna est ideo cedere Ministris Ecclesiæ, qui vice sua ea defungantur, dum ipse externam exequitur. *Salmas. Apparatus ad librum de Primatu, pag. 303. edit. Lugdun. 1645.*

For *Confirmation* of this Proposition, consider these ensuing Arguments:

1. *Argument.*

I. The *Keyes* of the Kingdome of Heaven were never given by Christ to the *Civill Magistrate* as such. Therefore he cannot be the *proper Subject* of Church-government *as a Magistrate*. Wee may thus reason,

Major. *No power of the Keyes of the Kingdom of heaven was ever given by Christ to the Civill Magistrate, quatenus a Magistrate.*

Minor.

Minor. *But all formall power of Church-government is at least part of the power of the Keyes of the Kingdome of heaven.*

Conclusion. *Therefore no formall power of Church-government was ever given by Christ to the Civill Magistrate as a Magistrate.*

The Major Proposition is evident,

1. Because when Christ gave *the Keyes of the Kingdome of heaven*, he makes no mention at all of the Civill Magistrate directly or indirectly, expressly or implicitly, as the recipient Subject thereof. Compare *Matth* 16.19. and 18.18. *Joh* 2.21,22,23. with *Mat*.28.18,19,20.

2. Because, In Christs giving *the Keyes of the Kingdome of heaven*, he makes expresse mention of  $\circ$  Church-officers, which are really and essentially different from the Civill Magistrate, *viz.* of *Peter*, in name of all the rest, *Mat*.16.18,19. and of the rest of the Apostles as the Receptacle of the *Keyes* with him, *Mat*.18.18. all the disciples save *Thomas* being together, he gave them the same Commission in other words, *Joh*.20. 20, 21 22,23.24. and *Mat*.28.18,19.20. Now if Christ should have given the *Keyes*. or any power thereof to the *Magistrate*, *quatenus a Magistrate*, hee must consequently have given them only to the Magistrate, (for *quatenus ipsum* includes *Per se*.) and then how could he have given them to his Apostles being officers in the Church really distinct from the Magistrate?

3. Because Jesus Christ in giving *the Keyes of the Kingdome*, gave not any one sort, act, part or piece of the Keyes severally, but the whole power of the Keyes, all the sorts and acts thereof joyntly. Therefore it is said, *I give the Keyes of the Kingdome*—and *whatsoever thou shalt bind*—*whatsoever thou shalt loose*—*Whosoever sins ye remit*—*whosoever sins ye retaine*—*Matth*.16. 19. *Joh*.20.23. So that here's not onely *Key*, but *Keyes* given at once, *viz.* *Key of Doctrine*, and the *Key of Discipline*: or the *Key of Order*, and the *Key of Jurisdiction*: not only *binding* or retaining, but *loosing* or remitting of sins, *viz.* all acts together conferred in the *Keyes*. Now if Christ gave the *Keyes* to the *Magistrate*, then he gave all the sorts of *Keyes*, and all the Acts thereof to him: if so, the Magistrate may as well preach the Word, and dispense the Sacraments, &c. (as *Erastus* would have him) as dispense the censures, &c. (for Christ joynd all together in

c And the Civill Magistrate is no proper Church-officer, as was intimated *Part* 1. c.1. and will be further evidenced in this chap.

the same Commission, and by what warrant are they disjoyned?) and if so, what need of *Pastors, Teachers, &c.* in the Church? Let the Civill Magistrate doe all. It is true, the *Ruling-Elder* (which was after added) is limited onely to one of the *Keyes*, viz. the *Key of Discipline*, 1 *Timoth. 5. 17.* but this limitation is by the same authority that ordained his office.

4. Because if Christ gave the *Keyes* to the Civill Magistrate as such, then to every Magistrate, whether *Jewish, Heathenish,* or *Christian*; (for *Quatenus ipsum* includes *de Omni.*) But not to the *Jewish Magistrate*: for the Scepter was to depart from him, and the Jewish Politie to be dissolved; and even then was almost extinct. Not to the *Heathenish Magistrate*, for then those might be properly and formally Church-governours which were not Church-members: and if the Heathen Magistrate refused to govern the Church (when there was no other Magistrate on earth) shee must be utterly destitute of all Government: both which are grossely absurd. Nor finally to the *Christian Magistrate*, for Christ gave the *Keyes* to officers then in being; but at that time no Christian Magistrate was in being in the world, and *Non entis nulla sunt accidentia*. Therefore the *Keyes* were given by Christ to no Civill Magistrate as such, at all.

The Minor, viz. *But all formall power of Church-Government is at least part of the power of the Keyes of the Kingdome of heaven,* is cleare. If wee take Church-government largely, as containing both *Doctrine, Worship, and Discipline*, it is the whole power of the *Keyes*; if strictly, as restrained only to *Discipline*, it is at least part of the power. For, 1. Not only the *power of Order*, but also the *power of Jurisdiction*, is contained under the word *Keyes*; otherwise it should have been said *Key*, not *Keyes*; Church-Government therefore is at least part of the power of the *Keyes*. 2. The word *Key*, noting a *Stewardly power*, as appears, *Isa. 22. 22.* (as *Erastians* themselves will easily grant) may as justly be extended in the Nature of it to signifie the *Ruling power by jurisdiction*, as the teaching power by *Doctrine*; in that the office of a *Steward* in the Household, who beares the *Keyes*, consists in *governing, ordering, and ruling* the Household,

as well as in *Feeding* it, as that passage in *Luke* 12.41. to 49. being well considered, doth very notably evidence. For, Christ applying his speech to his Disciples, saith, *Who then is that faithfull and wise steward, whom his Lord shall make Ruler of his household—he will make him Ruler over all that he hath, &c.* 3. Nothing in the text or context appears why we should limit *Keyes* and the acts thereof only to *Doctrine*, and exclude *Discipline*; and where the text restraines not, we are not to restraine. 4. The streame of Orthodox Interpreters extend the *Keyes* and the acts thereof as well to *Discipline*, as to *Doctrine*, to matters of *Jurisdiction*, as well as to matters of *Order*. From all, we may conclude,

*Therefore no formall power of Church-Government was ever given by Christ to the Civill Magistrate as a Magistrate.*

II. There was full power of Church-Government in the Church when no *Magistrate* was *Christian*; yea, when all *Magistrates* were persecutours of the Church, so farre from being her *nursing-fathers*, that they were her *cruell butchers*, therefore the *Magistrate* is not the proper subject of this power: Thus we may argue :

*Major. No proper power of Church-Government, which was fully exercised in the Church of Christ, before any Magistrate became Christian, yea, when Magistrates were persecutors of the Church, was derived from Christ to the Magistrate as a Magistrate.*

*Minor. But all proper power of Church-Government was fully exercised in the Church before any Magistrate became Christian, yea, when Magistrates were cruell persecutors of the Church of Christ.*

*Conclus. Therefore no proper power of Church-Government was derived from Christ to the Civill Magistrate, as a Magistrate.*

The *Major Proposition* must be granted, For, 1. Either then the Church in exercising such full power of Church-Government, should have usurped that power which belonged not at all to her, but only to the *Magistrate*; for what power belongs to a *Magistrate* as a *Magistrate*, belongs to him only: but dare we think that the Apostles, or the primitive purest Apostolicall Churches did or durst exercise all their power of Church-Government, which they exercised, meerly by usurpation without any right thereunto themselves? 2. Or,

it the Church usurped not, &c. but exercised the power which Christ gave her, let the *Magistrate* shew wherein Christ voided the Churches Charter, resumed this power, and gave it unto him.

¶ *Helvic. Chronolog. p. 22. to 25. & Alsted. Chronol. Monarch. Rom. p. 180.*

*The Magdenburg. Centuriators compute it to be in An. Dom. 311. Cent. 4. c. 3. de Tranquillitate Ecclesiæ sub Constantino. p. 32. edit. Basil. 1624.*

*h Hereunto divers ancient Fathers, that flourished in the first 300 yeares after Christ, give remarkable Testimony. Irenæus, who lived about the yeare 180. speaking of Cerdon, testifies how he was cast out from the*

*Communion of*

*the godly, for propagating his pernicious opinions. Cerdon autem qui ante Marcionem, & hic sub Hygino, qui fuit octavus Episcopus, sæpe in Ecclesiã veniens, & exhomologesin faciens, sic consummavit, modo quidem latenter docens, modo verò exhomologesin faciens, modo verò ab aliquibus traductus, in his quæ docebat malè, & abstentus est à religiosorum hominum conventu. Irenæi advers. Hæres. lib. 3. cap. 4. The same thing is testified also touching Cerdon by Eusebius, lib. 4. Histor. Græc. c. 11. Tertullian, who lived about the yeare 203 after Christ, speaking of those words [Traditis Satanæ] expounds them thus, Extra Ecclesiã projectis, Tertull. lib. de Pudicitia. c. 13. And elsewhere hath this passage, Aut si jam fidelis id agere susceperit, retinendum in Ecclesia putabis? non opinor. Tertull. de Idololatria, c. 11. And making a Narratize of the Christians exercises in their Assemblies, saith, Certè quidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus.*

The *Minor* Proposition cannot be denied. For,  
1. It was about 300 yeares after Christ, before any of the *Romane Emperours* (who had subdued the whole world, *Luke 2.1.* under their sole dominion) became *Christian*. For *Constantine the Great* was the first *Emperour* that received the *saiñh*, procured peace to the Church, and gave her respite from her cruell persecutions, which was in *s An. 309.* (or thereabouts,) after Christ; before which time the Church was miserably wasted and butchered with those *ten bloody Persecutions*, by the tyranny of *Nero*, and other cruell Emperours, before *Constantine*.

2. Yet within the space of this first 309. or 311. yeares, all proper power of Church-government was fully <sup>h</sup> exercised in the Church of Christ, not only the Word preached, *Act. 4. 2. 1 Tim. 3. 16.* and Sacraments dispensed, *Act. 20. 7. 1 Corin. 11. 17. &c. Act. 2. 4. and 8. 12.* but also *Deacons* set apart for that office of *Deaconship*, *Act. 6.* *Elders* ordained and sent forth, *Act. 13. 1, 2, 3. and 14. 23. 1 Tim. 4. Tit. 1. 5.* Publike *Admonition* in use, *Tit. 3. 10. 1 Tim. 5. 20.* *Excommunication*, *1 Cor. 5. and 1 Tim. 1. 20.* *Absolution* of the penitent, *2 Cor. 2. 6, 7, &c.* *Synodall Conventions* and *Decrees*, *Act. 15.* with *16. 4.* So that we may conclude,

*Therefore no proper power of Church-government was derived from Christ to the Civill Magistrate, as a Magistrate.*

mus. Ibidem etiam exhortationes, castigationes & censura divina; nam & judicatur magno cum pondere, ut apud certos de Dei conspectu; summum; futuri iudicii præjudicium est, si quis ita deliquerit, ut à communicatione Orationis & Conventus, & omnis sancti Commercii relegatur. Tertull. *Apologet. advers. Gentes, c. 37. circa initium.* Origen, who lived about the yeare 226. often mentions the exercise of Discipline in his dayes. Justè projicitur, qui digna facit abjectione: ut auferatur à populo Dei, & eradicetur, & tradatur Satanæ, Origen. *Hom. 3. in Ezek.* And again elsewhere, In Ecclesiis Christi consuetudo tenuit talis, ut qui manifesti sunt in magnis delictis, ejiciantur ab oratione communi; ne modicum fermentum non ex corde mundo orantium, totam unitatis conspersionem, & consensum corrumpat, Origen. *Tract. 35. in Matth.* See him also in *Hom. 7. in Jos. — & Hom. 21. in Jos. — & Hom. 12. in Ezek. — & Hom. 11. in Jerem.* Cyprian also the Bishop of Carthage, who lived about the yeare 240 after Christ, makes often mention of Church-censures in his dayes, but particularly in his Lxij. *Epist. ad Pomponium de virginibus.* And in his xxxviii. *Epist. ad Caldonium, &c.* he notably incites the Presbyters to cast out one Felicissimus, who, besides his guiltinesse of old fraud, rapine and adultery, he then charged with making a rent in the Church, seducing and separating the people from their Pastour: Nunc quoque cum Episcopo portionem plebis dividere, id est, à pastore oves, & filios à parente separare, & Christi membra dissipare tentaverit, &c. whereupon Caldonius and his other fellow Presbyters wrote this Epistle back to the Presbyters of Carthage, Abstinimus communicatione Felicissimum, & Augendum, item Repostum de extorribus, & Irenem Rutilorum, & Paulam sarcinatricem: quod ex annotatione mea scire debuistis. Item abstinimus Sophronium, & ipsum de extorribus Soliasma Budinarium. Cyprian. *Epist. xxxix. p. 92. edit. 1593.* who desire further to take view of the Church government exercised by the Apostles and their Successors for the first 300 yeares after Christ, let them consult those industrious Centuriators of Magdenburg, *Histor. Ecclesiast. Cent. 1. lib. 2. ca. 7. & Cent. 2. cap. 7. & Cent. 3. cap. 7.*

III. The Magistraticall power really, specifically, and essentially differs from the Ecclesiasticall power: Therefore the Civill Magistrate, as a Magistrate, cannot be the proper subject of this Ecclesiasticall power. Hence we may thus argue: *Argum. 3.*

Major. *No power essentially, specifically, and really differing from Magistraticall power, was ever given by Christ to the Magistrate as Magistrate.*

Minor. *But all proper Ecclesiasticall power essentially, specifically, and really differs from the Magistraticall power.*

Conclus. *Therefore no proper Ecclesiasticall power was ever given by Jesus Christ to the Civill Magistrate as a Magistrate.*

The Major is evident: For, how can the Magistrate, as a Magistrate, receive such a power as is really and essentially distinct and differing from Magistracy? were not that to make the Magistraticall power both really the same with it self, and yet really and essentially differing from it selfe? a flat contradiction.

The

The *Minor* may be cleerly evinced many wayes : as, 1. From the reall and formall distinction betwixt the two Societies, *viz.* the Church and Common-wealth, wherein Ecclesiasticall and Politicall power are peculiarly seated. 2. From the co-ordination of the power Ecclesiasticall and Politicall, in reference to one another. 3. From the severall causes of these two powers, *viz.* Efficient, Matter, Forme, and End; in all which they are truly distinguished from one another.

1. From the reall and formall distinction betwixt the two Societies, *viz.* Church, and Common-wealth: For, 1. The Society of the Church is onely Christs, and not the Civill Magistrates: It's his *House*, his *Spouse*, his *Body*, &c. and Christ hath no Vicar under him. 2. The officers Ecclesiasticall, are Christs officers, not the Magistrates, 1 *Cor.* 4. 1. *Christ gave them*, *Ephes.* 4. 8, 10, 11. *God set them in the Church*, 1 *Cor.* 12. 28. 3. These Ecclesiasticall officers are both elected, and ordained by the Church, without commission from the Civill Magistrate, by vertue of Christs Ordinance, and in his Name: Thus the Apostles appointed Officers; *Whom we may appoint*, *Act.* 6. 3, 4. The power of ordination and mission is in the hands of Christs Officers. Compare *Act.* 14. 23. 1 *Tim.* 4. 14. with *Acts* 13. 1, 2, 3, 4. and this is confessed by the Parliament, *to be an Ordinance of Jesus Christ*, in their Ordinance for ordaining of preaching Presbyters. 4. The Church, and the severall Presbyteries Ecclesiasticall, meet not as Civill Judicatories, for civill acts of government, as making civill Statutes, inflicting civill punishments, &c. but as spirituall Assemblies, for spirituall acts of government and discipline: as Preaching, Baptizing, receiving the Lords Supper, Prayer, Admonition of the disorderly, &c. 5. What grosse absurdities would follow, should not these two Societies, *viz.* Church and Common-wealth, be acknowledged to be really and essentially distinct from one another? For then, 1. There can be no Common-wealth, where there is not a Church; but this is contrary to all experience: Heathens have Common-wealths, yet no Church. 2. Then there may be Church-officers elected, where there is no Church, seeing there are Magistrates where there is no Church. 3. Then, those Magistrates, where there is no Church, are no Magistrates; but that

\* That the Civill Magistrate is not the vicar of Christ our Mediatour, See abundantly proved by Mr S. Rutherford in his Divine Right of Church-Government, &c. Chap. 27. Quest. 23. pag. 595. 10 647.

that is repugnant to Scripture, which counts the Romane Emperours *the ordinance of God.* Rom. 13. 1, 2, 3. And further, if there be no Magistrates, where there is no Church, then the Church is the formall constituting cause of Magistrates. 4. Then the Common-wealth, as the Common-wealth, is the Church; and the Church, as the Church, is the Common-wealth: then *Ecclesia* and *Respublica* are *termini convertibiles.* 5. Then all that are members of the Common-wealth are *conno-mine*, because members of the Common-wealth, members of the Church. 6. Then the Common-wealth, being formally the same with the Church, is, as Common-wealth, the *mysticall body of Christ.* 7. Then the officers of the Church are the officers of the Common-wealth; the power of the *Keyes* gives them right to the civill sword: and consequently, the Ministers of the Gospel, as Ministers, are Justices of the Peace, Judges, Parliament-men, &c all which how absurd, let the world judge.

2. *From the co-ordination of the power Ecclesiasticall and Politicall, in reference to one another.* (This being a received Maxime, That subordinate powers are of the same kind, co-ordinate powers are of distinct kinds.) Now, that the power of the Church is co-ordinate with the civill power, may be evidenced as followeth: 1. The officers of Christ, *quâ* officers, are not directly and properly subordinate to the civill power, though in their persons they are subje& thereto: The Apostles and Pastors may preach, and cast out against the will of the Magistrate, and yet not truly offend Magistracy; thus, in doing the duty they have immediately received from God, they must *obey God rather then men,* Act. 4. 19, 20. and the Apostles and Pastors must exercise their Office (having received a command from Christ) without attending the command or consent of the Civill Magistrate for the same; as in casting out the incestuous person, 1 Cor. 5. 5. telling the Church, Mat. 18. 17. rejecting an Heretick, Tit. 3. 10. And 2. Those acts of power are not directly and formally subordinate to the Magistrate, which hee himselfe cannot doe, or which belong not to him: Thus the Kings of Israel could not burne incense; *It appertaineth not unto thee,* 2 Chron. 26. 18, 19. Likewise none have the power of the *Keyes*, but they to whom Christ saith, *Goe yee into all the world*  
and

<sup>d</sup> Rursus inter-  
naz potestatis  
respectu quam  
exercerent ἐν  
τοῖς ἑσθῶν ἡ  
καλλίας Pasto-  
res ac Ministri  
verbi, Principi-  
pum, ac Magi-  
stratus, plebis-  
que fidelium  
nullum est dif-  
crimen, quia ex  
æquo plebs &  
ordo obnoxii  
habentur illi  
internaz pore-  
stati ac jurisdic-  
tioni Pasto-  
rum. *Salmasius*  
*Apparat. ad lib.*  
*de Primatu pag.*  
*304. edit. Lugd.*  
*1645.*

and preach the Gospel, *Mat.* 28. 19. but Christ spake not this to Magistrates, so onely those that are sent, *Rom.* 10. 14. so those that are *ἐπίσκοποι*, are by Christ placed in the Church. 3. The officers of the Church can Ecclesiastically censure the <sup>d</sup> officers of the State, though not as such, as well as the officers of the State, can punish civilly the officers of the Church, though not as such: the Church-guides may admonish, excommunicate, &c. the officers of the State, as members of the Church; and the officers of the State may punish the officers of the Church, as the members of the State. 4. Those that are not sent of the Magistrate as his deputies, they are not subordinate in their mission, to his power; but the Ministers are not sent as the Magistrates deputies, but are set over the flock by the holy Ghost, *Act.* 20. 28. they are likewise the *ministry of Christ*, *1 Corinth.* 4. 1, 2. they are *over you in the Lord*, *1 Thes.* 5. 12. and in his Name they exercise their jurisdiction, *1 Cor.* 5. 4, 5. 5. If the last appeale in matters purely Ecclesiasticall be not to the Civill power, then there is no subordination; but the last appeale properly so taken is not to the Magistrate, it appears from these considerations: 1. Nothing is appealable to the Magistrate, but what is under the power of the *Sword*; but Admonition, Excommunication, &c. are not under the power of the *Sword*: they are neither matters of dominion nor coercion. 2. If it were so, then it followes, that the having of the *Sword*, gives a man a power to the *Keyes*. 3. Then it followes, that the officers of the *Kingdome of Heaven* are to be judged as such, by the officers of the *kingdome of this world* as such, and then there is no difference between the *things of Caesar*, and the *things of God*. 4. The Church of Antioch sent to Jerusalem, *Act.* 15. 2. And the Synod there, without the Magistrate, came together, ver. 6. and determines the controversie, ver. 28, 29. And wee reade, *the spirits of the Prophets are subject to the Prophets*, *1 Cor.* 14. 32. not to the civill power, as Prophets. So wee must seek knowledge at the *Priests lips*, not at the civill Magistrates, *Mal.* 2. 7. And wee reade, that the people came to the Priests in hard controversies, but never that the Priests went to the civill power, *Deut.* 17. 8, 9, 10. 5. It makes the Magistrate Christs *Vicar*, and so Christ to have a *visible head* on earth, and so to be an *Ecclesiastico-civill*

*co-civill Pope*, and consequently there should be as many visible heads of Christs Church, as there are Magistrates. 6. These powers are both immediate: one from God the Father, as *Creatour*, *Rom. 13. 1, 2.* the other from Jesus Christ, as *Mediatour*, *Mat. 28. 18.* Now lay all these together, and there cannot be a subordination of powers; and therefore there must be a reall distinction.

3. *From the severall causes of these two powers, viz. Efficient, Matter, Forme, and End; in all which they are truly distinguished from one another, as may plainly appeare by this ensuing parallel:*

1. *They differ in their efficient cause or author, whence they are derived.* Magistraticall power is from God the Creatour and Governour of the world, *Rom. 13. 1, 2, 4.* and so belongs to all mankinde, Heathen or Christian: Ecclesiasticall power is peculiarly from Jesus Christ our Mediatour, Lord of the Church, (who hath all power given him, and the government of the Church laid upon his shoulder, as *Ephes. 1. 22. Mat. 28. 18.* compared with *Isai. 9. 6.*) See *Mat. 16. 19.* and *18. 18.* and *28. 19, 20. Joh. 20. 21, 22, 23. 2 Cor. 10. 8.* and consequently belongs properly to the Church, and to them that are within the Church, *1 Cor. 5. 12, 13.* Magistraticall power in generall is the Ordinance of God, *Rom. 13. 1, 2, 4.* but Magistraticall power in particular, whether it should be Monarchicall in a King, Aristocraticall in States, Democraticall in the people, &c. is of men, called therefore *ἀνθρώπινη κτίσις, an humane creature, or creation,* *1 Pet. 2. 13.* But Ecclesiasticall power, and officers in particular, as well as generall, are from Christ, *Mat. 16. 19.* and *28. 18, 19, 20. Tit. 3. 10. 1 Cor. 5. 13. 2 Cor. 2.* For officers, see *Ephes. 4. 11, 12. 1 Cor. 12. 28.*

2. *They differ in their Materiall Cause; whether it be Materia ex quâ, in quâ, or circa quam: The matter of which they consist, in which they are seated, or about which they are exercised.* 1. In respect of the matter of which they consist, they much differ. Ecclesiasticall power consists of the *Keyes of the Kingdom of heaven*, which are exercised in Preaching the Word, dispensing the Sacraments, executing the Censures, Admonition, Excommunication, Absolution, Ordination of presbyters, &c. but Magistraticall power consists in the secular sword, which puts forth it self in making statutes, inflicting fines, mulcts, imprisonments,

\* Cæterū cum nulla non publica ἑθνητικὴν à πολιτείᾳ ἑκρινεῖται, nulla etiā fuit natio quin Religionis ac cultū divini curatores habuerit proprios, & πολιτείας etiā peculiare rectores. Romani & Græci Gentiles, item Judæi Sacerdotibus curam Sacrorum permiserunt. Similiter Græci & Romani. Christus cum Ecclesiam suam institueret, peculiari Dei cultu obligandam, tam ab Idololatria Gētilium vindicatam, quam à superstitione Judæorum liberatam, certos etiā delegit Sacramentorum suorum ministros & præcones qui fidei evangelium per gentes prædicarent, & in omnibus locis Ecclesias, i. e. cœtus eorum qui fidem recepissent, cum pastoribus & doctoribus à quibus regerentur, erigerent. Seniores isti sive pastores, quos ad episcopandam Ecclesiam, ut ita dicam, constituiebant in singulis civitatibus rectores, undè & à quo potestatem suam acciperent si quis quærat, quære etiam potest ac dubitare à quo Apostolis prædicandi Evangelii potestas data sit. Idem quippe Christus qui Apostolos misit per universum orbem ad fidem prædicandam, eorundem etiā Apostolorum in Ministerio rectores ac pastores singularum Ecclesiarum constituit. *Salmos. Apparat. ad librum de Primatu p. 304, 305. edit. Lugdun. 1645.*

confiscations, banishments, torments, deaths. 2. *In respect of the matter or \* subject in which they are seated;* they much differ.

The Magistraticall power may lawfully be in the people, or in one person of a King; yea it may be in a childe, yea in a woman, yea in an infidell pagan, as well as in a Christian: but Ecclesiasticall power can neither be in all the people, for *Rulers* and *Saints* are distinguished from one another, *Heb. 13.22.* nor in one man alone over all: for that were to set up a Pope in the Church: nor in a childe, for he cannot govern his own house, much lesse the Church of God, 1 *Tim 3.5.* nor in a woman, for women are not allowed *to speake in the Church,* 1 *Corinth. 14.34, 35.* much lesse may they rule in the Church: nor in an Heathen, for hee is no member of the Church, much lesse can hee be a Governour in the Church; but only in *Preaching* and *Ruling Elders,* 2 *Cor. 10.8.* *Heb. 13.7, 17.* 1 *Tim. 5.17.* 1 *Cor. 12.28.*

3. *In respect of the matter or object about which they are exercised,* they much differ; For, the *Magistraticall* power is exercised *politically,* about persons and things *without* the Church, as well as *within* the Church; but the *Ecclesiasticall* power is exercised only upon them that are *within* the Church, 1 *Cor. 5.13.* The *Magistraticall* power in some cases of Treason, &c. banishes or otherwise punishes even penitent persons; *Ecclesiasticall* power punishes no penitent persons. The *Magistraticall* power punishes not all sorts of scandall, but some: the *Ecclesiasticall* power punishes (if rightly managed) all sorts of scandalls.

3. *They differ in their formall cause, as doth clearly appear by their way or manner of Acting:* *Magistraticall* power takes cognizance of delinquencies and passes sentence thereupon according to Statutes and Laws made by man: *Ecclesiasticall* power takes cognizance of, and passes judgement upon delinquencies according to the Word

of God, the *Holy Scriptures*. *Magistraticall* power punishes meerly with politicall punishments, as fines, mulcts, &c. *Ecclesiasticall* meerly with spirituall punishments. *Magistraticall* power makes all decrees and lawes, and executes all authority, mandatory or punitory, onely in its owne name, in name of the supreme Magistrate, as of the King, &c. but *Ecclesiasticall* power is wholly exercised not in the Churches, or officers name, but onely in *Christs name*, Mat. 28. 19. Act. 4. 17. 1 Cor. 5. 4. The *Magistrate* can delegate his power to another; *Church-governours* cannot delegate their power to others, but must exercise it by themselves. The *Magistrate* about Ecclesiasticals hath power to command and compell politically the Church-officers to doe their duty, as formerly was evidenced: but cannot discharge lawfully those duties themselves, but in attempting the same, procure divine wrath upon themselves, as *Korah*, Num. 16. *K. Saul*, 1 Sam. 13. 9. to 15. *K. Uzziah*, 2 Chro. 26. 16. to 22. but *Church-guides* can properly discharge the duties of Doctrine, Worship, and Discipline themselves, and Ecclesiastically command and compell others to doe their duty also.

4. Lastly, they differ in their Finall Cause or Ends. The *Magistraticall* power levels at the temporall; corporall; external, politicall peace, tranquillity, order, and good of humane Society, and of all persons within his jurisdiction; &c. The *Ecclesiasticall* power intends properly the spirituall good and Edification of the Church and all the members thereof, *Mat.* 18. 15. *1 Cor.* 5. 5. &c. *2 Cor.* 10. 8. and 13. 10. \*Further differences betwixt these two powers, see in Mr *G. Gillespies Aarons Rod*, l. 2. c. 4. May we not from all clearly conclude?

*Therefore no proper Ecclesiasticall power was ever given by Jesus Christ to the Magistrate as a Magistrate.*

\* The formall difference or distinction betwixt these two Powers, is fully and clearly asserted by that learned Bishop

*Usher*, in these words. — God for the better settling of piety and honesty among men, and the repressing of prophanesse and other vices, hath established two distinct Powers upon earth: the one of the *Keyes*, committed to the Church; the other of the *Sword*, committed to the Civill Magistrate. That of the *Keyes*, is ordained to worke upon the inward man; having immediate relation to the *remitting or retaining* of sinnes, *John* 20. 23. That of the *Sword* is appointed to work upon the outward man; yeelding protection to the obedient, and inflicting external punishment upon the rebellious and disobedient. By the former, the Spirituall officers of the Church of Christ are inclinable to governe well, *1 Tim.* 5. 17. To *speake*, and *exhort*, and *rebuke* with all authority, *Tit.* 2. 15. To loose such as are penitent,

*Mat.*

*Mat. 16. 19. and 18. 18.* To commit others to the Lords prison, unill their amendment, or to binde them over to the judgement of the great day, if they shall persist in their wilfulnesse and obstinacy. By the other, Princes have an imperious power assigned by God unto them, for the defence of such as doe well, and executing *revenge and wrath, Rom. 13. 4.* upon such as doe evill, whether by *death, or banishment, or confiscation of goods, or imprisonment, Ezra 7. 26.* according to the quality of the offence.

When *S. Peter*, that had the *Keyes* committed unto him, made bold to draw the *Sword*, he was commanded to put it up, *Mat. 26. 52.* as a weapon that he had no authority to meddle withall. And on the other side, when *Uzziah* the King would venture upon the execution of the Priests office, it was said unto him, *It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burne incense, 2 Chro. 26. 18.* Let this therefore be our second Conclusion; **That the power of the Sword, and of the Keyes, are two distinct Ordinances of God; and that the Prince hath no more authority to enter upon the execution of any part of the Priests function, then the Priest hath to intrude upon any part of the office of the Prince.** In his speech delivered in the Castle-Chamber at Dublin, &c. concerning the oath of Supremacy. p. 3, 4, 5.

4. *Argum.*

IIII. The *Civill Magistrate* is no proper *Church-officer*, and therefore cannot be the proper Subject of Church power. Hence we may argue;

Major. *All formall power of Church-government was derived from Jesus Christ to his owne proper Church-officers onely.* To them he gave the *Keyes of the Kingdome of Heaven, Mat. 16. 19. and 18. 18. Joh. 20. 21, 23.* to them he gave the *authority for edification of the Church, 2 Cor. 10. 8. and 13. 10.* but this will after more fully appeare in *CHAP. XI.* following.

Minor. *But no Civill Magistrate as a Magistrate is any of Christs proper Church-officers.* For, 1. The *Civill Magistrate* is never reckoned up in the Catalogue, List, or Roll of *Christs Church-officers* in Scripture, *Ephes. 4. 10, 11, 12. 1 Cor. 12. 28. &c. Rom. 12. 6, 7, 8.* if here, or any where else, let the Magistrate or the *Erastians* shew it. 2. *A Magistrate quâ Magistrate* is not a Church-member, (much lesse a Church-governour) for then all *Magistrates*, Heathen as well as Christian, should be Church-members. 3. Then all *Magistrates*, Heathen as well as Christian, should be Church-officers: for *à quatenus ad omne valet Argumentum.* 4. Then a childe, yea a woman may be a Church-officer, for these may be supreme Magistrates, as King *Edward the 6.* a childe, Queen *Elizabeth*, &c. were in *England.*

Conclus. *Therefore no Formall power of Church-government was derived from Jesus Christ to the Magistrate as a Magistrate.*

V. The *Civill Magistrate* as such is not properly subordinate to Christs *mediatory Kingdome*, therefore is not the Receptacle of Church power from Christ. Hence thus. 5. *Argum.*

Major. *Whatsoever Formall power of Church-government Christ derived to any, be derived it onely to those that were properly subordinate to his Mediatory Kingdome.* For whatsoever Ecclesiasticall Ordinance, office, power or authority Christ gave to men, he gave it as *Mediatour*, and head of the Church, by vertue of his *mediatory* office; and for the gathering, edifying, and perfecting of (his Mediatory Kingdome which is) his Church, *Ephes.* 4. 7, 10, 11, 12. Therefore such as are not properly subordinate to Christ in this his office, and for this end, can have no formall Church-power from Christ.

Minor. *But no Magistrate quâ Magistrate is subordinate properly to Christs mediatory Kingdome.* <sup>h</sup> For, 1. not Christ the Mediatour, but God the Creatour authorizeth the Magistrates office, *Rom.* 13. 1, 2, 6. 2. Magistracy is never stiled A Ministry of Christ in Scripture, nor dispensed in his Name. 3. Christs Kingdome is not of this world, *Joh.* 18. 36. Magistrates is.

*h Videatur Apollon. Jus Majest. circa sacra. p. 35, 36, 37, 38.*

Conclus. *Therefore no formall power of Church-government is derived from Christ to the Magistrate as a Magistrate.*

VI. Finally, divers absurdities inavoidably follow upon the granting of a proper formall power of Church-government to the civill Magistrate: therefore hee cannot be the proper Subject of such power. Hence it may be thus argued:

6. *Argum.*

Major. *No grant of Ecclesiasticall power, which plainly introduceth many absurdities, can be allowed to the politicall Magistrate, as the proper Subject thereof.* For, though in matter of Religion, there be many things mysterious, subline, and above Reasons reach; yet there is nothing to be found that is absurd, irracionall, &c.

Minor. *But to grant to the politicall Magistrate, as a Magistrate, a proper formall power of Church-Government, introduceth plainly many absurdities. e. g.* 1. This brings confusion betwixt the office of Magistracy and Ministry. 2. Confounds the Church and Common-wealth together. 3. Then Heathens, women, children may be Church-governours. 4. Church-government may be Monarchicall in one man; and so, not only  
Pre-

Prelaticall, but Papall: and consequently, Antichristian. Which absurdities, with many others, were formerly intimated, and neither by Religion nor Reason can be endured. We conclude,

Conclus. Therefore the grant of a proper formall power of Church-government cannot be allowed to the politicall Magistrate, as the proper Subject thereof, quatenus a Magistrate.

## C H A P. X.

2. That the Community of the faithfull, or Body of the people, are not the immediate Receptacle or Subject of the power of Church-government.

Thus we see, that *Jesus Christ our Mediatour* did not commit any proper formall Ecclesiasticall power for Church-government to the *politick Magistrate as such*, as the *Erastians* conceive. Now, in the next place (to come more close) let us consider, That *Jesus Christ our Mediatour* hath not committed the spirituall power of Church-government to the *Cœus fidelium*, or *Body of the people, Presbyterated, or unpresbyterated* (to use their owne termes) as the *first subject* thereof, according to the opinion of the *Separatists* or *Independents*. Take it in this Proposition,

*Jesus Christ our Mediatour* hath not committed the proper formall power or authority spirituall, for government of his Church, \* unto the fraternity, community of the faithfull, whole Church, or body of the people, as the proper immediate Receptacle, or first Subject thereof.

### Section I.

Some things herein need a little *explanation*, before we come to the *confirmation*.

1. By [*Fraternity, Community of the faithfull, whole Church, or body of the people,*] understand, A particular company of people, meeting together in one Assembly, or single Congregation, to partake of Christs Ordinances. This single Congregation may be considered as *Presbyterated, i. e.* furnished with an Eldership; or, as *unpresbyterated, i. e.* destitute of an Eldership, having yet no Elders or Officers erected amongst them. *Rigid Brownists,*

\* See this Proposition for substance fully and clearly asserted by that acute and pious Author, Master P. Baines, in his *Dioecensan Tryall, quest. 3. pag. 83. 84. conclus. 3.*

or Separatists say, that the fraternity or community of the faithfull unpresbyterated, is the first Receptacle of proper Ecclesiasticall power from Christ: unto whom some of Independent judgement subscribe. Independents thus resolve: First, That the Apostles of Christ are the first Subject of Apostolicall power. Secondly, That a particular Congregation of Saints, professing the faith, taken indefinitely for any Church, (one as well as another) is the first Subject of all Church-offices, with all their spirituall gifts and power. Thirdly, That when the Church of a particular Congregation walketh together in the truth and peace, the brethren of the Church are the first Subject of Church liberty; the Elders thereof of Church-authority, and both of them together are the first Subject of all Church-power. See Cotton's *Keyes*, &c. pag. 31, 32, 33. and Mr Thomas Goodwin, and Mr Philip Nye, in their *Epistle* prefixed thereunto, doe owne this Booke, as being for substance their owne judgement. Which Assertions of Brownists and Independents (except the first) are denied by them of Presbyterian judgement, as being obvious to divers materiall and just<sup>a</sup> exceptions.

2. By [*Proper formall power or authority spirituall, for Church-government,*] thus conceive. To omit what hath been already laid downe about the natures and forts of *spirituall power and authority*, Part. 2. CHAP. III. and CHAP. VI. which are to be remembered. Here it may be further noted, That there is a *proper publike officiall authoritative power*, though but *Stewardly and Ministeriall*, which is derived from Jesus Christ to his Church-officers, Mat. 16. 19. and 18. 18. John 20. 21, 22, 23. Mat. 28. 18, 19, 20. of which power the Apostle speaking, saith, *If I should somewhat more boast of our power* (ὡς ἰσχυρισμοῦ ἡμετέρου) *which the Lord hath given us to edification* — 2 Cor. 10. 8. so 2 Cor. 13. 10. The people are indeed allowed certaine liberties or priviledges; as, *To try the spirits*, &c. 1 Joh. 4. 1. To prove all Doctrines by the Word, 1 Thes. 5. 21. To nominate and elect their owne Church-officers, at least their *Deacons*, as they did Act. 6. 3, 5, 6. but this is not a *proper power of the Keyes*. But the *proper, officiall, authoritative power*, is quite denied to the fraternity, or body of the people, *Presbyterated, or unpresbyterated*.

3. By [*Proper immediate Receptacle, or first Subject of power,*] understand, That Subject, Seat, or Receptacle of power, which first

<sup>a</sup> See that judicious Treatise, *Vindiciæ Clavium*, Chap. III. IIII. V. p. 23. to 52.

and immediately received this power from Jesus Christ: and consequently, was intrusted and authorized by him, to put forth and exercise that power in his Church, for the government thereof. And here two things must be carefully remembered: 1. That wee distinguish betwixt the *Object* and *Subject* of this power. The *Object*, for which, for whose good and benefit all this power is given, is primarily the general visible Church, Ephes. 4. 7, 10, 11, 12. — 1 Corin. 12. 28. Rom. 12. 5, 6. &c. *Secondarily*, particular Churches, as they are parts and members of the general. But the *Subject* receiving to which the power is derived, is not the Church general, or particular, but the Officers or Governours of the Church. 2. That wee distinguish also betwixt the *Donation* of the power, and the *Designation* of particular persons, to offices Ecclesiasticall.

This designation of persons to the offices of Key-bearing or ruling, may be done first and immediately by the Church, in nominating or electing her individuall officers (which in some <sup>k</sup> cases is allowed to her; yet is no proper authoritative act of power.) But the *Donation* of the power it selfe, is not from the Church, as the fountaine, but immediately from Christ himselfe, 2 Cor. 11. 8. and 13. 10. Nor is it to the Church, as the *Subject*, but immediatly to the individuall Church-officers themselves, who consequently in all the exercise of their power, act as the *Ministers and Stewards of Christ*, 1 Corinth. 4. 1. putting forth their power immediately received from Christ; not as the *Substitutes* or *Delegates* of the Church, putting forth her power, which from Christ shee mediately conveighs to them, as Independents do imagine, but by us is utterly denied.

<sup>k</sup> To nominate or elect the particular or individuall officers, Pastors & Teachers, &c. who are to guide and govern the Church, is in some cases allowed unto the Church, or of the body of the Congregation: as for instance,

1. In case of some extraordinary inavoidable necessity, whereupon they are cast by providence: as when a Congregation removes into some foraine parts, where no Church nor Presbytery can be found besides their own, the Ministers of that Congregation die, shall not that Church have liberty to elect other Ministers, seeing shee hath no other way to be supplied, at present left her? 2. In case of a Churches or Congregations Capacity of making a due and good Election; as when it is duely constituted, and well-ordered in Truth, Godlines and Peaceableness, &c. liberty of electing its Ministers is allowed to it; not that by any positive Law of God, it is necessary, or ought to be so, and not otherwise; but that this may be so, and is a very prudentall course, tending to lay a foundation of union and love betwixt Pastour and People, and to make way for his more profitable discharge of his pastorall office among them. But still with this proviso, that such person so elected for a Pastour, submit himselfe to the Classicall Presbytery, for Approbation and Ordination. But in many other cases, it is very unsafe and hazzardous to permit a Congregation to elect

her owne Ministers, as when a Congregation is generally corrupt and profane, and grossely ignorant; or is divided into factions and parties, wherein perhaps the worse party is predominant; or when the major part is leavened with schisme or heresie, &c. in such like cases what can be expected but a bad choice? At first Christs officers were before the Christian Churches, (as is evidenced hereafter in CHAP. XI. Section 2. Argum. 2.) and the Apostles appointed their Successors, not the Churches. Nor doe wee finde in all the New Testament either command that People *de jure* should elect their owne Ministers, or Example of any Congregation that *de facto* did elect their Pastours, &c. *As for that Argument from Act. 1. 23.* *Ans. 1.* It appears not that there was a determinate election of an individuall Apostle, but onely a Nomination of two persons, *Joseph and Matthias*, one of which was to be set-apart to the Apostleship. 2. The text doth not make it cleare, that this Nomination was by the Church or body of the people. But rather the contrary may be collected, ver. 23. *and they appointed two* — who appointed them? *viz. Peter* and the disciples that were assembled together, ver. 15. and this assembly, as judicious Interpreters conceive, was a Councell or Synod of the Apostles and Disciples (the first Councell mentioned after Christ) extraordinarily met for chusing of an extraordinary officer, *viz. an Apostle*, into the place of *Judas*; which election also was managed in an extraordinary way, *viz. by Lot*, wherein they had recourse to Gods immediate providence, ver. 26. and therefore hence to argue to an ordinary election of an ordinary Pastour, &c. is very invalid. *As for that other Argument commonly urged from the Peoples election of Deacons, Act. 6. 3, 5, 6. therefore they have right to chuse their Pastours, &c.* *Ans.* This followes not, for there's great disparity betwixt the officers: Pastours have charge of peoples Souls, and in them are required higher qualifications (which the people are not able fully to judge of, for the regulating of their election): Deacons have charge of meaner affaires, the Churchs goods, Almes, &c. which require lower qualifications, and of which the people are able to judge; therefore it's most convenient that people chuse men of known and approved fidelity for this trust. But to argue from the lesse to the greater affirmatively, is not solid.

## Section II.

For *Confirmation* of this Proposition thus explained and stated, consider these few Arguments:

I. The Community of the faithfull, or body of the people, have no authentick Commission or Grant of proper spirituall power for Church-government; and therefore they cannot possibly be the first Subject, or the proper immediate Receptacle of such power from Christ. We may thus argue: 1. Argum.

Major. *Whomsoever Jesus Christ hath made the immediate Receptacle, or first Subject of proper formall power for governing of his Church, to them this power is conveyed by some authenticke Grant or Commission.*

Minor. *But the Community of the faithfull, or Body of the people, have not this power conveyed unto them by any authentick Grant or Commission.*

Conclus. Therefore Jesus Christ our Mediator hath not made the Community of the faithfull, or Body of the people; the immediate Receptacle or first Subject of proper formall power for governing of his Church.

The major Proposition is evident in it selfe: For, 1. The power of Church-government in this or that Subject is not *naturall*, but *positive*; and cast upon man, non *ex lege naturali*, sed *positiva*; not by *naturall*, but by *positive law*, *positive grant*: men are not bred, but *made* the first subject of such power: Therefore all such power claimed or exercised, without such *positive Grant*, is meerly *sine titulo*, without any due title; imaginary, usurped, unwarrantable, and *ipso facto* null and void. 2. All power of Church-government is *radically and fundamentally in Christ*, Isa. 9. 6. Mat. 28. 18. John 5. 22. And how shall any part of it be derived from Christ to man, but by some fit intervening *medium* or *meane* betwixt Christ and man? And what *medium*, or *meane of conveyance* betwixt Christ and man can suffice, if it doe not amount to an *authentick Grant* or *Commission* for such power? 3. This is evidently Christs way, to derive power by *authentick Commission* immediately to his Church-officers, the Apostles and their successors to the worlds end. *Thou art Peter, — and I give to thee the Keyes of the Kingdome of Heaven, &c.* Mat. 16. 18, 19. *Whatsoever ye shall binde on earth, &c.* Mat. 18. 19, 20. *As my Father sent me, so send I you; Goe, disciple ye all Nations; — whose sins ye remit, they are remitted — and loe, I am with you alway to the end of the world,* Joh. 20. 21, 23. Mat. 28. 18, 19, 20. *Our power (ἐξουσία) which the Lord hath given us for edification —* 2 Cor. 10. 8. and 13. 10. so that we may conclude, them that have such *Commission*, to be the *first Subject* and *immediate Receptacle* of power from Christ, as will after more fully appeare. 4. If no such *Commission* be needfull, to distinguish those that have such power, from those that have none, why may not all, without exception, young and old, wise and foolish, men and women, Christian and Heathen, &c. equally lay claime to this power of Church-government? If not, what hinders? If so, how absurd?

The *minor Proposition*, viz. *But the Community of the faithfull, or Body of the people, have not this power conveyed to them. by any authentick*

\* *Au*thoritas  
Restorum pro  
dono quidem  
Ecclesie à  
Christo data  
est, sed non pro  
dono absoluto,  
ut penes totam  
Ecclesiam residet  
cui datur,  
sed pro dono  
conditionali,  
ut Restoribus  
ipsis commu-  
nicetur ad ædi-  
ficationem to-  
tius. Park. de  
Polit. Eccl. s.  
l. 3. c. 8.

*libertick Grant or Commission*, is firme. For, whence had they it? When was it derived to them? What is the power committed to them? Or in what sense is such power committed to them?

1. *Whence had they it? From heaven, or of men?* If from men, then it is an humane ordinance and invention; a *plant which the heavenly Father hath not planted*: and therefore *shall be plucked up*, Mat. 15. 13. If from heaven, then from Christ; for *all power is given to him*, Mat. 28. 18. &c. Isa. 9. 6. If it be derived from Christ, then it is derived from him, by some *positive law* of Christ, as his *Grant or Charter*. A *positive grant* of such power to select persons, *viz. Church-officers*, the Scripture mentions, as was evidenced in the prooffe of the *major Proposition*. But touching any such *Grant or Commission* to the *Community of the faithfull*, the Scripture is silent. And let those that are for the *Popular power*, produce (if they can) any cleere Scripture, that expressly, or by infallible consequence contains any such *Commission*.

2. *When was any such power derived from Christ to the multitude of the faithfull?* Either in *Ecclesiâ constituendâ*, or *constitutâ*; either in the first planting and beginning of the Church, or in the after establishment and growth of the Church under the Apostles Ministry. *Not the first*, for then the *Apostles* themselves should have derived their power from the *Fraternity or Community of the faithfull*: now this is palpably inconsistent with Scriptures which tell us that the Apostles had both <sup>1</sup> their Apostleship it selfe, and <sup>2</sup> their Qualifications with gifts and graces for it, yea and <sup>3</sup> the very designation of all their particular persons unto that Calling, all of them immediately from Christ himselfe. For the first, see *Gal. 1. 1. Paul an Apostle not of men, nor by man, but by Jesus Christ*. Matth. 28. 18, 19, 20. For the second, see *Joh. 20. 22, 23. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost: whosoever sinnes ye remit, they are remitted unto them, &c.* For the third, see *Luke 6. 13. &c. And when it was day he called to him his Disciples: and of them he chose twelve, whom also he named Apostles; Simon—Matth. 10. 5, 6, 7. &c. These twelve Jesus sent forth, and commanded them, saying, —And after his resurrection he enlarges their Commission, Mar. 16. 15, 16. Go you in-*

a Si Apostolica  
Potestas in Ec-  
clesiis ædifi-  
candis atque  
adnuntando  
Evangelio non  
perfecta est,  
nec manavit  
ab illis quos ad  
fidem verbo  
Dei converte-  
bant, id est, à  
turba fidelium  
quos Christo  
acquiebant,  
non magis dici  
debet aut vide-  
ri potestatem  
pastorum sin-  
gularum in  
corpore inte-  
græ Ecclesiæ  
refedisse, quæ  
ab hac ad illos  
derivata sit,  
quique idèd  
tanquam fidu-  
ciarîa operâ &  
authoritate u-  
tantur in re-  
genda Ecclesiâ,

to all the world—and, *As my Father hath sent me, so send I you,* Joh. 20. 21. See also, how the Lord cast the Lot upon *Matthias*, Act. 1. 24, 25, 26. Nor the second, for if such power be committed to the community of the faithfull after the Apostles had established the Churches, then let those, that so think, shew where Christ committed this power first to the Apostles, and after to the Community of the faithfull, and by them or with them<sup>a</sup> to their Ordinary Officers, for execution thereof. But no such thing hath any footing in Scripture, for the Ordinary Church-guides, though they may have a designation to their office by the Church, yet they have the donation, or derivation of their office and its authority onely from Christ; Their office is from Christ, *Ephes. 4. 8, 11. 1 Cor. 12. 28. Act. 20. 28, 29.* Their power from Christ, *Mat. 16. 19. and 28. 18. 19. Job. 20. 21, 23. Our power which the Lord hath given us, 2 Cor. 8. 10. They are Christs Ministers, Stewards, Ambassadors, 1 Cor. 4. 1. 2 Cor. 5. 19, 20.* They are to act and officiate in his name, *Matth. 18. 19. 1 Cor. 5. 4, 5. and to Christ they must give an account, Heb. 13. 17, 18. Luke 12. 41, 42.* Now if the ordinary officers have (as well as the Apostles their Apostleship) their offices of Pastorship, Teachership, &c. from Christ; and are therein the successors of the Apostles to continue to the worlds end, *Mat. 28. 18, 19, 20.* then they have their power and authority in their offices immediately from Christ, as the first receptacles thereof themselves, and not from the Church as the first receptacle of it herself.<sup>b</sup> *Successor habet jurisdictionem ab eo à quo prædecessor, alioquin non verè succedit; i. e. A Successor hath jurisdiction from him, from whom the Predecessor had his, otherwise he doth not truly succede him.* Consequently the Church or community of the faithfull, cannot possibly be the first receptacle of the power of Church-government from Christ.

3. *What power is it that is committed to the body of the Church or* quam ab ipsa acceperint. Apostoli qui ex mandato Christi fundarant particulares Ecclesias, quæ membra sunt corporis illius unius, cujus Christus est caput, Ecclesia priores fuerunt, & iussionem habuerunt à Christo ad eam Ecclesiam propagandam & extruendam.—— Ipsi porro Apostoli pari modo quo à Christo missi fuerunt, cum in omnibus locis simul esse non possent, alios etiam miserunt cum eadem potestate ad novas condendas Ecclesias, aut eas quæ jam conditæ essent gubernandas, &c. *Salmas. Appar. ad libros de Primatu. p. 305. Editi. Lugdun. An. 1645. b Whitak. de Pontif. quasi. 8 ca. 3.*

*multitude of the faithfull?* Either it must be the *Power of Order*; or the *Power of Jurisdiction*. But neither of these are allowed to the multitude of the faithfull by the Scriptures, (but appointed and appropriated to select persons): *Not the Power of Order*, For, the whole multitude and every one therein, neither can, nor ought to intermeddle, with any branches of that power, 1. Not with *preaching*, all are not *διδασκτικοί*, apt to teach, 1 Tim. 3. 2. nor *ἐξηγητικοί*, able to exhort and to convince gainsayers, Tit. 1. 9. all are not gifted and duly qualified. Some are expressly prohibited *speaking in the Church*, 1 Cor. 14. 34, 35. 1 Tim. 2. 12. Rev. 2. 20. and none are to *preach, unlesse they be sent*, Rom. 10. 15. nor to *take such honour unto themselves, unlesse they be called*, &c. Heb. 5. 4, 5. Are all and every one of the multitude of the faithfull able to teach, exhort, and convince? are they all sent to preach? are they all called of God? &c. Nay hath not Christ laid this taske of *Authoritative preaching* only upon his owne officers? *Mat. 28. 18, 19.* 2. Not with *administration of the Sacraments*, this and preaching are by one and the same *Commission* derived to officers only, *Mat. 28. 18, 19, 20.* 1 Cor. 11. 23. 3. Nor to *ordaine Presbyters*, or other officers. They may choose, but *extraordinary officers*, or the *Presbytery of ordinary officers ordain*, Act. 6. 3, 5, 6. Looke *ye out men—whom we may appoint*. Compare also *Act. 14. 23.* 1 Tim. 4. 14. and 5. 22. *Tit. 3. 5.* So that the peoples bare election and approbation is no sufficient Scripture-ordination of Officers. Nor is there one of 10000. among the people that are in all points able to try and judge of the sufficiency of *Preaching Presbyters*, for Tongues, Arts, and soundnesse of judgement in Divinity. *Nor is the Power of Jurisdiction in Publike Admonition, Excommunication, and Absolution, &c.* allowed to the *multitude*. For all and every one of the *multitude of the faithfull*, 1. *Never had any such power derived to them from Christ*, this Key as well as the *Key of Knowledge* being given to the Officers of the Church onely, *Matth. 16. 19.* and 18. 18; 19, 20. *Tell the Church*, there must needs be meant of the *Ruling Church* only (as appeares by consent of divers judicious *e* Authors) 2 Cor. 8. 10. *Joh. 20. 21.* 22, 23. 2. *Never acted or executed any such power*, that we can finde in Scripture. As for that which is primarily urged of

*e* *Joh. Cameron.*  
*P* *elest. in Mat.*  
 18, 15 p 149,  
 150, 151. in fol.  
 and Bayne's *Dia-*  
*cesan's Tryall*  
*the third Quest.*  
 p. 79. 80. and  
 D. Pareus in  
*Mat. 18. 15.*  
*This is fully dis-*  
*cussed and pré-*  
*ved by Master*  
*Rutherford in*  
*his Peaceable*  
*Plea, Chap. 8.*  
 p. 85. &c.

the

the Church of *Corinth*, that the whole Church did excommunicate the *incestuous person*, 1 Cor. 5. 4. &c. Many things may be answered to evince the contrary. 1. The whole multitude could not doe it, for children could not judge, and women must not speake in the Church. 2. It is not said, *Sufficient to such an one is the rebuke inflicted, of all*, *καὶ ἅπασαν*; but, *of many*, *καὶ ἅπασαν*, 2 Cor. 2. 6. viz. of the Presbytery, which consisted of *many* officers. 3. The Church of *Corinth*, wherein this censure was inflicted, was not a *Congregational*, but a *Presbyteriall* Church, having divers particular Congregations in it (as is hereafter cleared in CHAP. XIII.) and therefore the whole multitude of the Church of *Corinth* could not meet together in one place for this censure; but onely the *Presbytery* of that great Church. Againe, never did the *whole multitude* receive from Christ due gifts and qualifications for the exercise of Church-government and Jurisdiction; or any Promise from Christ to be with them therein, as *officers* have, *Math. 28. 18, 19, 20.* And the absurdities of such popular Government are intolerable, as after will appeare,

4. *Finally, in what sense can it be imagined that any such power should be committed from Christ to the community of the faithfull, the whole body of the Church?* For this power is given them *equally* with the Church-guides, or *inequally*. If *equally*, then 1. The Church-guides have power and authority, as primarily and immediately committed to them, as the Church herselfe hath; and then they need not derive or borrow any power from the body of the faithfull, having a power equall to theirs. 2. How vainly is that power *equally* given as to the officers, so to the whole multitude, when the whole multitude have no equall gifts and abilities to execute the same? If *unequally*, then this power is derived to the Church-guides, either *more* or *lesse* then to the multitude of the faithfull. If *lesse*, then how improperly were all those *names of Rule and Government* imposed upon officers, which no where are given by Scripture to the multitude: as, *Pastors*, *ποιμένες*, *Ephes. 4. 8. 11.* *Elders*, *πρεσβυτεροι*, *1 Tim. 5. 17.* *Over-seers*, *ἐπισκοποι*, *Act. 20. 28.* *Guides*, *ἡγούμενοι*, *Heb. 13. 7, 17, 22.* In this last Verse they are contradistinguished from the *Saints*; *Church-guides*, and *Saints guided* make up

a visible organically Church. *Ῥητορες ἀριστάμοροι ἐν Κρείῳ*, *Rulers in the Lord*, 1 *Thef.* 5. 12. *Rom.* 12. 8. and *καλῶς ἀριστῶτες πρεσβυτεροι*, *well-ruling Elders*, 1 *Tim.* 5. 17. *Governments*, *κυβερνήσεις*, 1 *Cor.* 12. 28. *οἰκονομοί*, *Stewards*, 1 *Cor.* 4. 1, 2. *Luke* 12. 42. &c. And all these titles have power and rule ingraven in their very fore-heads; and they of right belonged rather to the multitude than to the officers, if the officers derive their power from the multitude of the people. If *more*, then Church-guides, having more power than the Church, need not derive any from the Church, being themselves better furnished.

Thus, what way soever we looke, it cannot be evinced, that the *multitude and body of the people Presbyterated, or not presbyterated, are the first Subject of power, or have any authoritative publike official power at all, from any Grant, Mandate, or Commission of Christ.* From all which we may strongly conclude:

*Therefore Jesus Christ our Mediator hath not made the Community of the faithfull, or Body of the people, the immediate Receptacle, or first Subject of proper formall power for governing of his Church.*

II. As the multitude of the faithfull have no *authentick Grant or Commission of such power of the Keyes in the Church; so they have no divine warrant for the actual execution of the power of the said Keyes therein: and therefore cannot be the first Receptacle of the power of the Keyes from Christ.* For thus we may reason:

*Argum. 2.*

Major. *Whosoever are the first Subject, or immediate Receptacle of the power of the Keyes from Christ, they have divine warrant actually to exercise and put in execution the said power.*

Minor. *But the multitude or Community of the faithfull have no divine warrant actually to exercise and put in execution the power of the Keyes.*

Conclus. *Therefore the Community of the faithfull are not the first Subject, or immediate Receptacle of the power of the Keyes from Jesus Christ.*

The *Major* Proposition must necessarily be yeelded. For, 1. *Power of the Keyes* contains both *authority and exercise*; power being given to that end, that it may be exercised for the benefit of the Church. It's called, *The power given*

*r Master Balls  
R-ply to G.c.  
p. 75.*

us for edification, — 2 Cor. 8. 10. Where there's no exercise of power, there can be no edification by power. 2. Both the authority and complete exercise of all that authority, were at once and together communicated from Christ to the Recptacle of power: *I give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt bind on earth, &c. Mat. 16. 19. and 18. 18. As my Father sent me, so send I you — whosoever sins yee remit, they are remitted — John 20. 21, 23.* Here is both power and exercise thereof joyned together in the same commission. Yea, so individuall and inseparable are power and exercise, that under exercise, power and authority is derived: as, *Goe, disciple yee all Nations, baptizing them, &c. Mat. 28. 18, 19.* 3. How vaine, idle, iupertinent, ridiculous is it to fancy and dreame of such a power, as shall never be drawn into act by them that have it?

The Minor Proposition, viz. *But the Multitude or Community of the faithfull have no divine warrant, actually to exercise and put in execution the power of the Keyes,* is cleare also.

1. By Reason; for, The actual execution of this power belongs to them by divine warrant; either when they have Church-officers, or when they want Church-officers: *Not whilst they have officers;* for, that were to sleight Christs officers: that were to take officers work out of their hands by them that are no officers, and when there were no urgent necessity; contrary whereunto, see the proofes, CHAP. XI. Section 2. that were to prejudice the Church, in depriving her of the greater gifts, and undoubtedly authorized labours of her officers, &c. *Not when they want officers in a constituted Church:* as, in case where there are three or foure Elders, the Pastor dies, two of the ruling Elders fall sick, or the like; in such cases the Community cannot by divine warrant supply the defects of these officers themselves, by exercising their power, or executing their offices: For, where doth Scripture allow such power to the Community in such cases? What one Church unpresbyterated can be instanced in, in the New Testament, that in such cases once presumed to exercise such power, which might be president or example for it to other Churches? How needlesse are Church-officers, if the multitude of the faithfull may, as members of the

the Church, take up their office, and actually discharge it in all the parts of it?

2. By induction of particulars it is evident, that the Community cannot execute the power of the Keyes by any divine warrant. 1. *They may not preach*: for, *how shall they preach, except they be sent?* Rom. 10. 15. but the Community cannot be sent, many of them being incapable of the office, either by reason of their *sex*, 1 Corin. 14. 34, 35. 1 Tim. 2. 11, 12. or by reason of their *age*; as children: and all or most of them by reason of their *deficiency in gifts*, and in *Scripture-qualifications*, Tit. 1. and 1 Tim. 3. For not one member of a thousand are so completely furnished, as to be *apt to teach, able to convince gainsayers, and to divide the word of truth aright*. Besides, they may not send themselves were they capable: for, *no man takes this honour to himselfe*—Yea, *Jesus Christ himselfe did not glorifie himselfe to be made an high Priest*—Heb. 5. 4, 5. Now, onely officers are sent to preach, Mat. 16. 19. & 28. 19, 20. Mark 16. 15. 2. *They may not administer the Seales the Sacraments, Baptize, &c.* under the New Testament; for who gave the people any such authority? Hath not Christ conjoynd Preaching and dispensing of the Sacraments in the same Commission, that the same persons only that doe the one may doe the other? Matth. 28. 18, 19. 3. *They may not ordaine officers in the Church, and authoritatively send them abroad*: for, ordinarily the Community have not sufficient qualifications and abilities for proving and examining of mens gifts for the Ministry. The Community are no where commanded or allowed so to doe in the whole New Testament, but other persons distinct from them, 1 Tim. 5. 22. 2 Tim. 2. 2. Tit. 1. 5. &c. Nor did the Community ever exercise or assume so themselves any such power of *ordination* or *mission*, but onely officers, both in the first sending of men to preach: as, 1 Tim. 4. 14. 2 Tim. 1. 6. and to be *Deacons*, Act. 6. 6. and also in after *missions*: as, Act. 13. 1, 2, 3. 4. *The Community, without officers, may not exercise any act of jurisdiction authoritatively and properly, may not admonish, excommunicate, or absolve*: For, wee have no precept that they should doe it; wee have no example in all the New Testament that they ever did doe it; wee have both precept and example, that select officers both did and ought to

doe it. *Whatsoever ye bind on earth* (saith Christ to his officers) *shall be bound in heaven, &c. Mat. 18. 18. and 16. 19. Whosoever sins ye remit, &c. John 20. 21, 23. An Heretick after once or twice admonition reject, Tit. 1. 10. I have decreed—to deliver such an one to Satan—1 Cor. 5. 4. The rebuke inflicted by many, not all, 2 Corinth. 2. Whom I have delivered to Satan, 1 Timoth. 1. ult. And Scriptures no where set the Community over themselves, to be their owne Church-guides and governours; but appoints over them in the Lord, Rulers and Officers distinct from the Community. Compare these places, 1 Thes. 5. 12. Acts 20: 28, 29. Heb. 13. 7, 17, 22. Salute all them that have the rule over you, and all the Saints. From the premises we conclude;*

*Therefore the Community of the faithfull are not the first Subject, or immediate Receptacle of the power of the Keyes from Jesus Christ.*

*Argum. 3.*

III. Jesus Christ hath not given nor promised to the Community of the faithfull a spirit of Ministry, nor those gifts which are necessary for the government of the Church: therefore the Community was never intended to be the first Subject of Church-government.

Major. *Whomsoever Christ makes the first Subject of the power of Church-government, to them he promises and gives a spirit of Ministry, and gifts necessary for that government.* For, 1. As there are *diversity of Ecclesiasticall administrations*, (which is the foundation of diversity of officers) and *diversity of miraculous operations*, and both for the profit of the Church; so there are conveyed from the Spirit of Christ *diversity of gifts*, (*ἕκαστος ἑνὸς*) *freedowments*, enabling and qualifying for the actual discharge of those administrations and operations. See 1 Cor. 12. 4, 5, 6, 7. &c. 2. What instance can be given throughout the whole New Testament of any persons, whom Christ made the Receptacle of Church-government, but withall hee gifted them, and made his promises to them, to enable them to such government? As the Apostles and their successours, *As my Father sent mee, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained, John 20. 21, 22, 23.* And, *Goe, ye therefore, and disciples*

disciple ye all Nations, &c. — And loe, I am with you alway, (or every day,) even to the end of the world, *Mat.* 28. 19, 20. 3. Christ being the wisdom of the Father, *Col.* 2. 3. *John* 1. 18. and, faithful as was Moses in all his house; yea, more faithful: Moses as a servant over anothers, he as a son over his owne house, *Heb.* 3. 2, 5, 6. It cannot stand with his exactest wisdom and fidelity, to commit the grand affaires of Church-government to such, as are not duely gifted, and sufficiently qualified by himselfe, for the due discharge thereof.

Minor. *But Christ neither promises, nor gives a spirit of Ministry, nor necessary gifts for Church-government to the Community of the faithfull.* For, 1. Scriptures teach, that gifts for Ministry and Government are promised and bestowed not on all, but upon some particular persons onely in the visible body of Christ. *To one is given by the Spirit the word of wisdom, to another the word of knowledge, &c.* not to all, *1 Cor.* 12. 8, 9. &c. *If a man know not how to rule his owne house, how shall he take care of the Church of God?* *1 Tim.* 3. 5. The *Hypothesis* insinuates, that all men have not gifts and skill rightly to rule their owne houses; much lesse to governe the Church. 2. Experience tels us, that the multitude of the people are generally destitute of such knowledge, wisdom, prudence, learning, and other necessary qualifications, for the right carrying on of Church-government.

Conclus. *Therefore Christ makes not the Community of the faithfull the first Subject of the power of Church-government.*

III. The Community of the faithfull are no where in the Word called, or acknowledged to be *Church-governours*: therefore they are not the first Subject of Church-government.

Major. *Those persons, who are the first Subject and Receptacle of proper power for Church-government from Christ, are in the Word called and acknowledged to be Church-governours.* This is evident, 1. By Scripture, which is wont to give to them, whom Christ intrusts with his government, such names and titles as have rule, authority, and government engraven upon them, as *Overseers*, ἐπίσκοποι, *Act.* 20. 28. *Governments*, κυβερνήταις, *1 Cor.* 12. 28. *Rulers*, ἀρχαῖς, *1 Tim.* 5. 17. and ἀρχιεπίσκοποι, *Rom.* 12. 8. with divers others, as after will appear in

son, which tells us that *Government* and *Governours* are Relative termes; and therefore to whom *Government* belongs, to them also the denominations of *Governours*, *Rulers*, &c. doe belong, and not contrariwise. *Relata mutuo se ponunt & tollunt.*

Minor. *But the Community of the faithfull, are no where in the Wordes but called or acknowledged to be Church-governours.* This is cleare, For, 1. no Titles or Names are given them by Scripture which imply any rule or government in the visible Church of Christ. 2. They are plainly set in opposition against, and distinction from, Church-governours; they are called the *flocke*; these, *Overseers* set over them by the holy Ghost, *Act. 20. 28.* they, *the Saints*, these their *Rulers*, *Heb. 13. 22.* these are *over them in the Lord*, and consequently they are *under them in the Lord.* *1 Thes. 5. 12.* 3. The Community of the faithfull are so farre from being the Subject of Church-government themselves, that they are expressly charged by the Word of Christ to *Know, honour, obey, and submit* to other Governours set over them, and distinct from themselves. *Know them which are over you in the Lord—1 Thes. 5. 12. Let the well ruling Elders be counted worthy of double honour, especially, &c. 1 Tim. 5. 17. Obey ye your rulers, and submit, (πειθετε τοις ηγουμενοις υμιν, & υπεινετε) for they watch for your soules—Heb. 13. 17.*

Conclus. *Therefore the Community of the faithfull are not the first Subject and Receptacle of proper power for Church-government.*

Argum. 5.

V. This opinion of making the body of the Church, or Community of the faithfull the first Subject and immediate Receptacle of the Keyes for the Government of the Church, doth inevitably bring along with it many intolerable absurdities. Therefore it is not to be granted. Thus wee may argue:

Major. *That doctrine or opinion which draws after it unavoidably divers intolerable absurdities, is an unsound and unwarrantable opinion.*

Minor. *But this doctrine or opinion that makes the whole Community or Body of the Church, to be the first Subject and immediate Receptacle of the Keyes, draws after it unavoidably divers intolerable absurdities.*

Conclus. *Therefore this doctrine or opinion that makes the whole*

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*dition without exception. e. g.* To Preach the Word authorita-  
 tively, Dispense the Sacraments, Ordaine their Officers, Admo-  
 nish offenders, Excommunicate the obstinate and incorrigible,  
 and absolve the penitent. For *the Keyes of the Kingdome of Hea-  
 ven* comprehend all these acts joyntly, *Mat. 16. 19. and 18.*  
*18, 19, 20. with Job. 20. 21, 23.* and to whom Christ in the New  
 Testament gives power to execute one of these acts, to them he  
 gives power to execute all, they are concatenated together,  
*Matth. 18. 19.* (except in such cases where himselfe gives a li-  
 mitation of the power. as in the case of the *Ruling-Elder*, who  
 is limited to *Ruling* as contradictin<sup>t</sup> to *labouring in the Word*  
*and Doctrine. 1 Tim. 5. 17.*) Now what grosse absurdities ensue  
 hereupon? For, 1. Then the weake as well as the strong, the  
 ignorant as well as the intelligent, the children as well as the  
 parents, yea, and the very women as well as the men, may  
 preach, dispense Seales, ordaine, admonish, excommunicate, ab-  
 solve authoritatively; (for they are all equally members of the  
 body, one as well as another, and therefore as such have all  
 alike equall share in the *Keyes* and the *exercise* thereof:) *viz* they  
 that are not gifted for these offices, shall discharge these offices;  
 they that are not called nor sent of God to officiate, (for God  
 sends not all) shall yet officiate in the name of Christ without  
 Calling or Sending, contrary to *Rom. 10. Heb. 5. 4.* They that  
 want common use of reason and discretion (as children) shall  
 have power to joyne in highest acts of *Order* and *Jurisdiction*:  
 yea they that are expressly prohibited *speaking in the Churches,* as  
 the women, *1 Cor. 14. 1 Tim. 2.* shall yet have the *Keyes of the*  
*Kingdome of Heaven* hung at their Girdles. 2. Then, <sup>e</sup> the  
 Church shall be the Steward of Christ, and dispensatrix of the  
 mysteries of God authoritatively and properly. But if the  
 whole Church be the dispenser of the Mysteries of God, what  
 shall be the *Object* of this dispensation? Not the Church, for  
 accord'ng to this opinion shee is the first *subject dispensing*;  
 therefore it must be something distinct from the Church, unto  
 which the Church dispenseth; what shall this be? shall it be  
 another collaterall Church? then particular Churches collate-  
 rall may take pastorall care one of another reciprocally, and the  
 same Churches be both over and under one another: or shall it  
 be

eSpanhem Epist.  
 Class. 2. Quæst.  
 2. p. 51.

be those that are without all Churches? then the Ordinances of the Gospell, and the dispensation of them, were not principally bestowed upon the Church, and body of Christ for the good thereof; (which is directly repugnant to the Scriptures, *Eph. 4.8, 11, 12, 13.*) but rather for them *that are without*. How shall the *Democraticall* men clearly help themselves out of these perplexing absurdities?

3. *Hereby the body of the people* (as Master Bayly well observes in his *Dissuasive*, chap. 9. p. 187.) *will be extremely unfitted for, and unwarrantably taken off from, the severall duties that lie upon them in point of Conscience to discharge in their generall and particular callings; in spirituall, and secular matters; on the Lords dayes, and on their owne dayes.* For, if the Ecclesiasticall power be in all the people, then all the people are Judges, and at least have a Negative voyce in all Church matters: They cannot judge in any cause prudently and conscientiously, till they have complete knowledge and information of both the Substantials and circumstantials of all those Cases that are brought before them, they must not judge blindly, or by an implicite faith, &c. but by their owne light: For all the people to have such full information and knowledge of every cause, cannot but take up abundance of time (many of the people being inapprehensive and slow of understanding, and extremely disposed to puzzle, distract, and confound one another in any businessse to be transacted in common by them all:) If these matters of Discipline be managed by them on the *Sabbath Day* after the dispatch of other publike Ordinances, Ministry of the Word, Prayer, Sacraments, &c. what time can remaine for family-duties privately, as, repeating Sermons, and meditating upon the Word, searching the Scriptures, whether things preached be so indeed; Reading the Scriptures, Catechizing their children and servants, &c. and how will the life of Religion in families, yea, and in Churches also languish, if these family-exercises be not conscientiously upheld? If they be managed on the *weeke dayes*: how can all the people spare so much time, as still to be present, when perhaps many of them have much adoe all the week long to provide food and rayment, and other necessaries

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a A difference arose betwixt two Gentlemen in that Church about necessities for their families? and if any provide not for his owne, and specially for those of his own house, hee hath denyed the faith, and is worse then an Infidell, 1 Tim. 5. 8. Let the case of the Church of a *Arnheim* witnesse the mischiefe and absurdity of this popular government once for all.

*singing of Hymes*: the second Gentleman was complained of to the Church by the first, and upon hearing of the whole businesse, and all the words that passed between them, this second Gentleman was censured by the Church, and Master Nye charged sin upon him, (that was the phrase) in many particulars, and still at the end of every charge Master Nye repeated, *This was your sin*: After this Censure so solemnly done, the Gentleman censured brings in accusations against Master Nye, in severall Articles, charging him *with pride, want of charity, &c. in the manner of the Censure*; and this being brought before the Church, continued in debate about halfe a yeere, three or foure dayes in a weeke, and sometimes more, before all the Congregation. Divers of the members having tallings to follow, they desired to have leave to be absent. Master Goodwin oft professed publicly upon these differences, *If this were their Church-fellowship, hee would lay downe his Eldership*: And nothing was more commonly spoke among the members, then that certainly for matter of discipline they were not in the right way, for that there was no way of bringing things to an end. At last, after more then halfe a yeeres debate, nor being able to bring these differences to an end, and being to come into England, they had their last meeting about it, to agree not to publish it abroad when they came into England, &c. Master Edwards his *Antapolog* p. 36, 37.

4. Hereby, finally, the Community of the faithfull (being accounted the proper Subject of the power of the Keyes) have authority and power not only to elect, but also to ordaine their own officers, their Pastors and Teachers. And this they of Independent judgement plainly confesse in these words: *Though the office of a Pastor is general be immediately from Christ, and the authority from him also, yet the application of this office, and of this authority to this elect person, is by the Church; and therefore the Church hath sufficient and just warrant, as to elect and call a Presbyter unto p. 43. To which an office, so to ordain him to it by imposition of hands. They Book N. H. and that have power to elect a King, have power also to depute some in F. H. do assent, their name to set the Crown upon his head. But for the whole Church or Community to ordaine Presbyters by imposition of hands, is very absurd: For, 1. Their women and children being members of the Church and of the Community, may joyn in ordaining Presbyters by imposing of hands, and have as great an influence in appointing them that shall actually impose hands, as the rest of the Church-members have, being as properly members as they. 2. Then the Community that generally are unable*

b Mr J. Cotton in his Way of the Churches of Christ in New-England, Chap. 2. Sect. 7. p. 43. To which an office, so to ordain him to it by imposition of hands. They Book N. H. and that have power to elect a King, have power also to depute some in F. H. do assent, their name to set the Crown upon his head. But for the whole Church or Community to ordaine Presbyters by imposition of hands, is very absurd: For, 1. Their women and children being members of the Church and of the Community, may joyn in ordaining Presbyters by imposing of hands, and have as great an influence in appointing them that shall actually impose hands, as the rest of the Church-members have, being as properly members as they. 2. Then the Community that generally are unable

unable to judge of the fitness and sufficiency of Presbyters for the Pastorall office in point of necessary gifts of learning &c. shall without judicious Satisfaction herein by previous examination, ordaine men notwithstanding to the highest ordinary office in the Church. How ignorantly, how doubtfully, how irregularly, how unwarrantably, let the Reader judge. 3. Then, the Community of the faithfull may assume to themselves power to execute this ordinary act of Ordination of Officers, without all précept of Christ or his Apostles, and without all warrant. of Apostolicall Churches. But how absurd these things be, each moderate capacity may conceive. Further absurdities hereupon are declared by *c* Mr Bayne, and after him by *d* Mr Ball; See their own words in the margin.

*c* Were the power in the Church, the Church should not onely call them, but make them out of

vertue and power received into her selfe: then should the Church have a true Lordlike power in regard of her Ministers. Besides, there are many in the Community of Christians incapable of this power regularly, as women and children. *M<sup>r</sup> P. Bayne in his Diocesan's Tryall, Quæst. 3. Conclus. 3. pag. 84. printed 1621.* *d* If spirituall and Ecclesiasticall power be in the Church or Community of the faithfull, the Church doth not onely call, but make officers out of vertue and power received into her self, and then should the Church have a true Lordlike power in regard of her Ministers. For, as he that will derive authority to the Church maketh himself Lord of the Church; so, if the Church derive authority to the Ministers of Christ, she maketh her self Lady or Mistresse over them in the exercise of that Lordlike authority: For, as all men know, it is the property of the Lord and Master to impart authority. Did the Church give power to the Pastours and Teachers, she might make the Sacrament and Preaching, which one doth in order, no Sacrament, no Preaching: for it is the Order instituted of God that giveth being and efficacy to these Ordinances: and if the power of Ruling, feeding, and dispensing the holy things of God doe reside in the faithfull, the Word and Sacrament, in respect of dispensation and efficacy, shall depend upon the order and institution of the Society. If the power of the Keyes be derived from the Community of the faithfull, then are all officers immediately and formally servants to the Church, and must doe every thing in the name of the Church, rule, feed, bind, loose, remit and retaine sins, preach and administer the Sacraments; then they must performe their office according to the direction of the Church, more or lesse, seldome or frequent, remisse or diligent: for from whom are they to receive direction how to carry themselves in their offices, but from him or them from whom they receive their office, whose work they are to do, and from whom they must expect reward? If their office and power be of God immediately, they must doe the duties of their place according to his designment, & unto him they must give account: but if their power and function be from the Church, the Church must give account to God, and the officers to the Church, whom she doth take to be her helpers, &c. *M<sup>r</sup> Joh. Ball in his Tryall of the Grounds tending to Separation, Chap. xij. pag. 252, 253. &c.*

Whence wee may justly conclude,

*Therefore this Doctrina or Opinion, that makes the whole Community or Body of the Church to be the first Subject and immediate Re-*

ceptacle of the *Keyes*, is an unsound and unwarrantable Opinion.

<sup>e</sup> Cotton's *Keyes*,  
Pref. of Thomas  
Goodwin and  
Philip Nye. p. 5.  
and Apolog.  
Narration, p. 24.  
published in An.  
1643.

<sup>f</sup> Cott. *Keyes*,  
c. 2. p. 5. to 11.

<sup>g</sup> Cott. *Keyes*,  
c. 7. p. 29. &c.

The <sup>e</sup> middle way-men (that professe to goe between the au-  
thoritative Presbyterianl, and the rigid Brownistickall way) seeing  
these and such like absurdities, upon which the *Brownists* inevi-  
tably dash themselves, think to salve all by their new-coyned di-  
stinction of the *Keyes*, viz. <sup>f</sup> 1. *There is a Key of faith or knowledge*,  
Luke 11. 52. *The first Subject of this Key is every beleever, whether*  
*joynd to any particular Church, or no.* 2. *There is a key of order*, Col.  
2. 5. *which is either,* 1. *A Key of interest, power, or liberty*, Gal. 5. 13.  
*which Key is of a more large nature.* 2. *A Key of rule and authority;*  
*which is of a more strict nature*, Mat. 16. 19. Joh. 20. 23: Hence up-  
on this distinction premised, they thus inferre; <sup>g</sup> 1. *A particular*  
*Congregation of Saints is the first Subject of all the Church-offices, with*  
*all their spirituall gifts and power*, 1 Cor. 3. 22. 2. *The Apostles of*  
*Christ were the first Subject of Apostolicall power.* 3. *The Brethren of a*  
*particular Congregation are the first Subjects of Church-liberty.* 4. *The*  
*Elders of a particular Church are the first Subjects of Church-autho-*  
*riety.* 5. *Both the Elders and Brethren, walking and joyning together*  
*in trueth and peace, are the first Subjects of all Church power needfull*  
*to be exercised in their owne body.*

*Ans<sup>r</sup>.* A rotten foundation, and a tottering superstruction;  
which tumbles down upon the builders own heads: For;

1. *This distribution of the Keyes is infirm in divers respects. e. g. 1.* In  
that the *Key of knowledge*, (as it stands here distinguished from  
the *Key of order*, comprehending the *Key of power and authority*) is  
left utterly devoid of all power. Now, no *Key of the Kingdome of*  
*heaven* is to be left without all power, <sup>h</sup> Independents themselves  
being Judges. 2. In that the *Key of power* is left as utterly void  
of all authority, (being contradistinguished from the *Key of autho-*  
*rity*) as the *Key of knowledge* is left void of power. Now, *power* and  
*authority*, in matters of Government seem to be both one; and  
<sup>i</sup> *ἐξουσία* signifies the one aswell as the other. 3. *The Key of liberty* or  
*interest* is a new *Key*, lately forged by some new lock-smiths in Se-  
paration-shop, to be a pick-lock of the power of Church-officers,  
and to open the door for popular government; no Ordinance of  
Christ, but a meer humane invention, (as will after appear upon  
examination of that Scripture upon which it is grounded:) and  
therefore this limb of the distribution is redundant, a super-  
fluous excrescence. 4. The texts of Scripture, upon which this  
distribution

<sup>h</sup> Cott. *Keyes*,  
p. 6. §. 1.

<sup>i</sup> See to this  
purpose Pa. II.  
CHAP. III.

distribution of the *Keyes* is grounded; are divers of them abused, or at least grossly mistaken: For, *Luke* 11. 52. *Key of knowledge*, is interpreted onely the *Key of saving faith*: But *knowledge* in strict speaking is one thing, *faith* another; there may be *knowledge*, where there is no *faith*: and *knowledge*, in a sort, is a *key to faith*, as the in-let thereof. And the *Key of knowledge*. viz. *true Doctrine, and pure Preaching of the Word*, is a distinct thing from *knowledge it selfe*. This *Key* the Lawyers had taken away by not interpreting, or mis-interpreting of the Law; but they could not take away the peoples *faith*, or *knowledge it selfe*. Touching *Col.* 2. 5, 6. *your order*.] It will be hard to prove, this was onely or chiefly intended of the *Keyes* delivered to *Peter*: doth it not rather note the<sup>n</sup> peoples morall orderly walking, according to the rule of *faith* and *life*, as in other duties, so in submitting themselves to Christs order of government, as is else-where required, *Heb.* 13. 17. And as for *Gal.* 5. 13. produced to prove the *Key of liberty*, [*Brethren, you have been called unto liberty*,] there is too much liberty taken in wresting this text; for the Apostle here speaks not of *liberty*, as a *Church-power*, of chusing officers, joyning in Censures, &c. but as a *Gospel-priviledge*, consisting in freedom from the Ceremoniall Law, that yoke of bondage, which false teachers would have imposed upon them, after Christ had broken it off; as will further appeare, if you please, with this text, to compare *Gal.* 5. 1, 11, 15, 16. and well consider the current of the whole context:

2. *The inferences upon this distribution of the Keyes premised, are very strange, and untheological.* For, it may be excepted in generall, that it is a groundlesse fancy, to make severall first *Subjects of the Keyes*, according to the severall distributions of the *Keyes*: for, had all the members of the distribution beene good, yet this inference thereupon is naught; inasmuch as Scripture tells us plainly, That all the *Keyes* together and at once were promised to *Peter*, *Mat.* 16. 19. and given to the Apostles, *Mat.* 18. 18, 19. with 28. 18, 19, 20. and *John* 20. 21, 22, 23. so that originally the Apostles and their successours were the only first *Subject and immediate Receptacle of all the Keyes* from Christ. And though since, for assistance and ease of the *Pastour*, they are divided into more hands, viz. of the *ruling Elder*; *Rom.* 12. 8.

n Ordinis nomine tam consensum, quam mores ritè compositos, & totam disciplinam significat. *Calv. in loc.* Ordinis nomine tria denotare mihi videtur, compositos singulorum mores, & bene ordinatam Ecclesie illius disciplinam, & consensum ac concordiam illorum, *Daven. in Col.* 2. 5. wherein D. Daven. doth plainly insist in *Calvins* steps.

1 *Corin.* 12.28. 1 *Tim.* 5.17. yet originally the Subject was but one. Further, here is just ground for many particular exceptions: as, 1. That every *believer*, whether joynd to any particular Church, or no, is made the *first Subject* of the *Key of knowledge*, which seems to be extremely absurd: For, then every particular believer, gifted or ungifted, strong or weak, man, woman or childe, hath power to preach (taking the *Key of knowledge* here for the *Key of Doctrine*, as it ought to be taken, or else it is no Ecclesiasticall *Key* at all) which is one of the highest offices, and of which the great Apostle said, *Who is sufficient for these things?* 2 *Cor.* 2.16. how unscripturall and irrationall this is, all may judge. Then also some of the *Keys* may be committed to such as are without the Church. Then finally, it is possible to be a believer, and yet in no visible Church: (for Independents hold there is no Church) but a particular Congregation, which is their onely Church, but a man is no sooner a *true believer*, but he is a member of the *invisible Church*; he is no sooner a *profest believer*, but he is a member of the *generall visible Church*, though he be joynd to no particular Congregation. 2. That a *particular Congregation of Saints* is made the *first Subject* of all the Church-offices, with all their *spiritual gifts and power*, 1 *Cor.* 3.22. But is the word *Subject* used here properly, for the *first subject recipient* of all Church-offices, with all their gifts and power? then the Congregation of Saints, are either *officers themselves formally*, and can execute the function of all sorts of officers, and have all gifts to that end; what need then is there of any select officers? or they *can make officers virtually*, and furnish those officers with gifts and power to that end; but who gave them any such authority? Or what Apostolicall Church ever assumed to themselves any such thing? *Officers, not Churches* are the *first subject* of such gifts and power. Is the word *subject* here used *improperly*, for object, for whose good all offices with their gifts and power are given? then, not any *particular Congregation* but the *whole generall visible Church* is the *object for which* all offices and officers with their gifts and power are primarily given, 1 *Cor.* 12.28. *Ephes.* 4 8, 11, 12. As for that place, 1 *Corinth.* 3. 22. *All is yours*, &c. it points not out the *particular* priviledge of any one single Congregation (nor

was

was the Church of *Corinth*, such, but *Presbyteriall*, see CHAP. XIII.) but the *generall* priviledge of all true Saints, and of the *invisible mysticall Church*. For was *Paul* and *Cephas* Apostles given peculiarly to the Church of *Corinth* onely? or was the *world, life, death, things present and to come*, given to the wicked in the Church of *Corinth*? 3. That the *Apostles* are made the *first subject of all Apostolicall power*. But then, how doth this crosse the former assertion, *that a particular Congregation is the first subject of all offices with their gifts and power*? are there *two first subjects of the same adjuncts*? or is *Apostleship* no office? are *Apostolicall gifts* no gifts, or *power* no power? or have *Apostles* all from the Church? doubtlesse *Apostles* were before all *Christian Churches*; and had the *Keyes* given them, before the Churches had their beings. 4. That the *brethren* of a particular Congregation are made the *first Subjects of Church-liberty*. But, if that *liberty* be *power and authority*, then this evidently contradicts the former, *that a particular Congregation is the first Subject of all offices and power*; for *brethren* here are distinct from *Elders*, and both doe but make up a particular Congregation. If *Liberty* here be not *power*, then it is none of *Christs Keyes*, but a new forged picklocke. 5. That the *Elders of a particular Church* are made the *first subject of Church-authority*; But then, here's a contradiction to the former Position that made the *particular Congregation the first subject of all power*. And though *Apostles and Elders* be the *first subject of Authority*, yet when the *Keyes* were first committed to them, they were not in Relation to any *particular Church*, but to the *generall*. 6. Finally, that *both Elders and brethren walking and joyning together in truth and peace* are the *first subjects of all Church-power*; is liable also to exception. For this joynes the *brethren* (who indeed have no *authoritative power* at all) with the *Elders*, as the *joynt subject of all power*. And this power is but allowed to them *walking and joyning together in truth and peace*: but what if the major part of the Church prove *hereticall*, and so walke not in *truth*; or *schismaticall*, and so walke not in *peace*, shall the *Elders* and the non-offending party lose all their power? where then shall that *Independent Church* finde healing, for appeals to *Presbyteries*

o See Vindicia  
Clavium, judi-  
ciously unmask-  
ing these new  
notions.

byteries and Synods are accounted Apocryphall by them? ° But enough hath been said to detect the vanity of these new dreames and notions; *Malè res agitur cum tot opus est remediis* : it is a bad fore, that must be wrapped in so many clouts.

## CHAP. XI.

*Of the proper Receptacle, or immediate Subject of the Power of Church-government : Affirmatively, what it is : viz. Christs owne officers.*

**T**HUS the Proper Receptacle or Subject of Ecclesiasticall Power hath been considered *Negatively*, what it is not : *viz.* Not the **Politteall Magistrate**, nor yet the **Community of the faithfull**, or **body of the people**, whether presbyterated or unpresbyterated. Now this Receptacle of power comes to be evidenced, *Affirmatively*, *usq; ad finem*, what it is, *viz.* (according to the expresse words of the Description of Government) **Christs owne Officers**. This is the last branch of the description, the *Divine Right* whereof remains to be cleared; which may most satisfactorily be done by evidencing these three things, *viz.*

1. That Jesus Christ our Mediatour hath certaine peculiar Church-guides and officers which hee hath erected in his Church.
2. That Jesus Christ our Mediatour hath specially intrusted his owne Officers with the Government of his Church.
3. How or in what sense these Ruling-officers are intrusted with this Government, severally or joyntly?

### Section I.

I. *Of the Divine Right of Christs Church-officers, viz. Pastours and Teachers, with Ruling Elders.*

Touching the first, *that Christ hath certaine peculiar Church-guides, and officers which he hath erected in his Church*: Take it thus, Jesus Christ our Mediatour hath ordained and set in his Church (besides the Apostles and other extraordinary Officers that are now ceased) Pastours and Teachers, as also Ruling Elders,

Elders, as the Subject of the Keys for all ordinary Ecclesiastical administrations. The Divine Right of these ordinary Church-officers may appeare, as followeth.

1. **Pastours and Teachers** are the ordinance of Jesus Christ. This is generally granted on all sides, and therefore these few particulars may suffice for the demonstration of it, viz.

1.

1. They are enumerated in the List or Catalogue of those Church-officers which are of divine institution. *God hath set (or put, constituted) some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*, 1 Cor. 12. 28. These are some of the triumphant Gifts and Trophies of Christs Ascension, *Ascending upon high, hee led captivity captive, and gave gifts to men— And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers*, Ephes. 4. 8. 11. Thus in that exact Roll of ordinary officers; *Having therefore gifts different according to the grace given unto us; whether prophecy, let us prophecy according to the proportion of Faith: Or Ministry, let us waite on our Ministry.* (Here's the general distribution of all ordinary officers under two heads, *Prophecy and Ministry*;) *Or he that teacheth, on teaching: or he that exhorteth, on exhortation* (here's the **Teacher** and the **Pastour**, that come under the first head of Prophecy.) *Rom. 12. 6, 7, 8. Take heed to your selves, and to all the flocke, over which the holy Ghost hath made, (or set) you overseers,*—Act. 20. 28. Note. **God** hath set in the Church; **Christ** hath given for his Body; The **holy Ghost** hath made overseers over the flocke, these Pastours and Teachers: and are not Pastours and Teachers Church-officers *Jure Divino*, having the Authority of God, Christ, and of the *holy Ghost*?

2. They are to be thus and thus qualified according to divine direction. The Qualifications of these *Pastours and Teachers* (called *Presbyters* and *Overseers*) see in 1 Tim. 3. 2. to 8. *An Overseer (or Bishop) must be blamelesse, &c. and Tit. 1. 5. to 10. To ordaine Presbyters (or Elders) in every City—If any be blamelesse, &c.* now where God layes down Qualifications for *Pastours and Teachers*, there he approves such officers to be his owne Ordinance.

3. They have manifold Church-employments committed to them from Christ, as *Ministers of Christ and Stewards of the*  
R
*Mysterics*

*Mysteries of God*, 1 Cor. 4.1, 2. they being intrusted in whole or in part with the managing of most, if not all the Ordinances, forementioned in Part 2. CHAP. VII. as there by the Texts alleadged is evident. Matters of *Order* and special office are committed to them onely *divisim*: Matters of *Jurisdiction* are committed to them with Ruling-Elders, *conjunctim*. If Christ hath intrusted them thus with Church-Ordinances, and the dispensing of them, sure they are Christs Church-officers.

4. The very Names and Titles given them in Scripture proclaime them to be Christs own Ordinance, among many take these: *Ministers of Christ*, *κονήτας Χριστού*, 1 Corin. 4. 1. *Stewards of the Mysteries of God*, *οικονόμους μυστηρίων Θεού*, 1 Cor. 4. 1. *Ambassadors for Christ*, *ἐπεὶ Χριστὸς πρεσβυτέρου*, 2 Corinth. 5. 20. *Labourers thrust forth into his harvest, by the Lord of the harvest*,

\* Here understand by this Phraze [Over you in the Lord] Mat. 9. 38. *Ruling over you* \* in the Lord, *καὶ ἐπιτελευτῆτε ὑμῶν ἐν Κυρίῳ*, 1 Thessal. 5. 12.

*viz.* not only in *timore Domini*, in the feare of the Lord, as *Piscat.* in *loc.* notes; nor onely, in *vis, quæ ad cultum Dei spectant*, in those things that appertaine to Gods worship, as *Bez.* in *loc.* But also ἐν Κυρίῳ; *Scholia, pro χρῑ & Κυρίου*, i. e. *qui præsumt (viz. vobis regendis) secundum voluntatem Domini*, *Zanch.* in *loc.* according to the will, and by the Authoritie of the Lord Christ derived to them.

5. The Lord Christ charges their flock and people with many duties to be performed to their Pastors and Teachers, because of their office; as to know them, love them, obey them, submit unto them, honour them, maintain them, &c. which he would not do were they not his own Ordinance. *But we beseech you, brethren, to know them that labour among you, and rule over you in the Lord, and esteemie them* *κατέγεξον ὡς ἐὰν*, *very highly*, in love for their work sake, 1 Thes. 5. 12, 13. *Obey your Rulers, and submit for they watch for your souls, as those that must give an account*, Heb. 13. 17. *The Elders that rule well count-worthy of double honour; especially them that labour in the Word and Doctrine; For the Scripture saith, Thou shalt not muzzle the mouth of the Oxe that treadeth out the corn, and the labourer is worthy of his hire*, 1 Tim. 5. 17, 18. compared with 1 Cor. 9. 6. to 15. *Let him that is catechized, communicate to him that catechizeth him in all good things*, Gal. 6. 6, 7, 8.

Thus

Thus much for present may suffice to have been spoken touching the divine Right of *Pastors and Teachers*, the ordinary standing Ministers of Christ under the New Testament. But forasmuch as we observe that in these daies some *rigid Erastians* and *Seekers* oppose and deny the very *office of the Ministry* now under the Gospel, and others profess that the Ministry of the Church of *England* is false and Antichristian; wee intend (by Gods assistance) as soon as we can rid our hands from other pressing employments, to endeavour the asserting and vindicating of the Divine right of the Ministers of the New Testament in generall, and of the truth of the Ministry of the Church of *England* in particular.

**Ruling Elders distinct from all Preaching Elders and Deacons, are a Divine Ordinance in the Church of God now under the New Testament.**

II.

The Divine Right of this Church-officer, the meere *Ruling Elder*, is much questioned and doubted by some, because they find not the Scriptures speaking so fully and clearly of the *Ruling Elder* as of the *Preaching Elder*, and of the *Deacon*. By others it is flatly denyed and opposed, as by divers that adhere too tenaciously to the *Erastian* and *Prelaticall* Principles: who yet are willing to account the assistance of the *Ruling Elder* in matter of Church-government to be a very prudentiall way. But if meer Prudence be counted once a sufficient foundation for a distinct kind of Church-officer, we shall open a door for invention of Church-officers at pleasure; then welcome *Commissioners*, and *Committee-men*, &c. yea, then let us return to the vomit, and resume *Bishops, Prelates, Deans, Archdeacons, Chancellours, Officials*, &c. for Church-officers; and where shall we stop? who but Christ Jesus himselfe can stablish new officers in his Church? is it not the fruit of his Ascension, &c. *Ephes. 4. 7, 11, 12*. Certainly if Scriptures lay not before us grounds more then prudentiall for the *Ruling Elder*, it were better never to have meer *Ruling Elders* in the Church. Both the *Presbyterians* and † *Independents* acknowledge the Divine Right of the *Ruling Elder*. For satisfaction of doubting unprejudiced minds, (to omit divers considerations that might be produced,) the *divine right* of the *Ruling Elder* may be evinced by these ensuing Arguments:

† See the Apologetical Narration by the *5. Independents*, p. 8. & M<sup>r</sup> Jo. Cotton at large asserts the Divine Institution of the *Ruling Elder*, Way of the Churches of Christ, &c. Chap. 2. Sect. 2. pag. 13. to 35.

Argum. 1.

The first Argument for the Divine Right of the Ruling Elder in the Church of Christ, shall be drawn from *Rom. 12. 6, 7, 8. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith: Or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: He that giveth, let him doe it with simplicitie; ὁ δὲ δίδωκεν, ἐν ἀπλότητι, i. e. He that ruleth, with diligence, &c.* Let the scope and contexture of this Chapter be a little viewed, and it will make way for the more cleare arguing from this place. Briefly thus. <sup>k</sup> The Apostle, having finished the principall part of his Epistle which was *Probematicall*, wherein he disputed about <sup>1</sup> Justification, Ch. 1. to 6. <sup>2</sup> Sanctification, Chap. 6, 7, 8. and <sup>3</sup> Predestination, Ch. 9, 10, 11. He comes to the next branch which is more *Practicall*, about good works, Chap. 12. to 16. This twelfth Chapter is wholly *Hortatory*, he herein exhorts to divers duties, 1. More generally, That we should even consecrate our selves wholly to the service of God, ver. 1. That we should not conforme to the world, ver. 2. More specially hee descends to particular duties which are of two sorts, *viz.* 1. Such as concerne *Ecclesiasticall officers* as Officers, ver. 3. to 9. Such as concern *all Christians* in common as Christians, both towards one another and towards their very enemies, ver. 9. to the end of the Chapter. Touching Ecclesiasticall Officers, the Apostles evident scope is to urge them, not to be proud of their spirituall gifts (which in those dayes abounded) but to think soberly, self-denyingly of themselves; and to use all their gifts well. This he presseth upon them: 1. *From the nature of the Church*, which is as a naturall organically body, wherein are many members, having their severall offices for the good of the whole body, so the members of Christs body being many, have their severall gifts and offices for the good of the whole, that the superiour should not despise the inferiour, nor the inferiour envie the superiour, ver. 3, 4, 5. 2. *From the Distribution or Enumeration of the severall kinds of ordinary standing officers* in this Organically body the Church, who are severally exhorted duly to discharge those duties that are specially required of them in their severall functions, ver. 6, 7, 8. These offices are reduced first to two general

<sup>k</sup> Vid. D. Pareum in loc. & Jo. Piscator. in loc. & doctissimum Calvin. in loc. & Bez. Annot. in loc.

nerall Heads, viz. *Prophecy* (understand not the extraordinary gift of fore-telling future things, &c. but the ordinary, in the right understanding and interpreting of Scripture) and *Ministry*; and the generall duties thereof are annexed, ver. 6-7. Then these Generals are subdivided into the speciall offices contained under them, the speciall duty of every officer being severally pressed upon them; under *Prophecy* are contained, 1. *He that teacheth*, i.e. the Doctour or Teacher. 2. *He that exhorteth*, i.e. The Pastour, ver. 7, 8. Under *Ministry* are comprized, 1. *He that giveth*, i.e. the Deacon. 2. *He that ruleth*, i.e. the Ruling Elder. The current of our best Interpreters to this effect resolve this Context. So that here we have a very excellent and perfect enumeration of all the ordinary standing officers in the Church of Christ distinctly laid downe. This premised, the Argument for the *divine right* of the *Ruling Elder* may be thus propounded.

Major. *Whatssoever Members of Christs Organicall Body, have an ordinary Office of Ruling therein given them of God, distinct from all other ordinary standing officers in the Church, together with Direction from God how they are to rule; They are the Ruling-Elders we seeke, and that jure divino.*

Minor. *Βουτ̄ ο̄ ρε̄ις̄ δ̄εικν̄ε̄ν̄ος*, i.e. he that ruleth, mentioned in Rom. 12. 8. is a member of Christs Organicall Body, having an ordinary office of Ruling therein, given him of God, distinct from all other standing officers in the Church, together with Direction how hee is to rule.

Conclus. *Therefore, ο̄ ρε̄ις̄ δ̄εικν̄ε̄ν̄ος* i.e. he that ruleth, mentioned in Rom. 12. 8. is the Ruling Elder we seeke, and that jure divino.

The Major Proposition is cleare. For in the particulars of it, well compared together, are observable, both a plaine delineation or description of the *Ruling Elders office*; and also a firme Foundation for the *Divine Right* of that office. The *Ruling Elders office* is described and delineated by these severall clauses, which set out so many requisites for the making up of a Ruling Elder, viz. 1. *He must be a member of Christs Organicall body*, Such as are without; Pagans, Heathens, Infidels, &c. out of the Church, they are not fit *Objects* for Church-Government, to have it exercised by the Church upon them, the Church

only judges them that are within, 1 Cor. 5. 12, 13. much lesse can they be fit *Subjects* of Church-government, to exercise it themselves within the Church. How shall they be officers in the Church, that are not so much as members of the Church? Besides, such as are onely members of the invisible body of Christ, as the glorified Saints in Heaven, they cannot be Officers in the Church, for not the Church invisible, but onely the Church or body of Christ visible is Organicall. So that every Church-Officer must first be a Church-member, a member of the visible organicall body: consequently a *Ruling Elder* must be such a member. 2. *He must have an Office of Ruling in this body of Christ.* Membership is not enough, unlesse that Power of Rule be superadded thereto; for the whole office of the *Ruling Elder* is contained in the matter of *Rule*; take away *Rule* you destroy the very office. Now *Rule* belongs not to every member: *Salute all them that have the rule over you, and all the Saints*, Heb. 13. 24. where *Rulers* and *Saints* are made contradistinct to one another. In the body naturall all the members are not eyes, hands, &c. governing the body, some are rather governed; so in the body of Christ, 1 Cor. 12. 3. *This his office of Ruling must be an ordinary office*; Apostles had some power that was extraordinary, as their Apostleship was extraordinary: but when we seeke for this *Ruling Elder*, we seeke for a fixed standing ordinary officer ruling in the Church. 4. All this is not enough, that he be a Member of the Church, that he have an office of rule in the Church, and that office also be ordinary; but besides all these it is necessary, *That he be also distinct from all other standing officers in the Church, viz. from Pastours, Teachers, Deacons*; else all the former will not make up a peculiar kinde of officer, if in all points he fully agree with any of the said three. But if there can be found such an officer, in whom all these foure Requisites doe meet, viz. That 1. *Is a member of Christs organicall body.* 2. *Has an office of rule therein.* 3. *That office is ordinary:* and 4. *That ordinary office is distinct from all other ordinary standing offices in the Church*; this must inavoidably be that very *Ruling Elder*, which we inquire after. By this it is evident that in this Proposition here is a plaine and cleave delineation of the *Ruling Elders* office. Now

in the next place touching the foundation for the Divine Right of this office; it also is notably expressed in the same Propof. while it presupposeth, 1. *That God is the Giver of this office.* 2. *That God is the Guider of this office.* For whatsoever Office or Officer God gives for his Church, and having given it, Guides and directs to the right discharge thereof, that must needs be of *divine Right*, beyond all contradiction. Thus this Proposition is firme and cogent. Now let us assume:

Minor. *But ὁ προϊστάμενος, i.e. he that ruleth, mentioned in Rom. 12.8. is a member of Christs organically body, having an ordinary office of ruling therein, given him of God, distinct from all other ordinary standing officers in the Church, together with direction from God how he is to rule.*

This Assumption or *Minor Proposition* (whereon the maine stresse of the Argument doth lye) may be thus evidenced by parts, from this Context.

He that ruleth ὁ προϊστάμενος, is a member of Christs organically body. For, 1. The Church of Christ is here compared to a Body, *We being many are one body in Christ*, ver. 5. 2. This body is declared to be organically, i. e. consisting of severall Members, that have their severall offices in the body, some of Teaching, some of exhorting, some of Ruling, &c. *For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another*, &c. ver. 4, 5, 6, &c. 3. Among the rest of the members of this body, *He that ruleth* is reckoned up for one, ver. 5, 6, 7, 8. this is palpably evident.

He that ruleth ὁ προϊστάμενος, hath an office of ruling in this body of Christ: For 1. This word προϊστάμενος in the proper notation, and use of it, both in Scriptures, and in other Greek Authors, doth signifie one that ruleth authoritatively over another (as hereafter is manifested in the III. Argum. § 2.) 2. Our best Interpreters, and Commentators doe render and expound the word προϊστάμενος generally to this effect: *e. g. Qui praeest, He that is over*—Calvin, Beza, Pareus, Pagnin. *Præfectus, one set over*, Arias Montan. *Qui stat in capite, He that stands in the Head or front*; (as a Captaine or Commander in the Army, to which this phrase seemes to allude) *Tremel.*

1.

2.

c See Mr Gille-  
spie's Aarons  
Rod, &c. Book  
2. chap. 9.  
p. 270. 271.

out of the Syriack, *He that ruleth*; so the old Geneva Translation, and our New Translation. 3. This terme ὁ προϊστάμενος or προϊσμι, where-ever it is used in a genuine proper sense in all the New Testament, notes Rule or Government. It is used *Metaphorically*, for taking care, (as one set over any business) of good works; only in two places, *Tir.* 3.8. and 3.14. *Properly* for Government which superiours have over inferiours; and that either *Domesticall*, in private families, so it is used in *1 Tim.* 3.4, 5, 12. or *Ecclesiasticall*, in the Church, which is the publique Family of God; in this sense it is used *1 Thes.* 5. 12. *1 Tim.* 5. 17. and here *Rom.* 12.8. and these are all the places where this word (προϊστάμενος, &c.) is found used in all the New Testament.

3. He that ruleth ὁ προϊστάμενος here, *hath an ordinary, not an extraordinary office of rule in the Church.* For he is ranked and reckoned up in the List of Christs ordinary standing officers, that are constantly to continue in the Church, *viz. Pastours, Teachers, Deacons.* Commonly this place is interpreted to speake of the ordinary Church-officers and none other; consequently he that ruleth is such an one.

4. He that ruleth ὁ προϊστάμενος here, *is an Officer distinct from all other ordinary officers in the Church of Christ.* For in this place we have a full enumeration of all Christs ordinary officers, and he that ruleth, is a distinct officer among them all. 1. *Distinct in name*, he only is called ὁ προϊστάμενος, *he that ruleth*; the rest have every one of them their severall distinct name, *ver.* 7, 8. 2. *Distinct in his work* here appropriated to him; the Doctour, *teacheth*; the Pastour, *exhorteth*; the Deacon, *giveth*; this Elder *ruleth*, as the very name προϊστάμενος signifieth, *ver.* 8. compare *1 Tim.* 5. 17. *1 Cor.* 12. 28. As the Elder ruleth, so he is distinct from the Deacon that hath no rule in the Church; and as he only rules, *solum non solus praeest*, so he is distinct from both Pastour and Teacher, that both Teach, Exhort and Rule; they have both power of *Order* and *Jurisdiction*, the Ruling Elder hath only power of *Jurisdiction*. 3. Finally, *he is distinct among and from them all in the particular direction here given these officers about the right discharge of their functions.* The Teacher must be exercised ἐν τῇ διδασκαλίᾳ, *in teaching*;  
The

The Pastour ἐν τῇ παρεκλήσει, in *Exhortation*; The Deacon, *must give*, ἐν ἀπλότηι, with *singleness*; and the Elder he *must rule*, ἐν σπουδῇ, with *diligence, studiousness, &c.* Now what other solid reason can be imagined, why *he that ruleth*, should here have a *distinct name, distinct work* and *employment, and distinct direction* how to manage this work, then this, that the holy Ghost might set him out unto us as an ordinary officer in the Church distinct from all the other standing officers here enumerated?

5.

God himself is the *Author and Giver* of this office of Him that ruleth, as well as of all the other offices here mentioned. For,

1. All gifts and endowments in the Church in generall, and in every member in particular, they are from God, it's he that dispartes and divides them as he will, ἐκείνῳ ὡς ὁ Θεὸς ἐμέτισε μέτρον πίστεως, as *God hath dealt to everyone the measure of faith*, Rom. 12.3.

2. All the speciall offices, and gifts for these offices in speciall, are also from the same God, ἔχοντες δὲ χάρισμα κατὰ τὴν χάριν τῷ δοθέντι ἡμῖν, *we having therefore gifts according to the grace given unto us, differing; whether Prophecy, &c.* Rom. 12.6,7, &c. here it is plain that he distinguisheth betwixt *χάριν* Grace, and *χάρισμα* gifts. By <sup>d</sup> Grace here we are to understand that holy office or charge in the Church, which is given to any man by the grace and favour of God. And in this sense the Apostle in this very Chapter, *ver. 3.* useth the word *χάριν* Grace;

For I say, through the Grace (διὰ τῆς χάριτος) given to me, i.e. through the Authority of my Apostleship, which by grace I have received, &c. *per Metonymiam efficientis.* By *χάρισμα* gifts, we are to understand those *endowments* wherewith God hath freely furnished his officers in the Church for their severall offices. Now both these *Gifts*, and this *Grace*; both the endowments, and the office, are originally from God, his Grace is the fountain of them: and both the Grace of each office, and the gifts for such office relate to all these ordinary offices here enumerated, as is evident by the current and connexion of the whole Context, see *ver. 6,7,8.* consequently the *Grace*, i.e. the office of ruling which is of divine Grace, and the gifts for that office, arise from the same fountain God himself.

d κατὰ τὴν χάριν, &c. i.e. Pro munere seu officio Ecclesiastico, quod cuique; nostrum commissum est à Deo ex gratia. Metonymia efficientis, ut sup. 3. *Piscat. in loc.*

S

Finally,



word *ἡγεμονία* to Elders only, which is common unto more. If these Elders be here meant, neither Pastours nor Teachers ought to Rule, for this word agrees no otherwise to him that ruleth; then the word of exhorting to him that exhorteth.

f *Mat Sullivi.*  
*de Presbyrio,*  
*Et. cap. 12. pag.*  
*72. Et p. 87.*  
*edit. in Ann.*  
*1591. in 4<sup>to</sup>.*

As for this D' *Sullivan*, (divers times hereafter mentioned) the Reader may please to take notice here once for all, That he told a Reverend Minister in *London*, yet living, and ready (if need were) to testify the same upon oath (who declared it to one of the Authors of this Treatise, Febr. 16. 1646.) That he was sorry with all his heart that ever he put pen to paper to write against *Beza* as he had done, in behalf of the proud domineering Prelates, and he spoke this with great indignation.

*Ans. 1.* That such Elders rule in the Church is evident, both by *Rom. 12. 8.* where *ἡγεμονία* implies *Rule* as hath been shewed; and *He that ruleth* is reckoned up amongst ordinary Church-officers, as hath been said, therefore he *rules in the Church*: these the Apostle also calls *ruling Elders*, *ἡγεμονῆτες πρεσβυτέρων*, *1 Tim. 5. 17.* viz. Officers in the Church, and distinct from them that labour in the Word and Doctrine; as in the third Argument will appeare: yea; they are *ἡγεμονίαι* Governments set of God in the Church, distinct from other officers, *1 Cor. 12. 28.* as in the second Argument shall be evidenced: there see, therefore these Elders have *Rule*.

2. Though in this term (*ἡγεμονία*) the Apostle speaks of him that ruleth, yet he speaks not of every one that ruleth. For, 1. He speaks singularly; *He that ruleth*, as of one kinde of Ruling officer; not plurally, *They that rule*, as if he had indefinitely or universally meant all the Ruling Officers in the Church. 2. He reckons up here distinct kinds of ordinary officers, Pastours, Teachers, Elders and Deacons; and Pastours and Teachers besides labouring in the Word, have power of rule, *1 Thes. 5. 12.* *Heb. 13. 7, 17.* and *ἡγεμονία*, he that ruleth, here, is distinct from them both; and therefore this terme cannot meane all Church-Rulers, but only one kinde, viz. the *Ruling Elder*.

3. Though this name *ἡγεμονία* he that ruleth, be common unto more rulers in the Church, then to the meere *Ruling Elder*; yet it doth not therefore necessarily follow, that it cannot here particularly point out only the meere *Ruling Elder*,

inasmuch as, *He that ruleth*, is not here set alone, (for then this objection might have had some colour) but is enumerated with other officers as distinct from them.

4. Though the *Ruling Elder* here be called  $\delta \pi \epsilon \sigma \iota \sigma \tau \alpha \upsilon \rho \omicron \varsigma$ , *He that ruleth*, yet this doth not exclude the Pastour from ruling: no more then when the ordinary Ministers are called Pastours and Teachers, the Apostles and Evangelists are excluded from Feeding and Teaching, in *Ephes. 4. 11, 12. 1 Cor. 12. 28.* This Elder is called, *he that ruleth; non quia solus, sed quia solum regit*, i.e. *not that there is no other Ruler then he, but because he doth no other thing but rule*, others rule and preach also.

*Except. 3.* If this were meant of such Elders, then these Elders were as necessary to the Church as Pastours, being given to the Church by the like reason. Consequently where these Elders are not, there is no Church; as there is no Church where the Word and Sacraments are not. *g Sultive.*

*Answer. 1.* According to this Argument Deacons are as necessary as either Pastours, Teachers, or Elders, and without Deacons there should be no Church; for they are all enumerated here alike, *Rom. 12. 7, 8.* and in *1 Cor. 12. 28.* but this would be absurd; and against Experience. 2. Though both Pastours and *Ruling Elders* belong to the Church by divine right, yet doth it not follow that the *ruling Elder* is equally as necessary as the Pastour; The *ruling Elder* only rules, the Pastour both Rules and Preaches, therefore he is more necessary to the Church. There are degrees of necessity, some things are *absolutely necessary ad esse* to the being of a Church, as Matter and Forme, *viz.* visible Saints, and due Profession of Faith, and obedience to Christ, according to the Gospel. Thus it's possible a Church may be, and yet want both Deacons, Elders, and Pastours too, yea and Word and Sacraments for a time: some things are only *respectively necessary ad bene esse*, to the well being of a Church; thus officers are necessary; yet some more then others, without which the Church is lame, defective, and miserably imperfect.

*Except. 4.* Should Ruling Elders here be meant, then Deacons that obey, should be preferred before the Elders that rule.

*h Sultive.*

*g Mat. Sultiv.  
de Presbyterio,  
cap. 12. p. 87.  
edit. 1591.*

*h Mat. Sultiv.  
de Presbyterio,  
cap. 12. p. 72. &  
p. 87. edit. 1591.*

*Answer.*

*Ans.* Priority of order is no infallible Argument of Priority of worth and dignity; as is evidenced in Answer to the third Exception against Arg. II. there see; we finde *Priscilla* a woman named before *Aquila* a man, and her husband, *Act.* 18.18. *Rom.* 16.3. *1 Tim.* 4.19. is therefore the woman preferred before the man? the wife before the husband? And again, *Aquila* is set before *Priscilla* *Act.* 18.2,26. *1 Cor.* 16.19. to let us see that the holy Ghost indifferently speakes of superiour and inferiour before one another.

*Except.* 5. But here the Apostle speaketh of divers gifts and graces, for so *χαισquala διαφορα* (i.e. *differing gifts*) doe import, not of divers offices: for then they might not concur in one man, and consequently neither might the Prophet *teach*, nor *exhort*, nor the Deacon *distribute*, nor *show mercy*. Many gifts may be common in one man, many offices cannot; — which of these gifts in the Apostles times was not common as well to the people as to the Pastours; and to women as well as to men? &c. *i Bilson.*

*Bilson's Perpet.  
Government of  
Christ's Church,  
chap. 10. p. 136,  
137, 138. printed  
in Ann. 1610.*

*Ans.* Divers considerations may be propounded to discover the vanitie of this Exception: chiefly take these three.

1. There is no sufficient Reason in this Exception, proving the Apostle here to speake only of divers gifts and Graces, and not of divers offices also. For, 1. This is not proved by that expression [*χαισquala—διαφορα*, i.e. *differing gifts*, ver. 6.] for these differing gifts are not here spoken of abstractly and absolutely without reference to their subjects, but relatively with reference to their subjects wherein they are, *viz.* in the severall officers, ver. 7 8. and therefore as the Apostle mentions *χαισquala διαφορα* the differing gifts, so here he tels us in the same sixth verse, that we have these different gifts, *κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν*, according to the Grace given unto us, i.e. according to the office given unto us of Gods grace, (as hath been manifested) after which immediately is subjoynd an enumeration of offices.

2. Nor is this proved by the inference made, upon the granting that divers offices are here meant, *viz.* [Then they might not concur in one man, the Prophet might not teach nor exhort, &c. many gifts may be common in one man, many offices cannot.]

For

For who is so little versed in Scriptures but he knows that Apostles, Pastours, Elders, Deacons, are distinct officers one from another? yet all the inferiour offices are virtually comprehended in the superiour, and may be discharged by them; Elders may *distribute* as well as Deacons; and beyond them, *rule*: Pastours may *distribute and rule* as well as Deacons and Elders; and beyond both *Preach, dispense Sacraments, and ordain Ministers*: Apostles may doe them all, and many things besides extraordinary: Much more may the Prophet *teach and exhort*, and the Deacon *distribute and shew mercy*; these being the proper acts of their office. 3. Nor finally is this proved by that suggestion, *that all these gifts in the Apostles times were common to all sorts and sexes, women as well as men*; as he after takes much paines to prove, but to very little purpose. For not only in the Apostles times, but in our times also, all Christians may teach, exhort, distribute, shew mercy, &c. *privately, occasionally, vinculo charitatis & jure fraternitatis, by bond of Charitie and law of fraternity* towards one another mutually: but may not teach, exhort, rule, distribute, &c. *virtute officii & authoritativè. i. e. authoritatively by vertue of their office*, so as to give themselves wholly to such employments, which is the thing here intended; yet it is worth observing how farre *Bilson* was transported against *Ruling Elders*, that rather then yeeld to their office, he will make all these gifts common to all sorts and sexes, men and women. This is new Divinity, *all sorts and sexes may both preach and rule*. Let *Bilson* have the credit of symbolizing with the *Separatists*, if not of transcending them.

2. Here is good ground in the Context to make us thinke that the Apostle here spoke of distinct Church-officers, and not only of distinct gifts. For, 1. In the *Protasis* of the Similitude of a naturall body, (whereunto here the Church is paralleled) he speakes of distinct members, having distinct offices, *ver. 4. For as we have many members in one body, and all members have not the same office* (τῶ αὐτῶ ἔργῳ, *eundem actum, the same act*, Pagn. *the same action*, Bez. Trem. Piscat.) 2. In his *Apodosis* or accommodation of this similitude, he speakes not only of *Gifts*, which he calls *χαρίσματα*, but also of offices according to which

which these gifts are given, which he calls *χάρις* *Grace*, ver. 6. (as was noted.) This *Grace* given, or this Office given of grace is branched out first into two generall Heads, *viz.* *Prophecy* and *Ministry*, ver. 6, 7. Then these Generalls are subdivided into the speciall offices contained under them, *viz.* under *Prophecy*, the Teacher, *he that teacheth*; and the Paltour, *he that exhorteth*; under *Ministry*, the Deacon, *he that asstribueth*; and the Ruling Elder, *he that ruleth*. Now there is in the text just ground for this Resolution of the Text, in making *Prophecy* and *Ministry* Generalls, and all the rest speciall kindes of officers; for as much as *Prophecy* and *Ministry* are expressed abstractly, εἴτε προφητείαν — εἴτε διακονίαν, whether *Prophecy*, (not, whether we be *Prophets*;) whether *Ministry* (not, whether we be *Deacons*, *Ministers*;) and both *Prophecy* and *Ministry* are put in the Accutative Case: and both of them have relation and are joynd unto the Participle of the Plurall Number ἐχούσας, intimating that divers do share in *Prophecy*, Pastor and Teacher: divers in *Ministry*, Deacon and Ruling Elder. But all the other are expressed concretely, and in the Nominative Case, and in the Singular Number, and to every of them the single Article (ὁ) is prefixed; — ὁ διδασκῶν — ὁ ἐπιτιμῶν — ὁ μετὰ δίδους — ὁ μεσιτάς. i. e. *He that teacheth* — *He that exhorteth* — *He that giveth* — *He that ruleth*. Hence we have great cause to count *Prophecy* and *Ministry* as genera, generalls; all the rest as species, speciall offices under them.

3. Solid and learned Interpreters do unanimously thus resolve this text, whose judgements are not slightly to be regarded. <sup>k</sup> See their own words in the Margin.

<sup>k</sup> Quod in genere dixerat, peculiariter sacris muneribus applicat,

in quibus periculosius peccatur. Ea verò distribuit in duo genera; Prophetarum videlicet, & Diaconorum; & rursus Prophetas in Doctores, & in Pastores dividit. Diaconos autem triplices facit; Nempe ærarii Ecclesiastici veluti Quæstores, quos propriè vocant Diaconos: Disciplinae Moderatores, qui Seniores sive Presbyteri vocantur: & propiùs curandis ipsius pauperibus servientes, cujusmodi erat viduarum collegium. *Bez. in loc. in Annot. Minor. Marginal.* Primum proponit duo genera spiritualium donorum, & officiorum Ecclesiasticorum, Prophetiam & Ministerium: Prophetiæ nomine intelligens facultatem interpretandi Scripturas; deinde uniuersæ illius generis species exponit, Prophetas quidem distinguens in Doctores, & eos qui exhortantur, i. e. Pastores, Ministros verò in eos qui distribuunt, i. e. Diaconos; & eos qui præsumt, i. e. Seniores, seu Presbyteros, seu Gubernatores; & eos qui miscrentur, i. e. pauperum & maximè ægrotorum curatores, quale tunc erat viduarum

rum collegium, ut videre est 1 Tim. 5.9. *Piscat. in Rom. 12.* — Altera Pars est Sanctio Apostolica de recto usu donorum & functionum in Ecclesia, v.3. usque ad 9. Primò generalis — Deinde specialis de modo rectè administrandi functiones Ecclesiasticas, tum Prophetiæ, v.6. tum Diaconiæ: & Prophetiæ quidem. Tum circa Doctrinam, quæ est Doctorum, v.7. Tum circa Exhortationem, quæ est Pastorum. Diaconiæ autem, circa Distributionem bonorum Ecclesiæ, quæ est Quæstorum ærarii; Tum circa Gubernationem, quæ est Presbyterorum; tum denique circa curam Pauperum, quæ est eleemosynariorum, v.8. *D. Pareus in Rom. 8.* But as touching widowes, we cannot yet be satisfied by any Scriptures, that there were any widowes in office in the Church in the Apostles dayes, but only widowes as objects of the Churches charity. 1 Tim. 5.3. to 17.

*Argum. 2.*

The second Argument for the Divine Right of the Ruling Elder shall be grounded upon 1 Cor. 12.28. *And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, afterwards Powers, then gifts of Healing, Helps, Governments, Kinds of Tongues.* God in the first founding of Christianity and of the Primitive Churches bestowed many eminent gifts upon divers Christians; The Church of *Corinth* greatly excelled in such gifts, 1 Cor. 1.5,7. Hence their members gifted, grew spiritually proud, and despised their brethren; To correct which abuse of gifts, and direct them to the right use thereof for the common profit of all, is the chief scope of this Chapter, see v.7. *The manifestation of the Spirit is given to every man to profit withall.* For, 1. All their gifts flow from one and the same fountain, the Spirit of God, therefore should be improved for the common good of all, especially considering no one man hath all gifts, but severall men have severall gifts, that all might be beholding to one another, *ver. 8. to 11.* 2. The whole Church of Christ throughout all the world is but one body, and that body organicall, having severall members therein placed for severall uses, as eyes, hands, &c. wherein the meanest members are usefull and necessary to the highest; therefore all members should harmoniously lay out their gifts for the good of the whole body, without jarres or divisions, *ver. 12, 13. to 28.* 3. All the severall officers, whether extraordinary or ordinary, though furnished with severall gifts and severall administrations, yet are placed by one and the same God, in one and the same generall Church; and therefore should all levell at the benefit of the whole Church, without pride, animosities, divisions, &c. *ver. 28. to the end.* These things being briefly premised for the clearing the contexture and scope of the Chapter, we may thus argue from *ver. 28.*

Major.

Major. *Whatsoever officers God himselfe, now under the New Testament, hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary; they are the Ruling Elders (wee inquire after) and that jure divino.*

This Proposition is so cleare and evident of it selfe, that much needs not to be said for any further demonstration of it. For what can be further desired for proof that there are such distinct officers as *Ruling Elders* in the Church of Christ, and that of *divine right*: then to evince, 1. *That there are certaine officers set of God in the Church as Governours therein.* 2. *That those officers so set of God in the Church, are set in the Church under the New Testament, which immediately concernes us, and not under the Old Testament.* 3. *That these officers set of God as Governours in the Church of the New Testament, are distinct from all other Church-governours, whether extraordinary or ordinary?* For, by the third of these, wee have a distinct Church-officer delineated, and particularized: by the second wee have this distinct Church-officer limited to the time and state of the Church onely under the New Testament, which is our Case: and by the first of these wee have this distinct New-Testament officer's Ruling power in the Church, and the divine right thereof evidently demonstrated, by Gods Act in *setting him there* in this capacity; see Part I. CHAP. VI. so that by all put together, the consequence of this *Major Proposition* seemes to be strong and unquestionable.

Minor. *But the Governments named in 1 Corinth. 12.28. are officers which God himselfe now under the New Testament hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary.*

This *Minor*, or *Assumption* is wholly grounded upon, and plainly contained in this text, and may thus be evidenced by parts.

1. *The Church here spoken of [ἐν τῇ Ἐκκλησίᾳ, in the Church] is the Church of Christ now under the New Testament.* For,

1. The Church here mentioned, *ver. 28.* is the same with that ONE BODY mentioned, *ver. 12, 13.* of this Chapter, as the

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whole

whole contexture and coherence of the Chapter evinceth; But that ONE BODY denotes not the Church of God under the Old Testament, but onely the Church of Christ under the New Testament, partly in as much as it is counted the Church of Christ, yea (so intimate is the union betwixt Head and Members) it is called CHRIST, *so also is CHRIST*, ver. 12. (*viz.* not Christ *personally* considered, but Christ *mystically* considered, as comprehending head and body; ) now this denomination of the Church, *viz.* *Christ*, or the Church of Christ, &c. is peculiar to the Church under the New Testament: for where in all the Scripture is the Church of God under the Old Testament called *the Church of Christ, &c.*? and partly in as much as all, both Jewes and Gentiles, are incorporated joyntly into this ONE BODY, and coalesce into one Church: *For by one spirit are wee all baptized into one Body, whether Jewes or Gentiles, whether bond or free*— 1 Cor. 12. 13. Now this union or conjunction of Jewes and Gentiles into one body, one Church, is only done under the New Testament, see *Ephes. 2. 11.* to the end of the Chapter. 2. The officers here mentioned to be set in this Church, are onely the New Testament officers, *ver. 28.* 3. The scope of the whole Chapter is to redresse abuses of spirituall gifts in the Church of *Corinth*, which was a Church under the New Testament; and therefore it would have been too remote for the Apostle to have argued from the severall distributions of gifts peculiar to the officers or members of the Church under the Old Testament.

2. *The Governments here mentioned are officers set in this Church as Governours, or rulers therein. Hath set some in the Church, first Apostles—Governments w<sup>ch</sup> Ephesians.* For clearing of this, consider the Enumeration here made; the Denomination of these Officers, *Governments*; and the Constitution or placing of these *Governments* in the Church. 1. The Enumeration here made, is evidently an Enumeration of severall sorts of Church-officers, some extraordinary to dure but for a time, some ordinary to continue constantly in the Church; to this the current of Interpreters doth easily subscribe: and this the text it selfe plainly speaks, *partly, if we look at the Mat-  
ter,*

ter, viz. the severall officers enumerated, which are either *Extraordinary*, these five, viz. *Apostles, Prophets, Powers or Miracles, Gifts of Healing, and Kindes of Tongues*: these continued but for a season, during the first founding of Christian Churches; (the proper and peculiar worke of these extraordinary officers what it was, is not here to be disputed.) Or *Ordinary*, these three, viz. *Teachers* (there's the Preaching Elder), *Governments* (there's the Ruling Elder), *Helps* (there's the Deacon); these are the officers enumerated, and however there be some other officers elsewhere mentioned, whence some conceive this Enumeration not to be so absolutely perfect, yet this is undoubtedly evident, that it is an Enumeration of officers in the Church: *Partly this is evident if wee look at the Manner of the Apostles speech*, which is in an Enumerating form, viz. *πρώτος, δεύτερον, τρίτον, ἕταρα, & ἕτα, i.e. first, secondly, thirdly, afterwards, then: and partly it is evident, that hee intended to reckon up those officers that were distinct from all other parts of the mysticall body of Christ, by his Recapitulation, Are all Apostles, are all Prophets, &c. 1 ver. 29, 30. i.e. not all, but onely some members of the body are set apart by God to beare these offices in the Church.* Now, if there be here a distinct Enumeration of distinct officers in the Church, as is evident; then consequently [*Governments*,] must needs be one of these distinct Church-officers, being reckoned up among the rest: and this is one step, that *Governments* are in the Roll of Church-officers enumerated.

2. The Denomination of these Officers [*Governments, κυβερνήτης*] evidenceth that they are *Governing-officers*, vested with *Rule* in the Church. This word (as hath been noted in CHAP. II.) is a Metaphor from Pilots or Ship-masters governing of their Ships by their Com-passe, Helme, &c. *James 3.4.* (who is hence called *κυβερνήτης, Governour, viz. of the ship, Act. 27.11. Rev. 18.17.*) and it notes such officers as sit at the Sterne of the vessell of the Church, to governe and guide it in spiritualls according to the will and minde of Christ: *Governments* the abstract, is put for *Governours* the concrete: this name of *Governments* hath ingraven upon it an evident Character of *power for governing*. But this will be easily granted by all. All the doubt will be, whom

the Apostle intended by these *Governments*? Thus conceive, *Negatively*, these cannot be meant, *viz.* <sup>1</sup> *Not Governours in generall*, for, besides that a generall exists not but in the particular kinds or individualls thereof, a member of a body in generall exists not but in this or that particular member, eye, hand, foot, &c. besides this, it is evident, that Christ hath not only in generall appointed *Governours* in his Church, and left particulars to the Churches or Magistrates determination, but hath himselfe descended to the particular determination of the severall kinds of officers which he will have in his Church; compare these places together, *Ephes. 4. 7, 11, 12. 1 Cor. 12. 28. Rom. 12. 7, 8.* though in the Ordinance of Magistracy God hath only setled the Generall, but for the Particular kinds of it, whether it should be Monarchicall, &c. that is left to the Prudence of severall Common-wealths to determine what is fittest for themselves. See Part 2. CHAP. IX. <sup>2</sup> *Not Masters of Families*: For all families are not in the Church, Pagan families are without: No family as a family is either a Church or any part of a Church (in the notion that Church is here spoken of;) and though Masters of families be Governours in their own houses, yet their power is not *Ecclesiasticall*, but *Oeconomical* or *Domesticall*, common to Heathens as well as Christians. <sup>3</sup> *Not the* <sup>a</sup> *Political Magistrate*, for the Reasons hinted, Part 1. CHAP. I. See also Part 2. CHAP. IX. and for divers other Arguments that might be propounded. <sup>4</sup> *Not the Prelaticall Bishops*, pretending to be an Order above Preaching Presbyters, and to have the Reines of all Church-government in their hands onely. For, in Scripture language *Bishop* and *Presbyter* are all one Order, (these words being onely *Synonymia's* of the same officer;) this is evident by comparing *Tit. 1. 5.* with *ver. 7.* Hereunto also the judgement of <sup>b</sup> *Antiquity* evidently subscribeth, accounting a Bishop and a Presbyter to be one and the same officer in the Church; as appears particularly in *Ambrose, Theodoret, Hierome*, and others. Now, if there be no such Order, as *Prelaticall Bishops*, consequently they

a That the Magistrate cannot be here meant, see fully evidenced in Mr Gillespie's *Aarons Rod*, &c. Book 2. c. 6. p. 218. to 224. and also chap. 9. pag. 284.

b *Ambrose speaking of the parity and equality of Bishops and Presbyters*, *Primi*

*sequentes Presbyteri inveniri indigni ad Primatus tenendos, immutata est ratio, prospiciente Concilio; ut non Ordo sed Meritum crearet Episcopum, multorum Sacerdotum judicio*

dicio constitutum, ne indignus temerè usurparet, & esset multis scandalum. Ambr. com. in 4. cap. ad Ephes. *And again, Paulus post Episcopum ordinem Diaconatus subjicit. Quare? nisi quia Episcopi & Presbyteri una Ordinatio est, uterque enim sacerdos est: sed Episcopus primus est: ut omnis Episcopus Presbyter sit, non tamen omnis Presbyter sit Episcopus.* Hic enim est Episcopus qui inter Presbyteros primus est. *Ambrós. in 1 ad Tim. cap. 3.* Theodoret, *speaking against the Aevian Hereticks, reports this truth which they held, viz. Presbyterum ab Episcopo, Ἐπίσκοπος & ἀξιωματικός non differre (dixit Aevius: ) sed qui Presbyter est, Episcopum dici, quatenus in uno aliquo actu, in quo à Presbyterio electus est, præest cætui, quia in Ecclesia nihil ἀτακτὸς fieri debet. Theodoret. in 4. lib. de fabul. Hæetic. Aevian.* Hierome is most cleave and pregnant in many passages, shewing the equality and identity of Bishops and Presbyters in the Primitive Churches. Apud veteres iidem Episcopi & Presbyteri fuerunt: quia illud dignitatis nomen est, hoc ætatis. *Hieronym. in Epist. ad Oceanum.* Apostolus perspicuè docet eisdem esse Presbyteros & Episcopos. *Quæris Auctoritatem? Audi Testimonium Phil. 1. 1. Paulus & Timotheus, servi Christi Jesu, omnibus sanctis in Christo Jesu, qui sunt Philippis, cum Episcopis & Diaconis. Vis & aliud exemplum? Idem ad unius Ecclesiæ Ephesi sacerdotes ita loquitur, Attendite vobis & cuncto gregi, in quo vos posuit Spiritus sanctus Episcopos, ut regatis Ecclesiam, &c. Act. 20.* Ac ne quis contentiosè in unâ Ecclesiâ plures Episcopos fuisse contendat, audi alibi manifestissimè probari, eundem esse Episcopum & Presbyterum. *Reliquite (ait Tito) in Creta ut constituas Presbyteros per civitates; Si quis est sine crimine. Oportet enim Episcopum sine crimine esse, &c. Tit. 1. 5, 6, 7.* Petrus quoque 1 Ep. 5. cap. Presbyteros precor (inquit) compresbyter, Gregem regere & inspicere, quod Græcis dicitur significantius ἐπινοπουῶντες, id est, superintendentes, unde tractum Episcopi nomen. Joannes denique Presbyter (ait) *Electæ Domine; & Presbyter Caio clarissimo, Epist. 2. & 3.* Quod autem unus post electus est, qui cæteris præponeretur, in schismatis factum est remedium, ne unusquisque ad se Christum trahens Ecclesiam rumperet. *Hieron. ad Euagrium. Vid. & eundem in Epist. ad Titum.* his words are hereafter recited in Cha. xiii. Position II. in the margin.

cannot be Governments in the Church. <sup>5</sup> *Not the same with Helps, as the former corrupt impressions of our Bibles seemed to intimate, which had it thus, [Helps in Governments]* which some Neotericks seeme to favour; but this is contrary to the originall Greeke, ἀντιλήτες, κυβερνήσεις, *Helps, Governments;* contrary to the ancient *Syriack* version, which hath it thus (as *Tremel.* renders it) & opitulatores, & gubernationes — *and Helpers, and Governments:* and therefore this grosse corruption is well amended in our late printed Bibles. *Helps, Governments,* are here generally taken by Interpreters, for two distinct officers. <sup>6</sup> *Nor finally can the Teaching Elder here be meant;* for that were to make a needlesse and absurd Tautology, the Teacher being formerly mentioned in this same verse. Consequently, by [*Governments*] here what can be intended, but such a kind of officer in the Church as hath *Rule and Government* therein, distinct from all Go-

vernours fore-mentioned? and doth not this lead us plainly to the *Ruling Elder*?

3. *These Governments thus set in the Church, as Rulers therein, are set therein by God himself; God hath set (ἐθέλω ὁ Θεός) some in the Church, first Apostles—Governments—God hath set, put, made, constituted, &c. (as the word imports,) in the Church. What hath God set in the Church? viz. Apostles—and Governments, as well as Apostles themselves. The verb (ἐθέλω hath set) equally relates to all the sorts of officers enumerated. And is not that officer in the Church jure divino, which God himself, by his own Act and Authority, sets therein? Then doubtlesse these Governments are of divine right.*

4. *Finally, These Governments set in the Church under the New Testament as Governours therein, and that by God himself, are distinct from not only all Governing officers without the Church, (as hath been shewed) but also from all other Governing officers within the Church. For, here the Apostle makes a notable Enumeration of the severall sorts of Church-officers both Extraordinary and Ordinary, viz. eight in all. Five of these being extraordinary, and to continue but for a season, for the more effectuall speeding and propagating of the Gospel of Christ at first, and planting of Christian Churches, viz. Apostles, Prophets, Powers, Gifts of Healings, Kinds of Tongues: Three of these being Ordinary, and to be perpetuated in the Church, as of continuall use and necessitie therein, viz. Teachers, Governments, [i. e. Ruling Elders], and Helps, [i. e. Deacons, who are to help and relieve the poore and afflicted.] This is the Enumeration; It is not contended, that it*

<sup>m</sup>Doctores. Ad Ephes. 4. 11. tertio loco ponit Evangelistas, quarto Pastores & Doctores. Hic igitur una Doctorem voce comprehendit omnes qui in verbo laborabant; quique docendi munus in Ecclesia ordinarium sustinebant, Evangelistas, Episcopi, Pastores, Doctores, Presbyteri appellati. Parens in 1 Cor. 12. 28.

are comprehended under the word *Teacher*. But however, be it how it will, these two things are evident: <sup>1</sup> That this Enumeration (though *Evangelists* and *Pastors* be left out) is the fullest and completest Enumeration of Church-officers which in any one place is to be found throughout all the New Testament. <sup>2</sup> That though we should grant this defect in the Enumeration, yet this is no way prejudiciall to the present Argument, that *Governments* here mentioned are *Ruling officers in the Church, distinct from all other Church-officers that have rule*; For they are plainly and distinctly recited as distinct kinds of officers, distinct from Apostles, from Prophets, from Teachers, from all here mentioned. And thus <sup>3</sup> Interpreters commonly expound this place, taking *Governments* for a distinct kinde of Church-officer from all the rest here enumerated.

<sup>3</sup> Gubernationes ] Qui hoc dono sunt ornati, apti sunt ad regendum, & politica re-

atè prudenterque noverunt tractare. Nam & Ecclesia Christi suam πολιτείαν habet. Et quia unus Pastor omnia per seipsum obire non potest, adjungebantur ei antiquitus ex populo aliqui seniores periti & scientes rerum spiritualium, qui erant Parochiæ quodammodo Senatus. Hi unâ cum Pastore deliberabant de Ecclesiæ curâ atque instauratione. Cujus rei Ambrosius super Epist. ad Tim. meminit. Inter istos Pastor nequaquam potestate tyrannica, sed ceu Consul Senatoribus antebat. *Pet. Martyr. in 1 Cor. 12. 28.* Gubernationes, Græc. κυβερνήσεις, de quibus Rom 12. 8. ὁ προϊστάμενος, qui præest, præsit cum diligentia; sic vocat haud dubiè Seniores, qui præsidet erant disciplinæ. Habuit enim primitiva Ecclesia suum Senatum, qui plebem in morum honestate contineret: cum interim Apostoli & Doctores Doctrinæ vacarent. Indicat id non obscure Apostolus ad Timotheum, 1 Tim. 5. 17. ubi duos Presbyterorum Ordines constituit. Gubernatores ergo hi non erant Principes, aut Prætores gladio armati; sed Presbyteri, gravitate, experientia, autoritate præ cæteris pollentes, consensu Ecclesiæ è mediò cætus electi, qui Pastores in gubernanda Disciplina juverent vel sublevent. *D. Parentem in 1 Cor. 12. 28.* Κυβερνήσεις, i. e. Seniores qui gubernant Ecclesiam Sanctâ Disciplinâ. *Piscat. in locum.* Gubernationes ] Seniorum ordinem declarat, qui Disciplina Ecclesiasticæ custodes erant. *Bez. in loc.* Gubernationes ] Interpretor Seniores, qui præsidet erant Disciplina. Habuit enim prima Ecclesia suum senatum, qui plebem in morum honestate contineret; quod indicat Paulus alibi, 1 Tim. 5. 17. cum duplicem ordinem Presbyterorum ponit. Ergo Gubernatio ex Presbyteris constabat, qui gravitate, experientia, autoritate præ cæteris valebant. *Calv. in 1 Cor. 12. 28. whom Parent, fore-cited, doth evidently follow.*

Now summe up all that hath been made good for the proof of the Assumption; It is evident, <sup>3</sup> *That the Church here spoken of*

of is the Church of Christ now under the New Testament. <sup>2</sup> That the Governments here mentioned, are officers set in this Church (not out of the Church) as Rulers governing therein. <sup>3</sup> That these Governments set as Rulers or Governours in this Church, are set there not by man, but by God himself, God hath set in the Church—Governments. <sup>4</sup> And finally, That these Governments thus set in the Church, are distinct, not only from all Governours out of the Church, but also from all Governing officers within the Church. And if all this laid together will not clearly evince the divine Right of the Ruling Elder, what will? Hence we may strongly conclude:

Conclus. Therefore these Governments in 1 Corinth. 12. 28. are the Ruling Elders ( we inquire after ) and that jure divino.

Now against the urging of 1 Cor. 12. 28. for the prooffe of the Divine Right of Ruling Elders, divers exceptions are made, which are to be answered before we passe to the third Argument.

Except. 1. The Allegation of this place is too weak to prove the thing in Question. For will any man that knoweth what it is to reason, reason à Genere ad speciem affirmativè, that is, from the generall to the particular and speciall affirmatively? or will ever any man of common sense be perswaded that this consequence is good; There were Governours in the Primitive Church mentioned by the Apostles—therefore they were lay-governours? Surely I think not. Thus o Field.

o D. Field of  
the Church,  
Book 5. cha. 26.

Answer. This Exception hath a confident flourish of words, but they are but words. It may be replied, 1. By way of Concession, That to argue indeed from a Generall to a Speciall, is no solid reasoning; as, This is a Kingdome, therefore it is England; this is a City, therefore it is London; The Apostle mentions Governments in the Primitive Church, therefore they are Ruling Elders: this were an absurd kind of reasoning. 2. By way of Negation, Our reasoning from this text for the Ruling Elder is not à Genere ad speciem affirmativè, from the Generall to a Speciall affirmatively, there are Governments in the Church, therefore Ruling Elders: but this is our arguing,  
These

*These Governments here mentioned in 1 Corin. 12. 28. are a speciall kinde of Governing officers, set of God in the Church of Christ now under the New Testament, and distinct from all other Church-governours whether extraordinary or ordinary: and therefore they are the Ruling Elders (which we seek after) and that jure divino. So that we argue ab Enumeratione specierum affirmativè. i.e. from the Enumeration of severall kindes of Church-officers affirmatively; here is an Enumeration or Roll of divers kindes of Church-officers of divine Right, Governments are one kinde in the Roll, distinct from the rest; therefore Governments are of divine Right. Consequently Ruling Elders, for none but they can be these Governments as hath been proved in the Assumption. If the Apostle had here mentioned Governments only, and none other kinde of Church-officers with them, there had been some colour for this exception, and some probability that the Apostle had meant Governours in generall and not in speciall: but when the Apostle sets himselfe to enumerate so many speciall kindes of officers, Apostles, Prophets, Teachers, &c. how farre from reason is it to think that in the midst of all these specials, Governments only should be a generall? 3. As for Dr Fields twitting term of Lay-governours or Lay-Elders, which he seems in scorn to give to Ruling-Elders; it seemes to be grounded upon that groundlesse distinction of the Ministry and people into κληρον & λαον, Clergy and Laity: which is justly rejected by sound Orthodox<sup>h</sup> Writers, as not only without but against the warrant of Scripture, κληρος being no where appropriated to the Ministry only, but commonly attributed to the whole Church, 1 Pet. 5. 2, 3. The Scripture terme given to these officers is *αρχησυντακτοι*, i. e. Ruling Elders, 1 Tim. 5. 17. and so farre as such, (though they be elected from among the people) they are Ecclesiasticall officers.*

*h Calv. in 1 Pet. 5. 2, 3. Vid. etiam Jacob. Laurent. Comment. in 1 Pet. 5. 2, 3. ubi fusi- us de hac distin- ctione disserit. p. 322. ad 325.*

*Excep. 2. But it is not said here Governours in the Concrete, as Apostles, Prophets, Teachers are mentioned concretely, which are distinct officers: but it is said Governments, *αρχησυντακτοι* in the abstract, to note faculties, not persons. The text may be thus resolved; The Apostle first sets downe three distinct Orders, Apostles, Prophets, and Teachers: then hee reckons up those common gifts of the holy Ghost (and among the rest the*

i *Mat. Sulliv.*  
*de Presbyterio,*  
*cap. 12. p. 72 &*  
*87. edit. Lond.*  
*An 1591.*  
*Bilson's Perpet.*  
*Government of*  
*Christ's Church,*  
*chap. 10. p. 141.*  
*in 4<sup>to</sup>. printed*  
*in Ann. 1610.*

gift of *Governing*) which were common to all three. So that wee need not here make distinct orders in the Church, but only distinct gifts which might be in one man. i *Sullivan* and *Bilson* consent in this exception.

*Ans. 1.* As the *Apostles, Prophets, and Teachers* are here set down *concretely*, and not *abstractly*, and are confessed to be three distinct orders enumerated: so all the other five though set down *abstractly*, are (by a *Metonymy of the Adjunct* for the *Subject*) to be understood *concretely*, *Helps for Helpers; Governments for Governours, &c.* otherwise wee shall here charge the *Apostle* with a needlesse impertinent *Tautology* in this Chapter, for he had formerly spoken of these gifts *abstractly*, *ver. 8, 9, 10.* as being *all given for to profie* the Church *withall*, *ver. 7.* but here *ver. 28, 29, 30.* he speaks of these gifts as they are in severall distinct subjects, for the benefit of the organically body the Church; else what saith he here, more then he said before? 2. That all these eight here enumerated, one as well as another, doe denote not *distinct offices* or *acts* of the same officer, but *distinct officers* having distinct administrations, and distinct gifts for those administrations, is evident, partly by the *Apostles forme of Enumeration*, *ἠπόστολοι, ἰδωτες, διδασκαλοι, ἑμετα, & ἄλλα*, i. e. *first, secondly, thirdly, afterwards, then or furthermore*: if hee had intended only three sorts of officers, he would have stopped at *thirdly*, but he goes on in an enumerating way, to shew us, those that follow are distinct officers as well as those that goe before; partly, by the *Apostles Recapitulation*, *ver. 29, 30.* which plainly points out different officers, persons not gifts, besides those three: *Are all Apostles? are all Prophets? are all Teachers?* (and here he stops not, but reckons on) *are all workers of Miracles? have all the gifts of Healing? &c.* If it should be replied, But hee doth not adde, *Are all Helps? are all Governments?* therefore these are not to be counted distinct officers from the rest; otherwise \* why should the *Apostle* thus have omitted them, had there been any such distinct officers in the Church in his time? *It may be rejoyned.* These two officers *Helps* and *Governments* are omitted in the *Recapitulation*, *ver. 29, 30* not that the Church then had no such officers, for why then should they have been distinctly mentioned in the Enumeration of Church-

\* *M<sup>r</sup> Coleman's*  
*brotherly Exa-*  
*minat. Re-exa-*  
*mined. p. 20.*

Church-officers, *ver.* 28? But either, 1. For that *Helps* and *Governments* were more inferior ordinary officers, and not furnished with such extraordinary, or at least, eminent gifts as the other had, (which they abused greatly to pride, contention, schisme, and contempt of one another, the evils which the Apostle here labours so much to cure) and so there was no such danger that these *Helps*, and *Governments* should runne into the same distempers that the other did. Or, 2. For that hee would instruct these *Helps* and *Governments* to be content with their own stations and offices. (without strife and emulation) though they be neither *Apostles*, nor *Prophets*, nor *Teachers*, nor any of the other enumerated, which were so ambitiously coveted after; and the last verse seemes much to favour this consideration, *but covet earnestly the best gifts, viz.* which made most for edification, not for ostentation. *Vid. Calv. in loc.*

*Except.* 3. But *Helps* here are placed before *Governments*, therefore it is not likely that *Governments* were the *Ruling Elders*; *Helps*, i.e. *Deacons*, which is an inferior office, seeming here to be preferred before them. *Sutliv.*

*Ans.* This follows not. Priority of Order is not always an Argument of Priority of worth, Dignity, or Authority. Scripture doth not always observe exactnesse of order, to put that first which is of most excellency; Sometimes the *Pastour* is put before the *Teacher*, as *Ephes.* 4. 11. sometimes the *Teacher* before the *Pastour*, as *Rom.* 12. 7, 8. *Peter* is first named of all the *Apostles*, both in *Matth.* 10. 2. and in *Act.* 1. 13. but wee shall hardly grant the *Papists* arguing thence to be solid, *Peter* is first named, therefore hee is *Princeps & Caput Apostolorum*, the chiefe and head of all the *Apostles*; no more can we count this any good consequence, *Helps* are set before *Governments*, therefore *Governments* are officers inferior to *Helps*, consequently they cannot be *Ruling Elders*, this were course Logick.

*Except.* 4. But the word *Governments* is generall, and may signifie either *Christian Magistrates*, or *Ecclesiasticall officers*, as *Archbishops*, *Bishops*, or whatsoever other by lawfull Authority are appointed in the Church. *m Whigist.* And some of the *Semi-Erastians* of our times, by *Governments* understand the *Chri-*

*Præterea non suo loco, sed post ἀρχιεπίσκοπος quas illi Diaconos interpretantur, collocantur καὶ ἐπίσκοποι, i. illis interpretantibus, Presbyteri. Mat. Sutliv. de Presbyterio, &c. cap. 12. p. 72. Et 87. Edit. Lond. Ann. 1591.*

*m Whigist. Anl. to Admo. p. 114, 115.*

n Mr Coleman  
in his Brotherly  
Examination  
Re-examined,  
pag. 20.

*stian Magistracy*, holding the Christian Magistracy to be an Ecclesiasticall Administration. n Mr Coleman.

*Ans. 1. Governments, i.e. Governours*, (though in it selfe and singly mentioned, it be a generall, yet) here being enumerated among so many specialls, is speciall, and notes the speciall kinde of *Ruling Elders*, as hath been proved. 2. As for *Archbishops*, and *Diocesan Bishops*, they are notoriously known to be, as such, no officers set in the Church by God, but meerly by the invention of man, therefore they have no part nor lot in this businesse, nor can here be meant. And if by *others, by lawfull authority appointed in the Church*, they meane those officers that God appoints, well: if those whom man sets there without God, as *Chancellours, Commissioners, &c.* such have as much power of Government in the Church, as they are such, as *Archbishops*, and *Bishops, viz. just none at all by any divine warrant.* 3. Nor can the *Civill Christian Magistrate* here be implied, 1 Partly, *because this is quite besides the whole intent and scope of this Chapter*, treating meerly upon spirituall Church-matters, not at all of secular Civill matters, *viz. of spirituall gifts for the Churches profit, ver. 1. to 12.* Of the Church her selfe as one Organically body, *ver. 12. to 28.* and of the officers which God hath set in this Organically body, *ver. 28. &c.* Now here to croud in the *Christian Magistrate*, which is a meere Politicall Governour, into the midst of these spirituall matters, and into the Roll of these meerly Ecclesiasticall officers; how *ἄτοπον*, how absurd is it? 2 Partly, *because the Magistrate, as such, is not set of God in the Church, either as a Church-officer, or as a Church-member*, as hath been demonstrated formerly CHAP. IX. and though hee become a *Christian*, that adds nothing to the authority of his *Magistracy*, being the Priviledge only of his *person*, not of his *office.* 3 Partly, *because when this was writtento the Corinthians, the Apostle writes of such Governments as had at that time their present actual being and existence in the Church*: and neither then, nor divers hundreds of yeeres after, were there any *Magistrates Christians* as hath been evidenced Chap. 9.

Who desire more full satisfaction touching this poore and empty glosse, that the *Civill Magistrate* should be meant by these

these Governments, let them consult Mr Gillespies elaborate Treatise called *Aarons Rod Blossoming*, Book 2. chap. 6. p. 218. to 224.

Except, 5. Teachers are here expressed, but Pastours omitted; and therefore well might Governours be mentioned in stead of Pastours. They are \* Bilson's words.

Ans<sup>r</sup>. 1. Then according to his judgement Pastours were a distinct kinde of officers from Teachers, otherwise the naming of Teachers would have sufficiently imply'd Pastours, without the addition of the word Governours, per Synecd. one act or function of the office being put for the whole office. But Prelates did not love to heare of such a distinction. However it is the judgement of many others no lesse learned or pious then they, that *In the same Congregation where there are severall Ministers, he that excels in Exposition of Scriptures, teaching sound Doctrine, and convincing gain-sayers, may be designed hereunto, and called a Teacher or Doctour: He that excels in Application, and designed thereunto, may be called a Pastour: but where there is only one Minister in one particular Congregation, he is to performe, as farre as he is able, the whole work of the Ministry.* 2. If Pastours are to be understood by this terme Governours, as contradistinct from Teachers, formerly enumerated in the text; doth not this seeme to devolve the matter of Government so wholly upon the Pastour, as that the Teacher hath nothing to doe with it; and hereby both Pastour and Teacher are wronged at once, the Teacher, while power of Governing is denyed him, which belongs to him as well as to the Pastour, the Teacher being a Minister of the Word, hath power of administration of the Sacraments and Discipline, as well as the Pastour; the Pastour, while he consequently is deprived of the necessary and comfortable assistance of the Teacher in point of Government. Therefore the Pastour cannot here be intended by Governours. 3. Bilson himself was not very confident of this glosse, and therefore he immediately addes, *If this content you not, I then deny, they be all Ecclesiasticall functions that are there specified, &c.* what then doth he make them? viz. y he makes divers of them, and Governments among the rest, to be but severall gifts, where of one and the same officer might be capable. And a little after.

x Bilson's Perpetuall Government of Christs Church, cha. 10. p. 140, 141. printed in Ann. 1610 in quarto.

y Bilson, *ibid.* p. 141, 142.

after he ingenuously confesses he cannot tell what these Governours were, saying, *I could easily presume, I cannot easily prove what they were.* The manner and order of those wonderfull gifts of Gods spirit, after so many hundreds may be conjectured, cannot be demonstrated — Governours they were, or rather Governments (for so the Apostle speaketh,) i. e. Gifts of wisdom, discretion and judgement to direct and govern the whole Church, and every particular member thereof in the manifold dangers and distresses which those dayes did not want. Governours also they might be called, that were appointed in every Congregation to heare and appease the private strifes and quarrels that grew betwixt man and man, lest the Christians, to the shame of themselves, and slander of the Gospel, should pursue each other for things of this life before the Magistrates, who then were infidels; of these St Paul speaketh 1 Cor. 6. 1. to 7. These Governours and Moderatours of their brethrens quarrels and contentions I finde, others I finde not in the Apostles writings, but such as withall were watchmen and feeders of the flock. Thus inconsistent to and inconsistent he is with himself, one while these Governours must be Pastours: another while Arbitratours or Dayesmen about *meum & tuum*: another while Gifts, not officers: another while he cannot easily prove what they were. But they have been proved to be Ruling Elders, and the proof still stands good notwithstanding all his or others Exceptions.

Argum. 3.

The Third Argument for the Divine Right of the meere Ruling Elder shall be drawn from 1 Tim. 5. 17. *Let the Elders that rule well be counted worthy of double honour, especially they that labour in the Word and Doctrine.* From which words we may thus argue for the Divine Right of the Ruling Elder.

Major. *Whatsoever officers in the Church are, according to the Word of Christ, stiled Elders; invested with Rule in the Church, approved of God in their rule, and yet distinct from all them that labour in the Word and Doctrine; they are the ruling Elders in the Church, (which we inquire after) and that jure divino.*

This Proposition seemes cleare and unquestionable. For, <sup>1</sup> if there be a certaine kinde of Church-officer which Christ in his word calls an Elder, <sup>2</sup> declares to have rule in his Church, <sup>3</sup> approves in this his rule, and <sup>4</sup> distinguisheth from him that labours in the Word and Doctrine; this is plainly the Ruling Elder, and

and here is evidently the *Divine Right* of his office. Such a *divine Approbation* of his office, testified in Scripture, implies no lesse then a *divine Institution* thereof.

Minor. *But the officers mentioned in 1 Tim. 5. 17. are, according to the word of Christ, stiled Elders, invested with rule in the Church, approved of God in their rule, and yet distinct from all them that labour in the word and doctrine.* This assumption may be thus evidenced by parts.

1. *The officers mentioned here in this Word of Christ, are stiled* πρεσβύτεροι, Elders. This Greek word πρεσβύτερος Elder is as much as the Hebrew word זקן taken often used in the Old Testament. It is used in the New Testament chiefly in three severall senses: 1. *For men of ancient time, not now living*; and so it is opposed to *Modern: Tradition of the Elders*, Matth. 15. 2. i. e. *of them of old time*, see Matth. 5. 21. 2. *For Elders in age, now living*; so it is opposed to *Younger*, 1 Tim. 5. 1. 1 Pet. 5. 5. 3. *For Elders in function or office, opposed to private men not in office*, as Act. 14. 23. and in this last sense it is to be taken in this place, an office of *Ruling* being here ascribed to these Elders. They are called *Elders*, say some, because for the most part they were chosen out of the Eldest sort of men: others better, from the maturity of knowledge, wisdom, gifts, gravitie, piety, &c. which ought to be in them. This name πρεσβύτερος Elder seemes to have *Rule* and *Authority* written upon it, when applied to any *Church-officer*: and it is by the Septuagint often ascribed to *Rulers Politicall, Elders in the gate*, Judg. 8. 14. Ruth 4. 2, 3. 2 Sam. 5. 3. 1 Chron. 11. 3. In this place (as it is well noted by y some) the word *Elders* is a *Genus*, a generall attribute, agreeing both to them that *rule well*, and also to those that *labour in the Word and Doctrine*: the one sort *only rules*; the other sort *both rule and preach*: but both sorts are *Elders*.

y M<sup>r</sup> Rutherford in his Due Right of Presbyteries, p. 145.

2. *The officers here mentioned are not only stiled Elders, but invested with rule in the Church.* For it is plain both by the Text and Context duly considered, and the Apostles scope in writing of this Epistle, 1 Tim. 3. 15. that these *Elders* are officers in the Church. And that in the Church they are vested with *Rule*, appears not only by their Name of *Elders*, πρεσβύτεροι, which when applied to officers imports *Rule, Authority, &c.* as hath been

been said; but also by the Adjunct Participle *ωρεσώτες* that—*rule*, or *ruling*; annexed to *Elders*, *Let the Elders Ruling well*—so that here we have not only the office *the thing*, but *the very name* of *Ruling Elders*. The word seemes to be a Military terme for Captaines and Commanders in an army, *foremost-standers*, (as the word imports) that lead on and command all the rest that follow them: hence *metaphorically* used for the *foremost-standers*, *Rulers*, *Governours in the Church*. It noteth not only those that go before others by *Doctrine*, or *good Example*; but that *govern* and *rule* others by *Authority*; For, 1. Thus the word is used in Scripture, *One that ruleth well his own house* (Τὸ ἰδίῃ οἴκῳ καλῶς προϊστάμενον) *having his children in subjection with all gravity*, 1 Tim. 3. 4. where it plainly notes an authoritative *Ruling*.—again, *if a man know not how to rule his own house* (Τὸ ἰδίῃ οἴκῳ προσῆναι—) 1 Tim. 3. 5. And again, *Ruling their children and their own houses well* (τέκνων καλῶς προϊστάμενοι) 1 Tim. 3. 12. and can any man be so absurd as to think that a Master of a family hath not a proper authoritative rule over his own children and family, but rules them only by *Doctrine* and *example*? 2. Thus learned Divines interpret this word, of *rule*; as *Calvin*, *Beza*, *Bullinger*, *Gualter*, *Arias Montanus*, &c. on the place. And *Salmasius*, well skilled in the Greek, puts a difference betwixt *πρωτοστάσια* *Ruling*, and *προστασία* a *first-standing*; that notes a power of authority, rule, jurisdiction, &c. this a priority of precedency or place. 3. Accurate Grecians thus use the word to denote *Authority*, as a *Mr Gillespie* in his late learned Book hath observed out of *Dionysius Areopagita*, and *Plato*. So that the holy Ghost here calling them *Ruling Elders* implies they are vested with *Rule*: and those that deny this place to hold out two sorts of *Elders*, yet confesse it holds out two sorts of *Acts*, *Ruling* and *Preaching*.

3. *These Ruling Elders are here approved of God in their rule*; and that two wayes: *viz.* 1. In that Gods Spirit here commends their ruling being duly discharged, *καλῶς ωρεσώτες*, *Ruling well*, *excellently*, &c. did no Rule in the Church belong to them for *matter*, God would never commend or approve them for the *manner*. He cannot be accounted with God to doe any thing *well*, that hath no right to doe it at all. 2. In that Gods

Spirit

*z Salmas. de Pri-  
mat. Papa,  
p. 18, 19.*

*a Aarons Rod  
blossoming,  
lib. 2. cap. 9.  
p. 271.*

Spirit here *commands* their well-ruling to be honourably rewarded, διπλῆς τιμῆς ἀξιώθωσαν *Let them be counted worthy of double honour*; or, *Let them be dignified with double honour*: here's not onely reward, but an eminent reward appointed them, and that urged from Scripture, *ver.* 18. where God thus appoints rewards, he *approves* that for which he rewards; and what God thus *approves* is *jure divino*. See Part I. CHAP. V.

4. Yet finally, *These Elders, vested with rule in the Church, and divinely approved in their rule, are distinct from all them that labour in the word and doctrine.* This may thus be evidenced from the Text, as <sup>a</sup> some have well observed: For, 1. Here's a *Genus, a General*, under which the *severall kinds* of officers here spoken of are comprehended, πρεσβύτεροι, *Elders*, all here mentioned are *Elders*. 2. Here are two distinct *Species* or *kinds* of *Elders*, *viz.* οἱ καλῶς ᾠεσῶτες, *those that rule well*, there's one kinde: and οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *they that labour in the Word (as the Pastours) and Doctrine, (as the Doctors or Teachers)* here is the other kinde. 3. Here are two Particles expressing these two *species* or *kinds* of *Elders*, ᾠεσῶτες *Ruling*, and κοπιῶντες *labouring*—those only rule, that's all their work; and therefore here are called *Ruling Elders, non quia solum sed quia solum præsunt*: but these not onely rule, but over and besides *they labour in the Word and Doctrine.* 4. Here are two distinct *Articles* οἱ and οἱ, distinctly annexed to these two Particles, οἱ ᾠεσῶτες, *they that rule*; οἱ κοπιῶντες, *they that labour.* 5. Finally, here is an eminent *discretive Particle* set betwixt these two kinds of *Elders*, these two Particles, these two *Articles*, evidently distinguishing one from the another, *viz.* μάλιστα *Especially they that labour in the Word, &c.* intimating that as there were some *Ruling Elders* that did *labour in the Word and Doctrine*; so there were others that did *rule*, and *not labour in the Word*: both were worthy of double honour, but *especially* they that both *ruled and laboured* in the word also. And wheresoever this word μάλιστα *especially* is used in all the New Testament, it is used to distinguish thing from thing, person from person, that are spoken of; as, *Let us doe good to all, but (μάλιστα) especially to those of the household of Faith*, 1 Gal. 6. 10. therefore there were some of the household of Faith, and some that

<sup>a</sup> M<sup>r</sup> Rutherford in his Due Rights of Presbyteries, chap. 7. sect. 7. pag. 145, 146, 147.

that were not ; and accordingly we must put a difference in doing good to them. *All the saints salute you, especially, (μαλιστα) those of Cæsars household,* Philip. 4. 22. therefore there were some *Saints of Cæsars household,* some Saints not of his household ; all saluted them, but especially those of Cæsars household. *Hec that provides not for his owne, (μαλιστα) especially for them of his owne house, hee hath denyed the faith—* 1 Tim. 5. 8. A beleever is to provide for his friends and kindred, but especially for those of his owne house, wife and children. See also 1 Tim. 4. 10. Tit. 1. 11. 2 Tim. 4. 13. 2 Pet. 2. 10. Act. 20. 38. and 26. 3. in all which places the word especially *μαλιστα* is used as a *discretive Particle,* to distinguish one thing from another, without which distinction wee shall but make non-sense in interpreting those places And generally the best interpreters do from this text conclude, that there are two sorts of Elders, *viz.* the *Ruling Elder* that only ruled ; the *Preaching Elder,* that besides his *Ruling, laboured in the Word, and Doctrine* also.

b Maximè *μαλιστα* Duplices igitur Presbyteri fuerunt : quum uni vacarent Gubernationi, alteri Sermoni & O-

rationi. *Beza* in 1. Tim. 5. 17. Hoc præceptum primò illustrat distributione & collatione imparium. Distribuit enim Presbyteros in eos qui ita præerant disciplina Ecclesiastica, ut tamen publicè non docerent, & eos qui simul docebant—*Piscat.* *Analysin* loc. Colligere autem hinc licet, duo fuisse tunc Presbyterorum genera, quia non omnes ad docendum ordinabantur ; nam apertè verba sonant, quosdam bene & honestè præfuisse ; quibus tamen non erant commissæ docendi partes. Et sanè ex populo deligebantur graves & probati homines ; qui unà cum Pastoribus communi consilio & autoritate Ecclesiæ disciplinam administrarent, ac essent quasi Censores moribus corrigendis. Hunc morem Ambrosius obsolevisse conqueritur, Doctorum ignavia, vel potius superbia ; dum soli volunt eminere. *Calvin.* in 1 Tim. 5. 17. *Vide Danæum & alios in loc.*

Now therefore seeing the officers here mentioned are, <sup>1</sup> according to the word of Christ, ( for this is the word of Christ ) *stiled Elders,* <sup>2</sup> vested with Rule, <sup>3</sup> approved of God in their Rule, and yet <sup>4</sup> distinct from all that labour in the Word and Doctrine, as hath been particularly proved ; we may conclude, that

Conclus. *Therefore the officers here mentioned are the Ruling Elders in the Church (which we inquire after) and that jure divino.*

But against this place of 1 Tim. 1. 17. and the Argument from it, divers cavils and exceptions are made ; let them have a briefe solution.

Except 1. There were two sorts of Elders, some labouring in the Word and Doctrine, some taking care of the poore, *viz.*

*Deacons ;*

Deacons; both were worthy of double Honour, especially they that laboured in the word, &c. c *Bilfon*.

*Ans.* 1. This is a new distinction of *Elders* without warrant of Scripture, *Deacons* are no where in all the New Testament stiled *πρεσβύτεροι Elders*: d nay, they are contradistinguished from *Elders* both *Teaching* and *Ruling*. *Hee that giveth* let him doe it *with simplicity*: *Hee that ruleth, with diligence*, Rom. 12. 8. *Helps, Governments*, 1 Cor. 12. 28. Compare also *Tit.* 1. 5, 6. &c. 1 *Tim.* 3. 2. &c. with 1 *Tim.* 3. 8. &c. 2. As *Deacons* are not *Elders*, so *Deacons* have no *Rule in the Church*; It's true, they are to *rule their children and their owne houses well*, 1 *Tim.* 3. 12. this is onely *Family-Rule*: but as for the Church, their office therein is to be *Helps*, 1 Cor. 12. 28. *to distribute*, Rom. 12. 8. Διακονεῖν ὑπὸ τῆς τραπέζης, *to serve tables*, Act. 6. 2, 3. but no *Rule* is ascribed to them.

*Except.* 2. But by *Ruling well* understand *living well*, leading an holy exemplary life. The Apostle would have Ministers not onely to *live well* themselves, but also to feed others by the Word and Doctrine: They that live well are to be double honoured, especially they who labour in the Word, &c. as 1 *Thes.* 5. 12, 13. e *B. King*. f *Bilfon*.

*Ans.* 1. The Apostle here speaks rather of *officers*, then of *acts of office*: of *Persons* rather then of *duties*, if his phrase be observed. 2. *Living well* is not *Ruling well* here in the Apostles sense, who intends the Rule of *Elders* over others; he that lives well, rules well *over himselfe*, not *over others*; else all that live well were Church-Rulers; *ducunt exempla, non regunt autoritate*; they conduct by example, doe not govern by authority, *Altar. Damasco.* c. 12. 3. If *well ruling* be *well living*, then *double honour*, double maintenance from the Church is due for *well living*, 1 *Timoth.* 5. 17, 18. consequently all that live well deserve this double honour. 4. This seemes to intimate that Ministers deserve double honour for *living well*, though they preach not; how absurd! 5. g *D. Downham* once pleased with this glosse, after confessed it was not safe.

*Except.* 3. Those that Rule well may be meant of aged infirme superannuated Bishops, who cannot labour in the Word and Doctrine, h *B. King*.

c *Bilfon's Perpetuall Government of Christ's Church*, cha. 10. pa. 130, 131. in quarto, printed An. 1610.  
d *Altar. Damas.* cap. 12. p. 918. & pag. 920.

e *B. King in his Sermon on Cant.* 8. f *Bilfon in his Perpetuall Government of Christ's Church*; c. 10. p. 132. &c. print. An. 1610.

g *Down. Defen.* lib. 1. c. 4. p. 93.

h *B. King in his Sermon on Cant.* 8. pag. 40.

*Answ.* 1. Here's no speech of *Prelaticall Bishops*, but of *Ruling* and *Preaching Elders* in this text. 2. How shall old decrepit *Bishops* rule well, when they cannot *labour in the Word and Doctrine*? 3. By this glosse, the *Preaching Elders* that labour in the Word and Doctrine, should be preferred before the most ancient *Bishop* in *double honour*; such Doctrine would not long since have been very odious and Apocryphall to our late *Prelates*. 4. Those Preachers that have faithfully and constantly spent their strength, and worn out themselves with Ministeriall labour, that they cannot *Rule* nor *Preach* any longer, are yet worthy of double honour for all their former Travels in the service of Christ and his Church.

*Except.* 4. Among Ministers some did preach, others onely administred the Sacraments; so *Paul* sheweth that hee preached and *laboured more then all the Apostles*, 1 Cor. 15. 10. but baptized few or none, 1 Cor. 1. 14. leaving that to be performed by others; and when *Paul* and *Barnabas* were Companions, and their travels were equall, yet *Paul* is noted to have been the chief speaker, *Act.* 14. 12. all were worthy of double honour, but especially they who laboured in the Word and Doctrine: *B. Whitgift in his Defence against Cartwrights 1. Reply.* This is one of *D. Fields three glosses. Field of the Church, lib. 5. chap. 26.*

*Answ.* 1. This Glosse imagineth such a Ministry in the Apostles times, as the Prelates had erected of late in their daies, *viz.* many i dumb dogs that could not bark, nor preach at all, yet could administer the Sacraments by the old Service-Book. But the Apostles, <sup>k</sup> as *Cartwright* observes, allowed no such Ministers; will have every Bishop or preaching Elder to be both *didaxilindz, apt to teach*, and *ēlēsēilindz, able to convince*—  
1 Tim. 3. 2. Tit. 1. 9. So that it was farre from *Paul* to countenance a non-preaching or seldome-preaching Ministry, by allowing any honour at all, much lesse a *double honour* to such. Sure, Preaching is one part, yea a most principall part or duty of the Ministers office, (as hath been evidenced before, Part 2. CHAP. VII.) and shall hee be *counted worthy of double honour* that neglects a principall duty of his office? nay, he deserves not the very name of such an officer in the Church: why should hee be called a *Pastour*, that doth not *feed*? or a *Teacher*;

i Bishops that have no tolerable gift of reaching, are like idols in their cases, or rather coffins, set up in the Churches choice. *Cartwr. Testam. Annot. in 1 Tim. 5. 17.*  
k See *Cartwr. 2. Reply part 2. pag. 31.*

*Teacher*, that doth not *teach* his flock? &c. saith *Chrysoſt. Hom. 15, in 1 Tim.* 2. Why ſhould *Paul's labouring* be reſtrained here to his *Preaching* only? when *Paul* ſpeakes of his own *labour* elſewhere, he ſpeakes of it in another ſenſe, *2 Cor. 11. 27. in labour and wearifomneſſe*—compare it with the context; and in this place that judicious <sup>m</sup> *Calvin* ſeemes rather to interpret it of other manner of *labour*, and <sup>n</sup> *Pareus* extends it beſides *Preaching* to divers other labours which *Paul* did undergoe.

3. What warrant doth this exception hold out for two ſorts of Miniſters here pretended, ſome *preaching*, others *only adminiſtring the Sacraments*? This, *Paul preached much, baptized but few.* ergo *there were ſome that only adminiſtered the Sacraments*; well concluded. Yet *Paul* baptized ſome, *1 Cor. 1. 14, 16.* diſtributed the Lords Supper to ſome, *Act. 20. 7, 11.* ſo that he both preached and diſpenſed the Sacraments: Let any ſhew where any perſon diſpenſed the Sacraments, that was not a *Preacher*. Again, *Paul and Barnabas equally travelled together, but Paul was chief ſpeaker*: what then? ergo, *ſome laboured in the Word, others in the Sacraments only.* *A baculo ad angulum*, this is wofull Logick.

4. To whomſoever the power of diſpenſing the Sacraments was given by Chriſt, to them alſo power of preaching was given; diſpenſing the Word and Sacraments are joyned in the ſame Commiſſion, *Matth. 28. 18, 19, 20.* what Chriſt joynes together let not man put aſunder.

5. Touching the *preaching Elder* here is mentioned only one Act peculiar to his office, *viz. labouring in the Word*, &c. but *per ſynecdochen*, underſtand his diſpenſing the Sacraments alſo, and what elſe is peculiar to the *preaching Elders* office, though for brevity ſake it be not here named. *Altar. Damasc. c. 12. p. 919.*

m Probabilius eſt de Apoſtoliſ ipſum loqui, quum illorum laboribus ſuos præfert. Ac omnino verum eſt eum fuiſſe reliquis ſuperiorem, non tantum multas ærumnas perferendo, ſub eundo multa discrimina, abſtinendo à rebus licitis, conſtanter omnia pericula ſpernendo: ſed quia Dominus ampliorem ſucceſſum dabit ejus laboribus. Laborem enim accipio, pro fructu laboris qui extabat. *Calvin. in 1 Cor. 15. 10.*

n Exponit quomodo non fuit inanis gratia, ab effectu: quia plus omnibus aliis laboraverit: nempe gratia impulſu prædicando Evangelium, tolerando moleſtias, afflictiones, perſecutiones, quas deſcribit ſecunda Epistoła, c. 12. *Pareus in 1 Cor. 15. 10.*

*Except. 5.* By *Elders that rule well* may be meant certain *Governours*, or *Minor Magiſtrates* choſen to compoſe Controverſies, or civill ſtrifes. *Bridges in his Defence*, p. 868. Sutable hereunto is the late Eraſtian gloſſe, that by *Elders Ruling well*, may be meant Kings, Parliament-men, and all Civill Governours. *Mr Huſſey*, p. 8.

*Anſw.*

*Ans.* 1. It is notoriously known that in the Primitive times there was no *Christian Magistrate* in the Church, and for the Church to choose Heathen Judges or Magistrates to be *Arbitrators* or *Dayes-men* in Civill Controversies, is a thing utterly condemned by the Apostle, 1 Cor. 6. 1. &c. 2. The Apostle speaks here of *Ecclesiasticall*, not of *Civill Officers*, as the latter phrase intimates. The main scope of this Epistle was to instruct *Timothy* how to *behave himselfe* not in the Commonwealth, but in the Church of God, 1 Tim. 3. 15. and here he speaks of such officers as were in being in the Church at that time. 3. If Kings, Parliament-men, and all Civill Governours be these *Ruling Elders*, then Ministers have not only an equall share with them in Government, by this text, which the *Erastians* will not like well: but also are to have a superiour honour or Maintenance then Kings, Parliament; and all Civill Governours. Certainly the Magistrates will never triumph in this glosse, nor thank them that devised it. 4. *Sutlive* seems to be against this opinion (though no great friend to *Ruling Elders*) saying, *Beza bestowes many words, to prove that the Judges in 1 Cor. 6. were not of the number of Presbyters: which truly I my self should easily grant him. For there were none such ever constituted.* 5. This is a novell interpretation, as some observe, unknown among ancient writers; *Et est ista interpretatio nulli veterum cognita.*

*Except.* 6. Those words [*especially they who labour in the Word and Doctrine*] are added to the former exegetically, to teach us who they are that *Rule well*, viz. *they who labour much, in the Word and Doctrine*; and not to distinguish them *that labour in the Word*, from *Elders ruling well*, as if *Paul* had said, *Let the Elders that rule well be counted worthy of double honour, greatly labouring (maximè laborantes) in the word, &c.* For *μάλιστα* here more aptly signifies [*much, greatly*] then *especially*. For though *μάλιστα δὲ* signifieth *especially*, yet *μάλιστα* alone without the adverbative *δὲ* (as it is here) signifies *much, greatly*. 9 *Sutlive*.

*Ans.* 1. If this sentence [*especially they who labour, &c.*] were added only exegetically, to explain who are *well ruling Elders*, viz. such as *greatly labour in the Word, &c.* then few of the *Prelaticall Bishops* were to be counted *well ruling Elders*, for very few, if any of them, were guilty of *labouring greatly in the Word and Doctrine*.

o Multa verba facit Beza ut probet judices, 1 Cor. 6. non fuisse ex Presbyterorum Ecclesiasticorum numero: quod quidem ego ipse facile concesserim. Nulli enim unquam hujusmodi constituti sunt. *Sutlive* in disput. de Presbyterio, p. 82.

p. *Altar. Damas.* 6. 12. p. 919.

9 *Mat. Sutlive* de Presbyterio, cap. 12. p. 72, 73. edit. Ann. 1591.

*Doctrine.* 2. Then also the Apostle would have said, either *ἡ μάλιστα κοπιῶντες* who especially labour, or simply without the Article *μάλιστα κοπιῶντες* especially labouring; then *μάλιστα οἱ κοπιῶντες* especially they who labour, as here he doth, carrying his speech rather to distinct persons and officers, then to distinct duties or actions. 3. This word *μάλιστα* especially hath been already in the Minor Proposition proved to be rather *Discretive* then *Exegeticall*; a terme of distinction to point out a severall sort of *Elders* from *only Ruling Elders*, rather then a terme of *Explication*, signifying who are to be reputed these *well ruling Elders*. 4. The word *μάλιστα* is used for a terme of distinction, even in those places where the adverbative *δὲ* is not joyned to it, as in *Tit. 1. 10.* For there are many unruly and vain talkers and deceivers, especially (*μάλιστα*) they of the Circumcision; where *μάλιστα* distinguishes them of the Circumcision, from all other vain talkers and deceivers; and in *1 Tim. 4. 10.* Who is the Saviour of all men, especially (*μάλιστα*) of them that beleeve; here *μάλιστα* without *δὲ* distinguishes them that beleeve from all other men as capable of a speciall salvation from God; if here it were not a note of distinction, according to this glosse we should thus reade the place, *Who is the Saviour of all men, greatly beleeving*; but this were cold comfort to weak Christians of little faith. So here *μάλιστα* though *δὲ* be wanting *τ* distinguisheth them that labour in the Word and Doctrine, from them that labour not therein, and yet Rule well.

*τ* Distingu't operantes, non explicat conditionem operis. Si conditionem operis explicare voluisset Apostolus, usus fuisset voce πολλὰ, ut Rom. 16. 12. vel πειρώτερον, 1 Cor. 15. 10. *Altar. Damisc. cap. 12. p. 919, 920.*

*Except. 7.* It is one thing to Preach, another thing to labour in the Word and Doctrine. If there be here any distinction of Elders, it is betwixt those that labour more abundantly and painfully, and betwixt those that labour not so much. This Objection takes much with divers. *τ* *Sutlive.* (So, as Mr G. Gillespie alleadgeth them, *Saravia de divers. Grad. Minist. Evang. c. 13. Tilen. Paranes. cap. 11. p. 38.* and B. Hall's *Affers. of Episcopacy by Divine Right, p. 219.*) B. Bilson much presses this Objection from the Emphasis of the word *κοπιῶντες* labouring; *κοπιῶν* signifying to endeavour anything with greater striving and contention, &c. to this sense, *Let the Elders that rule well be counted worthy of double honour, especially they who labour and sweat. &c. in the Word—who give themselves even to be tyred and broken with labours;*

*τ* *Mr G. Gillespie in his Assertion of the Government of the Church of Scotland. part 1. ch. 7. p. 50, 51.*

u *Bilſon's Perpetuall Govern- ment of Chriſt's Church, cha. 10.*

p. 133, 134.  
printed Ann.

1610.

labours; and this (ſaith he) is the genuine ſignification of the word *κοπιῶν*, when it is borrowed from the labour of the body, to denote the contention or ſtriving of the mind, &c. u *Bilſon.*

*Anſw.* 1. This gloſſe takes it for granted, that this text ſpeakes *only of preaching*, or the Miniſtery of the Word, and therein of the *leſſer*, or *greater paines* taken: which (beſides that it begs the thing in Queſtion) makes the Miniſtry of the Word common to both ſorts here diſtinctly ſpoken of, whereas rather the plain current of the text makes *Ruling* common to both, over and beyond which the Preaching Elder *labours in the Word*. 2. Doth not this interpretation allow a double honour to Miniſters that labour not ſo much as others in the Word—? and can we think that laborious *Paul* intended to dignifie, patronize, or encourage idle drones; lazy, ſluggiſh, ſeldome Preachers? Miniſters muſt be exceeding inſtant and laborious in their Miniſtry, 2 *Tim. 4. 1, 2.* 3.\* If this were the ſenſe, only to preferre the greater before the leſſe labour in the Miniſtry, the Apoſtle would have uſed this order of words, *Let the Elders that rule well be counted worthy of double honour, eſpecially they who labour, &c. take upon themſelves more weighty cares.* For thoſe words [*in the Word and Doctrina*] ſhould either have been quite omitted, as now was expreſſed: or ſhould

\* *Alar. Damas.*  
c. 12. p. 924.

x *Hæc vox non diſtinguit labores aut onera eorundem Presbyterorum comparatè inter ſe, ita ut unus magis minùſve altero dicatur laborare in uno eodèſque Presbyteratus munere. Sic enim debuiffet dicere; Qui bene præſunt & κοπιῶντες laborant aut miniſtrant in Sermone & Doctrina Presbyteri, duplici honore digni ſunt: maxime qui in *οεγασία* ipſà & Doctrina κοπιῶντες, i.e. ſe deſatigant. *Sopinius ad bonam fidem librandi, p. 268.* as *Alare Damascenum* allcades him, cap. 12. p. 924.*

have been inſerted immediately after them that rule well, and before the word \* *eſpecially*, to this effect, *Let the Elders that rule well and preach the Word and Doctrina well, be counted worthy of double honour; but eſpecially thoſe who labour much in well Ruling and in well Preaching:* in ſuch an Expreſſion the caſe had been very cleare and evident.

4. Should this Comment ſtand, that they who labour more in the Miniſtry

then others, ſhould have more honour, more maintenance then others, how many emulations, and contentions were this likely to procure? Who ſhall undertake to proportion the honour and reward, according to the proportion of every Miniſters labour? 5. As for the Criticiſme of the word *κοπιῶντες*,

which

which *Bilſon* layes ſo much ſtreſſe upon : Theſe things are evident, 1. That here *κοπιῶντες*, *labouring*, ſignifies emphatically nothing elſe but that *labour, care, diligence, ſolicitude*, &c. which the nature of the Paſtorall Office requires in every faithfull Paſtour; as is implied 1 *Theſ.* 5. 12, 13. *Know them which labour (κοπιῶντας) among you, and are over you in the Lord*—and the Apoſtle ſaith that every Miniſter ſhall receive a reward (*κατὰ τὸ ἴδιον κόπον*) according to his owne labour, 1 *Cor.* 3. 8. Such labour and diligence alſo is required in them that Rule, *ἐν ἀκρίβει, with diligence*, *Rom.* 12. 8. which is as much as *ἐν κόπῳ with labour*; yea, the common charity of Chriſtians hath its labour; and this very word *κόπος* labour is aſcribed thereunto, *labour of love*, 1 *Theſ.* 1. 3. *Heb.* 6. 10. 2. That if the Apoſtle had here intended the extraordinary labour of ſome Miniſters above others, not ordinarily required of all, hee would have taken a more emphaticall word to have ſet it out, as he is wont to doe in ſome other caſes; hee would rather have ſaid *μολχθῆτες*, then *κοπιῶντες*, (ſaith <sup>m</sup> *Cartwright*) *μολχθῶ* noting a greater labour, *κόπος* a leſſer labour: *κόπος* ſignifies labour joyned with great care and ſolicitude, but *μολχθῶ* notes a labour whereby a man is wearied and ſpent through the preſſing weight and difficulty of the labour; conſider theſe places wherein theſe words are thus uſed, 2 *Cor.* 11. 27. *ἐν κόπῳ καὶ μολχθῶ, in labour and wearifomneſſe*—1 *Theſ.* 2. 9. *For ye remembred brethren (τὸ κόπον ἡμῶν καὶ τὸ μολχθῶν) our labour and wearifomneſſe.* 6. Finally, if there be but one kinde of Church-officers here noted, then (ſaith that learned <sup>n</sup> *Cartwright*) the words [eſpecially thoſe that labour] doe not cauſe the Apoſtles ſpeech to riſe, but to fall; not to goe forward, but to goe backward: For to teach worthily and ſingularly (*καλῶς*) is more then to teach painfully: for the firſt doth note all that which may be required in a worthy Teacher, where the latter noteth one vertue onely of paines-taking. This the only Objection againſt 1 *Tim.* 5. 17. which *Cartwright* answers in his *Annot. upon Rhem. Teſt. in loc. ubi vide plura.*

<sup>m</sup> *Cartwright. in Rhem. Teſt. Annot. in 1 Tim. 5. 17.*

<sup>n</sup> *Cartwright. Annot. in Rhem. Teſt. in 1 Tim. 5. 17.*

*Excep.* 8. Though it could be evinced, that here the Apoſtle ſpeaks of ſome other *Elders*, beſides the Miniſters of the Word, yet what advantage can this be for the proof of *Ruling Elders*? For the Apoſtle being to prove that the Miniſters of the Word

ought to be honoured, *i.e.* maintained; why might hee not use this generall Proposition, That all Rulers, whether publick or domestick, whether Civill or Ecclesiasticall, are to be honoured? And when the Apostle speaketh of the Qualifications of Deacons, hee requires them to be such as have ruled their owne houses well. <sup>h</sup> *Sutlive.*

<sup>h</sup> *Mat. Sutlive.*  
de Presbyterio,  
c. 12. p. 72, 73.  
edit. An. 1591.

*Answer.* 1. This slight glosse might have appeared more tolerable and plausible, were it not, partly that the grand scope of the Apostle in this Chapter and Epistle were to direct about Church-officers and Church-affaires, as both the context, and **1 Tim. 3. 14, 15.** clearly evidence; and partly, had the word *οἰκονομοῦντες* Rulers been expressed alone in the text, and the word *προσβύτεροι* Elders left out; but seeing that the Apostle speaks not generally of *them that rule well*, but particularly of the Elders that rule well in the Church, here is no place for this poore jejune glosse. 2. Had the Apostle here intended such a laxe and generall Proposition for all sorts of Rulers, then had hee also meant that an honourable maintenance is due from the Church to domesticke as well as publike, yea to Civill as well as Ecclesiasticall Rulers: then the Church should have charge enough: yea, and then should Ministers of the Word (according to this Interpretation) have more honour and maintenance than any other Rulers domestick or publike, Civill or Ecclesiasticall. Magistrates will never thank him for this glosse. 3. Though some kinde of skill to Rule and governe be required in Deacons, yet that is no publike rule in the Church, but a private rule in their own houses onely, which the Apostle mentions **1 Tim. 3. 12.**

<sup>i</sup> *Albar. Damasc.*  
cap. 12. pa. 920.  
<sup>o</sup> pag. 921.  
<sup>k</sup> *Bilson's Perpetuall Government of Christs Church,* cha. 10. pag. 134, 135, 136. print. An. 1610.  
<sup>l</sup> *D Field of the Church,* Book 5. chap. 26.

*Except. 9.* But these *καλῶς οἰκονομοῦντες* well ruling Presbyters, may be referred to these Pastours and Teachers, which were *ῥησιν αὐθι* resident in every Church, who therefore are properly said *οἰκιστὰς αὐθι*, *i.e.* to have care and inspection of the faithfull, as being affixed to that place for that end: but the word *κοπιῶντες* labouring, or they that labour, may be referred to them who travelled up and down for the visiting and confirming of the Churches. <sup>k</sup> *Bilson.* This is another of *D<sup>r</sup> Fields* Glosses; <sup>l</sup> *There were some* (saith he) *that remained in some certaine places for the guiding and governing of such as were already won by*

*the*

the preaching of the Gospel; others that travelled with great labour and paines from place to place to spread the knowledge of God in to all parts, and to preach Christ crucified to such as never heard of him before. Both these were worthy of double honour, but the latter that builded not upon another mans foundation, more especially then the former, that did but keep that which others had gotten, and govern those that others had gained.

*Ansiv. 1.* If this be the sense, that there were some Ministers fixed and limited to particular places and Churches; others unfixed having an unlimited Commission, and these are to be especially honoured: then the meaning is that the Apostles and Evangelists who were unfixed, and had unlimited commissions, and laid the foundation; were to be especially honoured above Pastours and Teachers that were fixed and limited, and onely built upon their foundation. But how should this be the meaning? for, this seemes a needlesse Exhortation, what Church would not readily yeeld an especiall honour to *Apostles* and *Evangelists*: above *Pastours* and *Teachers*? This would savour too much of self-seeking in the Apostle, and providing for his own honour. This implyes that the text hath reference to *Apostles* and *Evangelists*, whereas it evidently speakes onely of ordinary *Ruling* and *preaching Presbyters*.

*2.* If this be the sense of *D. Field* and *Bilson*, that some meere ordinary *Presbyters* travelled laboriously to lay the foundation of Christianity, others were fixed to certain places to build upon that foundation: this seemes to be false. For, wee reade that meere ordinary *Presbyters* were ordained for severall Cities and places. as their peculiar charges, whom they were to feed, and with whom they were to remain, as *Act. 14. 23. Tit. 1. 5.* here with compare *Act. 20. 28. 1 Per. 5. 2. 1 Thes. 5. 12.* but that meere ordinary *Presbyters* were ordained and employed in the Church without limitation of Commission, where can it be evidenced in all the Scriptures? *Presbyteri vagi*, wandring Presbyters are no where commended; *wandring stars* are condemned, *Jude v. 13.*

*3.* To referre the word *κωνόματα* to them that travelled from place to place for visiting and confirming of the Churches, is very weak, and unjustifiable in this place. For, this clashes with *D. Fields* former Glosse mentioned *Except. 4. limiting*

ing *κοπιῶντες* to Preaching; but any thing for a present shift: This word is sometimes given to the Apostle, as *1 Corin. 15. 10. 2 Corinth. 11. 27.* but where are Apostles and Evangelists called *κοπιῶντες labouring*, meerly in respect of their travelling from place to place, to lay the foundation of Christianity, thereby to distinguish them from ordinary *Pastours* and *Teachers*? Nay, the Apostle himself makes *τοὺς προϊστάμενους, them that rule*, and *τοὺς κοπιῶντας them that labour*, the same, *1 Thes. 5. 12, 13.* So here in *1 Tim. 5. 17.* *they that rule—and they that labour—* are the same, *i. e.* both of them ordinary *Presbyters*, both of them *Ruling*, only to one of them the office of *labouring in the Word and Doctrine* is superadded; yea, the very women that were godly, were said, *to labour κοπιᾶν in the Lord*, *Rom. 16. 6, 12.* not for their farre Travels up and down severall Countries to propagate the Gospel, for where are *Mary* and *Perfis* reported to have so done? yet doubtlesse such good women privately laboured much to bring in others, especially of their owne sexe, to heare the Apostles, and entertain the Gospel; and if the women may be said *to labour much in the Lord* in respect of their private endeavours; how much more may labour be ascribed to *Presbyters* in respect of both their private and publike employments? So that this word *κοπιῶντες* which is applyed in Scripture not only to ordinary *Presbyters*, but also to women, cannot (without violence) be drawn peculiarly to signifie Apostles and Evangelists, as this *Exception* intends.

*Except. 10.* Seeing in every Minister of the Word three things are requisite, unblameableness of life, dexterity of governing, and integrity of Doctrine: the two first are commended here, but especially the labour in Doctrine above them both; therefore here are set down not a two-fold order of *Presbyters*, but onely two parts of the Pastoral office, Preaching and governing; both which the Apostle joynes in the office of *Pastours*, *1 Thes. 5. 12, 13.* <sup>1</sup> *Bilson*. This also is another interpretation which <sup>m</sup> *Field* mentions. *The Guides of the Church are worthy of double honour both in respect of Governing and Teaching, but specially, for their paines in teaching; so noting two parts or duties of Presbyteriall offices, not two sorts of Presbyters.*

<sup>1</sup> *Bilson's Perpetuall Government of Christs Church, c. 10. p. 132, 133. print. Ann. 1591.*  
<sup>m</sup> *D. Field of the Church, Book 5. chap. 26.*

*Ans.* 1. It's true, Pastours have power both of ruling and Preaching belonging to their office, as is intimated 1 *Thes.* 5. 12, 13. and *Heb.* 13. 7. and in other places: but doth it therefore follow that none have power of Ruling, but those that have power of Preaching? or that this text of 1 *Tim.* 5. 17. intends onely those rulers that preach? 2. *Bilson* in this *Exception* confesseth that κοπιῶντες belongs to ordinary fixed Pastours, and therefore contradicts himselfe in his former objection, wherein he would have appropriated it to unfixed Apostles and Evangelists; yea, by this glosse it is granted, that Preaching Presbyters are to be more honoured, then non-preaching ruling Prelates. These are miserable shifts and evasions, whereby they are necessitated thus to wound their own friends, and crosse their own principles. 3. According to this glosse, this should be the sense, *Let the Ministers that rule well by good life, and skilfull governments, be counted worthy of double honour, especially they who labour in the Word and Doctrine.* Now doth not this tacitely insinuate that some Ministers may rule well, and be worthy of double honour, though they labour not in the Word and Doctrine? and how absurd were this? but if the text be interpreted not of severall acts of the same office, but of severall sorts of officers, this absurdity is prevented, *Let Ruling Elders be double honoured, especially Elders that both rule and preach.* 4. The text evidently speaks not of duties, but of persons; not of acts, but of agents; not of offices, but of officers: for it is not said, *Let the Elders be counted worthy of double honour, for well ruling; especially for labouring*—but, *Let the Elders that rule well*—*especially they that labour in the Word, &c.* So that this glosse is vain, and against the plain letter of the Text.

*Except.* II. Though the Emphasis of the word κοπιῶντες, *they that labour*, be not to be neglected, yet the difference betwixt Presbyters is not put by that word, but by those [*in the Word and Doctrine.*] This notes not two kindes of Presbyters, but two offices of Ministers and Pastours, one generall, to rule well; another speciall, to labour in the Word and Doctrine. To rule well, saith *Hierome*, is (*implere officium suum*) to fulfill his office; or as the *Syriack* interpreter expounds it, to behave them-

themselves well in their place; or as the Scripture speaks, *To goe in and out before Gods people as becomes them, going before them in good works in their private conversations, and also in their publike administrations*: whence the Apostle makes here a Comparison betwixt the duties of Ministers, thus; All Presbyters that generally discharge their office well are worthy of double honour, especially they who labour in the word, which is a primary part of their office. § D. Downham. See *Altar.*

§ Downham in his Sermon preached at Lambeth, Apr. 17. 1608. p. 99, 10, 11.

*Damasc. c. 12. p. 924.*

*Answ.* 1. For substance this Objection is the same with Object. 10. already answered, therefore much more needs not to be added. 2. It is to be noted, that the Apostle saith not, *Let the Presbyters that rule well be counted worthy of double honour, especially because they labour in the Word*—for then he should have pointed at the distinct offices of Ministers; but he saith, *Especially they that labour* οἱ κοπιῶντες—which clearly carries the sense to the distinction of Elders themselves, who have distinct employments. 3. If preaching Presbyters only should here be meant; and under that phrase [*that rule well*] their whole office in general, and the right managing thereof, should be contained, whereas *labouring in the Word and Doctrine* (as this *Exception* implies) is but one part thereof: then hence it would inevitably follow that a Minister deserves more honour for the well administration of one part of his office only, then for the well managing of the whole: how absurd! Here therefore the Apostle doth not compare one primary part of the Pastours office, with the whole office and all the parts thereof; but one sort of Presbyters with another, distinguishing the *meere ruling Presbyter*, from the *Ruling, and Preaching Presbyter*; as that acute and learned <sup>h</sup>*Whitaker* hath well observed.

h Illis verbis discretè distinguunt Apostolus inter Episcopos & Inspectores Ecclesiarum, si omnes duplici honore digni qui bene præstant, maxime ii qui laborant in Sermone & Doctrinâ, perspicuum est fuisse

aliquos qui non laborarunt. Nam si omnes fuissent tales sensus esset absurdus, sed μάστιγι ποινὴν δισφενον. Si dicerem, omnes Academici qui bene student, sunt duplici honore digni, maxime ii qui laborant in studio Theologiæ, vel innuo non omnes incumbere studio Theologiæ, vel insulsè loquor. Quamobrem fateor illum esse sensum maxime genuinum, quo Pastores & Doctores discernuntur ab aliis qui solum gubernabant, Rom. 12. 8. de quibus in Ambrosio legimus in 1 Tim. 5. 17. *Whitaker* in *Prælect.* ut refert in refutatione *Concionis Dounami Shervodius. Altar. Damasc. cap. 12. p. 925, 926.* And elsewhere he notably hints his judgement to the meere Ruling Elder, *Whitaker*. contra *Duræum*, lib. 9. § 47. pag. 222. b. in fol.

*Except. 12.* It is evident in the Text it selfe, that all these Elders here meant were *worthy of double honour*, whether they laboured or governed; which by *St Paul's* proofes presently following, and by the consent of all old and new writers is meant of their Maintenance at the charges of the Church. (*Chrysof. Homil. 15. in 1 Tim. 5. Hier. in 1 Tim. cap. 5. Ambr. in 1 Tim. cap. 5. Calv. in 1 Tim. cap. 5. Bullinger. in 1 Tim. ca. 5. Beza in 1 Tim. 5.*) Now that Lay-Judges and Censors of manners were in the Apostles time found at the expenses of the Church, or by Gods Law ought to have their maintenance at the peoples hands, till I see it justly proved, I cannot beleve it: which yet must be proved before this construction can be admitted. <sup>i</sup> *Bilson.* <sup>k</sup> *Sutlive.* <sup>l</sup> *Downham.*

*Bilson's Perpetuall Govern- ment of Christs Church, cha. 10. pag. 129, 130. printed in Ann. 1610. in 4<sup>to</sup>.*

<sup>k</sup> At apud vos (saith *Sutlive* against *Beza*) nullam datis vestris Presbyteris mercedem, aut ut ipse loqueris subsidium: ergo aut non videtur locutus de vestris Presbyteris, aut malè vos Apostoli præcepta servatis. *Mat. Sutliv. de Presbyterio, &c. cap. 12. p. 73. & p. 87, 88. edit. Ann. 1591. in quarto.* <sup>l</sup> *Downham's* Sermon preached at Lambeth, &c. p. 11, 12.

*Answe.* 1. This word [*Honour,*] notes (after the custome of the Hebrewes, *Exod. 20. 12.*) *omne pium officium & subsidium*, i. e. *all pious offices and reliefe*, as <sup>m</sup> some note upon this place. <sup>n</sup> *Beza & Danaeus* in *1 Tim. 5. 17.* This phrase [*double Honour*] Interpreters expound either *Absolutely* or *Comparatively*. *Absolutely* thus; *double Honour*, i. e. great honour, so some; Maintenance in this life, happinesse in the life to come, so others; Honour of Reverence to their persons, and of Maintenance for their labours, so *Chrysof.* of which saith *Calvin*, <sup>n</sup> *Quod duplicem honorem interpretatur Chrysofostomus victum & reverentiam, non impugno, i. e. That Chrysofostome interprets double honour to be Maintenance and Reverence, I impugne not. Comparatively* thus, *double honour* here seemes to relate to what was before spoken, ver. 3. *Honour widowes that are widowes indeed.* Now here he intimates, that though widowes are to be honoured, yet these should be much more honoured; they should have single, these double honour. <sup>o</sup> *Calv. & Danaeus* <sup>o</sup> *Mihi tamen probabilius videtur hic fieri comparationem inter viduas & Presbyteros. Prius jufferat Paulus honorem haberi viduis: atqui honore digniores sunt Presbyteri quam illæ; quare his duplex honor earum respectu exhibendus.* *Calvin. in 1 Tim. 5. 17.*

<sup>n</sup> *Calv. in loc.*

likely

likely that the Apostle here intended principally, if not only, the *Honour of maintenance*, partly because the honour appointed for widowers, *ver. 3.* &c. was only maintenance; partly because the reason of this charge to honour, &c. referres only to maintenance, *ver. 18.* Thus farre we grant, that the text speaks of maintenance. 2. It may be further yeilded that all the Presbyters here spoken of are to be counted worthy of double honour, of honourable liberall maintenance; Even they that *Rule well* (if need require) are to be thus honoured, but the principall care of maintenance ought to be of them *that labour in the Word and Doctrine*, because the Apostle saith *μὲνιστα* essentially they that labour, &c. the like injunction see *Gal. 6.6.* *Let him that is catechized, communicate to him that catechizeth him in all good things*: and thus much this text plainly evidenceth, as *P Danaw* well observes. 3. What then can be inferred here-upon by the adversaries of *Ruling Elders*? *Therefore the ruling Elders (in the reformed Churches) that take no maintenance of the Church, are not the Elders that rule well, here mentioned*? This followes not, the Apostle *Paul* took no wages of the Church of Corinth, *2 Cor. 11. 7, 8, 9.* and *12. 12, 13,* &c. was he therefore not an Apostle to them, as to other Churches of whom he took maintenance? Divers amongst us in these dayes labour in the Word and Doctrine, and are not sufficiently maintained by their Churches, but forced to spend of their own states to doe others service; are they therefore no Ministers? *for-give them this wrong.* Most Churches are not able (or at least not willing) to maintain their very *Preaching Presbyters*, and their families comfortably, sufficiently, as the Gospel requireth: if therefore in Prudence, that the Church be not needlesly burdened, those *Ruling Elders* be chosen generally that need no maintenance, doth their not taking maintenance of the Church, make their office null and void? or if the Church doe not give them maintenance (when they neither need it, nor desire it, nor is the Church able to doe it) is the Church therefore defective in her duty, or an ill observer of the Apostolical precepts? Sure, maintenance is not essentially and inseparably necessary to the calling of either *Ruling*, or *Preaching Elder*: There may be cases when not only the *Preaching*, but the

*P Danaw* in  
*1 Tim. 5. 17.*

the *Ruling Elder* ought to be maintained, and there may be cases when not only the *Ruling* but also the *Preaching Presbyter* (as it was with *Paul*) should not expect to be maintained by the Church. 4. It is as observable that the Apostle here saith *ἀξιόδοτον* let them be counted worthy of double Honour. Though reformed Churches do not actually give double maintenance to *Elders that rule well*, yet they count them worthy of double maintenance, though the *Elders* do not take it, though the Churches cannot give it.

Finally, unto these Testimonies and arguments from Scripture many Testimonies of Ancient and Moderne Writers (of no small repute in the Church of God,) may be usefully annexed, speaking for *Ruling-Elders* in the Church of Christ from time to time: Some speaking of such sort of *Elders, Presbyters* or *Church-Governours*, as that *Ruling Elders* may very well be implied in their Expressions; some plainly declaring that the Church of Christ *de facto* had such officers for Government thereof; and some testifying *de jure* that of right such Officers ought to be in the Church of Christ now under the New Testament for the well-guiding thereof; by which it may notably appear, That in Asserting the Office of the *Ruling Elder* in the Church, we take not upon us to maintaine any singular Paradox of our own devising, or to hold forth some New-light in this od opinionative age; and that the *Ruling-Elder* is not a Church-Officer first coyned at *Geneva*, and a stranger to the Church of Christ for the first 1500. yeeres, (as the Adversaries of *Ruling-Elders* twittingly and scornfully pretend) but hath been owned by the Church of Christ as well in former as in later times.

I. For Ancient Writers, take these;

1. *Ignatius* who lived in *An. 71.* after Christ, speaks thus of the *Presbyters* of his times, *οἱ δὲ πρεσβυτεροι, οἱ ἀνωδπιον Θεοῦ, καὶ συνθετος ἀποστολων χριστου, &c. i. e.* And the *Elders* are as the Court of God, and the combination of the Apostles of Christ, &c. — And again the holy Assembly, The Councillors and Assessors of the *Bishops*. Which Expressions may indifferently agree to the *Ruling-Elders* as well as to the *Preaching Presbyters*, if we respect the latitude and comprehensivenesse of the phrase.

(9) *Ignat. Epist. ad Trallianos; ad initium. p. 66. Edit. Oxon. An. 1644.*

(r) Assertion of the Government of the Church of Scotland. p 70. See also *Christophori Russellii* Observat. & Not. in Cod. Can. Eccles. Africane. pag. 110. 111.

In the year 103. as some observe out of *Baronius Annals*; in those remarkable Records, *Gesta Purgationis Cæciliani & Felicis*, we have these words *Episcopi, Presbyteri, Diacones, Seniores*. i.e. *Bishops, Presbyters, Deacons, Elders*. Here are Elders enumerated distinctly from Bishops, Presbyters and Deacons; what can these be but these Ruling Elders? And a little after, *Adhibite Conclericos & Seniores Plebis Ecclesiasticos viros & inquirent diligenter que sint ista dissentiones*: (as the letter of *Purpurinus* to *Sylvanus* expresseth it;) i.e. *Adde you the fellow-Clergy men, and Elders of the People Ecclesiasticall men, and let them inquire diligently what are these dissensions*. Sundry letters were produced and read in that Conference; One was directed, *Clero & Senioribus*. i. e. *To the Clergy and Elders*. Another, *Clericis & Senioribus*. i. e. *To the Clergy-men and Elders*. Again, *Clerici & Seniores Cirthesium*. Again, *Maximus dixit, loquor nomine Seniorum Christiani populi, Catholice legis*. i. e. *Maximus said, I speak in the name of the Elders of the Christian people, of the Catholique Law*. All which passages being well considered, seeme to indigitate the Ruling Elder and his partnership in the Church-Government in those times; Elders being spoken of as distinct from the Clerus.

(s) *Tertullian*. Apologet. advers. Gent. cap. 39.

*Tertullian* (s) who flourished about An. 203. after Christ, hath this passage in his Apologetick, speaking of Church-Assemblies, and the Church-Government which they exercised in his dayes, *President Probati quique Seniores honorem istum non pretio, sed testimonio adepti, neque enim pretio ulla res Dei constat, &c.* i. e. *Over our Assemblies and Meetings, All the approved Elders sit as Presidents (or Rulers,) having obtained that honour not by price, but by Testimony, for nothing of God is (among us) valued at a price*. In this large Expression of Elders, why may not Ruling Elders with preaching Elders be comprehended?

(u) *Origen*. contra Celsam lib. 3.

*Origen* (u) who lived about An. 226. after Christ, declaring the Tryall of such as were to be admitted Members of the Church, hath this passage, *Nonnulli præpositi sunt, &c.* *There are some Rulers appointed who may enquire concerning the conversation and manners of these that are admitted, that they may debarre*

debarre from the Congregation such as commit filthinesse. And that learned *Rivet* citing this place of *Origen*, thus understands *Origen* to speak of Ruling-Elders. *Andr. Rivet. Catholic. Orthodox. Tract. 2. Quæst. 22. Sect. 4.*

Blessed (u) *Cyprian* Bishop of *Carthage*, who flourished in Zeale and Courage for Christ in most cruell times, about *An. 240.* after Christ, writes in one of his Epistles, That he had added *Aurelius* and *Celerinus* to the Presbyters in his Church, (they being found most zealous, faithfull and deserving men,) and they were not admitted to Preach, but only to read the word publiquely, yet were to sit with himself in their riper yeeres, and to be maintained at the common charge of the Church.

*Hostamen rectores interim constitutos sciatis, quia oportebat lucernam super Candelabrum poni, — i. e. but know yee in the meane while that these are Constituted Readers, because it was meet the Candle should be set upon the Candlestick, &c.*

*— Caterum Presbyterii honorem designasse nos illis jam sciatis. ut & sportulis iisdem cum Presbyteris honorentur, & divisiones mensurnas equatis quantitatibus partiantur, sessuri nobiscum prove- His & corroboratis annis suis; quamvis in nullo minor possit videri atatis indole, qui consummarvit etatem glorie dignitate. i. e. But know yee that we have designed to them the honour of the PRESBYTERY, that they may be honoured with the same maintenance with the Elders, and may divide the measured (or monthly) dividends by equall quantities, they being to sit with us in their growne and confirmed yeeres; although he may be thought in nothing the lesse by reason of increase of his age, who hath made up his age by the dignity of his glory. Here is an evident testimony of a Ruling Elder distinct from the Teaching Elder, superadded to the Presbytery in *Cyprians* time. And in another*

Epistle (x) He writes to the Presbyters, Deacons and People of his own Church, touching one *Numidion* (who for the truth having his wife burnt by his side; himself being half burnt, overwhelmed with stones, left for dead, was found afterwards alive and recovered) that he should be reckoned as an Elder with the Presbyters of *Carthage*, and should sit with the Clergy, to make up their Presbytery. And he seemes to be annexed to

(u) *Cyprian.*  
Epist. 39. secundum edit. Goulartii. secund. al. lib. 4. Epist. 5.

(x) *Cyprian.*  
Epist. 39. secund. ed. Goulart. at secund. aliorum edit. l. 4. Epist. 10.

Cyprians Presbytery as a Ruling Elder, and not as a Preaching Presbyter, by that passage that followes. *Et promovebitur quidem, cum Deus permiserit, ad amplio rem locum religionis suae, quando in praesentiam protegente Domino venerimus.* i.e. And truly when God shall permit, he shall be promoted to a more ample place of his Religion, when through the Lords protection we shall come in presence. What more ample place can Cyprian intend for Numidicus in his Church, if he had already admitted him to be a preaching Presbyter (which is the highest ordinary office in the Church)? this implies he was at first taken in only as a Ruling Elder, but Cyprian intended him further promotion.

(y) Opratus (y) who lived in Anno 365. after Christ, saith. *E-rant enim Ecclesiae ex auro & argento quam plurima ornamenta, quae nec defodere terra, nec secum portare poterat. Quasi fidelibus, Senioribus commendavit, &c.* i. e. For the Church had many ornaments of gold and silver, which she could neither hide in the earth, nor carry away with her, which she committed to the ELDERS, as to faithfull persons, &c.

(z) Ambros. Ambrose, (z) who flourished about Anno 374. after Christ, speaks very notably to this case of Elders in the Church. *Propter honorificentiam aetatis majorem natu cum mansuetudine ad bonum opus provocandum ut facilius suscipiat admonitionem. Potest enim vereri communitus ut postea corripiatur, quod turpe est Seniori. Nam apud omnes utique Gentes honorabilis est senectus, unde & Synagoga, & postea ECCLESIA SENIORES HABUIT, QUORUM SINE CONSILIO NIHIL AGEBATUR IN ECCLESIA. Quod qua negligentia obsoleverit, nescio; nisi forte Doctorum desidia, aut magis superbia, dum soli volunt aliquid videri.* — i. e. By reason of the honourableness of age, the Elder is to be provoked to a good work with meekness, that he may more easily receive the admonition. For he that is admonished may be afraid lest afterwards he should be corrected, which is disgracefull to the Elder. For even among all Nations old age is honourable. Whence both the Synagogue, and afterwards the Church had ELDERS, without whose Counsell nothing was done in the Church.

Church. Which thing by what negligence it grew out of use, I know not, unlesse perhaps through the Teachers Sloathfulness, or rather haughtinesse, while they alone would be thought somewhat. This Testimony of *Ambrose* is so clear and pregnant, that the Adversaries to Ruling Elders have studied divers shifts and evasions to invalidate it, which both they of (a) *Presbyterian* and of (b) *Independent* judgement have sufficiently answered, vindicating that passage of *Ambrose* from a triple exception, to whom the Reader (for brevity sake) is referred.

(a) Assertion of the Government and Discipline of the Church of Scotland, cap. 8 p. 57. &c.

*Augustine*, who lived in Anno 420. after Christ, hath frequent intimations of the Ruling Elder also in his times. (c) *Peregrinus Presbyter & Seniores Musticana Regionis*. i. e. *Peregrine the Presbyter, and the ELDERS of the Mustican Region*. And writing to his own Church at *Hippo*, thus directs his Epistle, (d) *Dilectissimis fratribus, clero, Senioribus, & universa plebi Ecclesie Hipponensis, &c.* i. e. *To the most beloved Brethren, the Clergy, Elders, and all the people of the Church at Hippo, &c.* where *Elders* are interposed betwixt *Clergy* and *Peop'e* as distinct from both. ——— Again, (e) *Cum ob errorem aliquem a SENIORIBUS arguuntur, & imputatur alicui de illis cur ebrinus fuerit? cur res alienas pervaserit? &c.* i. e. *When they are reprehended for any Error by the ELDERS, and its imputed to any of them, why was he drunk? why did he steale? &c.* Videatur etiam Epistola Synodalis Concilii Cabarussitani apud eundem *Augustinum*. Enarrat. in Psal. 36.

(b) Mr. Cotton his way of the Churches, &c. cap. 2. Sect. 2. p. 30. &c.

(c) *August.* Contra Creconiu 1. 3. c. 56  
(d) Epist. 136.  
(e) De verb. Dom. Sermon. 19

*Isidorus* (f) *Hispalensis*, who lived after Christ in Anno 596. manifesting what Prudence Pastors should exercise in their Preaching the Word, gives this among other Directions. *Prinus docendi sunt Seniores Plebis, ut per eos infra positi facilius doceantur*. i. e. *The ELDERS of the people are first to be taught, that by them such as are placed under them may be more easily instructed.*

(f) *Isidor.* Sentent. lib. 3. cap. 43.

Thus far of the consent of Antiquity for Ruling Elders.

II. For Modern Writers, we might be very numerous in reciting the judgements of godly and learned men (of great account in their times in the Church of God) both forreign and domestique

domestique, who have acknowledged the Ruling-Elder as a Church Officer held forth in Scripture. But to omit multitudes cited by (g) others, take only two or three instances.

(g) See the Assertion of the Government of the Church of Scotland. cap. 10. giving plentiful instances.

(h) *Whitaker* contra *Duræū* l. 9. Sect. 47. p. 222. b. in fol. Doctor *Whitaker* (h) that famous Scholer, writing against *Duræus*, hath this passage, *Tūc ita es ignavus ut esse in Christi Ecclesia Presbyteros nescias, qui gubernationi tantum, non verbi aut Sacramentorum administrationi operam darent?* 1 Tim. 5. 17. *Ambrosi.* in 1 Tim. 5. i. c. *Art thou also so ignorant that thou knowest not that there are Elders in the Church of Christ, which gave diligence only to Government, and not to the administration of the Word and Sacraments?* See also the marginall note in *Answ.* to *Except.* II. against the third Argument foregoing.

(i) *Thorndike's* Discourse of Religious Assemblies, &c. c. 4. p. 117. &c. *Thorndike* (i) speaking of Doctors mentioned 1 Cor. 12. 28. and Ephes. 4. 12. saith, *There is no reason to doubt that the men whom the Apostle here calleth Doctors, are those of the Presbyters which had the abilities of Preaching and Teaching the People at their Assemblies; That those of the Presbyters that preached not, are called here by the Apostle, Governments; And the Deacons ἀρχαῖς, that is, Helps, or Assistants to the Government of Presbyters; So that it is not to be translated, Helps in Governments; but Helps, Governments.*

(k) *Ibidem.* P. 118. And a little after; (k) *There were two parts of the Presbyters office, in Teaching and Governing; the one whereof some attained not, even in the Apostles time.*

(l) *Andr. Rivet.* Cathol. Orthodox. Tractat. 2. Quest. 22. Sect. 4. *D<sup>r</sup>. Andr. Rivet* (that Treasury of solid learning) thus expresseth himself. *Nullos Monarchas creamus: nec Tyrannides in Ecclesia erigimus: sed cum S. Paulo profitemur, Presbyteros, id est Seniores qui bene præsumt, duplici honore dignos habendos: maxime qui laborant in Sermone & Doctrina* 1 Tim. 5. 17. *Hos distinguimus ab aliis Senioribus qui non laborant in Sermone & Doctrina, sed in censura morum priore!* i. e. *We create no Monarchs: nor erect Tyrannies in the Church: but with S. Paul we Professe Presbyters, that is, Elders who rule well are to be accounted worthy of double honour; especially they who labour in the Word and Do-* &c. 1 Tim. 5. 17. *These we distinguish from those other Elders!*

*ders which labour not in the Word and Doctrine, but help the former in the censure of manners.*

But thus much may suffice to have been spoken touching humane Testimonies in reference to the *Ruling-Elders*, that the Reader may clearly perceive this is no singular opinion of our own, or an invention of later times : but embraced by many most learned Writers in severall ages of the Church, even from the Apostles dayes.

*An Appendix touching the Divine Right  
of Deacons.*

Though we cannot find in Scripture that the *Power of the Keyes* is committed by Christ unto *Deacons* with the other *Church-Governours*, but conceive that *Deacons*, as other members of the Church are to be *Governed*, and are not to *Govern* : yet forasmuch as *Deacons* are ordinary officers in the Church of God, of which she will have constant use in all ages, and which at first were divinely appointed, and after frequently mentioned in the New Testament; it will not be thought unfit, before we conclude this Section, touching the *Divine Right of Christs Church-officers*, briefly to assert the *Divine Right of Deacons*, as followeth.

*Deacons in the Church are an Ordinance of Jesus Christ.* For,

1. They are found in Christs Catalogue of Church-officers, distinct from all other Officers both extraordinary and ordinary. *Helps, ἀντιλήψεις*, 1 Cor. 12. 28. The Greek word in the naturall acceptation properly signifies, *to lift over against one in taking up some burden or weight*; Metaphorically, it here is used for *Deacons* whose office it is to *help and succour the poor and sick, to lend them a hand to lift them up, &c.* and this office is here distinctly laid down from all other ordinary and extraordinary offices in the Text. So they are distinguished from all ordinary officers reckoned up Rom. 12. 7, 8. under *Prophecy*, there's the *Teacher and Pastour* : under *Ministry* the *Ruling Elder*, and the *Deacon*,  
verse 8.

verse 8. This officer was so well known, and usuall in the Primitive Churches, that when the Apostle writes to the Church at *Philippi*; he directs his Epistle not only to the Saints, but to the officers, viz. (ἐπισκόποις καὶ διακόνοις) to the *Overseers and Deacons*, Philip. 1. 1. The occasion of the first institution of this office, see in *Act. 6. 1, 2, &c.* At the first planting of the Christian Church, The Apostles themselves took care to receive the Churches goods, and to distribute to every of their members as they had need, *Act. 4. 34, 35.* but in the increase of the Church, the burden of this eleemosynary care increasing also, upon some complaints of the Greeks, that their Widows were neglected, The office of Deacons was erected, for better provision for the poor, *Act. 6. 1. to 7.* and because the Churches are never like to want poor and afflicted persons, there will be constant need of this officer. The *Pastour* and *Deacon* under the New Testament seem to answer the *Priests* and *Levites* under the Old Testament.

2. The Qualification of Deacons is laid down by Christ in his New Testament, at large *1 Tim. 3. 8. to 14.* Deacons also must be grave, not double-tongued, &c, and *Act. 6. 3, 5.*

3. The manner also of Deacons vocation or calling unto their office is delineated: viz. 1. They may be chosen by the Church; *Look ye out among you seven men of honest report, &c. and they chose Steven* — *Act. 6. 3, 5.* 2. They must first be proved and tryed by the officers of the Church, before they may officiate as Deacons; and let these also first be proved, then let them use the office of a Deacon, being blamelesse, *1 Tim. 3. 10.* 3. They must be appointed by the officers of the Church to their office, and set apart with Prayer, *Act. 6. 3, 6. Look ye out men — Whom we may appoint over this businesse — Whom they set before the Apostles, and when they had prayed, they laid their hands on them.*

4. Deacons have by Scripture their work and imployment appointed them. Their work is, *Διακονεῖν τῷ κέντρῳ*, to serve Tables; (hence the name *Deacon* seems derived) *Act. 6. 2, 3.* To be an help, no hindrance in the Church; called *Helps*, *1 Cor. 12. 18.*

5. Deacons

5. *Deacons* have a divine Approbation and Commendation in Scripture, if they execute their *Deacon's* office well. For they that have used the office of a *Deacon* well, purchase to themselves a good degree, and great boldness in the faith which is in *Christ Jesus*, 1 Tim. 3. 13. Here the well administration of *Deaconship* is commended as producing two good effects to such *Deacons*, viz. 1. A good degree, βαδμὸν καλόν, i. e. Great honour, dignity, and reputation both to themselves and to their office; they adorn, grace, and credit their office in the Church, (as that judicious (9) *Calvin*, and after him *Beza*, *Danaus*, &c. interpret the place) and not that they purchase to themselves by desert an higher office in the Church, that from *Deacons* they should be advanced to be *Bishops*, as some would interpret this text. 2. Much boldness (πολλὴ παρρησία) in the faith which is in *Christ Jesus*. For nothing makes a man more bold then a good Conscience in the upright and faithful discharge of our duties in our Callings; innocency and integrity make brave spirits; such with great confidence and boldness serve *Christ* and the Church, being men that may be trusted to the uttermost. Now where God thus approves or commends the well managing of an office, he also divinely approves and allows the office it self, and the officer that executes the same.

(9) Quia uno aut altero seculo post Apostolorum mortem invaluerat usus ut ex Diaconorum ordine eligerentur Presbyteri, vulgò hunc locum exposuerunt de transitu ad gradum superiorem; quasi Apostolus ad honorem Presbyterii vocet qui fideles se Diaconos præ-

fiterint. Ego, etiam non nego Diaconorum ordinem interdum seminarium esse posse ex quo sumantur Presbyteri: tamen simplicius accipio Pauli verba, qui probè defuncti fuerint hoc ministerio, non parvo honore dignos esse: quia non sit sordidum aliquod exercitium, sed honorificum in primis munus. Porò hæc particulâ significat quantum Ecclesiæ intersit hoc munus à viris selectis administrari: quia existimationem & reverentiam conciliat sancta administratio. *Calv. in 1 Tim. 3. 13.*

Against the office of *Deacons*, and the *Divine Right* thereof, fourteen Objections are answered by *M<sup>r</sup> S. Rutherford* in his *due Right of Presbyteries*, Chap. 7. pag. 159. to 175. To which the Reader that shall make any scruple about the *Deacons* office, is referred for his further satisfaction.

## SECTION 2.

2. Of the (*αρετόν δεκνόν*) first Receptacle, or Subject of the power of Church-Government from Christ, viz.  
Christ's own Officers.

Touching the second, that Jesus Christ our Mediatour hath peculiarly intrusted his own Officers with the power of Church-Government: take it thus,

Jesus Christ our Mediatour did immediately commit the proper formall Ministeriall or Stewardly authority and power for governing of his Church to his own Church Guides as the proper immediate Receptacle or first Subject thereof.

For *Explication* of this Proposition, four things are to be opened.

1. What is meant by *Proper, formall, Ministeriall or Stewardly Authority and power for Church-Government*? See this already laid open Part 2. CHAP. III. and CHAP. V. and CHAP. IX. in the beginning of Section 2. So that here there needs no further addition, as to this point.

2. What is meant by *Church-guides*? By Church-guides here understand, Negatively; 1. Not the *Politick Magistrate*. For though he be the *Nurse-Father* of the Church, *Isa. 49. 23. Custos & vindex utriusque Tabulae, the keeper and avenger of both the Tables*; and have (*externam curam Religionis*) an outward care of Religion, and may (*exercere potestatem Politicam circa sacra*) put forth a politick power about sacred things, as did *Asa, Jehosaphat, Hezekiah, Josiah, &c.* yet hath he no proper inward formall power (*in Sacris*) in sacred things, nor is it lawfull for him to exercise the same; as *Korah*, Numb. 16. *K. Saul*, 1 Sam. 13. 9. to 15. *Uzzah*, 2 Sam. 6. 6, 7, 1. 1 Chron. 13. 9, 10. and King *Uzzah*, 2 Chron. 26. 16. to 22. did to the provoking of God, and to their own destruction. But see what power is granted, what denied to the *Civill Magistrate* in matters of Religion, and why? Part 2. CHAP. IX. Sect. 1.

p. 71. &c. 2. Not any Officers of mans meer invention and setting up in the Church, whether *Papall*, as Cardinals, &c. *Prelaticall*, as Deans, Archdeacons, Chancellours, Officials; &c. or *Politically*, as Committees, Commissioners, &c. For who can create and institute a new kind of Offices in the Church, but Jesus Christ only, who alone hath the Lordly Magisteriall power as Mediatour appropriated to him? *Ephes.* 4. 8. *II. Rom.* 12. 5, 6, 7, 8. *I Cor.* 12. 28. and therefore how can such acts be sufficiently excused from bold usurpation upon Christs own Prerogative? 3. Nor the *Deacons* themselves (though Officers of Christs appointment, as was formerly proved;) For their office is not to rule and govern, but to *serve Tables*, &c. *Act.* 6. 2, 3. None of these are the Church-guides which Christ hath committed this proper power unto. But affirmatively understand all these Church-guides extraordinary and ordinary, which Christ hath erected in his Church, vesting them with power and authority therein, *viz.* *Apostles, Prophets, Evangelists, Pastours, and Teachers, Governments, or Ruling Elders*, mentioned together in *Ephes.* 4. 8. *II. I Cor.* 12. 28. *I Tim.* 5, 17. *Rom.* 12. 6, 7, 8. These are Christs own Church-officers, these Christ hath made the *immediate Receptacle*, and *first Subject of the Keyes*, or of Ecclesiasticall power derived from himself.

3. What is meant by *Christs committing this stewardly power first and immediately to the Church-guides*? *Answer.* There is, 1. A priority and immediatenesse of the *Donation* of the power of the Keyes: thus Christ first and immediately gave Keyes to his own officers, (whom Scripture therefore calls *κονήματα Χριστού* the *Ministers of Christ*, (not of the Church) *I Cor.* 4. 1. not first and immediately to the *Cœtus fidelium*, or Church, and then by the Church secondarily and mediately to the officers, as her substitutes and delegates, acting her, not their own power from Christ. 2. A priority and immediatenesse of *Designation* of particular individuall persons to the office of *Key-bearing*. And this is done by the mediate intervening act of the Church-officers in separating of particular persons to the office which Christ instituted; though

it is not denyed but that in some cases the Church or company of the faithfull may nominate or elect individuall persons to be officers in the Congregation (which yet is no act of authority or power.)

4. *How hath Christ committed this power of the Keyes to his Church-guides, that thereby they become the most proper receptacle thereof? Answ.* Thus, briefly. All absolute lordly power is in God, originally: All Lordly Magisteriall Mediatorly power is in Christ dispensatorily: All official, stewardly power is by delegation from Christ only in the (r) Church-guides Ministerially, as the only proper subject thereof, that may exercise the same lawfully in Christs name: yet all power both Magisteriall in Christ, and Ministeriall in Christs officers is for the Church of Christ and her edification objectively and finally.

(r) Some of our Brethren in New England observing what confusion necessarily depends upon the

Government

which hath been practised there, have been forced much to search into it within this foure yeers, and incline to acknowledge the Presbyters to be the Subject of the Power without dependence upon the people; — We judge, upon mature deliberation, that the ordinary exercise of Governemēt must be so in the Presbyters, as not to depend upon the expresse votes and suffrages of the people. There hath been a Convent or meeting of the Ministers of these parts, about this Question at Cambridge in the Bay, and there we have proposed our Arguments, and answered theirs; and they proposed theirs and answered ours: and so the point is left to consideration. Mr. Tho. Parker in his Letter written from Newbury in New-England, Decem. 17. 1643. printed 1644.

These things thus explained and stated, now to the Confirmation of the Proposition, consider these Arguments:

Argum. I.

I. Jesus Christ committed immediately Ecclesiasticall power and the exercise thereof to his Church-guides. Thus we may argue.

Major. *All those that have Ecclesiasticall power, and the exercise thereof, immediatly committed to them from Jesus Christ, are the immediate Subject or Receptacle of that power.*

For what makes any persons the immediate subject of power, but the immediate derivation and commission of power to them from Jesus Christ, who is the fountain of all power?

Minor. *But the Church-guides have the Ecclesiasticall power and*

and the exercise thereof immediately committed to them from *Jesus Christ*. This may be evinced many wayes by Scriptures. For,

1. It is said expressely, *Of our Authority which the Lord hath given us* (αὐτῶν τῆ ἐξουσίας ἐμῶν ἣς ἔδωκεν ὁ Κύριος ἡμῶν) for your edification — 2 Cor. 10. 8. by [us] here we are to understand *Church-guides*, for here they are set in Opposition to the *Church-members* (for edification, not destruction of [you],] here are *edifiers* and *edified*. Now these *Church-guides* have authority (ἐξουσία) given them, and that from the *Lord*, i. e. *Christ*; here's their *Commission* or power, not from the *Church*, or any creature, but from *Christ*; hence the *Apostle* calls *Church-guides* ἀρχιεπίσκοποι ὑμῶν ἐν Κυρίῳ, i. e. *Your Rulers or Guides, in the Lord*, 1 Thef. 5. 12. <sup>r Zach. ix los.</sup> *in the Lord*, i. e. by the *Lords Authority and Commission, secundum voluntatem Domini*. So that *Church-officers* are *Rulers in the Lord*, and the *Churches* ruled by them; yea *Ruling Elders* being one sort of *Church-guides*, have such an undoubted power of governing in the *Church* divinely committed to them, that of them it is said, *God hath set in the Church, Governours*, 1 Cor. 12, 28. i. e. *Governours*, the *Abstract* being put for the *Concrete*: If *God have set Governours in the Church*, then *God* vested those *Governours* with a power of *Governing*, whence they have their name of *Governments*.

2. The *Keyes of the Kingdom of Heaven*, with all their *Acts*, were immediately committed to the *Church-guides*, viz. to the *Apostles* and their *Succeffours*. to the end of the world; compare these testimonies. *Matth. 16. 19.* and *18. 18. 19, 20. Job. 20. 21, 22, 23.* with *Matth. 28. 18, 19, 20.* therefore consequently *Ecclesiasticall power* was committed immediately unto them as the *subject* thereof. For, *By the Kingdom of Heaven* here, understand (according to the full latitude of the phrase) both the *Kingdome of Grace* in this world, and of *Glory* in the world to come; *binding and loosing* both in *earth* and in *heaven*, upon the right use of the *Keyes*, being here the *Priviledges* promised to *Church-guides*; and by *Kingdome of Heaven* — on *earth* understand the whole *vis-*

ble Church of Christ in the earth, not only some single Congregation. By *Keyes of the Kingdome of Heaven*, thus apprehend, Christ promiseth and giveth not the *Sword of the Kingdome*, any secular power: nor the *Scepter of the Kingdome*, any Sovereign Lordly Magisteriall power over the Church. But the *Keyes*, &c. i. e. a Stewardly Ministeriall power, and their Acts, *binding and loosing*, i. e. *retaining and remitting sinnes on earth* (as in *John* it is explained); opening and shutting are proper acts of *Keyes*; binding and loosing but metaphoricall, viz. a speech borrowed from bonds or chains wherewith mens bodies are bound in prison or in captivity, or from which the body is loosed: we are naturally all under sin, *Rom.* 5. 12. and therefore liable to death, *Rom.*

(s) *Reyn. & Hart. chap. 2. Divis. 3 p. 65, 66.*

6. 23. (s) Now sinnes are to the soule as bonds and cords, *Prov.* 5. 22. *The bond of iniquity*, *συνδεδωκεν αιδουλας*, *Acts* 8. 23. and death with paines thereof, are as chains, *2 Pet.* 2. 4. *Jud.* 6. in hell, as in a prison, *1 Pet.* 3. 19. the remission or retaining of these sins, is the loosing or the binding of the soule under these cords and chaines. So that the *Keyes* themselves are not materiall, but metaphoricall; A Metaphor from Stewards in great mens houses, Kings houses, &c. into whose hands the whole trust and ordering of household affaires is committed, who take in and cast out servants, open and shut doors, &c. do all without controll of any in the family save the Master of the Family. Such in Hebrew phrase are said to be *על בית* α *על בית* i. e. *Over the house*, *Gen.* 43. 18. *Isai.* 22. 15. *2 King.* 18. 18. and the *Keyes of the house* are committed to them as a badge of their power. So that when God threatens to put *Shebna* out of his office in the Kings house, and to place *Eliakim* son of *Hilkiab* in his roome, he saith, *I will commit thy Government into his hand*— and the *Key of the house of David will I lay upon his shoulder*, *Isai.* 22. 21. 22. parallel that phrase, and the *Government shall be upon his shoulder*, *Isai.* 9. 6. Hence as *מפתח* *Key*, is in the old Testament used metonymically for stewardly power and government, *Isai.* 22. 21, 22. (only twice properly, *Judg.* 3. 25. *1 Chro.* 9. 27.) so in the New Testament *ακεις* *Key*, is alwayes used meto-

metonymically or metaphorically, to denote power, and that about Ecclesiasticals or Spirituals, viz. in *Matth.* 16.19. *Luke* 11.52. *Revel.* 1.18. and 3.7. and 9.1. and 20.1. So that [*Keyes, &c.*] are metaphorically the Ordinances which Christ hath instituted, to be dispensed in his Church, Preaching the Word, Administrations of the Seales and Censures: for it is not said *Key*, but *Keyes*, which comprehends them all: by the right use of which both the gates of the Church here, and of heaven hereafter, are opened or shut to beleivers or unbeleivers; and Christ promising or giving these *Keyes* to *Peter* and the Apostles and their successors to the end of the world, *Matth.* 28.20. doth intrust and invest them with power and authority of dispensing these Ordinances for this end, and so makes them *Stewards* in his house of the mysteries of God (*exorbis*) 1 *Cor.* 4.1. so that we may conclude;

Conclus. *Therefore the Church-guides are the immediate Subject and Receptacle of that Ecclesiastical power, & of the exercise thereof.*

II. *Jesus Christ our Mediator did institute Ecclesiastical offices for Church-Government under the New Testament before any Christian Church under the New Testament was gathered or constituted. Therefore those persons that were intrusted with those offices must needs be the first and immediate Receptacle or Subject of the power of the Keyes. Thus we may argue.*

Arg. 2.

Major. *All those, whose Ecclesiasticall offices for Church-Government under the New Testament, were instituted by Christ, before any formal visible Christian Church was gathered or constituted, they are the first and immediate Receptacle or Subject of the power of the Keyes from Jesus Christ.*

Minor. *But the Ecclesiasticall offices of Christs own officers for governing of the Church now under the New Testament were instituted by Christ before any formall visible Christian Church was gathered or constituted.*

Conclus. *Therefore Christs own officers for governing of the Church now under the New Testament are the first and immediate Receptacle or Subject of the Keyes from Jesus Christ.*

The Major Prop. cannot reasonably be denied, and may be further cleared by these considerations, viz. 1. That the Church offices for Church-Government under the New Testament are in their

own nature intrinsically offices of power. The Apostle stiles it *Exercise power, or authority* which is given to these officers by the Lord, 2 Cor. 10. 8. and 13. 10. *The Keyes of the Kingdom of heaven* are committed to them, Matth. 16, 19. and *Keyes* import a stewardly power, compare Matth. 16. 19. and 18. 18. Joh. 20. 21, 23. with *Isai. 22. 21, 22. Materially*, the Acts and exercise of these offices are acts of power, as *binding, loosing, &c.* Matth. 18, 18. not only *Preaching, &c.* but *Excommunicating* is an Act of power, 1 Cor. 5. 4. *Absolving* the penitent, and confirming him again in the Churches love, is an act of power: — *to confirm love unto him* — *νερωσαι* i. e. *authoritatively-to-confirm, &c.* as the word signifies, 2 Cor. 2. 8. *Formally*, these Acts are to be done as Acts of power, in *Christ's name* and by his authority, Matth. 28. 19. 1 Cor. 5. 4. Now if these offices be in their own nature offices of power, consequently they that have such offices conferred upon them by Christ, before the Christian Church had being or existence, they must needs be the first and immediate Recipient Subject of the power of the *Keyes* from Christ. 2. Either those Church-officers, whose offices were instituted before the Christian Church was constituted, must be the first Subject of the power, &c. or some others. If any other, then 1. either Heathens, or Heathen Magistrates who are out of the Church; but both these were absurd to grant; for then they that are not so much as Church-members should be Church-governours, and the Church be Ecclesiastically judged by them that are without. 2. Or the first Subject of this power was the Christian Church it self before it had existence; but that were notoriously grosse; and besides these, no other can be imagined, but the Church-officers; therefore they must needs be the first Subject of the power of the *Keyes*.

The Minor Propof. (*viz. But the Ecclesiasticall offices of Christ's own officers for governing of the Church now under the New Testament were instituted by Christ before any formall visible Christian Church was gathered or constituted.*) is so evident in the current of the New Testament that it needs little confirmation. For, 1. The Church-offices under the New Testament as Apostleship, Pastorship, &c. were instituted by Christ either before his death,

(compare

compare these places together, *Mark* 3.13,14.&c. *Luke* 9.1. &c. & 10.1,2.&c. *Job* 20,21,22,23. *Mat.* 28.18,19,20. or presently upon his Ascension *Eph.* 4.8,11,12, &c. *Act.* 2.1 *Cor.* 13.28. Now no formall Christian Church was constituted and gathered till the Feast of Pentecost & afterwards; Then after the Apostles had received the gifts of the holy Ghost, &c. *Act.* 2. great multitudes of Jews & Gentiles were converted to Christ, and being converted, incorporated and associated themselves into Churches, as the History of the *Acts* ch. 2. and forward, evidenceth abundantly. 2. Church-officers under the N. Testament are for the calling and gathering men unto Christ and to his body mysticall; and for admitting of those that believe into that one body, *Mat.* 28.18,19. *1 Cor.* 12.28. And is not he that calleth, before them that are called by them: they that baptize before the baptized: and they that gather the Churches, before those Churches which they gather? May we not hence conclude, *Therefore*, &c.

III. The Names, Titles, and other Denominations purposely *Arg. 3.* and peculiarly given to the Church-guides in Scripture, generally do bear power and authority engraven upon their foreheads: *Ergo* they are the proper immediate and only Subjects of Ecclesiasticall power. Thus we may argue:

Major. *All those persons in the Church that have such Names, Titles, or Denominations given to them peculiarly in the Scriptures by the Spirit of Christ, as generally have authority and power engraven upon them in reference to the Church, they are the immediate and only proper Subjects of Ecclesiasticall power.*

Minor. *But Christs officers in the Church have such Names, Titles, or Denominations given to them peculiarly in the Scriptures by the Spirit of Christ, as generally have authority and power engraven upon them in reference to the Church.*

Conclus. *Therefore Christs own officers in the Church are the proper immediate and only Subjects or Receptacles of Ecclesiasticall power.*

*This Major Proposition* must be granted. For, 1. Is not this the holy Ghosts familiar and ordinary manner in Scripture, to give *Titles* and *Denominations*, which are apt, pertinent, significative and instructing both to others and themselves that have such de-

t Thus *Spanke-*  
*mius* argues, A  
 nomibus,  
 quibus desig-  
 nat Deas. Mi-  
 nistros verbi  
 & seniores il-  
 lis adjunctos,  
 quibus illorū  
 officium ex-  
 pressum voluit  
 contradiſtinctē  
 ad corpus Ec-  
 cleſiæ, cui præ-  
 positū sunt; vo-  
 cantur, verò  
 ἑκκλησιαστικῶν,  
 2o. 28. 1 Tim.  
 3. 2. Tit. 1. 7.  
 οἱ κληρικοί my-  
 steriorum Dei,  
 1 Cor. 4. 1.  
 ὑποτάκτοι & Mi-  
 nistri Reccen-  
 ciliationis,  
 2 Cor. 5. 18, 2o  
 Pastores, &  
 Doctores, Eph.  
 4. 11, 12. κυ-  
 βερνήταις, 1 Cor.  
 12. 28. ἡγε-  
 ται & ἡγε-  
 σῶτες, Rom.  
 12. 8. 1 Theſ.  
 5. 12. 1 Tim.  
 5. 17. ἡγετῶν,  
 Hebr. 13. 7. 17.

At hæc nomi-  
 na *Spankii* ſeorsum Reſcribis Eccleſiæ tributa, inania forent, utpote communia ſingu-  
 lis Eccleſiæ u. embriſ, vel ſaltem toti Eccleſiæ cœtui: Quod absurdum, quum Deus sic vo-  
 luerit diſtinctos inſpectores, reſtores, œconomos, ab iis in quos munus iſtud exercere de-  
 bent, qui ideo etiā vocantur domus, grex, filii. H. *Spanhem. Epistol. Class. 2. Quær. 2. pag.*  
 43, 45.

nominations derived upon them? As in the family, the husband is called *the Head of the wife*, 1 Cor. 11. because he is to govern, she to be subject: the wife is called *an Help meet*, &c. Gen. 2. to teach the wife her duty, to help his good and comfort every way, to hinder it no way. So in the Common-wealth, Magistrates are called *Heires of restraint*, to put men to shame, Judg. 18. 7. because they are to restrain disorders, shame evill doers: *Higher Powers*, to teach others subjection to them, Rom. 13. 1. *An ordinance of man*, or *humane creation*, ἀνθρώπινη κτίσις, 1 Pet. 2. 13. because though Magistracy in generall be an ordinance of God, yet this or that speciall kind of Magistracy, whether *Monarchicall*, *Aristocraticall*, &c. is of man—Thus in the Church; the Church is called *Christs body*, Ephes. 4. 12. to shew Christs Headship, the Churches subjection to Christ, and their neer union to one another. Christians are called *Members*, Rom. 12. 1 1 Cor. 12. to teach them mutuall love, care, and serviceableneſſe to one another. Ministers are called *Ambassadors of Christ*, 2 Cor. 5. *Angels of the Churches*, Rev. 2. to teach them to be faithfull in their offices, and others to respect them for their offices: *Salt of the earth*, Matth. 5. 13. because they are to season others spiritually: *Stars*, Rev. 1. because they are to shine forth for the enlightning and guiding of others, &c. 2. If this Proposition be denied, then to what end are such *Names* and *Denominations* importing authority generally given by the Spirit of God to some sort of persons only and not to others? Is it for no end? That would be a dangerous charge upon the Spirit of Christ. Is it for any end? Then what other end can be imagined, then to signifie, hold forth, and instruct both themselves and others in their duties, and to distinguish them that are vested with Authority in the Church, from them that are not?

The Major Prop. (viz. *But Christs own officers in the Church have such Names, Titles, or Denominations given to them peculiarly in the Scriptures by the Spirit of Christ, as generally have authority.*)

thority and power ingraven upon them in reference to the Church.) may be evinced. 1. By *Induction* of particular Names attributed to Christs officers. 2. By *Denegation* of them, or the like, to any other members of the Church.

1. By *Induction* of particular Titles or Denominations attributed to Christs officers, which generally have power and authority palpably engraven upon them: (yea, the self-same names are given to them, by which not only Heathen Writers, but also the Greek version of the Old Testament by the Septuagint, and the very Originall of the New Testament are wont to give to Politicall officers to expresse their Politicall authority, power, and Government:) as for instance.

1. *Presbyter* or *Elder*,  $\epsilon\pi\iota\sigma\beta\eta\tau\epsilon\varsigma$  Ⓞ, is ascribed often to Christs Church-officers, as in *Act.* 14. 23. and 15. 2, 4. and 20. 17. 1 *Tim.* 5. 17. *Tit.* 5. 1 *Pet.* 5. 1. This same word is ascribed to *Rulers Politicall*, to *Elders in the gate*, by the Septuagint, in *Judg.* 8. 14. *Ruth.* 4. 2, 3. — 2 *Sam.* 5. 3. 1 *Chron.* 11. 3.

2. *Overseer* or *Bishop*,  $\epsilon\pi\iota\sigma\kappa\omicron\upsilon\tau\omicron\varsigma$  Ⓞ, noting authority and power in having the charge and over-sight of the flock, is ascribed to Church-officers in *Act.* 20. 28. *Phil.* 1. 1. 1 *Tim.* 3. 2. *Tit.* 1. 7. This same word is used by the Septuagint, to denote the power of the Civill Magistrate, to whom the care and oversight of the Common-wealth is committed, *Numb.* 31. 14. *Judg.* 9. 28. 2 *King.* 11. 15.

3. *Guide*, *Leader*, *Conductor*, *Captain*, *Governour*,  $\eta\gamma\mu\epsilon\tau\omicron\upsilon$  Ⓞ signifies them all, and is given to Church-officers, as contradistinct from the Church and Saints, *Heb.* 13. 7, 17. 24. It is also attributed to Civill Rulers to set forth their power, in *Deut.* 1. 13. *Micah* 3. 9, 11. 2 *Chron.* 5. 1. *Ezek.* 44. 3. and 45. 7. *Dan.* 3. 2. *Acts* 7. 10. This very word  $\eta\gamma\mu\epsilon\tau\omicron\upsilon$  Ⓞ *Governour*, is attributed to Christ himself, — *out of thee shall come forth a Governour, that shall rule (or, feed) my people Israel*, *Matth.* 2. 6. Likewise  $\eta\gamma\mu\epsilon\tau\omicron\upsilon$  being the same word for substance, is applied to Civill Rulers, *Acts* 23. 24, 26, 33. 1 *Pet.* 2. 14. —

4. *Steward*, *Dispenser*,  $\delta\iota\kappa\omicron\nu\omicron\iota$  Ⓞ. *Stewards of the Mysteries of God*, is the title given to Ministers, 1 *Cor.* 4. 1, 2. *Steward of God*, *Tit.* 1. 7. *That faithfull and wise Steward, whom his Lord shall make*

Ruler over his household &c. Luke 12. 42. This also is a Title of power given to them that are set over families, as Gal. 4. 2. *hee is under Tutours and Stewards.* And to them that are set over Cities — as Rom. 16. 23. *Erastus* (ὁ διοικητὴς τῆς πόλεως) the Steward (or, as we render it, the Chamberlain) of the City saluteth you.

5. *Pastour*, ποιμὴν, is ascribed to Christs officers, Eph. 4. 11. τὰς δὲ ποιμνίας — and some Pastours and Teachers. They govern the Church as the Shepherd his flock, feeding, ruling them as well *pedo* as *pabulo*; with the shepherds staffe, as with food. This terme is sometimes given to Civil Magistrates, *Isai.* 44. 28. *Micah* 5. 5. sometimes to Christ the great Shepherd of the sheep, 1 *Pet.* 5. 4. noting his authority, *Mat.* 26. 31. *Joh.* 10. 2, 11, 14, 16. *Heb.* 13. 20. 1 *Pet.* 2. 25. sometimes to God himself the supreme Ruler of the world, *Psal.* 80. 1.

6. *Governments*, κυβερνήσεις, a denomination given to *Ruling Elders*, 1 *Cor.* 12. 28. as hath been proved, *Sect.* 1. of this Chap. A Metaphor from Mariners or Pilots, that steer and governe the ship: translated thence, to signifie the Power and Authority of Church-Governours, spirituall Pilots, steering the ship or Ark of Christs Church. This word is used also by Heathen Authors, to signifie politicall Governours, *Vid. Hen. Steph. Thes. L. Grac. in verb.*

7. *Ruler*, ἀρχεῖς, 1 *Tim.* 5. 17. *Let the Elders that rule Well:* and ἀρχεῖς αὐτῶν, *He that ruleth*, Rom. 12. 8. and ἀρχεῖς αὐτῶν ὑμῶν ἐν Κυρίῳ, i. e. *Your Rulers in the Lord*, 1 *Thes.* 5. 12. viz. not only *timere Domini*, in the feare of the Lord, *Piscat.* nor only, *in iis que ad cultum Dei spectant*, in those things that appertain to Gods worship, as *Bez.* but also ἐν Κυρίῳ, in the Lord; *pro xpi & xristi*, i. e. *qui præsunt* (viz. *vobis regendis*) *secundum voluntatem Domini*, who are over you, to rule you according to the will of the Lord, as *Zaneb in loc.* Even by the Lord Christs power and authority derived to them. — Now these Names are among Heathen Authors ascribed to Rulers of Cities, Armies and Kingdomes. *vid. Hen. Steph. Thes. ad verb.*

By these among other Titles given to Christs officers in Scripture, he that runs may read a plain authority and power in-  
stamped.

stamped on them in reference to the Church; and consequently on them that are thus denominated, unless they be applied to them improperly, unfitly, abusively: which we suppose no sober intelligent Reader dare affirm.

2. *By Denegation of these and like Titles to the whole Church of Christ, or to any other members of the Church whatsoever, besides Church officers.* For where can it be shewed in all the Book of God; that in this sense, either the whole Church or any Members thereof, besides officers, are ever stiled, *Presbyters, Bishops, Governours, Stewards of God, or of the mysteries of God, Pastours, Governments, or Rulers,*? The greatest factors for popular Government, must let this alone for ever. Thus from all that hath been said we need not feare to conclude.

Conclus. *Therefore Christs own officers in the Church, are the proper immediate and only Subjects or Receptacles of Ecclesiasticall power.*

III. The Relations which Christs officers have unto his Church imply and comprehend in themselves Authority and Power in reference to the Church, and therefore they are the proper Subjects of Ecclesiasticall Power. Thus we reason. Arg. 4.

Major. *Whosoever they are that peculiarly stand in such Relations to the Church of Christ, as imply and comprehend in themselves authority and power for governing of the Church, they are the only Subject of Ecclesiasticall power.*

This proposition is evident; for, otherwise to what end are those peculiar Relations to the Church which comprehend Government in them, unless such as are so peculiarly related be the only Subject of Government? Shall all those Relations be mere names and shadowes? or shall others in the Church be counted the subjects of this Authority and Power for Church-Government, that have no such Relations to the Church at all employing any such power?

Minor. *But the Officers of Christ peculiarly stand in such Relations to the Church of Christ as imply and comprehend in themselves Authority and Power for Government of the Church.*

This Assumption or Minor Propos. will be evident, by a due induction of some of their particular Relations that have such

power instamped on them; as for instance, Christs officers stand in these *Relations of Power* to the Church, and people of God.

1. They are *Pastours*, (ποιμένες) Ephes. 4.11. The Church is the *flock*, ποιμν, John 10. 16. 1 Cor. 9.7. or ποιμνιον, *flock*, Acts 20. 28,29. 1 Pet. 5.2,3. Hath not the *Pastour* power to rule and govern his *Flock*?

2. They are *Stewards*, οἰκονόμοι. *Who is that faithfull and wise Steward*? Luk. 12.42. *Stewards of the mysteries of God*, 1 Cor. 4. 2. *Stewards of God*, Tit. 1.7. The Church and people of God are the *Lords Household*, (οἶκος οἰκίας) over which these *Stewards* are set, &c. Luke 12.42. *Gods house*, 1 Tim. 3. 15. Heb. 3.6. Have not *Stewards* power to govern and order those *families* over which they are set, and wherewith they are intrusted? Gal. 4.1.

3. They are *Bishops* or *Overseers*, ἐπισκοποι, Phil. 1.1. 1 Tim. 3. 2. Tit. 1. 7. The Church and people of God, are that *charge* which the Lord hath committed to their inspection, *Over which the holy Ghost hath made you overseers*, Acts 20.28. Have not *Overseers* power over that which is committed to their inspection?

4. They are *Catechizers*, καταχρηστές, and *Teachers*, Rom. 12.7. 8. Ephes. 4.11. The Church and people are καταχρησθέντες *catechized*, Gal. 6.6. *taught*. Hath not he that *catechizeth* power for government of him that is *catechized*? He that *teacheth*, of him that is *taught*?

5. They are *Co-workers* with God, συνεργοί, 1 Cor. 3.9. and συνεργήσαντες, 2 Cor. 6.1. *Architects*, *builders*, &c. ἀχρηστές, 1 Cor. 3.10. some of them *laying the foundation*, others *building thereupon*. The Church and people of God are *Gods building*, *Ye are Gods building*, 1 Cor. 3.9. Have not *builders* power of disposing and ordering affaires appertaining to the *building*.

6. Finally, to adde no more, the officers of Christ in the Church, are not only as *Nurses*; *we were gentle among you, even as a Nurse cherisheth her children, as αν εσφοδς δαλπη τα εαυτης τέκνα*, 1 Thes. 2.7. and as *Mothers*, *my little children* (ὡς παλιν ὠδίνω) of whom I travell in birth again, Gal. 4. 19. but also as *Fathers*, 1 Thes. 2. 11. 1 Cor. 4. 15. *Spiritual Fathers* in Christ-  
and

and the Church and people of God, they are the *sonnes and daughters*, the *spirituall babes and children*, begotten, brought forth, and nursed up by them, *1 Thes. 2. 7, 11. Gal. 4. 19.* and have *Fathers* no authority nor power of Government over their *children*? see *Ephes. 6. 1, 2, 3. 1 Tim. 3. 4.*

Thus Christs officers stand in such Relations to the Church as doe evidently carry power of Government along with them: but where are any other members of the Church, besides officers, stated in such Relations of *Pastors, Stewards, Overseers, Catechizers, Builders, Husbandmen, Nurses, Mothers, and Fathers*, to the Church of God and members of Christ, that can be evidenced by the Scriptures? why may we not then clearly conclude,

*Conclus. Therefore the officers of Christ are the only Subject of Ecclesiasticall power.*

V. The many divine commands and impositions of duties of obedience, submission, subjection, &c. upon the Church and people of God, to be performed by them to Christs officers, and that in reference to their office, do plainly proclaime the officers of Christ to be the *proper Receptacle and Subject of authority and power* from Christ for the government of his Church. Thus it may be argued.

Arg. 5.

Major. *Whatsoever persons they are to whom the Church and people of God are peculiarly bound by the Commands of Christ to performe duties of obedience and subjection, and that in reference to their office in the Church, they are the only subjects of authority from Christ for the government of his Church,*

This Proposition needs no proof, unless we will be so absurd as to say, that the Church and people of God are peculiarly obliged by Christs command to obey and be subject to them, that yet have no peculiar authority nor power over them, and that in reference to their office in the Church.

Minor. *But the officers of Christ are those to whom the Church and people of God are peculiarly bound by the Commands of Christ to performe duties of obedience and subjection, and that in reference to their office in the Church.*

This Assumption or Minor Prop. may be evidenced, 1. Partly by:

by induction of some particular instances of Christs commands, whereby the Church and people of God are bound to perform duties of obedience and subjection to the officers of Christ, in reference to their office in the Church. 2. Partly by *denegation of the light commands* in reference to al other in the Church, except the officers of the Church only.

Touching the first, *viz.* the instances of such commands, consider these ensuing. The Church and people of God are commanded,

1. To know their Rulers. *We beseech you brethren, to know them that labour among you, and are over you in the Lord: 1 Thes. 5. 12.* <sup>u</sup> *To know, viz. non simpliciter cognoscere, sed agnoscere, i. e. not simply and meerly to know, but to acknowledge, accept, and approve of them as such Rulers over you in the Lord. This teaches subjection to the office of Ruling.*

u Zanch. in. loc.

2. To love them exceedingly for their works sake, *esteeme them super abundantly in love for their works sake, 1 Thes. 5. 13: for what work? viz. both Labouring and Ruling, mentioned verse 12. if they must love them so exceedingly for Ruling over them, must they not much more be obedient to this Rule?*

3. To count them worthy of double honour in reference to their well-Ruling. *Let the Elders that rule well be counted worthy of double honour, especially—— 1 Tim. 5. 17. whether we take double honour here for Reverence, or Maintenance, or both; yet how can we esteeme the Elders ruling well, worthy of double honour, without some submission to their Rule?*

4. To obey them that are their Rulers and Governours. *Obey ye your Rulers, or Governours——*  $\mu\acute{\iota}\delta\epsilon\delta\epsilon\ \tau\omicron\upsilon\varsigma\ \eta\gamma\alpha\gamma\epsilon\upsilon\omicron\upsilon\varsigma\ \upsilon\mu\acute{\iota}\theta\acute{\iota}$ , *Hebr. 13. 17. where the word  $\mu\acute{\iota}\delta\epsilon\delta\epsilon$ , Obey ye, doth not (as some dream) signifie a persuasion, but obedience; and in this sense it's commonly used not only in prophane Authors, but also in holy Scriptures, as Jam. 3. 3. Gal. 3. 1. as \* Master Gillespie hath well observed.*

\* Aarons Rod  
blossoming,  
Book 2. cha. 9.  
P. 273, 274.

5. Finally, to submit and be subordinate unto them: The Church and people of God are charged to submit unto them; *Obey your Governours, (x)  $\alpha\upsilon\tau\omicron\upsilon\beta\epsilon\iota\tau\epsilon$  and submit ye, Heb. 13. 17.*  
the

the word is derived from *εἴνω, cedo, non repugno, non resisto*: properly it notes a *submissive yeelding without repugnancy or resistance*; yea (as M<sup>r</sup> G. hath noted out of *Theodoret*) it signifies *intense obedience*. They must not only *εἴνω yeeld*, but *ὑποτάσσασθαι yeeld with subjection and submission*, which relates to *Authority*. They are also charged to be subordinate to them, *Likewise ye younger, submit your selves to the Elders* (*ὑποτάσσασθε τοῖς πρεσβυτέραις*) 1 Pet. 5. 5. *ὑποτάσσασθε*, i.e. *be ye subordinate* (it's a Military terme,) viz. be ordered, ranked, guided, governed, disciplined by them, as Souldiers are by their Commanders. The word *Elders* here is by <sup>x</sup> some taken only for *Elders in age*, and not in office; But <sup>y</sup> others seem better to interpret it of *Elders in office*; and the Context well agrees; for the Apostle having immediately before charged the *Ruling-Preaching-Presbyters* with their duties towards their flock, *ver. 1, 2, 3, 4*, here he seems to enjoyn the *Ruled flock* (which commonly were *younger* in age and gifts) to look to their duties of subjection to their *Elders in office*: as *Beza*, and others interpret it.

<sup>x</sup> C alvin in loc  
& Laurent in loc.  
<sup>y</sup> Πρεσβυτέραις] ἐπι ποσὶν Ἀντιθέσις ἡντιόρουν & ἡντιόρουν, ut hic habetur ætatis ratio: tamen particula ἡντιόρουν

as manifestè ostendit eosdem hic significari Presbyteros, nempe quod non faciliè juvenes ad Ecclesiasticas illas Pastorum, Doctorum & Gubernatorum, sic peculiariter appellatorum, functiones deligerentur. Sicut ergo antea Petrus de Presbyterorum erga suos oves, sic nunc de ovium erga suos *oves pastoris officio* differit. Quamobrem etiam rectè Syrus interpres addidit affixum, *vestris*. *Bez. Annot. in loc.* *Hexingus* understands here the same Elders that were mentioned, *ver. 1. Comment. in loc.*

Touching the second, viz. the *delegation of like commands*, and upon like grounds to all others in the Church, except to the Church-officers only, where can it be evidenced in all the Scriptures that the people of God are commanded to know, to esteem very highly in love, to count worthy of double honour, to obey, and submit themselves to any persons in the Church, but to the Ruling Officers thereof in reference to their Office, and the due execution thereof?

Now seeing the Church and people of God are peculiarly obliged by so many commands of Christ, to perform such duties of Subjection and Obedience to the Officers of Christ, may it not be concluded,

*Therefore the Officers of Christ are the only subjects of Authority from Christ for the Government of his Church?*

*Argum. 6.*

VI. Finally, the Directions touching Rule and Government in the Church; the Encouragements to well-ruling by Commendations, Promises, Rewards; together with the contrary deterring discouragements from ill ruling by discommendations, threats, &c. being specially applied and appropriated by the Word of Christ, unto Christs Officers, very notably discover to us that *Christs Officers* are the *only subject* of power from Christ for the Government of his Church. Thus it may be argued,

Major. *Whatsoever persons in the Church have Directions for Church-government, Encouragements to Well ruling, and discouragements from ill ruling, particularly and peculiarly applied unto them by the Word of Christ; they are the only subjects of power from Christ for the Government of his Church.*

This Proposition is evident; For, 1. How should it be consistent with the infinite wisdom of God, peculiarly to apply unto them Directions about Ruling and Governing the Church, that are not the only Subjects, in whom the power of Government is entrusted by Jesus Christ? 2. How can it stand with the justice of God, to encourage them only unto well ruling, by Commendations, Promises, Rewards, &c. or to deterre them from ill governing by dispraises, threats, &c. to whom the power of Government doth not appertain, as to the only Subjects thereof? 3. What strange apprehensions and distractions would this breed in the hearts of Christs officers and others, should those that have not the power of Church-Government committed to them by Christ, be yet directed by his Word how to govern, encouraged in governing well, deterred from governing ill?

Minor. *But the Officers of Christ in the Church have directions for Church-government, Encouragements to Well ruling, and discouragements from ill ruling, particularly and peculiarly applied unto them by the Word of God.*

This Assumption or minor Proposition may be cleared by divers Scriptures according to the particular branches thereof, viz.

1. *Directions* for Church-Government are particularly applied by the Word of Christ to his own officers: as for instance, They are directed to <sup>2</sup> *binde and loose* — to remit and

*retain.*

\*Chrysofome by the word [δύσασι] binding, understands, τὸ ἀπὸ τῆς ἐκκλησίας ἐκβόλω, i.e. casting out of the Church. Chrysofome in Matb. 18. 18.

retain sins on earth, Math. 16. 19. and 18. 18. Joh. 20. 21, 23. To judge them that are within the Church, not without, 1 Cor. 5. 12. Not to Lord it, domineer, or over-rule the flock of Christ, 1 Pet. 5. To rule Well, 1 Tim. 5. 17. To rule with diligence, Rom. 12. 8. To lay hands suddenly on no man, neither to be partakers of other mens sins, but to keep themselves pure, 1 Tim. 5. 22. Not to preferre one before another, nor doe any thing by partiality, 1 Tim. 5. 21. To rebuke them that sinne, before all, that others also may fear, 1 Tim. 5. 20. To reject an Heretick after once or twice admonition, Tit. 3. 10. To use the authority that is given them from the Lord, to the edification, not to the destruction of the Church, 2 Cor. 10. 8. and 13. 10. with divers such like Rules specially directed to Christs Officers.

2. *Encouragements* to well-ruling are peculiarly directed to Christs Officers. For, 1. They are the persons specially commended in that regard, *καλῶς οὐνοῦται*, well-ruling, 1 Tim. 5. 17. *Good and faithfull Steward*, Luk. 12. 42. The Angels of the Churches are praised for their good Government, *Revel.* 2. 2, 3, 6. and vers. 18, 19. 2. They are the persons to whom the Promises, in reference to good Government, are directed, as *Matth.* 16. 19. and 18. 18, 19, 20. *Joh.* 20. 21, 23. *Matth.* 28. 19, 20. *Luk.* 12. 42, 43, 44. 1 *Pet.* 5. 4. 3. They are the persons whom the Lord will have peculiarly rewarded, now with *double honour*, 1 Tim. 5. 17. hereafter with endlesse glory, 1 *Pet.* 5. 4.

3. *Discouragements* deterring from ill-governing, are also specially applied to Christs Officers, whether by way of dispraise or threats, &c. *Revel.* 2. 12. — 14, 15, 16. and ver. 18.

— 20.

Now if <sup>1</sup> *Rules for Church-government*, <sup>2</sup> *Encouragements in reference to Well-ruling*, and <sup>3</sup> *discouragements in reference to ill-ruling*, be so peculiarly directed by the Word of Christ to his own Officers, we may conclude,

*Therefore the Officers of Christ in the Church are the only Subjects of power from Christ for the Government of his Church.*

*Object.* But the <sup>2</sup> *Church of a particular Congregation fully furnished with officers, and rightly walking in judgement and peace, is the first subject of all Church-Authority, as appears from the ex-*

<sup>1</sup> M. To Cotton's *Keys of the Kingdom of heaven*, Chap. 7. in *Propos.* 3. p. 44, 45, 46.

ample of the Church of Corinth in the Excommunication of the incestuous Corinthian, 1 Cor. 5. 1. to 5. --- Wherein it appears that the Presbytery alone did not put forth this power, but the Brethren also concurred in this sentence with some act of power (viz. a Negative power) for 1. The reproof for not proceeding to sentence sooner, is directed to the whole Church, as well as to the Presbytery, They are all blamed for not mourning, &c. 1 Cor. 5. 2. 2. The Command is directed to them all, when they are gathered together, (and what is that but to a Church meeting?) to proceed against him, 1 Cor. 5. 4, 13. 3. He declares this act of theirs in putting him out, to be a judiciable act, vers. 12. 4. Upon his repentance the Apostle speaketh to the Brethren, as well as to their Elders to forgive him, 2 Cor. 2. 4. to 10. Consequently Christs-Church-officers are not the peculiar immediate or only subject of the Power of the Keyes, as hath been asserted.

*Answ. I.* As for the main Proposition asserted in this Objection, something hath been formerly laid down to shew the un-foundnesse of it, See Chap. 10. in the last leaf. Whereunto thus much may be superadded. 1. What necessity is there that a particular Congregation should be fully furnished with officers, to make it the subject of all Church-Authority? For Deacons are one sort of Officers, yet what authority is added to the Church by the addition of Deacons, whose office it is only to serve Tables, Act. 6. Not to rule the Church? Or if the Church have no Deacons, as once it had not, Act. 1. 2. and before that, all the time from Christ, wherein is she maimed or defective in her Authority? 2. If the Church fully furnished with officers, yet walk not in judgement and peace, then in such case, it's granted that a particular Congregation is not the first subject of all Church-authority: Then a Congregation that walks in error or heresie, or passion, or prophanenesse, all which are contrary to judgement: and that walks in divisions, schismes, contentions, &c. which are contrary to peace, loseth her Authority. Stick but close to this principle, and you will quickly lay the Church-authority of most Independent Congregations in the dust. But who shall determine whether they walk in judgement and peace, or no? Not themselves; for that were to make parties Judges in their own case, and would produce a very partiall sentence:

Not

Not sfter-Churches; for all particular Churches have equall authority, and none may usurp over another: Not a Presbyteriall Church, for such they do not acknowledge. Then it must be left undetermined, yea undeterminable (according to their principles) Consequently, who can tell when they have any Authority at all? 3. Suppose the Congregation had all her Officers, and walked in judgement and peace also, yet is shee not the first subject of all Authority; for there is a Synodall Authority, beyond a Congregationall Authority, confessed by M. Cotton. See his own words in Chap. 14. at the end, in the Margin.

II. As for the proofs of this Proposition asserted here, they seem extremely invalid and unsatisfying: For,

The instance of the Church of Corinth excommunicating the incestuous person, will not prove the Congregation to be the first subject of all Church-Authority, partly because the Church of Corinth was a Presbyteriall Church, having severall Congregations in it (as hereafter is evidenced, Chap. 13.) now to argue from the Authority of a Presbyteriall Church, to the Authority of a Congregationall affirmative is not cogent. Partly, because here's but two acts of power mentioned in this instance, viz. casting out, and receiving again of the incestuous person; suppose the Community had joynd with the Presbytery in these two Acts (which yet is not proved) will it follow therefore they are the first subject of all Church-Authority? Are not Ordination of Presbyters, Determination in case of Appeals, of Schisme, of Heresie, &c. Acts of Authority above the sphere of a single Congregation? What one Congregation can be instanced in the N. Testament, that did ever execute any of these Acts of Authority?

I.

The Reasons brought, prove not that the Brethren did concur with the Presbytery in this sentence with some act of power, as will appear plainly, if they be considered severally.

2.

I. Not the Reproof, 1 Cor. 5. 2. *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you:* here they are blamed, that they no more laid to heart so vile a scandall, which should have been matter of mourning to the whole Congregation; that they instead of

mourning were puffed up, gloried in their shame; and that they sluggishly neglected to endeavour in their sphere, his casting out. And all this blame might justly be charged upon the whole Church, the fraternity as well as the Presbytery: the scandall of one member, should be the grief of the whole body of the Church. What then? hath therefore the fraternity, as well as the Presbytery power to cast him out? that were a miserable Consequence, indeed the people should not only have mourned for the sinne, but have urged the Presbytery to have proceeded to sentence, and after sentence have with-drawn from him in obedience to the sentence: but none of all these can amount to a proper act of Church-Authority in them.

2. Nor doth the Apostles Command prove the peoples concurrence in any act of power with the Presbytery, *1 Cor. 5. 4, 5. In the name of our Lord Jesus Christ, When ye are gathered together — To deliver such an one unto Satan, &c. and vers. 7. Purge ye out therefore the old leaven, &c. And vers. 13. Therefore put away from among your selves that wicked person*: In which passages it is supposed the Apostle directs his injunction to them all (as well as to their Presbytery) when they come together in their Church meeting to proceed to sentence.

But against this Reason, well ponder upon these Considerations, *viz.* 1. It is certain beyond all Controversie, that the Apostle did not direct these Commands to the whole Church of *Corinth* Absolutely, and Universally without all exception and limitation to any members at all: for by his own Rule, *Women must be silent in their Churches, it being a shame for a Woman to speak in the Church, 1 Cor. 14. 34, 35.* and children or fools were not able to judge. Hence its evident that a Church absolutely and universally taken, cannot possibly be the Ministeriall Ruling Church, which hath the Authority. 2. It is evident to any man that is but moderately acquainted with the Scriptures, That God useth to direct his commands, reproofs, and other speeches to a people indefinitely, and as it were, collectively and generally, which yet he intends should be particularly applied and appropriated not to all, but to this or that person or persons, only among such a people distributively and respectively; according to their respective callings, interests, relations, &c. as in the

the Old Testament God directs a command to the people of *Israel* indefinitely, and as it were collectively, to kill enticers to idolatry, false-Prophets, *Deut.* 13. 9. but intended that the Judge should sentence him finding him guilty by witnesses. The Lord also directs his command to all the people, as it were, collectively to put out of the Camp *every one that was a leper, and had an issue, or was defiled by the dead,* *Numb.* 5. 2. but intended that the Priest should peculiarly take and apply this command to himself, who was to judge in these cases. See *Levit.* 13. and elsewhere. So in the N. Testament, the Apostle praised the *Corinthians* indefinitely, and as it were collectively, for remembering him in all things, and keeping the ordinances as he delivered them to them, *1 Cor.* 11. 2. wherein he intended only to commend the virtuous; and after he discommends them indefinitely for coming together not for better, but for worse, *1 Cor.* 11. 17. intending only their dispraise that were herein particularly delinquent among them. Again, he speaks indefinitely, and as it were collectively, and generally, *Ye may all prophesie one by one,* *1 Cor.* 14. 31. but he intended it only to the Prophets respectively, not to all the Members; for he saith elsewhere, *Are all Prophets?* *1 Cor.* 12. 29. And writing to the Churches of *Galatia*, *Gal.* 1. 2. against false-teachers he speaks thus to all those Churches collectively, *A little leaven leaveneth the whole lump,* *Gal.* 5. 9. — And, *I would they were even cut off which trouble you,* *vers.* 12. Now every of these Churches were to apply this to themselves respectively, Independents themselves being Judges. So here in this present case of the Church of *Corinth*, the Apostle directs his commands to them, as it were collectively about putting away the incestuous person, which commands were particularly to be put in execution by the Presbytery in that Church in whose hands the Church Authority was, and *Calvin* <sup>b</sup> interprets the Apostle here to this effect.

<sup>b</sup> Animadvertendum quod Paulus, quamvis Apostolus foret, non pro

sua libidine excommunicat solus: sed consilium cum Ecclesia participat, ut communi auctoritate res agatur. Præit quidem ipse, viamque demonstrat: sed dum alios sibi adjungit socios fati significat, non esse privata unius hominis potestatem. Quoniam autem multitudo, nisi consilio regatur, nihil unquam moderatè, nec graviter agit: erat in veteri Ecclesia ORDINATUM PRESBYTERIUM, hoc est Collegium Seniorum, cujus, omnium consensu, prima erat cognitio: inde res ad populum, sed JAM PRÆJUDICATA deferbatur. *To. Calv.* in *1 Cor.* 5. 4.

Thus

Thus taking these commands, <sup>1</sup> *Cor.* 5. 4, 7, 13. though directed indefinitely, & as it were collectively to the whole Church, yet intended respectively to be put in execution by the Presbytery, in that Church, they hold forth no concurrence of the people in any act of power at all with the Church-officers or Presbytery. And it is a good note which <sup>c</sup> *Cameron* hath upon this place, *These things that are written in this Epistle are so to be taken of the Presbytery and of the people, that every one both of the Presbyters, and of the people should interpret the command according to the reason of his office.* 3. When the Apostle reciteth the proceedings of the Church in this very case of the incestuous person, in his 2<sup>d</sup> Epistle, he saith, *Sufficient to such a man is this punishment (or, Censure) which was inflicted of many,* <sup>ἑὸ τῶν πλείονων,</sup> *2 Cor.* 2. 6. It is very observable, he saith not, <sup>ἑὸ τῶν πάντων,</sup> *of all*: nor <sup>ἑὸ τῶν πολλῶν,</sup> *of many*, but <sup>ἑὸ τῶν πλείονων,</sup> *i. e. of the chief ones, viz.* The Church-officers, who had the Rule and Government of the Church committed to them: (the Article <sup>τῶν</sup> being emphaticall, as <sup>d</sup> some observe in this place) for this word <sup>πλείονων,</sup> may as well be translated *chief*, denoting worth, &c. as *many*, denoting number. And in this sense the holy Ghost oftentimes useth this word in the N. Testament, as for instance, *Is not the life (πλεῖον) better then meat?* *Math.* 6. 25. *Behold (πλεῖον Ἰωάνη) a greater then Johnah is here,* *Math.* 12. 41. *And behold (πλεῖον Σολομών) a greater then Solomon is here,* *Math.* 12. 42. *To love him with all the heart, &c. is more (πλεῖον) then all whole burnt Offerings and Sacrifices,* *Mark* 12. 33. And again, *vers.* 43. *This poor Widow hath cast more (πλεῖον) then all they, &c.* And thus its frequently used to signify quality, worth, greatnesse, dignity, eminency, &c. and so it may be conveniently interpreted in this of the *Corinthians*. 4. Though all proper Acts of Authority appertain only to the Church-officers, yet we are not against the peoples fraternall concurrence therewith. People may incite the Presbytery to the Acts of their Office; People may be present at

c At quæ scribuntur in Epistola accipienda sunt ita à Presbyterio, & à populo; ut unusquisque tam Presbyterorum quam qui sunt à populo præceptum interpretetur pro officij ratione. Io *Cameron. Prælect ad Math.* 18. 15. p. 149. a in fol. d Ubi non ἑὸ πλείονων, ut valde sumitur, sed ἑὸ τῶν πλείονων dixit; Aliud autem πλείονων, aliud εἰ πλείονων, nam: οἱ πλείονων, qui digniores sunt, potissimumque constitunt partem; πλείονων, qui numero excedunt tantum aut superant: Adeo ut τῶν πλείονων numero, præcipui qui in Ecclesia comprehendantur, neque usquam præcipitur ut increpato à plebe, sed ut à primoribus Ecclesiæ Presbyterisque fiat: qui & Ecclesiæ *Math.* 18. 17. dicuntur, *Dan. Henfj Exercit. Sacr. in loc.*

Administration of censures, &c. by the Elders, as <sup>e</sup> *Cyprian* of old would dispatch all publike acts, *presente plebe*, the people being present; People may judge with a judgement of Discretion, Acclamation or Approbation, &c. as the Elders judge with a judgement of power; and people afterwards may yea must withdraw from delinquents sentenced, that the sentence may attain its intended end. But none of these are properly any act of power.

<sup>e</sup> *Cyprian* in Epist. 14. Annot. *Panelij & Goulartij* p. 41. a. b. & Annot. in Epist. 12. p. 3. & alibi.

3. Nor doth the Apostles expression, vers. 12. *do you not judge them that are within?* prove that the people concur with any authoritative Act in the Elders Sentence, For, 1. This being spoken to them indefinitely, was to be applyed distributively and respectively only to them to whom it properly appertained, viz. the Elders, as hath been shewed. They only have *authority to judge*. 2. Such a judgement is allowed to the Saints in Church-Censures, as shall be allowed to them when the Saints shall judge the world, yea Angels, 1 *Cor.* 6. 1, 2, 3. viz. in both a judgement of Acclamation, Approbation, &c. as Assessours, as people judge at the Assises; not in either a judgement of Authority, which the Judge and Jury only do pronounce.

4. Nor finally doth the Apostles direction to forgive the incestuous, being penitent, 2 *Cor.* 2. 4 to 10. which seems to be given to all, prove the peoples concurrence with the Elders in any Act of power. For the Authoritative forgiving and receiving him again, belonged only to the Elders; the charitable forgiving, Receiving and comforting of him belonged also to the people. As the Judge and Jury at an Assises acquit by judgement of Authority, the people only by judgement of discretion and acclamation.

Thus it appears how little strength is in this instance of the Church of Corinth, <sup>f</sup> as *Cameron* well observes (though supposed to be the strongest ground the Independents have,) for the propping up of their popular Government, and Authoritative suffrage of the people.

<sup>f</sup> For closing up our Answer to this objection; take the judgement of that learned *Cameron* in his own words viz.

Nec quod afferunt ex quinto prioris ad Cor. Eorum sententiam juvat, quod Apostolus reprehendit Corinthios quod non egerint illum qui admiserat incestum. Etenim epistolæ ad Ecclesiâ scriptæ, scribuntur tam ad *apostolatus & presbiterios* Ecclesiæ quam ad populum;

At quæ scribuntur in epistola accipiendæ sunt ita a Presbyterio & a p̄pulo, ac unusquisq; tam Presbyterorum quam qui sunt e populo præceptum interpretetur pro officij ratione. Quamvis verba præcipue inuenti, non queritur Apostolus quod Corinthij non egerint incestum illum, sed non desisterint illius calum, neq; dederint operam ut egerentur; Nam Presbyterorum in Ecclesia (ut Magistratus in Republica) sordidi, sæpe nostri, non jam dico seditione, sed dolore & iustâ indignatione excitatur. Unde fit ut tam in republica quam in Ecclesia, populus neglecti ab ijs qui ipsis præsunt, officij p̄ænis merito luat, nempe per utrumq; non stetit quo minus malum grassaretur & latè serperet.

Sed nec eo iuvantur quod sequitur, Paulum noluisse tradi Satanæ flagitiosum illum, nisi plebe convocata quæ Corinthi fuit; nam aperte ait *se se hoc constituisse*, & absurdum foret, ut Apostoli autoritas (quæ in terris post Christum suprema fuit) a turbæ iudicio penderet. Imo Apostolus hoc voluit fieri in exemplum; nam ut supplicia in Republica, sic etiam in Ecclesia infliguntur, non clam, sed in publico, ob exemplum. Deinde id in primis observandum est, quod Apostolus hoc loco meminit spiritus sui, quod non est referendum ad Apostoli animum simpliciter, sed ad vim quod eodem loco vocat domini nostri Jesu Christi, cuius ille Minister & dispensator fuit, de qua vi & autoritate satis multa diximus cum interpretaremur locum illum *Tu es Petrus*. Deniq; non est credibile dominum nostrum Jesum Christum (qui non est perturbationis & confusionis author sed ordinis) voluisse iudicia esse p̄nces plebem, quæ vel ob imperitiam rerum, vel ob affectum perturbationem accipere debet non dare leges, & iudicium subire non ferre. Itaq; ne in Democratjs quidem apud Græcos iudicia permilla fuerunt plebi, deligebantur tamen a plebe iudices (quod non est negandum) ac id fiebat tantum in Democratjs. Quæ Reipublicæ administrandæ ratio Athenis fortasse locum ad tempus potuit habere, quod esset Attica ingeniorum feracissima, alibi fortasse Democratjæ ratio aliena est a civium bono. Huc etiam & illud accedit; quod animo capi non potest qua ratione controversiæ inter fratres exortæ componi, & definiti possint, si res ad singulorum suffragia deferatur, non enim poterunt colligi suffragia singulorum nisi res protrahatur in immensum. Itaq; sic prostrigata esto ista nonulorum opinio, qui iudicia Ecclesiastica p̄nces univ̄sum populum Christianum esse volunt.

*Ioan. Cameron, Prælect. ad Matth. 18.25. Dic Ecclesie p. 149 a b. in fol.*

## SECTION 3.

III. Having thus considered the *Subject of Authority and Power* for Church-government: 1. *Negatively*, what it is not, *viz.* Neither the *Political Magistrate*: nor yet the *Community of the faithfull*, or *Whole body of the people* CHAP. IX. & X. 2. *Positively*, what it is, *viz.* *Christ's own officers in his Church*, as hath been explained and evidenced Sect. 2. of this Chap. 3. Now in the third and last place we are to insist a little further upon this *Subject of the power*, by *Way of explanation*; and to enquire, seeing Christ's officers are found to be the *Subject of this Power*, in *what sense or notion they are the subject and receptacle of this Authority and Power from Christ*, whether *conjunctim vel divisim*, *solitary an sociati*, *i.e.* jointly, or severally; as solitary and single from one another,

other, or as sociated and incorporated into *Assemblies* with one another; or in both respects?

For Resolution herein we must remember that Distribution of the *Keyes*, or of *Proper Ecclesiasticall Power* (which was briefly mentioned before in Part 2. CHAP. III. into that which is,

1. *More speciall and peculiar* to the office of some Church-governours, which by vertue of their office they are to execute and discharge: thus it is peculiar to the Ministers office, *To preach the Word*, compare these places together, *Matth. 28. 18, 19, 10. Job. 20. 21, 22, 23. Rom. 10. 15. 1 Tim. 5. 17. Heb. 13. 7. 2 Tim. 4. 1, 2, &c. To dispense the Sacraments*, *Matth. 28. 18, 19, 20. 1 Cor. 11. 24, 25.* The Word and Sacraments were joyned together in the same Commission to the same officers, *viz.* the Preaching Presbyters, &c. as is evident in that of, *Matth. 28.*

2. *More generall and common* to the office of all Church-governours, as the power of Censures, *viz.* Admonishing; Excommunicating and Absolving, and of such other acts as necessarily depend thereupon; wherein not only the *Preaching* but also the *Ruling Elders* are to joyn and contribute their best Assistance, as may be collected from these severall Testimonies of Scripture, *Matth. 18. 17, 18. Tell the Church.* *1 Cor. 5. 2, 4, 5, 7, 11, 12. 13. 2 Cor. 2. 6. to 12.* compared with *Rom. 12. 8. 1 Cor. 12. 28. and 1 Tim. 5. 17.*

Now these officers of Christ, *viz.* *They that labour in the Word and Doctrine*, and the *Ruling Elders*, are the Subject of this *Power of Jurisdiction* as they are united in a body, hence called a *Church*, *ἐκκλησία*, *Matth. 18. 18. viz.* the governing or ruling Church; for no other can there be meant: And *2 Presbytery, i.e.* a society or Assembly of Presbyters together, *1 Tim. 4. 14.*

• Chrysostone speaking of these words [*εἰς τὴν ἐκκλησίαν*] *saitib. τὸν ἐν τοῖς πνεύματι.*  
Chrysost. in *Matth. 18. 18.*

*Ἐν τῇ αὐτῇ place*  
Chrysost. hath these words, *ὅταν διαζωσῆτε, ὡς αὐτὸ πνεύματι, ὅπως αὐτὸν ἀποτέμασθε, καὶ μετεῖς τολμήσῃ συγγνώμης αὐτῶν ἀξιώσῃται, εἰδὼς ὅτι Παυλὸς εἶπεν ταῦτα.*

Chrysost. in *1 Cor. 5. 4, 5.*  
• *Thus M Bayne remarkably expounds this Text, Matth. 18.*

*saying*, Where first, make, That Christ doth presuppose the Authority of every particular Church taken indistinctly. For it is such a Church as any brother offended may presently complain to. Therefore no universall, or Provinciall, or Diocesan Church gathered in a Council. 2. It is not any particular Church that he doth send all Christians to, for then all Christians in the world should come to one particular Church, were it possible. He doth therefore presuppose indistinctly the very particular Church where the brother offending and offended are members. And if they be not both of one Church, the plaintiffe must make his denunciation to the Church where the defendant is *quia forum sequitur reum.* 3. As Christ doth speak it of any ordinary particular Church indistinctly, so he doth by the name of *Church* not understand essentially all the Congregation. For then Christ should give not some, but

all the members of the Church to be Governours of it. 4. Christ speaketh it of such a Church to whom we may ordinarily and orderly complain; now this we cannot to the whole multitude. 5. This Church he speaketh of: he doth presuppose it, as the ordinary executioner of all Discipline and Censure. But the multitude have not this execution ordinary, as all but *Morelius*, and such Democraticall Spirits do affirm. And the reason rarifying the sentence of the Church, doth shew that often the number of it is but small, *For where two or three are gathered together in my Name*: Whereas the Church or Congregations essentially taken for teachers and people, are incomparably great. Neither doth Christ mean by *Church* the chief Pastour, who is virtually as the whole Church. For, &c. *M Bayne's Dioceans Tryall*, 3. *Quest. p. 79, 80 printed An. 1621. in 40.* \* *Timothy* received grace by the *Presbytery* of the *Presbytery*. For this *Persons* must be understood here, is apparent by the like place, when it is said by the laying on of my hands, he noteth a person, and so here a *Presbytery*. 2. To take *Presbytery* to signifie the order of Priesthood, is against all Lexicons, and the nature of the Greek termination. 3. *Timothy* never received that order of a *Presbyter*, as before we have proved. 4. It cannot signifie, as Greek Expositors take it, a Company of Bishops. For neither was that Canon of three Bishops and the Metropolitan, or all the Bishops in a Province, in the Apostles time: neither were these who are now called Bishops, then called *Presbyters*, as they say, but Apostles, men that had received Apostolike grace, Angels, &c. Finally, it is very absurd to think of Companies of other *Presbyters* in Churches then *Paul* planted, but he placed *Presbyteries* of such *Presbyters*, as are now distinguished from Bishops, which is the grant of our Adversaries. *Bayne's Dioceans Tryall*, 3. *Quest. p. 82. printed An. 1621.*

The *Presbyteries*, *Elderships*, or *Assemblies* wherein these Officers are united and associated, are of two sorts, *viz.* 1. The *lesser Assemblies* consisting of the Ministers and Ruling Elders in each single Congregation, which for distinctions sake is stiled the *Parochiall Presbytery*, or *Congregationall Eldership*. 2. The *greater Assemblies* consisting of Church-governours, sent from severall Churches, and united into one body for governing of all those Churches within their own bounds, whence their members were sent. These greater Assemblies are either *Presbyteriall* or *Synodall*. 1. *Presbyteriall* consisting of the Ministers and Elders of severall adjacent or neighbouring single Congregations, or Parish-Churches; ruling those severall Congregations in common; this kinde of Assembly is commonly called, *The Presbytery*; or (for distinctions sake) the *Classicall Presbytery*, *i.e.* the *Presbytery* of such a rank of Churches. 2. *Synodall*, consisting of Ministers and Elders, sent from *Presbyteriall Assemblies*, to consult and conclude about matters of common and great concernment to the Church within their limits. Such was that Assembly mentioned, *Act. 15*. These *Synodall Assemblies* are either, 1. Of Ministers and Elders from severall *Presbyteries*

Presbyteries within one *Province*, called *Provinciall*. 2. Or of Ministers and Elders from severall *Provinces* within one *Nation*, called therefore *Nationall*. Or, 3. of Ministers and Elders from the severall *Nations* within the *Whole Christian World*, therefore called *Oecumenicall*: For all which Assemblies, *Congregationall*, *Presbyteriall* and *Synodall*, and the *subordination* of the lesser to the greater Assemblies respectively, there seems to be good ground and divine warrant in the Word of God, as (God willing) shall be evinced in the 12. 13. 14 and 15. Chapters ensuing.

## C H A P. XII.

*Of the Divine Right of Parochiall Presbyteries or Congregationall Elderships, for government of the Church.*

**T**OUCHING *Congregationall Elderships*, or *Parochiall Presbyteries*, consisting of the *Ministers* and *ruling Elders* of the severall *single Congregations*, which are called the *lesser Assemblies*, or *smaller Presbyteries*, and which are to manage and order all Ecclesiasticall matters within themselves, which are of more immediate private particular concernment to their own *Congregations* respectively: and consequently, of more easie dispatch, and of more daily use and necessity. Concerning these *Congregationall Presbyteries*, we shall not now take into consideration, either, 1. What are the *members*, constituting and making up these *Elderships*; whether *ruling Elders* by divine warrant may be super-added to the *Pastors* and *Teachers*, and so be associated for the government of the Congregation. For the divine right of the *ruling Elder*, distinct from the *preaching Elder*, for the government of the Church, hath been evidenced at large,

C H A P. XI. SECT. I. fore-going.

And if any acts of government in the Church belong to the *ruling Elder* at all, sure those acts of common jurisdiction to be dispatched in these *least Assemblies*, cannot of all other be denied unto him. 2. Nor shall it here be discussed, what the *power of Congregationall Elderships* is, whether it be *universally extensive* to all acts of government Ecclesiasticall whatsoever, without exception or limitation; and that *independently*, without *subordination* to the greater Assemblies,

<sup>d</sup> Assertion of  
the government  
of the church of  
Scotland, part. 2.  
chap. 2. p. 122.  
&c.

blies, and without all liberty of *appeal* thereunto in any cases whatsoever, though of greatest and most common concernment. Which things are well stated and handled by others; and will in some measure be considered afterwards in *CHAP. XV.*  
3. But the thing for present to be insisted upon, against the *Erastian and Prelatical* party, is, The divine right of authority and power for Church-government, which is in *Congregational* *Presbyteries* or *Elderships*, in reference to their respective *Congregations*. Take it thus:

**Elderships of single Congregations vested and furnished with Ecclesiasticall authority & power to exercise and dispense acts of government in & over those respective Congregations whereunto they do belong, are by divine right warrantable.**

For confirmation hereof, the *Light of Nature*, the *Institution of Christ*, the *Apostolicall practice*, and the *law of necessity*, seem to speak sufficiently unto us.

1. *The common light of Nature* thus far directeth all sorts of smaller societies, whether *Politically* or *Ecclesiasticall*, to compose all particular and more private differences and offences within themselves; and to decide and determine small, common easie causes and matters, by smaller Courts and Judicatories appointed for that end: *Frustrà fit per plura, quod aequè bene fieri potest per pauciora*, a vain thing to trouble more and greater assemblies with those matters, that may as well be determined by the lesser. It was wise and grave counsell which *Jethro*, *Moses* his father-in-law, gave to *Moses*, that he should set up over the people certain Judges inferiour to himself, who themselves might judge all smaller matters, but all great and hard matters to be brought to *Moses*, *Exod. 18. 22, 26.* And our Saviour seems to insinuate, that the Jews had their inferiour Courts for inferiour causes, superiour Judicatories for greater, in that gradation of his, *Matth. 5. 22.* Likewise they had lesser and greater *Ecclesiasticall Assemblies* (as after will appear.) Now, to what use are greater and lesser Judicatories, Civill or Ecclesiasticall, but that the lesser and lighter causes may be judged in the inferiour, harder and greater in the superiour?

2. *The institution of Christ* recorded, *Mat. 18. 15. to 21.* seems to hold forth notably both *single congregational Elderships*, and  
their

their power. And this, whether we consider the *Jewish form*, unto which our Saviour seems to relate; or whether we observe the *matter of his discourse*.

1. As for the *Jewish form of Church-government* (unto which our Saviour here seems to allude, or relate,) we may observe it was managed by two, if not three sorts of Ecclesiasticall Courts, viz. By the *Sanhedrin*, *Presbytery*, and *Synagogue* (much like to the Evangelicall *Synod*, *Presbytery*, and *Congregationall Eldership* since Christ.) 1. They had their <sup>e</sup> Ecclesiasticall, as well as their *Civill Sanhedrin*, for high and difficult affaires of the Church; which seems first to be constituted, *Exod. 24. 1.* and after decay thereof, it was restored by King *Jehoshaphat*, *2 Chron. 19. 8.* and from this Court that Nationall Churches reformation proceeded, *Neh. 6. 13.* 2. Again, it is very probable, they had betwixt their *Sanhedrin* and their *Synagogue*, a middle Ecclesiasticall Court, called Πρεσβυτεριον, *The Presbytery*, *Luk. 22. 66.* and *Act. 22. 5.* & πᾶν τὸ πρεσβυτεριον and the whole *Presbytery*. Let such as are expert in Jewish Antiquities and their Politie consider and judge. 3. Finally, they had their lesser Judicatories in their *Synagogues*, or *Congregationall meetings*: for, their *Synagogues* were not only for Prayer, and the ministry of the Word, in reading and expounding the Scriptures, but also for publike censures, correcting of offences, &c. as that phrase seems to import, *And I punished them oft in every Synagogue*, *Act. 26. 11.* His facts and proceedings, it's true, were cruell, unjust, impious: But why inflicted in every *Synagogue*, rather than in other places, and that by vertue of the *high Priest's letters*, *Act. 9. 1, 2.* but that there the Jews had Judicatories, that inflicted publike punishments upon persons ecclesiasticall offending? Besides, we read often in the New Testament of the *Rulers of the Synagogue*, as *Mark 5. 35, 36, 38.* *Luk. 8. 41. & 13. 14.* and of *Crispus* and *Sosthenes* the chief *Rulers of the Synagogue*, *Act. 18. 8, 17.* whence is intimated to us, that these *Synagogues* had their *Rule and Government* in themselves; and that this rule was not in one person, but in divers together; for if there were *chief Rulers*, there were also Inferiours subordinate unto them: but this is put out of doubt in, *Act. 13. 15.* where after the Lecture of the Law and the Prophets, *The Rulers of the Synagogue sent unto them— Synagogue* in the singular number,

*M<sup>r</sup> Gilkiespie's  
Aarons rod  
blossoming,  
book 1. chap 3.  
p 8. to 38.*

ber, and Rulers in the plurall. Thus Analogically there should be Ecclesiasticall Rulers, and Governours in every single Congregation, for the well guiding thereof. But if this satisfie not, adde hereunto the *Materiall passages* in our Saviours Speech.

2. Now touching the *Matter of our Saviours discourse*, it makes this very clear to us; for by a gradation he leadeth us from Admonition private and personall, to Admonition before two or three witnessès, and from Admonition before two or three witnessès, to the representative body of one Church (as the phrase *Tell the Church* must here necessarily be interpreted) if there the difference can be composed, the offence removed, or the cause ended; rather then unnecessarily render the offence, and so our brothers shame more publike and notorious. And that the *Presbytery* or *Eldership* of a particular Congregation, vested with power to hear and determine such cases as shall be brought before them, is partly though not only here intended, seems evident in the words following (which are added <sup>2</sup> for the strengthening and confirming of what went before in ver. 17.) *Verily I say unto you, whatsoever ye shall binde on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree in earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them,* Mat. 18. 18, 19, 20. In which passages these things are to be noted, 1. That this Church to which the complaint is to be made, is invested with power of *binding* and *loosing*, and that so authoritatively, that what by this Church shall be *bound* or *loosed* on earth, shall also be *bound* or *loosed* in heaven, according to Christs Promise. 2. That these Acts of *binding* or *loosing*, may be the Acts but of *two* or *three*, and therefore consequently of the *Eldership* of a particular Congregation: for where such a juridicall Act was dispatched by a *Classicall Presbytery*, it is said to be done *ὑπὸ πολλῶν κληρικών*, of many, 2 Cor. 2. 6. because that in such *greater Presbyteries* there are alwayes *more then two* or *three*. And though some do pretend, that the faults here spoken of by our Saviour in this place, were *injuries*, not *scandals*: And that the Church here mentioned was not any *Ecclesiasticall Consistory*, or Court, but the *Civil Sanbedrin*, a

<sup>1</sup> Job Cameron. *Prælect in Mat.* 18. 15. p. 150 & c. in sol. and Mr Baine his *Dioces. Tryall*, 3. *Quest.* pag. 79. 80.

<sup>2</sup> *Piscat. in loc.*

*Court of Civil Judicature.* And yet most absurdly they interpret the *binding and loosing* here spoken of, to be *Doctrinall* and *Declarative*, not *Juridicall* and *Authoritative*; as if the *Doctrinall* binding and loosing were in the power of the civil *Sanhedrin*. (*vid. Joannis Seldeni de Anno Civili & Calendario &c. Dissertationem in Prefation. p. 8. See also Mr John Lightfootes Commentary upon the Acts, c. 10. 28. p. 235. to 239.*) yet all these are but vain groundlesse pretences and subterfages, without substance or solidity, as the learned and diligent Reader may easily finde demonstrated by consulting these judicious Authors mentioned in the <sup>h</sup> Margin; to whom for brevity sake he is referred for satisfaction in these and divers such like particulars.

3. The consideration of the *Apostolicall Practise*, and state of the Church of God in those times, may serve further to clear this Matter to us. For, 1. We sometimes reade of *single Congregations*; and as the holy Ghost doth call the whole body of Christ, *The Church*, Matth. 16. 18. 1 Cor. 12. 28. and often elsewhere: and the larger particular members of that body of Christ, (partaking the nature of the whole, as a drop of water is as true water as the whole Ocean) *Churches*; as *the Church of Jerusalem*, Acts 8. 1. *The Church of Antioch*, Acts 13. 1. *The Church of Ephesus*, Rev. 2. 1. *The Church of Corinth*, 2 Cor. 1. 1. (these being the greater Presbyteriall Churches, as after will appear, CHAP. XIII.) so the same holy Spirit of Christ is pleased to stile *single Congregations*; *Churches*; *Let the Women keep silence*, *ἐν τῷ ἐκκλησίᾳ, in the Church*, 28, 1 Cor. 14. 34. *i. e.* in the *single Congregations* of this one Church of *Corinth*; and often mention is made of the *Church* that is in such or such an *house*, as Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2. whether this be interpreted of the Church made up onely of the members of that family, or of the Church that ordinarily did meet in such houses, it implies a *single Congregation*. Now shall *single Congregations* have the name and nature of *Churches*, and shall we imagine they had not in them the ordinary standing *Church-officers*, viz. *Pastours* and *Teachers*. *Governments* or *Elders* ruling well, and *Helpers* or *Deacons*? or is it probable they were furnished with these officers, and yet the officers furnished with no power for the Government of these *single Congregations* at all?

2. We finde that the Apostles, being crown'd with such success

<sup>h</sup> *Joh Camerun. Praelect. in Matth 18. 15. pag. 143. al 162. in folio. and M<sup>r</sup> G Gillespie's Aarons Rod blossoming, &c. Book 1. chap. 3 p. 8, &c and Book 2. chap. 9. p. 295, 295, 296, 297. --- and Book 3. chap. 2, 3, 4, 5, 6. handling this elaborately, pag. 350. to 423.*

in their Ministry, as to be instruments of converting such multitudes to the faith, as were sufficient to make up many severall Churches from time to time, did diligently take care to ordain them *Presbyters, or Elders in every Church* (κατ' ἐκκλησίαν) Act. 14. 23. Tit. 1. 5. Now can it be clearly evidenced by any, that these were not *Ruling* as well as *Preaching Presbyters*; especially when it appears by other places that the Primitive Churches had both? Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Or can we think that the Apostles were not as carefull to erect *Elderships in severall Congregations*, as to appoint *Elders*? otherwise how could the Apostles have answered it to their Lord and Master Jesus Christ, in leaving them without that necessary provision of Government, which Christ himself had allowed to them, at least, in some cases, as hath been evidenced?

4. Finally, *Necessity* (which is a strong and cogent Law) plainly and forcibly pleads for Elderships in particular Congregations endowed with authority and power from Christ for Government within themselves. For, *How wearisome* a thing would it be to all Congregations, should every of their members be bound to attend upon *Synods* and *greater Presbyteries*, (which in the Countrey are at a great distance from them) in all Ecclesiasticall matters of judicature, if they had no relief in their own *Congregations*? *How impossible* would it be for the greater Presbyteries, not only to hear and determine all hard and weighty, but also all small and easie causes that would be brought before them? And, *What should become of such a Congregation as either voluntarily transplants it self, or is accidentally cast among Heathens and Pagans in farre Countreies*, where there are no Christians or Churches to joyn and associate withall, if they be denied an *Authoritative Presbytery* within themselves, for preventing and healing of *Scandals*, and preserving themselves from destruction and ruine, which *Anarchy* would inavoidably bring upon them.

## CHAP. XIII.

*Of the Divine Right of greater Presbyteries ( for distinction sake called Classicall Presbyteries ) for the Government of the Church.*

HAVING spoken of the *lesser*, viz. *Congregationall Elderships*, come we now to the *greater Ruling Assemblies*, which are either *Presbyteriall* or *Synodall*. And first of the *Presbyteriall Assembly*, or *Classicall Presbytery*, viz. An Assembly made up of the Presbyters of divers neighbouring single Congregations, for governing of all those respective Congregations in common, whereunto they belong, in all matters of common concernment and greater difficulty in the Church. The *Divine warrant* and *Right* of this *Presbytery*, and of the power thereof for Church-government, may principally be evidenced, 1. *By Light of Nature*. 2. *By Light of Scripture*, which Light of Scripture was followed by the Church in the ages after the Apostolicall times.

The *Light of Nature* and *right reason* may discover to us ( though more dimly ) the *divine warrant*, of the *greater Presbyteries*, and of their Power for the governing of the Church. For,

I.

1. There are many Ecclesiasticall Matters which are of common concernment to many single Congregations, as *Probation of Church-officers*, *Ordination and Deposition of Ministers*, *dispensation of Censures*, *Judiciall Determination of Controversies*, *Resolution in difficult Cases of Conscience*, *ordering of things in different*, &c. here the Rule holds well, *Quod tangit omnes, tractari debet ab omnibus*. That which concerns many Congregations, is not to be considered and determined upon only by one, but by those many concerned and interested therein.

2. Single Congregationall Elderships stand in need of all mutuall help and assistance one of another in the Lord, being 1. *Inwardly weak in themselves*, too prone to be *turned out of the way*, *Heb. 12. 13. Gal. 5. 15.* and too feeble for divers great tasks: as, *examination and ordination of Ministers*, &c. which weakness is healed by association with others assisting them. 2. *Outwardly opposed by many dangerous and subtille adversaries*: Men, as *grievous Wolves*, &c. *Act. 20. 28, 29, 30. 2 Pet. 2. 1. Phil. 3. 2. 1 Tim. 4. 1. to 7. Eph. 4. 14.* Devils, *1 Pet. 5. 8.* In such cases two are better

then one : Wo to them that are alone ; if they fall, who shall take them up ?

3. Such intricate cases may fall out, as cannot be determined and composed by the *Eldership of a single Congregation*. As for instance : Some member in the Congregation, may conceive himself so wronged by the *Eldership* thereof, that he cannot submit to their unjust sentence ; shall he not in such case have liberty of *appeal* from them ? If not, then he is left without a remedy ( which is the calamity of the *Independent Government* : ) If he may, whither shall he appeal regularly but to an *associated Presbytery* ? therefore there must be such a *Presbytery* to appeal unto. Again, there may be a controversie betwixt the whole *Congregation* and their *Presbytery* : yea, the *Presbytery* it self may be equally divided against it self : Yea, one *single Congregation* may have a great and weighty contestation with another *sister Congregation* ( all single Congregations being equall in power and authority, none superiour, none inferiour to others. ) Now, in these and such like cases, suppose both parties be resolute and wilfull, and will not yeeld to any bare morall *sensation* or advice, without some superiour *authority*, what healing is left in such cases, without the assistance of an *authoritative Presbytery*, wherein the whole hath power to regulate all the parts ?

4. *Single Congregations*, joyned in vicinity and neighbourhood to one another, should avoid Divisions ( which are destructive to all societies, as well Ecclesiasticall as Civill ) and maintain peace and unity among themselves ( which is conservative to all societies ; ) neither of which, without *associated Presbyteries*, can be firmly and durably effected. Both which ought with all diligence to be endeavoured : For, 1. Peace and unity in the Church are in themselves amiable, and ought to be promoted, *Psal.* 133. 1. &c. *Ephes.* 4. 3, 13. *1 Cor.* 1. 10. 2. Schismes and Divisions are simply evill, and all appearance, cause, and occasion thereof ought carefully to be avoided, *1 Cor.* 12. 25. *Rom.* 16. 17. *1 Thes.* 4. 22. 3. All *Congregations* are but as so many branches, members, parts of that *one Church, one Body, one Family, one Common-wealth, one Kingdome*, whereof Christ is Head, Lord, and King ; and therefore they should communicate together, and harmoniously incorporate and associate with one another ( so farre as may be ) for the common good, peace, unity, and edification

cation of all. See 1 Cor. 12, 12, to 29. Ephes. 2, 12, 13, 15, 16. and 4, 12, 13, 14. and 5, 23, 24, 25.

*The light of Scripture* will hold forth the divine warrant of greater Presbyteries, and their power for Church-government, far more clearly then the *light of Nature*. Forasmuch as we finde in the Scriptures a pattern of these greater Presbyteries, and of their Presbyteriall government over divers single Congregations in common in the Primitive Apostolicall Churches. For the greater evidence and perspicuity hereof, take this Proposition,

**Jesus Christ our Mediatour hath laid down in his Word a pattern of a Presbyteriall government in common over divers single Congregations in one Church, for a rule to his Church in all after ages.** For confirmation hereof, there are chiefly these three Positions to be made good, which are comprised in this Proposition, viz. 1. That there is in the Word a pattern of divers single Congregations in one Church. 2. That there is in the Word a Pattern of one Presbyteriall government in common over divers single Congregations in one Church. 3. Finally, that the pattern of the said Presbyteriall government, is for a rule to the Churches of Christ in all after ages.

Position I.

*That there is in the Word a pattern of divers single Congregations in one Church,* may be plentifully evinced by four instances of Churches (to mention no more) viz. The Churches of Jerusalem, Antioch, Ephesus, and Corinth. Touching which four, these two things are clear in the Scripture, viz. 1. That every of them was one Church. 2. That in every one of these Churches there were more Congregations then one. Both which will fully evince a pattern of divers single Congregations in one Church held forth in the Word.

1. The former of these, viz. *That every one of these was one Church,* may be proved by induction of particulars ' All the believers in Jerusalem were one Church: hence they are often comprized under the word Church, of the singular number — against the Church which was at Jerusalem, Act. 8. 1. *Then tidings of these things came unto the ears of the Church which was in Jerusalem,* Act. 11. 22. *And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders,* Act. 15. 4. ' All the Believers in Antioch were one Church, Now there were in the Church

that was at Antioch certain Prophets — Act. 13. 1. And when he had found him, he brought him to Antioch. And it came to passe, that a whole year they assembled — themselves with the Church, and taught much people, and the Disciples were first called Christians at Antioch, Act. 11. 26. <sup>3</sup> All the Beleevers in Ephesus were one Church, And from Miletus he sent to Ephesus, and called the Elders of the Church — Act. 20. 17. And after he gives them this charge, Take heed therefore to your selves, and to all the flock, over which the holy Ghost hath made you Over-seers, to feed the Church of God, Ver. 28. All were but one stocke, one Church. Unto the Angel of the Church of Ephesus, Write — Rev. 2. 1. <sup>4</sup> All the Beleevers in Corinth were one Church, and comprized under that singular word, Church: Unto the Church of God which is at Corinth — 1 Cor. 1. 2. Paul, an Apostle of Jesus Christ, by the Will of God, and Timothy our brother, unto the Church of God which is at Corinth, — 2 Cor. 1. 1. Thus in all these four instances it is clear beyond all contradiction, that they were every of them respectively one Church.

The later of these, viz. That these primitive Apostolicall Churches of Jerusalem, Antioch, Ephesus, and Corinth, were not every of them severally and respectively onely one single Congregation (as some imagine) but consisted every of them of more Congregations then one; This shall be manifested in these four Churches severally, as followeth:

I. **The Church of Jerusalem in Judea contained in it more Congregations then one.** This may be convincingly evidenced divers wayes: particularly from, 1. The multitude of Beleevers in that Church. 2. The multitude of Church-officers there. 3. The variety of Languages there. 4. The manner of the Christians publike meetings in those primitive times, both in the Church of Jerusalem, and in other Churches.

1. *From the multitude of Beleevers in the Church of Jerusalem.* For it is palpably evident to any impartiall Reader, that will not wilfully shut his eyes, and captivate his reason unto groundlesse Dictates of men, against the clear light of the Scripture, that there were more Beleevers in the Church of Jerusalem, then could ordinarily meet in one Congregation, to partake of all the Ordinances of Christ.

And this may fully appear by these many instances ensuing:

1 Christ after his Resurrection, and before his Ascension, was seen of above five hundred brethren at once, 1 Cor. 15. 6. 2 After that of James, then of all the Apostles, Ver. 7. 3 At the election of Matthias, and before Christs Ascension, there were Disciples together, the company of their names together (*ὄνομα αὐτῶν*) was as it were one hundred and twenty, Act. 1. 15. 4 At Peters Sermon, they that gladly received his Word, were Baptized. And that day were added (*ἡχθὰ ἄσπευ τετρακισμυ*) about three thousand souls, Act. 2. 41. 5 And, The Lord added to the Church daily such as should be saved, ver. 27. 6 Afterwards at another of Peters Sermons, Many of them that heard the Word, believed; and the number of the men (*ἄνδρων*) was about five thousand, Act. 4. 4. 7 After that, Beleevers were the more added to the Lord (*πλεονάζοντες ἡ γυναικῶν*) multitudes both of men and women, Act. 5. 14. 8 Furthermore, the Disciples multiplying, and the work of the Ministry thereupon much increasing, the Apostles were necessitated to appoint seven Deacons for serving of Tables, that they might wholly give themselves to the Ministry of the Word and prayer, Act. 6. 1. to 7. whence some have conjectured, that there were seven Congregations in Jerusalem, a Deacon for every one. Certainly there were rather more then fewer (saith the 4 Author of the Assertion of the Government of the Church of Scotland,) though we cannot determine how many. However, this the holy Ghost clearly testifieth, that The Word of God increased, and the number of the Disciples in Jerusalem (*ἐπληθύνθησαν ἡ πόλις*) multiplied greatly, 9 and a great company of the Priests became obedient to the faith, Act. 6. 7. and probably the example of the Priests drew on multitudes to the Gospel. All these fore-mentioned were in a short time converted, and became members of this one Church of Jerusalem, and that before the dispersion occasioned by the Persecution of the Church, Act. 8. 1. Now should we put all these together, viz. both the number of beleevers expressed in particular, which is 8620. and the multitudes so often expressed in the generall (which, for ought we know, might be many more then the former,) what a vaste multitude of beleevers was there in Jerusalem? and how impossible was it for them to meet all together in one Congregation, to partake of all the Ordinances of Jesus Christ? — 10 In like manner after the Dispersion forementioned, the Word so prospered, and the disciples brought in to the faith by it so multiplied, that it was still farre

d Assertion, &c.  
 part. 1. chap. 2. p.  
 139.

farre more impossible for all the beleivers in the Church of Jerusalem to meet in one Congregation to partake of all the Ordinances of Christ, then before. For it is said, *Then had the Churches rest throughout all Iudea* (and the Church of Jerusalem in Iudea was doubtlesse one of those Churches) *and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and comfort of the holy Ghost, were multiplied,* ἐπληθύνοντο. "Againc, *the Word of the Lord increased and multiplied,* ἐπληθύνετο, Acts 12. 24." Furthermore, when Paul with other Disciples, his Fellow-travellers, came to Jerusalem, and declared to James and the Elders, *what things God had wrought by his Ministry among the Gentiles* — *They glorified the Lord, and said unto him, Thou seeest brother* (πίττει μωυσιδες εἰς τὴν Ἰουδαίαν καὶ πεπνευκότων) *how many Myriads* (or, *ten-thousands*) *of beleeving Jews there are, and they are all zealous of the Law* — Acts 21. 20. Our Translation seems herein very defective, rendring it **how many thousands** whereas it should be according to the Greek, **how many ten thousands**: and these *Myriads* seem to be in the Church of Jerusalem, seeing it is said of them, ver. 22. *The multitude must needs come together, for they will hear that thou art come.* Now considering this emphaticall expression, not only *thousands*, but *ten-thousand*: not only *ten-thousand* in the singular number, but *ten-thousands*, *Myriads* in the plurall number: nor only *Myriads*, *ten-thousands* in the plurall number, but *πίττει μωυσιδες*, *how many ten thousands*. We cannot in reason imagin but there were at least 3, *ten-thousands*, viz. 30000 beleivers, and how all they should meet together in one Congregation for all Ordinances, let the Reader judge. Thus farre of the proof, *From the multitude of beleivers in the Church of Jerusalem.*

Except. *But the five thousand mentioned Acts 4. 4. are no new number added to the three thousand, but the three thousand included in the five thousand, as Calvin and Beza think.*

*Answ. 1.* Then it's granted that 5120, besides an innumerable addition of Converts, were in Jerusalem; which if such a number, and multitudes besides, could for edification meet in one place, to partake of all Ordinances, let the Reader judge.

2. Though Calvin and Beza think the three thousand formerly converted to be included in this number of five thousand, Acts 4. 4. yet divers both ancient and modern Interpreters are of another minde, as Augustine in Tract. 31. in Joan. *Accesse*

*runt corpori Domini, (i.e.) numero fidelium tria millia hominum, item alio facto quodam miraculo, acceſſerunt alia quinque millia. i.e.* There came unto the body of the Lord in number three thousand faithfull men, alſo by another miracle wrought there came other five thousand: So *Baſilius* in *Pſal.* 115. *Oecumenius* in loc. *Jerome, Chryſoſtome,* hom. 33. in *Matt. Irenæus* lib. I. ca. 11. *Salmeron,* of lat: *Cornelius à Lapide* in *Act.* 4. 4. *Diverſa prorsus ſunt hæc quinque millia à tribus millibus primâ Concione converſis. i.e.* theſe five thousand are altogether diverſe from the three thousand converted at the firſt Sermon: ſo *Lorinus, Arctius,* and divers others.

3. Beſides a Confluence of Teſtimonies, there are reaſons to induce us to believe, that the three thousand is not included in the five thousand: *viz.* 1. As the three thousand mentioned in *Acts* 2. 41. did not comprehend the one hundred and twenty mentioned *Acts* 1. 15. ſo it holds proportion that the three thousand mentioned there, are not comprehended here in *Acts* 4. 4. Beſides, 2. this Sermon was not *ex intentione,* by intention to the Church, or numbers already converted, but by occaſion of the multitude flocking together to behold the miracle *Peter* and *John* wrought on the man that was lame from his mothers Wombe, as *Acts* 3. 10, 11, 12. ſo that 'tis more then probable that the five thousand mentioned *Acts* 4. 4. are a number ſuper-added beſides the three thousand already converted.

Except. But ſuppoſe ſuch a number as three thousand, and afterwards five thousand were converted in *Jeruſalem,* yet theſe remained not conſtant members of that Church, for the three thousand were not dwellers at *Jeruſalem,* but ſtrangers who came out of all countries to keep the feaſt of *Pentecoſt,* yea *Acts* 2. 9. they are ſaid expreſly to be dwellers of *Meſopotamia, Cappadocia, &c.* and ſo might erect Churches where they came.

*Anſw.* 1. 'Tis ſaid *Acts* 2. 14. *Peter* ſtanding (when he began to preach this Sermon wherein the three thousand was converted) ſaid, Ye men of *Judea,* and all ye that dwell at *Jeruſalem,* hearken to my voice: intimating that theſe he preached to, dwelt at *Jeruſalem,*

2. But grant that ſome of theſe men that heard *Peters* Sermon were formerly dwellers in *Meſopotamia* and *Cappadocia,* what hinders but that they might be now dwellers at *Jeruſalem?*

3. The occasion of their coming up to *Jerusalem* at this time was not only the observation of the feast of *Pentecost*, (which lasted but a day) but also the great expectation that the people of the Jews then had of the appearance of the *Messiah* in his Kingdom, as we may collect from Luke 19. 11. where it is said *They thought the Kingdom of God should immediately appear*; so that now they might chuse to take up their dwellings at *Jerusalem*, and not return as they had been wont at the end of their usual feasts.

4. The holy Ghost makes mention that in the particular places mentioned, ver. 9, 10. that of all those nations there were some that dwelt at *Jerusalem*, reade Acts 2. 5. *There were dwelling at Jerusalem Jews, devout men out of every nation under heaven*; if out of every nation, then out of those nations there specified; and even there dwelling at *Jerusalem*.

5. Those who were scattered by reason of persecution into *Judea* and *Samaria*, and other parts of the world, did not erect new Churches, but were still members of that one Church in *Jerusalem*, so saith the text expressly, that they (of the Church of *Jerusalem*) were all scattered abroad throughout the Regions of *Judea* and *Samaria*, Acts 8. 1.

Excep. *Although it should be granted that before the dispersion mentioned Acts 8. 1, 2. the number was so great that they could not meet together in one place, yet the persecution so wasted and scattered them all, that there were no more left then might meet in one Congregation?*

Ans. After the dispersion there were more beleivers in *Jerusalem* then could meet together in one place for all Acts of worship, as appears by Act. 9. 31. *The Churches had rest throughout all Judea, &c. and were multiplied*, Acts 12. 24. *The Word of God grew and multiplied*; and Acts 31. 20. *James saith of the beleivers of this Church, how many thousands of the Jews there are which beleive, and are zealous of the Law*; *πιστοι πειθεεις*, as 'tis in the Greek, thou seest how many *sen thousands* there are of the Jews which beleive; this text will evince, that there were many thousands in the Church of *Jerusalem* after the dispersion, as hath been noted, and if this number were not more after the dispersion then could meet together to partake of all Ordinances, let the Reader judge.

Except.

Except. *But the text saith exprestly, all were scattered except the Apostles.*

Ans. *All*, must be understood either of *all the believers*, or *all the Teachers and Church-officers* in the Church of *Jerusalem*, except believers; but it cannot be understood of *all the believers* that they were scattered; And therefore it must be understood that *all the Teachers and Church-officers* were scattered, except the Apostles. That *all the believers* were not scattered it will easily appear: For, 1. 'Tis said that *Paul* broke into houses, *baling men and women, committed them to prison*, ver. 3. and this he did in *Jerusalem*, Act. 26. 10. Therefore all could not be scattered. 2. *They that were scattered preached the Word*, ver. 4. which all the members, men and women, could not do; therefore by all that were scattered, must of necessity be meant not the *body of believers* in the Church, but only *the officers of the Church*. 3. If all the believers were scattered, to what end did the Apostles tarry at *Jerusalem*, to preach to the walls? this we cannot imagine.

Except. *But can any think the Teachers were scattered, and the ordinary believers were not, except we suppose the people more courageous to stay by it then their Teachers?*

Ans. It is hard to say, that those that are scattered in a persecution are lesse courageous then those that stay and suffer; in the time of the Bishops tyranny, many of the *Independent Ministers* did leave this Kingdome, whilest others of their brethren did, abide by it, endured the heat and burden of the day, *had tryall of cruell mockings, bonds and imprisonments*: Now the *Independent Ministers*, that left us, would think we did them wrong, should we say that they were lesse courageous then those that staid behinde, enduring the hot brunt of persecution.

II. *From the multitude of Church officers in Jerusalem*, it may further appear, that there were moe Congregations then one in the Church of *Jerusalem*. For there were many Apostles, Prophets, and Elders in this Church of *Ierusalem*, as is plain, if we consider these ensuing passages in the Acts of the Apostles. After Christs Ascension, *the eleven Apostles returned to Ierusalem, and continued in prayer and supplication*, — Act. I. 12, 13. 14. *Matthias* chosen by lot, was also *numbered with the*

eleven Apostles, *Act. 1. 26.* And, When the day of Pentecost was fully come, they were all with one accord in one place, *Act. 2. 1.* — Peter standing up with the eleven, lift up his voice, and said, — *Act. 2. 14.* — They were pricked in their heart, and said to Peter and to the rest of the Apostles, Men and brethren, what shall we do? *Act. 2. 37.* And the same day there were added about three thousand souls, and they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers, *Acts 2. 42.* And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, — *Act. 4. 33.* As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet, *Act. 4. 34, 35, 37.* Then the twelve called the multitude of the Disciples to them, — *Act. 6. 2.* Now, When the Apostles which were at Jerusalem, — *Act. 8. 14.* They determined that Paul and Barnabas, and certain other of them should goe up to Jerusalem unto the Apostles and Elders about this question — And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders — And the Apostles and Elders came together — *Act. 15. 2, 4 6. 22, 23. Act. 11. 30.* — And, in those dayes came Prophets from Jerusalem unto Antioch, *Act. 11. 27.* In all which places the multitude of Apostles, Elders, and Prophets in this Church of Jerusalem is evident. And it is further observable, that the Apostles devolved the serving of Tables upon the seven Deacons, that they might wholly give themselves to Prayer and the Ministry of the Word, *Act. 6. 2.* which needed not, nor would there have been full employment for all the Apostles, if there had not been divers Congregations in that one Church of Jerusalem.

Except. 'Tis true the Apostles were for a time in Jerusalem, yet when in Judea or elsewhere any received the Gospel, the Apostles went abroad to erect other Churches.

Answer. Touching the Apostles going abroad, there can be given but one instance, *Act. 8. 14.* where the whole twelve went not forth, but only two were sent, *viz. Peter and John:* but suppose it were granted, that upon some speciall occasions the Apostles went forth of Jerusalem, can it be imagined that the Apostles ordinary abode would be at Jerusalem, to attend only one single Congregation, as if that would fill all their hands with work?

Except.

Except. *The Apostles were well employed when they met in an upper room, and had but one hundred and twenty for their flock, and this for forty dayes together; now if they stayed in Jerusalem, when they had but one hundred and twenty, and yet had their hands filled with work, the presence of the Apostles argues not more Congregations in Jerusalem then could meet in one place for all Acts of Worship.*

*Ans. 1.* From Christs Ascension (immediately after which they went up to the upper Chamber) to the feast of *Pentecost* there was but ten dayes, not forty; so that there is one mistake.

2. During that time 'twixt Christs Ascension and the feast of *Pentecost* (whether ten or forty dayes is not much materiall) the Apostles were especially taken up in Prayer and Supplication, waiting for the Promise of the Spirit to enable them to the work of the Ministry; now because the twelve Apostles before they had received the extraordinary gifts of the Spirit did continue for a short time in *Jerusalem* with a small number in prayer; will it therefore follow that after they had received these extraordinary gifts, that they were bound up within the limits of one single Congregation?

Except. *The argument that there were many Teachers in Jerusalem, proves not that there were more Congregations in Jerusalem then one, because there were then many gifted men, which were not officers, which yet occasionally instructed others, as Aquila did Apollos, therefore it seems they were only gifted persons, not officers.*

*Ans. 1.* Grant that in those times there were many gifted men, not in office; which might occasionally instruct others, as *Aquila* did *Apollos*. Yet it is further to be noted, that,

2. This instructing it must be either private, or publike; if private only, then the objection is of no force (because these teachers instructed publikely;) if in publike, then if this objection were of force, it would follow that women might instruct publikely, because *Priscilla*, as well as *Aquila*, instructed *Apollos*.

3. The Current of Expositours say that the LXX. Disciples were at *Jerusalem* among the one hundred and twenty, Act. 1. 16.

who were teachers by office.

III. *From the variety of Languages amongst the Disciples at Jerusalem;* it is evident there were more Congregations then one in that one Church; the diversity of Languages among them is plainly mentioned in divers places, *And there were dwelling at Jerusalem Jews, devout men out of every Nation under heaven. — Now every man heard them speak in his own language, &c* Act. 2. 5, 8, 9, 10, 11, 12. Now of those that heard these variety of Languages, and *Peters Sermon thereupon, They that gladly received his word, were baptized, and the same day there were added about three thousand souls,* Act. 2. 41. which diversity of Languages, necessitated those members of the Church of Jerusalem, to enjoy the Ordinances in divers distinct Congregations in their own language. And that they might so do, the Spirit furnished the Apostles, &c. with diversity of Languages, which diversity of Languages were as well *for edification of them within the Church, as for a signe to them that were without.*

*Except. Though the Jews being dispersed were come in from other Countreys, yet they were all generally learned, and understood the Hebrew tongue, the Language of their own Nation: so that diversity of tongues proves not, that of necessity there must be distinct places to meet in.*

*Ans.* 1. 'Tis easier said then proved, that the Jews were so generally skilled in the Hebrew tongue, when whilst they were scattered in *Media* and *Parthia*, and other places, they had no Universities or Schooles of Learning. Besides it is not to be forgotten, that the proper language or dialect in those dayes in use among the Jews, was Syriack; as appears by divers instances of Syriack words in the N. Testament as of the Jews own terms, *Act. 2. 19.* τῆ ἰσραὴ διαλέκῳ αὐτῶν, *Achelama* which in their proper tongue, is called *Acelanda*, *Ioh. 19. 13, 17.* *Gabbatha*, *Golgotha*, &c. *Matth. 15. 34.* *Eloi, Eloi, lama sabachthani*, with divers other pure Syriack terms. Grant they did, yet,

2. There were in *Jerusalem* *Profelytes* also, *Romans*, *Cappadocians*, *Cretians*, and *Arabians*, *Act. 2. 10. 11.* how could they be edified in the faith, if only one Congregation where nothing but *Hebrew* was spoken, met in *Jerusalem*; if so be there were not other Congregations for men of other Languages, that understood

understood not the Hebrew tongue?

III. *From the manner of Christians publike meetings in those primitive times, both in the Church of Ierusalem, and in other Churches, it is plain that the multitudes of Christians in Ierusalem, and other Churches, could not possibly meet all together in one single Congregation, in as much as they had no publike Temples, or capacious places for worship and partaking of all ordinances (as we now have,) but private places, houses, chambers, or upper rooms (as the unsettlednesse of the Church, and troublefomnesse of those times would permit) which in all probability were of no great Receipt, nor any way able to contain in them so many thousand believers at once, as there were: They met εν οίκω, domatim, i.e. from house to house, to break bread, Act. 2. 46, In an upper room the Apostles, with the Women and brethren, continued in prayer and Supplication, Act. 1. 12, 13, 14. We read of their Meetings in the House of Mary, Acts 12. 12. In the School of one Tyrannus, Acts 19. 9. In an upper-chamber at Troas, Acts 20. 8. In Pauls own hired house at Rome, Act. 28. 30, 31. In the house of Aquila and Priscilla, where the Church met, therefore called the Church in his house, Rom. 16. 5. 1 Cor. 16. 19. In the house of Nymphas, Col. 4. 15. and, In the house of Archippus, Philem. 2. This was their manner of publike meetings in the Apostles times; which also continued in the next ages, witnesseth <sup>c</sup> Eusebins, till by indulgence of succeeding Emperours, they had ample Churches, Houses of publike meeting erected for them.*

<sup>c</sup> Euseb. Hist. Eccles. l. 8. c. 1.

Summe up all, <sup>1</sup> There were in the Church of Ierusalem greater numbers of believers then could possibly meet at once to partake of all Christs Ordinances. <sup>2</sup> There were more Church-officers then one single Congregation could need, or then could be fully employed therein, unlesse we will say, that they preached but seldome. <sup>3</sup> There was such diversity of Languages among them, that they must needs rank themselves into severall Congregations, according to their Languages, else he that spake in one Language to hearers of many severall Languages, would be a Barbarian to them, and they to him. <sup>4</sup> Finally, their places of ordinary meeting were private, of small receipt, incapable of so many thousands at once, as there were believers; And by all these, how evident is it, that there must needs be granted more

more Congregations then one in this one Church of Jerusalem?

II. The Church of Antioch in Syria, consisted also of more Congregations then one: This appears,

1. From the multitude of believers at Antioch. For, 1. after the dispersion upon Saul's persecution, the Lord Jesus was preached at Antioch, and a great number believed, &c. Act. 11. 21. 2. Upon Barnabas his preaching there, much people was added to the Lord, Acts 11. 24. 3. Barnabas and Saul for a year together taught much people there, and Disciples there so mightily multiplied, that there Christs Disciples first received the eminent and famous Denomination of CHRISTIANS, and so were and still are called throughout the whole world, Acts 11. 25, 26.

2. From the multitudes of Prophets and Preachers that ministered at Antioch. For, 1. upon the dispersion of the Jews at Jerusalem, divers of them (being men of Cyprus and Cyrene) preached the Lord Jesus at Antioch, Acts 11. 20. here must be three or four Preachers at least, otherwise they could not be men of Cyprus and Cyrene. 2. After this Barnabas was sent to preach at Antioch, ther's a fifth, Act. 11. 22, 23, 24. 3. Barnabas findes so much work at Antioch, that he goes to Tarsus to bring Saul thither, to help him, ther's a sixth, ver. 25, 26. 4. Besides these, there came Prophets to Jerusalem from Antioch in those dayes; there's at least two more, viz. Eight in all, Act. 11. 27, 28. 5. Further, besides Barnabas and Saul, three more Teachers are named, viz. Simeon called Niger, Lucius of Cyrene, and Manaen, Acts 13. 1, 2, 3. 6. Yea Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also, Acts 15. 35. Now summe up all, what a multitude of beleivers, and what a Colledge of Preachers were here at Antioch? How is it possible that all these Preachers should busie themselves about one Congregation, (and doubtlesse they abhorred idleneffe) in dispensing the Ordinances of Christ to them onely? Or how could so many members meet in one single Congregation at once ordinarily to partake of all Ordinances?

III. The Church of Ephesus (in Asia minor, Act. 19. 22.) had in it more Congregations then one: For,

1. The number of Prophets and Preachers at Ephesus were many,

many, *Paul* continued there *two yeares and three moneths*, Acts 19.8,10. and *Paul* settled there about twelve disciples, who prophesied, Acts.19.1,6,7. And how should these thirteen Ministers be employed, if there were not many Congregations? Compare also Acts.20.17,28,36,37. where it is said of the Bishops of Ephesus, that *Paul kneeled down, and prayed with them all, and they all wept sore.* Here is a good number implied.

2. The gifts of tongues also was given unto all these twelve Prophets, Acts.19.6,7. To what end, if they had not severall Congregations of severall languages, to speak in these severall tongues unto them?

3. The multitude of Beleevers must needs be great at Ephesus: For, 1. Why should *Paul*, who had universall commission to plant Churches in all the world, stay *above two yeares together* at Ephesus, if no more had been converted there, then to make up one single Congregation? Acts.19.8,10. 2. During this space, *all that dwelt in Asia* (usually meeting at Ephesus for worship) *heard the Word of the Lord both Jewes and Greeks*, Acts 19.10. 3. At the knowledge of *Pauls* miracles, *fear fell upon all the Jewes and Greeks dwelling at Ephesus, and the Name of the Lord Jesus was magnified*, Acts 19.17. 4. *Many* of the Beleevers came and confessed, and shewed their deeds, Ver.18. whereby is intimated, that more did believe then did thus. 5. *Many* also of them that used curious arts, brought their books together, and burned them before all men, and they counted the price of them, and found it 50000. pieces of silver (this they would never have done publikely, if the major part, or at least a very great and considerable part of the City had not imbraced the faith, that City being so furiously zealous in their Superstition and Idolatry) *so mightily grew the Word of God and prevailed*, Acts.19.19,20. 6. *Paul* testifies, that at Ephesus a great door and effectually was open unto him, viz. a most advantageous opportunity of bringing in a mighty harvest of soules to Christ, 1 Cor.16.8,9. Put all together, 1 the number of Prophets and Preachers: 2 the gifts of tongues conferr'd upon those Prophets: and, 3 the multitude of Beleevers, which so abounded at Ephesus, how is it possible to imagine upon any solid ground, that there was no more but one single Congregation in the Church of Ephesus?

## III.

**The Church of Corinth** in *Gracia*, compriz'd in it also more Congregations than one, as may be justly concluded, from 1. The multitude of Beleevers. 2. The plenty of Ministers. 3. The diversity of tongues and languages. 4. And the plurality of Churches at Corinth. Let all these be well compared together.

1. From the multitude of Beleevers, there appears to be a greater number of Beleevers at *Corinth*, then could all at once meet together to partake of all Ordinances of Christ: For, 1. At *Pauls* first coming to *Corinth*, and at his first Sermon preached in the house of *Justus* ——— it is said, *And Crispus the chiefe Ruler of the Synagogue beleeved on the Lord, and all his house, and many of the Corinthians hearing, beleeved, and were baptized*; Act. 18. 1, 7, 8. Here's *Crispus*, and all his house (which probably was very great, hee being the chiefe Ruler of the Synagogue) and *many of the Corinthians, beleeving*: an excellent first-fruits; for who can justly say, but *Paul* at this first Sermon converted so many as might be sufficient to make up one single Congregation? 2. Immediately after this (*Paul* having *shook his raiment* against the Jewes, who contrary to his Doctrine, *opposed themselves, and blasphemed*; and having said unto them, *Your blood be upon your own heads, I am cleane: from henceforth I will goe unto the Gentiles*, Act. 18. 6.) the Lord comforts *Paul* against the obstinacy of the Jewes, by the successe his Ministry should have among the Gentiles in the City of Corinth: *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this City*, Act. 8. 19, 10. Much people belonging to God, according to his secret predestination, over and besides those that already were actually his by effectually vocation. And much people, in respect of the Jewes that opposed and blasphemed, (who were exceeding many) otherwise it would have been but small comfort to *Paul*, if by much people should be meant no more then could meet at once in one small single Congregation. 3. *Paul* himself continued at Corinth a year and six moneths, teaching the Word of God amongst them, Acts 18. 11. To what end should *Paul* the Apostle of the Gentiles stay so long in one place, if he had not seen the Lords blessing upon his Ministry?

to bring in to the faith many more soules then would make up one Congregation, having so much work to doe far and neere? 4. *They that beleaved at Corinth were baptized* Act 18.8. (Baptisme admitting them into that one body of the Church, 1 Cor. 12. 13.) Some were baptized by *Paul*, (though but few in comparison of the number of Beleevers among them, compare Act. 18.8. with 1 Cor. 1. 14, 15, 16, 17.) the generality consequently was baptized by other Ministers there, and that in other Congregations wherein *Paul* preached not, as well as in such wherein *Paul* preached; it being unreasonable to deny the being of divers Congregations for the Word and Sacraments to be dispensed in, himself dispensing the Sacrament of Baptisme to so few.

2. *From the plenty of Ministers and Preachers in the Church of Corinth*, it is evident, it was a Presbyteriall Church, and not onely a single Congregation; for to what end should there be many labourers in a little harvest, many Teachers over one single Congregation? &c. That there were many Preachers at Corinth is plaine: For, 1. *Paul* himselfe was the *Master-builder* there that *laid the foundation* of that Church, 1 Corinth. 3. 10. their spirituall father, *In Christ Jesus I have begotten you through the Gospel*, 1 Cor. 4. 15. And he staid with them *one yeare and an halfe*, Act. 18. 11. 2. Whilest the Apostle sharply taxeth them as guilty of schisme and division, for their carnall crying up of their severall Teachers: some doting upon one, some upon another, some upon a third, &c. *Every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ*, 1 Cor. 1. 12. Doth not this intimate, that they had plenty of Preachers, and these Preachers had their severall followers, so prizing some of them, as to under-value the rest? and was this likely to be without severall Congregations, into which they were divided? 3. When the Apostle saith, *Though you have ten thousand instructers in Christ, yet have ye not many fathers*——1 Cor. 4. 15. though his words be hyperbolicall, yet they imply that they had great store of Teachers and Preachers. 4. We have mention of many Prophets in the Church of Corinth: *Let the Prophets speak two or three, and let the other judge*——*and the spirits of the Prophets are subject to the Prophets*, 1 Cor. 14. 20, 31. Here are *Prophets* speaking, *two or three*: and *Prophets* judging of their

Doctrine, which sure were more than they that were judged; it being unreasonable for the *minor* part to pass judgement upon the *major* part. And though these Prophets had extraordinary gifts (as the Church of *Corinth* excelled all other Churches in gifts, 1 *Cor.* 1. 7.) and were able to preach in an extraordinary singular way; yet were they the ordinary Pastors and Ministers of that Church of *Corinth*, as the whole current of this 14. Chapter evidenceth, wherein (as <sup>a</sup> some have well observed) so many Rules and Directions aptly agreeing to *ordinary Pastors*, are imposed upon them for the well-ordering of their Ministeriall exercises. Now, where there were so many Pastours, were there not severall Congregations for them to feed? Or were they idle, neglecting the exercise and improvement of their talents?

a M<sup>r</sup> S. Rutherford in his Due right of Presbyteries, p. 466, 467. proves by eight Arguments they were ordinary Pastours.

3. From the diversity of tongues and languages, wherein this Church did eminently excell. In every thing ye are enriched by him, in all utterance, and in all knowledge—So that you come behind in no gift, &c. i. e. ye excell in every gift, for the Apostles phrase is conceived to be a *μεῖωσις*, more being intended than is expressed, 1 *Cor.* 1. 5, 7. Among other gifts they some of them excelled in tongues which they spake, the right use of which gift of tongues the Apostle doth at large lay down, 1 *Cor.* 14. 2, 4, 5, 6, 13, 14, 18, 19, 23, 26, 27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret: So that there were many indowed with gifts of tongues in that Church. To what end? not only for a *Signe to unbelievers*, v. 2. 2. but also for edification of divers Congregations, of divers tongues and languages within that Church of *Corinth*.

4. From the Plurality of Churches mentioned, in reference to this Church of *Corinth*. For the Apostle regulating their publick Assemblies and their worship there, saith to the Church of *Corinth*, *Ἅι γυναῖκες ὑμῶν ὡς ἐν ταῖς Ἐκκλησίαις σιγάτωσαν*, i. e. Let your women keep silence in the Churches. It is not said, *ἐν τῇ ἐκκλησίᾳ*, in the Church, in the singular number; but *ἐν ταῖς ἐκκλησίαις*, in the Churches, in the plurall; and this of the Churches in *Corinth*, for it is said, Let your women, &c. not indefinitely, Let women, &c. So that according to the plain letter of the words, here are Churches in the Church of *Corinth*, viz. a plurality of single

single Congregations in this one *Presbyteriall Church*. And this plurality of *Churches* in the *Church of Corinth* is the more confirmed, if we take the *Church of Cenchrea* (which is an Harbour or Sea-port to Corinth) to be comprized within the *Church of Corinth*, as some learned Authors doe conceive it may.

Fuit autem Cenchreis statio navalis, seu portus Corintho vicinus, (ut Athenis Pyraeum) ubi Paulus votum solvit, Act. 18. 18. Probabile est in

ut be ipsa Christianos non fuisse toleratos, vel sat tutos. Loco igitur vicino conventus tutius agebant: Et Historia Apostolica, Act. 16. 13. docet, Christianos ferè extra urbes in campis, vel ad ripas Oratoria sua instituisse, D. Pareus in Rom. 16. 1. If Cenchrea be comprehended under the *Church of Corinth* in this Epistle, and the Apostle writing to the *Corinthians*, wrote also to this *Church*, called Rom. 16. 1. The *Church of Cenchrea*; then have we more Congregations then one at Corinth. Now the learned teach, that Cenchrea was a Sea-port or Harbour of the *Corinthians*. Origen. *pref. in Epist.* saith, it was a place neere to Corinth. Of the Egean Sea on the East, and as Strabo, lib. 18. saith, ad Sinum Saronicum, as Lechea was the other port. See *Plin. nat. Hist. lib. 4. c. 4.* M. S. Rutherford in his *Due Right of Presbyteries*, p. 462.

## Position II.

That there is in the Word of Christ a pattern of one *Presbyteriall government* in common over divers single Congregations in one *Church*. This may be evidenced by these ensuing Considerations: For,

1. *Divers single Congregations are called one Church*, as hath at large been proved in the second Position immediately foregoing; inasmuch as all the Beleevers in *Jerusalem* are counted one *Church*: yet those Beleevers moe in number then could meet for all Ordinances in any one single Congregation. And why are divers Congregations stiled one *Church*? <sup>1</sup> Not in regard of that oneness of heart and soule, which was among them, *having all things common*, &c. Act. 4. 32. For these affections and actions of kindnesse belonged to them, *jure fraternitatis & charitatis*, by the law of brotherhood and Christian charity to one another, (especially considering the then present condition of Beleevers) rather then by any speciall *Ecclesiasticall obligation*, because they were members of such a *Church*. <sup>2</sup> Not in regard of any *explicite Church-covenant*, knitting them in one body. For we finde neither *name* nor *thing*, print nor foot-step of any such thing as a *Church-covenant* in the *Church of Jerusalem*,  
nor

<sup>b</sup> See M<sup>r</sup> W. Rathband's Narration of some Church-Courses, &c. Chap. 4. p. 12. to 20. And Certain Quare's by Master Richard Hollingworth, p. 22.

nor in any other primitive Apostolicall Church in all the New Testament, and to impose an *explicite* <sup>h</sup> Church-covenant upon the Saints, *ut formam constituentem verae Ecclesiae visibilis, as a necessary constituting form of a true visible Church of Christ, and without which it is no Church,* is a meere humane invention, without all solid warrant of the Word of God. <sup>3</sup> Not in regard of the *Ministration of the Word, Sacraments, Prayers, &c.* For these Ordinances were dispensed in their single Congregations severally, it being impossible that such multitudes of Beleevers should meet all in one Congregation, to partake of them joyntly, (as hath been evidenced.) <sup>4</sup> But in regard of *one joynt administration of Church-government among them,* by one *common Presbytery,* or Colledge of Elders, associated for that end. From this one way of *Church-government,* by one *Presbytery* in common, all the believers in *Jerusalem,* and so in other Cities respectively, were counted but *one Church.*

2. In every such *Presbyteriall Church* made up of divers single Congregations, there were *Ecclesiasticall Ruling-officers,* which are counted or called the officers of that Church, but never counted or called Governours, Elders, &c. of any one single Congregation therein. As in the Church of *Jerusalem,* Act. 11. 27, 30. and 15. 2. of *Antioch,* compare Act. 13. 1, 2, 3. with 15. 35. of *Ephesus,* Act. 20. 17, 28. and of the Church of *Corinth,* 1 Cor. 1. 12. and 4. 15. and 14. 29.

3. The officers of such *Presbyteriall Churches* met together for *Acts of Church-government:* as, to take charge of the Churches goods, and of the due distribution thereof, Act. 4. 35, 37. and 11. 30. To ordain, appoint, and send forth Church-officers, Act. 6. 2, 3, 6. and 13. 1, 2, 3. To excommunicate notorious offenders, 1 Cor. 5. 4, 5, 7, 13. compared with 2 Cor. 2. 6. And to restore again penitent Persons to Church-communication, 2 Cor. 2. 7, 8, 9.

Except. *Receiving of Almes is no Act of Government.*

*Ans.* True, the bare receiving of Almes is no Act of Government, but the ordering and appointing how it shall be best improved and disposed of, cannot be denied to be an act of Government, and for this did the Elders meet together, Acts 11. 30.

4. *The Apostles themselves in their joynt Acts of Government in such Churches acted as ordinary officers, viz. as Presbyters or Elders.* This is much to be observed, and may be evidenced, as followeth. For, 1. None of their acts of Church-Government can at all be exemplary or obligatory to us, if they were not *Presbyteriall* but merely *Apostolicall*; if they acted therein not as ordinary *Presbyters*, but as extraordinary *Apostles*. For what acts they dispatched merely as *Apostles*, none may medle withall but only *Apostles*. 2. As they were *Apostles*, so they were *Presbyters*, and so they stile themselves, ὁ πρεσβύτερος, i. e. *The Elder to the Elect Lady*—2 Joh. 1. *The Elders which are among you I exhort* (saith Peter) *who am also an Elder* (ὁ συμπρεσβύτερος, i. e. *who am a fellow-elder, or co-presbyter*)—1 Pet. 5. 1. wherein he ranks himself among *Ordinary Presbyters*, which had been improper, unlesse he had discharged the offices and acts of an *ordinary Presbyter*. 3. Their Acts were such for substance, as ordinary *Presbyters* do performe: as, Preaching and Prayer, Acts 6. 4. Ordaining of officers, Act. 6. 6. and 14. 23. Dispensing of the Sacraments, 1 Cor. 1. 14. Act. 2. 42. and 20. 7. and of Church-censures, 1 Cor. 5. 4, 5. compared with 1 Tim. 1. ver. ult. which Acts of Government, and such like, were committed by Christ to them, and to ordinary *Presbyters* (their successours) *to the end of the world*; compare Matth. 16. 19. and 18. 17, 18. to the end, and Joh. 20. 21, 23. with Matth. 28. 18, 19, 20. 4. They acted not only as *ordinary Elders*, but also they acted joyntly with other *Elders*, being associated with them in the same Assembly, as in that eminent *Synod at Jerusalem*, Act. 15. 6, 22, 23. and 16. 4. *And as they went thorow the Cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem.* 5. And finally, they took in the Churches consent with themselves, wherein it was needfull, as in the *Election and appointment of Deacons*, Acts 6. 2, 3, 6. The Deacons being specially to be trusted with the Churches goods, and the disposall thereof, according to the Direction of the *Presbytery*, for the good of the Church, &c.

Let all these considerations be impartially ballanced in the scales of indifferent unprejudiced judgements; and how plainly do

i Hierome as- do they delineate in the word, *A Pattern of one Presbyteriall*  
 serting the pari- *Government in common over divers single Congregations within one*  
 ty and identity *Church?*  
 of a Bishop and a

Presbyter, evidenceth that anciently the Churches in Cities were governed by Presbyters in common, and so ought to be governed still. His words are,—Idem est Presbyter qui & Episcopus; & antequam Diaboli instinctu studia in religione fierent, & diceretur in populis, *Ego sum Pauli, Apollo, Cephae*, 1 Cor. 1. COMMUNI PRESBYTERORUM CONSILIO ECCLESIAE GUBERNABANTUR; Postquam vero unusquisque quos baptizaverat, suos esse non Christi putabat: in toto orbe decretum est, ut unus de Presbyteris electus ceteris super poneretur, ad quem omnis cura Ecclesiae pertineret, ut schismaticum semina tollerentur. Putat aliquis nostram esse non sanctarum Scripturarum sententiam, Episcopum & Presbyterum unum esse: & aliud atatis, aliud officii esse nomen. Philippi una est Macedoniae urbs, & in una certa civitate plures, ut nuncupantur, Episcopi esse non poterant: sed quia eisdem Episcopos & Presbyteros tunc appellabant, indifferenter de Episcopis quasi de Presbyteris Philippensibus loquutus est Paulus. Adhuc minus ambigunt unius idem Civitatis Ephesi Presbyteros vocas, eosdem postea (quod diligentius observandum) Episcopos dixit. & ad Hebr. 13. AQUALITER INTER PLURBS ECCLESIAE CURAM DIVIDIT, Parete, inquit, principibus vestris, &c. Petrus item Presbyteros Compresbyter obsecrat. Haec ut ostenderemus apud veteres eisdem fuisse Presbyteros quos & Episcopos: paulatim vero ut dissensionum plantaria evellentur, ad unum omnem sollicitudinem esse delatam: ut ergo Presbyteri sciunt se ex Ecclesiae Consuetudine Episcopo sibi praeposito subjectos esse, ita Episcopi noverint se Consuetudine magis quam Dominicae dispositionis veritate Presbyteris esse majores, ET IN COMUNE DEBERE ECCLESIAM REGERE: Mosen imitantes, qui quum in potestate haberet solus praesse populo Israel, Septuaginta elegit quibuscum populum judicaret. S. Hieronym. Com. in Epist. ad Titum.

Except. *The Apostles power over many Congregations was founded upon their power over all Churches, and so cannot be a pattern for the power of Elders over many.*

Ans. 1. The Apostles power over many Congregations as one Church, to govern them all as one Church joyntly and in common, was not founded upon their power over all Churches, but upon the union of those Congregations into one Church; which union layes a foundation for the power of Elders governing many Congregations.

2. Besides, the Apostles, though extraordinary officers, are called Elders, 1 Pet. 5.1. to intimate to us that in ordinary acts of Church-government, they did act as Elders, for a pattern to us in like administrations.

Except. *The Apostles, 'tis true, were Elders virtually, that is, their*

their *Apostleship* contained all offices in it, but they were not *Elders* formally.

*Ans.* 1. If by *formally* be meant, that they were not *Elders* really, then 'tis false; for the Scripture saith, *Peter* was an *Elder*, 1 Pet. 5. 1. If by *formally* be meant that they were not *Elders* only; that is granted, they were so *Elders* as they were still *Apostles*, and so *Apostles* as they were yet *Elders*; their *Eldership* did not exclude their *Apostleship*, nor their *Apostleship* swallow up their *Eldership*.

2. Besides, two distinct offices may be *formally* in one and the same person; as *Melchisedec* was formally a *King* and *Priest*, and *David* formally a *King* and *Prophet*, and why then might not *Peter* or *John*, or any of the twelve be formally *Apostles* and *Elders*? and *Ministers* are formally *Pastours*, and *Ruling Elders*.

*Except.* 'Tis true, the *Apostles* acted together with *Elders*, because it so fell out they met together; but that they should meet jointly to give a *Pattern* for an *Eldership*, is not easie to prove; one *Apostle* might have done that alone, which all here did.

*Ans.* 1. 'Tis true, the *Apostles* as *Apostles* had power to act singly what they did jointly; yet when they acted jointly, their Acts might have more Authority in the Church, upon which ground they of *Antioch* may be conceived to have sent to the whole Colledge of *Apostles* and *Elders* at *Jerusalem*, (rather then to any one singly) why was this, but to adde more Authority to their Acts and Determinations?

2. Why should not their meeting together be a *Pattern* of a *Presbytery*, as well as their meeting together when they took in the consent of the people, Acts 6. in the choice of the *Deacons*, to be a *Pattern* or *Warrant* that the people have a power in the choice of their officers? (as those of contrary judgement argue) if one be taken in as an imitable practise, why not the other?

3. If the *Apostles* joyning with *Elders*, acted nothing as *Elders*; then we can bring nothing of theirs into imitation, and by this we should cut the sinewes and raze the foundation of Church-government, as if there were no footsteps thereof in the holy Scriptures.

## Position III.

Finally, *That the Pattern of the said Presbytery and Presbyteriall Government is for a rule to the Churches of Christ in all after ages*; may appeare as followeth.

1. The first Churches were immediately planted and governed by Christs own Apostles and Disciples. <sup>1</sup> Who immediately received *the Keyes of the Kingdome of Heaven* from Christ himself in person, *Matth.* 16. 19. and 18. 17, 18. *Joh.* 20. 21, 23. <sup>2</sup> Who immediately had the Promise of Christs perpetuall presence with them in their Ministry, *Matth.* 28. 18, 19, 20. and of the plentifull donation of the Spirit of Christ to lead them *into all truth*, *Joh.* 14. 16. and 16. 13, 14, 15. *Acts* 1. 4, 5, 8. <sup>3</sup> Who immediately received from Christ after his Resurrection and before his Ascension *Commandements, by the holy Ghost, — Christ being seen of them forty dayes, and speaking of the things pertaining to the Kingdome of God*, *Acts* 1. 2, 3. and <sup>4</sup> Who were first and immediately *baptized by the holy Ghost* extraordinarily, *Act.* 2. 1. to 5. Now who can imagine that the Apostles and Disciples were not acted by the Spirit of Christ bestowed upon them? did not discharge Christs *Commandements* touching his Kingdome imposed upon them? or did not duly use those *Keyes of Christs Kingdome* committed to them, in the ordering and governing of the Primitive Churches? And if so, then the patterne of their practises must be a rule for all the succeeding Churches, *1 Cor.* 11. 1. *Phil.* 4. 9.

2. To what end hath the holy Ghost so carefully recorded a pattern of the state and government of the Primitive Churches in the first and purest times, but for the imitation of successive Churches in after-times? *For whatsoever things were written afore time, were written for our learning, or instruction.* But what doe such records *instruct us*? only *de facto*, that such things were done by the first Churches: Or *de jure* also, that such things should be done by the after-Churches? Surely, this is more proper, and profitable for us.

3. If such patterns of Christs Apostles, Disciples, and Primitive Churches in matters of the Government will not amount to an obligatory Rule for all following Churches, how shall we justify

justifie sundry other acts of Religion commonly received in the best reformed Churches, and bottomed only or chiefly upon the foundation of the practice of Christs Apostles and Apostolicall Churches? as the receiving of the Lords Supper on the Lords dayes, *Act. 20. 7.* &c. which notwithstanding are generally embraced without any considerable opposition or contradiction, and that most deservedly.

### CHAP. XIII.

#### *Of the divine right of Synods, or Synodall Assemblies.*

**T**HUS of the *ruling Assemblies*, which are stiled *Presbyteriall*; next come into consideration those *greater Assemblies*, which are usually called *Synodall*, or *Synods*, or *Councells*. They are called in Greek Συνοδοι, from συν and οδοι, i. e. from convening, or coming together: and in Latine *Concilium*, a Councell, à collocando, from placing-together (say some:) or rather, à conciendo, from provoking, or calling together, say<sup>a</sup> others, and better. Both names, viz. *Synoa* and *Councell*, are of such latitude of signification, as that they may be applyed to any publike convention of people: but in the common ordinary use of these words, they are appropriated to ample Ecclesiasticall Assemblies, above *Classicall Presbyteries* in number and power. These *Synodall Assemblies* are made up, (as occasion and the necessity of the Church shall require) <sup>1</sup> Either of *Presbyters*, sent from the severall *classicall Presbyteries* within a *Province*, hence called *Provinciall Synods*: <sup>2</sup> Or of *Presbyters*, sent from the severall *Provinciall Synods* within a *Nation*, hence called *Nationall Synods*: <sup>3</sup> Or of *Presbyters*, delegated or sent from the severall *Nationall Churches* throughout the *Christian world*, hence called *Oecumenicall Synods*, or *universall and generall Councils*.

<sup>a</sup> *Synops. purior.*  
*Theol. disput. 49.*  
§ 5. p. 727.

Touching the *divine warrant* of *Synods*, and their power in Church-affaires, much need not be said, seeing divers learned

b Mr Paget in  
his Defence of  
Church govern-  
ment, part. 2.  
throughout.

Mr Gillespies  
Assertion of the  
Government of  
the Church of  
Scotland, part. 2.  
chap. 4. &c.

a Synops. purior.  
Theol. disp. 49.  
per tot. p. 726.  
ad 748.

Authors have so fully stated and handled this matter: as <sup>b</sup> Ma-  
ster Paget, Master <sup>c</sup> Gillespie, <sup>d</sup> the *four Leyden Professours*, and  
others, unto whose judicious and elaborate Treatises, the Rea-  
der is referred for more full satisfaction against the usuall cavils  
and exceptions that are made against *Synods*, and their power.  
Yet, that the Reader may have some small taste hereof, and not  
be left wholly unsatisfied, these two things shall briefly be  
opened and insisted upon, viz. 1. Certaine considerations shall  
be propounded, tending to cleare the state of the Question  
about the *divine right* of *Synods*, and their power. 2. The Propo-  
sition it self, with some few Arguments propounded, for the  
proof thereof.

I. For the former, viz. *The true stating of this Question about  
the divine right of Synods, and of their power*, well weigh these few  
Considerations:

1. *Synods differ in some respects from Classicall Presbyteries*,  
handled in C H A P. XIII. though the nature and kinde of their  
power be the same for substance. For, 1. *Synods* are more ample  
extensive Assemblies then *classicall Presbyteries*, the members of  
*Presbyteries* being sent only from severall single Congregati-  
ons; the members of *Synods* being delegated from severall *Pres-  
byteries*, and proportionably their power is extended also.  
2. The exercise of government by *Presbyteries*, is the common  
ordinary way of government held forth in Scripture: By *Synods*,  
is more rare and extraordinary, at least in great part, as in case  
of extraordinary occurrents that fall out: as, for chusing an A-  
postle, *Act. 1.* healing of scandall, &c. *Act. 15.*

2. *All Synods are of the same nature and kind, whether Provin-  
ciall, Nationall, or Oecumenicall*, though they differ as lesser and  
greater, in respect of extent, from one another, (the *Provinciall*  
having as full power within their bounds, as the *Nationall* or  
*Oecumenicall* within theirs.) So that the proving of the divine  
right of *Synods* indefinitely and in generall, doth prove also the  
divine right of *Provinciall, Nationall, and Oecumenicall Synods*  
in particular: for, greater and lesser do not vary the *species* or kind.  
What is true of Ecelesiasticall *Synods* in generall, agrees to every  
such *Synod* in particular.

Object.

Object. *But why hath not the Scripture determined these Assemblies in particular?*

*Ans.* 1. It is not necessary the Scripture should in every case descend to particulars. In things of one and the same kind, generall Rules may serve for all particulars, especially seeing particulars are so innumerable; *individua sunt infinita*: what volumes would have contained all particulars? 2. All Churches and seasons are not capable of *Synods* *Provinciall* or *Nationall*: for, in an Island there may be no more Christians, then to make up one *single Congregation*, or one *classicall Presbytery*. Or in a *Nation*, the Christian Congregations may be *so few*, or *so dispersed*, or *so involved in persecution*, that they cannot convene in *Synods*, &c.

3. *The power of Synods* contended for, is, 1. *Not civill*, they have no power to take cognizance of civill causes, as such; not to inflict any civill punishments: as fines, mulcts, imprisonments, confiscations, banishments, death, (these being proper to the *civill Magistrate*;) *But meerely spirituall*, they judge only in Ecclesiasticall causes, in a spirituall manner, by spirituall censures, to spirituall ends, as did that *Synod*, *Act.* 15. 2. *Not corruptive, privative, or destructive* to the power of *classicall Presbyteries*, or *single Congregations*; *but rather perfective, and conservative thereunto*: As suppose, a single Congregation should elect a Minister unsound in judgement, or scandalous in conversation, the *Synod* may annul and make void that election, and direct them to make a better choice, or appoint them a Minister themselves, hereby this liberty of election is not at all *infringed or violated*, but for their own advantage *regulated*, &c. 3. *Not absolute, and infallible, but limited, and fallible*: any *Synod* or *Councell* may erre, being constituted of men that are weak, fraile, ignorant in part, &c. and therefore all their *Decrees* and *Determinations* are to be examined by the touch-stone of the Scriptures, nor are further to be embraced, or counted obligatory, then they are consonant thereunto, *Isai.* 8. 20. Hence there is liberty of *appeale*, as from *Congregationall Eldershops*, to the *Classicall Presbytery*, and from thence to the *Provinciall Synod*, so from the *Provinciall* to the *Nationall Assembly*, &c. 4. Finally, *the power of Synods is not only suasive and charitable*, (as some think)

<sup>c</sup> Apologetical  
Narration, printed  
Ann. 1643.  
p. 15, 16. &c.

think) able to give grave advise, and to use forcible persuasions in any case, which if accepted and followed, well; if rejected and declined, there is no further remedy, <sup>c</sup> but a new *non-communication* in stead of a divine Church-censure: *but it is a proper Authoritative juridicall power*, which all within their bounds are obliged reverently to esteeme, and dutifully to submit unto, so farre as agreeable to the Word of Christ.

4. Finally, *this Authoritative juridicall power of Synods is three-fold, viz. Dogmatick, Diatactick and Critick.* 1. *Dogmatick*, in reference to matters of Faith, and Divine Worship; not to coin new Articles of Faith, or devise new Acts of Divine Worship: but to explain and apply those Articles of Faith and Rules of Worship which are laid down in the Word: and declare the contrary errors, heresies, corruptions. Hence the Church is stiled *σύλη & ἐδρασίωμα τῆ ἀληθείας, the pillar and ground of Truth*, 1 Tim. 3. 15. Thus to the Jewish Church were committed of trust the Oracles of God, Rom. 3. 2. 2. *Diatactick*, in reference to externall Order and Politie, in matters Prudentiall and Circumstantiall, which are determinable according to the true light of Nature, and the Generall Rules of Scripture, such as are in 1 Cor. 10. 3 1, 32. Rom. 14. 1 Cor. 14. 26, 40, &c. not according to any Arbitrary power of men. 3. *Critick* or *censuring* power, in reference to errour, heresie, schisme, obstinacy, contempt, or scandall, and the repressing thereof; which power is put forth meerly in Spirituall Censures, as Admonition, Excommunication, Deposition, &c. And these Censures exercised, not in a lordly, domineering, Prelaticall way: but in an humble, sober, grave, yet *Authoritative* way, necessary both for Preservation of soundnesse of Doctrine, and incorruptnesse of Conversation; and for extirpation of the contrary. This is the power which belongs to *Synods*. Thus much for clearing the right state of this question.

11. For the second thing, *viz.* the Proposition it selfe, and the Confirmation thereof, take it briefly in these termes.

Jesus Christ our Mediatour hath laid down in his Word sufficient ground and warrant for Jurdicall Synods, and their Authority, for governing of his Church now under the New Testa-

**Testament.** Many Arguments might be produced for prooffe of this Proposition, as, 1. *From the light of nature.* 2. *From the words of the Law,* Deut. 17. 8, 12. compared with 2 Chron. 19. 8, 11. Psal. 132. 4, 5. holding forth an *Ecclesiasticall Sanhedrin* in the Church of the Jewes, superiour to other Courts. 3. *From the words of Christ,* Matth. 18. 15. to 21. 4. *From the Unity of the visible Church of Christ now under the New Testament.* 5. *From the Primitive Apostolicall Pattern laid down,* Act. 15. &c. and from divers other considerations; but for brevity sake, only the two last Arguments shall be a little insisted upon.

*The Unity or Oneness of the visible Church of Christ now under the New Testament, laid down in Scripture, gives us a notable foundation for Church-government by Juridicall Synods.* For, **Argum. 1.**  
 1. That Jesus Christ our Mediatour hath one generall visible Church on earth now under the New Testament, hath been already proved Part 2. CHAP. VIII. 2. That in this Church there is a Government setled *jure divino*, is evidenced Part 1. CHAP. I. 3. That all Christs Ordinances, and particularly Church-government, *primarily* belong to the whole generall Church visible, for her edification; (*secondarily* to particular Churches and single Congregations, as parts or members of the whole) hath been manifested Part 2. CHAP. VIII. Now, there being one generall visible Church, having a Government set in it of *divine Right*, and that Government belonging *primarily* to the whole body of Christ; *secondarily*, to the parts or members thereof: Muſt it not needs follow, that the more *generally* and *extensively* Christs Ordinance of Church-government is managed in *greater and more generall Assemblies*, the more fully the Perfection and End of the Government, *viz. the Edification of the whole body of Christ* is attained; and on the contrary, the more *particularly* and *singly* Church-government is exercised, as in *Presbyteries*, or *single Congregationall Eldershops*, the more imperfect it is, and the lesse it attaines to the principall end: Consequently, if there be divine warrant for Church-government by single Congregationall Eldershops, is it not much more for Church-government by Presbyteries, and Synods, or Councils, wherein more complete

pleat provision is made for the edification of the generall Church, or body of Jesus Christ?

*Argum. 2.*

*The Primitive Apostolicall Practise in the first and purest Ages of the Church after Christ may further evidence with great strength the Divine warrant for Church-government by Juridicall Synods or Councils. Let this be the Position.*

Jesus Christ our Mediatour hath laid down in his Word a Pattern of a juridicall Synod, consisting of Governing-officers of divers Presbyteriall Churches, for a Rule to the Churches of Christ in all succeeding ages.

For prooffe hereof take these two Assertions: 1. That Jesus Christ hath laid down in his Word a Pattern of a juridicall Synod. 2. That this juridicall Synod is for a Rule to the Churches of Christ in all succeeding ages.

#### Assertion 1.

f See Mr. Paget's Power of Classes and Synods, chap. 6. p. 63. &c. urging both Act. 1. and Act. 15. with the consent of writers generally thereon, for Authority of Synods.

*That Jesus Christ hath laid down in his Word a Pattern of a Synod, yea of a juridicall Synod, consisting of Governing-officers of divers Presbyteriall Churches; is manifest. f Act. 15. and 16. where are plainly set forth: 1. The occasion of the Synod. 2. The proper members of the Synod. 3. The equall power and authority exercised by all those members. 4. The way and method of ordinary Synodall proceeding. 5. The juridicall Acts of power put forth by the Synod; with the issue and consequent of all upon the Churches.*

I.

First, *Here was a proper ground and occasion for a juridicall Synod.* For thus the Text expressly declareth, that certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved; when therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should goe up to Jerusalem to the Apostles and Elders about this question, Acts 15. 1, 2. compared with ver. 5. But there rose up certain of the Sect of the Pharisees, which beleevd, saying, that it was needfull to circumcise them, and to command them to keep the Law of Moses; and with ver. 23, 24. The Apostles, and Elders, and brethren send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia: Forasmuch as we have heard, that

that certain which went out from us, have troubled you with words, subverting your soules, saying, *Ye must be circumcised, and keep the Law* — In which passages these things are evident :

1. That false Doctrine destructive to the Doctrine of Christ in his Gospel, did arise in the Church, viz. That Circumcision and keeping of the Ceremoniall Law of *Moses* was necessary to Salvation, ver. 1, 5, 24. and this false Doctrine promoted with \* *Lying* as if the Apostles and Elders of *Jerusalem* had sent forth the false teachers with directions to preach so, as their apology (*to whom we gave no such commandment*, ver. 24.) seemes to import. Here's corruption both in Doctrine and manners fit for a Synod to take cognizance of.

\* Hic prætextus plurimum etiam apud bonos valebat tunc ad fallendum. *Jerusalem* non abs re

in summo honore apud omnes Ecclesias erat : quia non secus ac matrem colebant ac reverebantur : nam ex eo fonte Evangelium quasi ferrivos deductum fuerat. Veniunt isti impostores : Apostolos obtendunt : se nihil afferre jactant, quod non ab illis didicerint ; hoc fumo saltem perstringunt oculos imperitis : leves autem & improbi cupidè oblatum colorem arripiunt. *Calvin. in Act. 15. 1.*

2. That this corrupt Doctrine was vented by certain that came down from *Judea*, i.e. *Ἰουδαίων*, By *Cerinthus* and his followers, & saith *Beza*, if we may beleve *Epiphanius*. It is evident it was by certain of the Sect of the *Pharisees* that beleev'd ; as *Paul* and *Barnabas* make the Narrative to the Church at *Jerusalem*, ver. 5. (for these words are their's, relating the stirres of the false-teachers at *Antioch*, not *Lukes*, relating any opposition that *Paul* and *Barnabas* found at their coming up at *Jerusalem*, as <sup>h</sup> *Beza* notes ; ) therefore the false teachers coming from *Judea*, (where the Churches of Christ were first of all planted, and whence the Church-plantation spread) published their Doctrines with more credit to their errours and hazzard to the Churches ; and so both the Churches of *Judea* whence they came, and of *Antioch*, *Syria*, and *Cilicia*, whither they came, were interess'd in the businesse.

g *Bez. Annot. in Act. 15. 1.*

h *Bez. Annot. in Act. 15. 5.*

3. That the said false teachers by the leaven of their Doctrine troubled them with words subverting the soules of the brethren, both at *Antioch*, *Syria*, and *Cilicia*, ver. 23, 24. here was the disturbance and scandall of divers Churches, compare ver. 30. with 41.

4. That *Paul* and *Barnabas* at *Antioch* had no small dissension

and dispute against the false teachers, ver. 1, 2. that so (if possible) they might be convinced, and the Churches peace preserved, without craving further assistance in a solemn Synod.

5. That after these disputes, and for the better settling of all the Churches about this matter (which these disputes could not effect :) they decreed (or, ordained, ἐταξάν) that Paul and Barnabas, and some others of themselves, should goe up to the Apostles and Elders at Jerusalem about this Question, ver. 2. Here was an Authoritative Mission of delegated Officers from the Presbyteriall Church at Antioch, and from other Churches of Syria and Cilicia also, ver. 23, 41. to a Synodall Assembly with the Presbyteriall Church at Jerusalem.

2. Secondly, Here were proper members of a Synod convened to consider of this Question, viz. the officers and delegates of divers Presbyteriall Churches : Of the Presbyteriall Church at Jerusalem, the Apostles and Elders, Act. 15. 6. Of the Presbyteriall Church at Antioch, Paul, Barnabas, and others, compare ver. 2. and 12. And besides these there were brethren from other Churches, present as members of the Synod ; as may appear by these two considerations : viz.

1 Partly, because it is called, *The whole multitude πάν τὸ πλῆθος*, ver. 12. *The Apostles and Elders with the whole Church*, ver. 22. *The Apostles, and Elders, and Brethren*, ver. 23. This *whole multitude, whole Church, and Brethren*, distinct from the Apostles and Elders, which were at Jerusalem, cannot be the *cœtus fidelium*, the company of all the faithful at Jerusalem, for (as hath been evidenced, CHAP. XIV. Position 2.) they were too many to meet in one House (especially if it were a private house where they met, (as the *Centurists* think it was) : But it was *Cœtus Synodicus*, the Synodall multitude, the Synodall Church, consisting of *Apostles, and Elders, and Brethren* ; which brethren seem to be such as were sent from severall Churches, as *Judas* and *Silas*, ver. 24. who were assistants to the Apostles and Evangelists : *Judas*, Act. 15. 22, 32. *Silas*, Acts 15, 32, 40. & 16. 19. & 17. 4, 14. 15. & 18. 5. Some think *Titus* was of this Synod also.

2 Partly, because the brethren of Antioch, Syria, and Cilicia, were troubled with this Question, ver. 23, 24. Therefore it cannot be reasonably imagined, but all those places sought out for

i Locum non exprimit Lucas. Fortè in alicujus domo fuit ille conventus. Impii enim Pontifices adhuc erant Christianis insensib, Cent. 1. li. 2. c. 9 p. 42. edi. An. 1624.

a remedy; and to that end, severally and respectively sent their delegates to the *Synod* at *Jerusalem*: else they had been very regardlesse of their own Church-peace, and welfare. And the *Epistle* of the *Synod* was directed to them all by name, *v. 23.* and so did *formally* bind them all, having men of their own members of the *Synod*; which *Decrees* did but *materially*, and *ex natura rei* bind the other Churches at *Lystra* and *Iconium*, *Act. 16. 4.* Now, if there were delegates but from two *Presbyteriall Churches*, they were sufficient to constitute a *Synod*; and this justifies delegates from ten or twenty Churches, proportionably, when there shall be like just and necessary occasion.

Thirdly, Here all the members of the *Synod*, as they were convened by like ordinary authority, so they acted by like ordinary and equall power in the whole business laid before them, which shewes it was an *Ordinary*, not an *Extraordinary Synod*. For though *Apostles*, and *Evangelists*, who had power over all Churches, were members of the *Synod*, as well as *ordinary Elders*; yet they acted not in this *Synod* by a transcendent infallible Apostolicall power, but by an ordinary power; as Elders. This is evident,

3.

1. Because the Apostle *Paul*, and *Barnabas* his colleague (called a *Prophet and Teacher*, *Acts 13. 1, 2.* and an *Apostle*, *Acts 14. 14.*) were sent as members to this *Synod* by order and determination of the Church of *Antioch*, and they submitted themselves to that determination, *Act. 15. 2, 3.* which they could not have submitted unto as Apostles, but as ordinary Elders and members of the *Presbytery* at *Antioch*: they that send being greater then those that are sent by them. Upon which ground, it is a good Argument which is urged against *Peters Primacy* over the rest of the Apostles, because the college of Apostles at *Jerusalem*, sent *Peter* and *John* to *Samaria*, having received the faith, *Acts 8. 14.*

2. Because the manner of proceeding in this *Synod* convened, (k) was not extraordinary and Apostolicall, as when they acted by an immediate infallible inspiration of the Spirit, in penning the holy Scriptures (without all disputing, examining, or judging of the matter that they writ, so farre as we can reade) *2 Tim. 3. 16, 17.* *2 Pet. 1. 20, 21.* But ordinary, Presbyteriall,

<sup>k</sup> Vide *Cartw.*  
Annotat. on  
Rhem. Testa.  
in *Act. 15. 28.*

byteriall, and Synodall; by ordinary helps and means, (as after shall appeare more fully) stating the Question, proving and evidencing from Scripture what was the *good and acceptable will of God* concerning the present Controverſie, and upon evidence of Scripture, concluding, *It ſeemed good to the holy Ghoſt, and to us, Acts 15. 28.* which words, any Aſſembly, having like cleare evidence of Scripture for their determination, may without preſumption uſe, as well as this Synod did. This is the judgement of learned \* *Whitaker*, upon theſe words: *Other lawfull Councells may in like manner aſſert, Their Decrees to be the Decrees of the holy Ghoſt, if they ſhall be like to this Councell, and ſhall keep the ſame Rule, which in this Councell the Apoſtles did keep and follow: For if they ſhall decree, and determine nothing but from Scripture, (which was done in this Councell) and if they ſhall examine all Questions by the Scriptures, and ſhall follow the voice of the Scriptures in all their Decrees, then they may aſſert, that the holy Ghoſt ſo decreed, &c.*

\* Poſſe alia legitima Concilia ſimiliter aſſerere, decreta ſua eſſe decreta Spiritus Sancti ſi huic Concilio ſimilia fuerint, & ſi eandem regulam ſervaverint, quam in hoc Concilio

ſervant & ſecuti ſunt Apoſtoli. Si enim nihil niſi ex Scripturis ſtatuerint & definiert, quod in hoc concilio factum eſt, & ſi omnes Quaſtiones ad Scripturas examinaerint, & Scripturae vocem in omnibus ſuis decretis ſecuti fuerint, tum poſſunt aſſerere, Spiritum Sanctum ſic decreviſſe, *Whitaker. Controverſ. 3. Quaſt. 6. p. 610. in ſol.*

3. Becauſe the *Elders* and *Brethren*, (who were as authoritatively members of the Synod; as the Apoſtles) did in all points as authoritatively act as the Apoſtles themſelves. For, <sup>1</sup> Certaine other of the Church of *Antioch*, aſwell as *Paul* and *Barnabas*, were ſent as delegates from the Church of *Antioch*, *Acts 15. v. 2.* <sup>2</sup> They were all ſent aſwell to the *Elders*, as to the *Apoſtles* at *Jeruſalem* about this matter, *ver. 2.* <sup>3</sup> They were received at *Jeruſalem*, aſwell by the *Elders*, as the *Apoſtles*, and reported their caſe to them both, *ver. 4.* <sup>4</sup> The *Elders*, aſwell as the *Apoſtles*, met together to conſider thereof, *ver. 6.* <sup>5</sup> The *Letters* containing the *Synodall Decrees* and determinations, were written in the name of the *Elders* and *Brethren*, aſwell as in the name of the *Apoſtles*, *ver. 23.* <sup>6</sup> The *Elders* and *Brethren*, aſwell as the *Apoſtles*, brand the falſe teachers for *troubling* of the Church, *ſubverting of ſoules*; declaring, that they gave the falſe teachers *no ſuch commandement* to preach any ſuch *Doctrine*, *ver. 24.* <sup>7</sup> The *Elders* and *Brethren*, aſwell as the

The *Apostles*, say, *It seemed good to the holy Ghost, and to us*, ver. 28. <sup>8</sup> The *Elders* and *Brethren*, as well as the *Apostles*, did (*ἐπιβίβησαν*) impose upon the Churches no other burden then those necessary things, ver. 28. <sup>9</sup> The *Elders*, as well as the *Apostles*, being assembled, thought good to send chosen men of themselves, viz. *Judas* and *Silas*, with *Paul* and *Barnabas*, to *Antioch*, to deliver the Synodall Decrees to them, and to tell them the same things by mouth, ver. 22, 25, 27. <sup>10</sup> And the Decrees are said to be ordained as well by the *Elders*, as by the *Apostles* at *Jerusalem*, Acts 16. 4. So that throughout this whole Synodall transaction, the *Elders* are declared in the text to goe on in a full authentick equipage with the *Apostles*, from point to point. And therefore in this Synod, the *Apostles* acted as ordinary *Elders*, not as extraordinary Officers.

Fourthly, Here was the ordinary way and method of Synodall Proceedings by the *Apostles*, *Elders*, and *Brethren*, when they were convened (*συνεβλήθησαν*) unanimously, ver. 25. For,

1. They proceeded deliberatively, by discourses and disputes, deliberating about the true state of the Question, and the Remedy of the Scandall. This is laid down, 1. More generally, and when there had been much disputing, ver. 7. 2. More particularly how they proceeded when they drew towards a Synodall determination; *Peter* speaks of the Gentiles Conversion, and clears the Doctrine of Justification by faith without the works of the Law, ver. 7. to 12. Then *Barnabas* and *Paul* confirm the Conversion of the Gentiles, declaring the signes and wonders wrought by them among the Gentiles, ver. 12. After them *James* speaks, approving what *Peter* had spoken touching the Conversion of the Gentiles, confirming it by Scripture; and further adds (which *Peter* did but hint, ver. 10. and *Paul* and *Barnabas* did not so much as touch upon) a Remedy against the present Scandall, ver. 13. to 22. Here's now an ordinary way of proceeding by debates, disputes, allegations of Scripture, and mutuall suffrages. What needed all this, if this had been a transcendent extraordinary, and not an ordinary Synod?

2. They proceeded after all their deliberative inquiries and disputes decisively to conclude and determine the matter, ver. 22. to 30. The Result of the Synod (as there is evident) is three-fold: 1. To  
 set

set down in writing their *Decrees* and determinations. 2. To signify those *Decrees* in an *Epistle* to the brethren at *Antioch, Syria* and *Cilicia*. 3. To send these Letters by some from among themselves, *viz. Judas* and *Silas*, together with *Paul* and *Barnabas*, to all the Churches that were scandalized or endangered, that both by *written decrees* and *word of mouth*, the Churches might be established in faith and peace.

5. Fifthly, Here were severall authoritative and juridicall *Acts of Power*, put forth in this *Synod*, according to the exigency of the present distempers of the Churches. This appears plainly,

1. *By the proceedings of the Synod* in accommodating a suitable and proportionable remedy to every Malady at that time distemperring the Church, *viz.* a triple Medicine for a three-fold disease.

1. *Against the heresie broached*: *viz.* That they *must be circumcised and keep the Ceremoniall Law of Moses, or else they could not be saved*, *Act. 15. 2.* The *Synod* put forth a *Dogmaticque power*, in confutation of the *heresie*, and cleare vindication of the Truth, about the great point of <sup>m</sup> *Justification by faith without the works of the Law*, *Acts 15. 7. to 23.* and (*Independents* <sup>n</sup> themselves being judges) a *Dogmatick decision* of matters of faith by a lawfull *Synod*, farre surpasseth the *Dogmatick Determination* of any single Teacher, or of the Presbytery of any *single Congregation*; and is to be reverently received of the Churches as a binding Ordinance of Christ.

<sup>m</sup> Contulerint  
deinde & re-  
liqui Seniores  
ac tota Eccle-  
sia suffragia  
sua; & obti-  
nuit sententia,  
Gratis homines  
absq; operibus

*Legis, solâ fide in Christum justificari; & damnata est contraria sententia; nimirum, Opera Legis necessaria & meritoria esse ad salutem, Centur. 1. lib. 2. cap. 9. p. 422. Edit. Ann. 1624.*

<sup>n</sup> See how much Mr *Fer. Burroughs* writes to this purpose, in his *Irenicum*, chap. 7. p. 43. 44 & 45.

2. *Against the schisme*, occasioned by the Doctrine of the false Teachers that troubled the Church, *Act. 15. 1, 2.* the *Synod* put forth a *Critick*, or *censuring Power*, stigmatizing the false Teachers with the infamous brands, of *troubling the Church with words; subverting of souls*, and (tacitly, as some conceive from that expression, *unto whom we gave no such commandement, v. 24.*) of belying the Apostles and Elders of Jerusalem, as if they had sent them abroad to preach this Doctrine.

Object. *But the Synod proceeded not properly to censure the false teachers by any Ecclesiasticall Admonition, or Excommunication; Therefore the power exercised in the Synod was only Dogmaticall, and not properly juridicall.*

*Answer.*

*Answ.* 1. They censured them in some degree, and that with a mark of infamy, ver. 24. as was manifested. And this was not only a warning and *Item* to the Churches, to note such false teachers, avoide them, and withdraw from them, compare Rom. 16. 17, 18. with 1 Tim. 6. 3, 4, 5. But also was a virtuall Admonition to the false teachers themselves, whilst their Doctrines and wayes were so expressly condemned. 2. They proceeded not to present *Excommunication*, it is granted; nor was it at first dash seasonable, prudent, or needfull. But the *Synod* knew well, that if these false Teachers after this *Synodall brand* of disgrace set upon them, should still persist in their course incurably and incorrigibly obstinate, they might in due time be excommunicated by course: It being a cleare case in it self, that such *Hereticks* or *Schismaticks*, as otherwise cannot be reduced, are not to be suffered, but to be cast out of the Churches. *An Heretick asier once or twice Admonition, reject,* *ἄδικα*, Tit. 3. 10, 11. See Revel. 2. 2, 14, 20.

3. Against the *Scandall* of the weak Jewes, and their heart-estrangement from the Gentiles, who neglected their Ceremoniall Observances; as also against the Scandall of the Gentiles, who were much troubled and offended at the urging of Circumcision and the keeping of the Law as necessary to Salvation, ver. 1, 2, 19, 24. the *Synod* put forth a *Diatæctick*, ordering or regulating power, framing Practicall Rules or Constitutions for the healing of the Scandall, and for prevention of the spreading of it, commanding the brethren of the severall Churches to abstain from divers things that might any way occasion the same; *It seemed good to the holy Ghost, and to us* (*μὲν πλεον ἐπιθεῶμαι ὑμῖν βάρη*) *to impose* (or, *lay*) *upon you no further burden, then these necessary things*, Act. 15. 28, 29. Here's *Burden*, and *Necessary things* (so judged to be necessary for those times, and that state of the Church) and *imposing* of these upon the Churches: will not this amount to a plain *Diatæctick Power and Authority*? especially considering that the word *ἐπιθεῶμαι* *to impose*, or *lay-on*, when it is used of the judgement, act, or sentence of an *Assembly*, it ordinarily signifies an *Authoritative judgement*, or *Decree*; as, *Why tempt ye God, to lay, or impose* (*ἐπιθεῖναι*) *a yoke upon the neck of the Disciples*—Act. 15. 10. Thus some in the *Synod*

Synod endeavoured to carry the Synod with themselves, authoritatively to have imposed the Ceremonies upon the Churches; whom Peter thus withstands. So, They binde heavy burdens, and hard to be born, and ἐπιβιάσιν impose them upon mens shoulders, Matth. 23. 4. and this laying on of burdens by the Pharisees, was not by a bare Doctrinall declaring, but by an authoritative commanding, as seemes by that, teaching for Doctrines the commandments of men, Matth. 15. 9.

2. By the Title or denomination given to the Synodall Results contained in their Letters sent to the brethren. They are stiled τὰ δόγματα τὰ κεκευθία, The decrees ordained, or judged, Act. 16. 4. Here are plainly juridicall Authoritative Constitutions. For it is very observable,

That wheresoever the word δόγμα or δόγματα are found in the New Testament, thereby are denoted, *Laws, Statutes, or Decrees*; as, *Decrees of Cesar*, δόγματα Καίσαρος, Act. 17. 7. δόγμα ᾧδὲ Καίσαρος, *A decree from Cesar*, Luk. 2. 1. *Moses his Ceremoniall Law, the hand-writing in Ordinances*, πῆς δόγμασι, Col. 2. 14. *the Law of Commandements in Ordinances*, ἐν δόγμασι, Ephes. 2. 15. and this word is found used only in these five places in the whole New Testament. And the Septuagint Interpreters often use the word in the Old Testament to this purpose; for *Laws*, Dan. 6. 8. for *Decrees*, Dan. 2. 13. and 3. 10, 29. and 4. 3. and 6. 9.

And the other word κεκευθία *ordained*, when applied to an Assembly by the Septuagint, is used for a judgement of Authority, as ἡ ὡς κέκευθεν αὐτῷ, and what was decreed against her, Esth. 2. 1. and so σύγκριμα and σύγκρισις signifie a *Decree*, Dan. 4. 14, 21.

In this sense also the word is sometimes used in the New Testament, when applied to Assemblies; as, *Take ye him, and judge him* (κρίνατε αὐτὸν) according to your Law, Joh. 18. 31. *whom we laid hold upon, and would have judged* (ἠβελήσαμεν κρίνειν) according to our Law, Act. 24. 6.

Now, if there be so much power and authority engraven upon these two words severally; how strongly do they hold forth authority, when they are applied to any thing joyntly, as here to the Synodall Results?

3. *By the consequent of these Synodall proceedings; viz. The cheerfull submission of the Churches thereunto: This appears both in the Church of Antioch, where the troubles first were raised by the false teachers; where when the Epistle of the Synod was read, they rejoiced for the Consolation, Act. 15. 30, 31. and Judas and Silas exhorted and confirmed the brethren by word of mouth, according to the Synods direction, ver. 32. And in other Churches to which Paul and Timothy delivered the Decrees ordained by the Apostles and Elders which were at Jerusalem; And so were the Churches confirmed in the faith, and abounded in number daily, Act. 16. 4, 5. whence we have these evidences of the Churches submission to the Synodall Decrees: 1. The Decrees are counted by the Churches a Consolation. 2. They were so welcome to them, that they rejoiced for the Consolation. 3. They were hereby notably confirmed in the faith, against the false doctrines broached among them. 4. The Churches abounded in number daily, the Scandall and stumbling-blocks that troubled the Church being removed out of the way. How should such effects so quickly have followed upon the publication of the Synodall Decrees, in the severall Churches, had not the Churches looked upon that Synod as vested with juridicall power and authority for composing and imposing of these their Determinations?*

*Recitatur autem sententia Concilii, & Epistola in Antiochicâ Ecclesia, ac reliquis, publicè coram tota multitudine credentium: Qui ingenti gaudio afficiuntur, & sententiæ verè acquiescunt. Hoc igitur patet Ecclesiæ suæ tranquillitati reddita est: & seducti à Pseudopphetis, recuperati sunt. Cent. 1. lib. 2. cap. 9. p. 422. Edit. Ann. 1624.*

*Reader, it will be time well bestowed to read that profitable Treatise of Mr J. Brinsley's upon that text Act. 16. 4, 5. entituled, The Sacred and Sovereigne Church-Remedy, wherein many usefull things touching Synods, are diligently and soundly handled.*

Assertion 2.

*That this\* juridicall Synod is for a Rule to the Churches of Christ in all succeeding ages. There need no new considerations for proof hereof, onely let the Reader please to look back to Position 4. of the last Chap. where the substance of those considerations which such an one; and that this Synod is a pattern to us; all this is most ingeniously acknowledged and asserted by that learned Independent, Mr John Cotton, in these words, viz. I V. Proposit. In case a particular Church be disturbed with errors or Scandall, and the same maintained by a faction amongst them: Now a Synod of Churches, or of their Messengers, is the first Subject of that power and authority, whereby error is judicially convinced and condemned; the truth searched out and determined; and the way of truth and peace declared and imposed upon the Churches.*

*\* That there is an authoritative, juridicall Synod: And that this Synod Acts 15. was*

The Truth of this Proposition may appear by two Arguments:

K k

Argum. I.

*Argum.* 1. From the want of power in such a particular Church, to passe a binding Sentence where error or Scandall is maintained by a faction; for the promise of binding and loosing which is made to a particular Church, Matth. 18. 18. is not given to the Church when it is leavened with error and variance. It is a received Maxime, *Clavis errans non ligat*; and it is as true, *Ecclesia litigans non ligat*: And the ground ——— If then the Church, or a considerable part of it, fall into error through ignorance, or into faction by variance, they cannot expect the presence of Christ with them according to his promise, to passe a blinde sentence. And then as they fall under the conviction and admonition of any other sister Church, in a way of brotherly love, by vertue of Communion of Churches; so their errors and variance, and whatsoever scandalls else doe accompany the same, they are justly subject to the condemnation of a Synod of Churches.

2. A second *Argument* to prove that a Synod is the first Subject of power, to determine and judge Errors and Variances in particular Churches, is taken from the patterne set before us in that case, Act. 15. 1. to 28. when certaine false teachers having taught in the Church of Antioch, a necessity of circumcision to salvation, and having gotten a faction to take part with them (as appeareth by the *σδοις* and *συζητησις* of Paul and Barnabas against them) the Church did not determine the case themselves, but referred the whole matter to the Apostles and Elders at Jerusalem, Act. 15. 1, 2. Not to the Apostles alone, but to the Apostles and Elders. The Apostles were as the Elders and Rulers of all Churches; and the Elders there were not a few, the beleevers in Jerusalem being many thousands. Neither did the Apostles determine the matter (as hath been said) by Apostollicall authority from immediate Revelation: But they assembled together with the Elders, to consider of the matter, ver. 6. and a multitude of Brethren together with them (ver. 12, 22, 23.) and after searching out the cause by an ordinary meanes of disputation, ver. 7. Peter cleared it by the witnesse of the Spirit to his Ministry in Cornelius his family; Paul and Barnabas by the like effect of their Ministry among the Gentiles: James confirmed the same by the Testimony of the Prophets, wherewith the whole Synod being satisfied, they determine of a J U D I C I A L L S E N T E N C E, and of a way to publish it by letters and messengers: In which they C E N S U R E the false Teachers as troublers of their Church, and subverters of their Soules; They reject the imposition of Circumcision, as a yoke which neither they nor their fathers were able to bear: They I M P O S E upon the Church none but some necessary observations, and them by way of T H A T A U T H O R I T Y which the Lord had given them, ver. 28. Which P A T T E R N E clearly sheweth us to whom the Key of Authority is committed, when there groweth offence and difference in a Church. Look as in the case of the offence of a faithfull brother persisted in, the matter is at last judged and determined in a Church: so in the case of the offence of the Church or Congregation, the matter is at last judged in a Congregation of Churches, a Church of Churches: For what is a Synod else but a Church of Churches? Mr John Cotton in his Book entituled, *The Keyes of the Kingdome of Heaven.* C H A P. V I I. Propof. 1 V. pag 47. 48. 49. Printed 1644.

urge the Pattern of *Presbyteries* and *Presbyteriall Government* for a rule to succeeding Churches, is applyable (*mutatis mutandis*) to the Patterne of Juridicall Synods.

CHAP. XV.

*Of the subordination of particular Churches to greater Assemblies, for their authoritative judging and determining of Causes Ecclesiasticall; and the Divine Right thereof.*

**T**He *Divine Right* of Ecclesiasticall Assemblies, *Congregational, Classicall and Synodall*, and of their Power for Church-government, being thus evidenced by Scriptures: Now in the last place take a few words briefly touching the *subordination* of the lesser to the greater Assemblies, and the *divine warrant* thereof. In asserting the *subordination of particular Churches to higher assemblies*, whether *Classicall or Synodall*,

1. It is not denied but particular Churches have within themselves power of discipline entirely, so farre forth as any cause in debate particularly and peculiarly concerneth themselves, and not others.

2. It is granted, that where there is no *Confociation*, or *neighbourhood* of single Churches; whereby they may mutually aide one another, there a *single Congregation* must not be denied *entirenesse of jurisdiction*, but this falls not within the compasse of ordinary rules of *Church-government*, left us by Christ. If there be but one Congregation in a Kingdome or Province, that *particular Congregation* may doe much by it selfe alone, which it ought not to doe where there are neighbouring and adjacent Churches that might associate therewith for mutuall Assistance.

3. It is granted, that every *single Congregation* hath *equall power* one as much as another, and that there is no subordination of one to another; according to that trite and known axiom, *Par in parem non habet imperium*, i.e. *An equall hath no power or rule over an equall*. Subordination *Prelaticall*, which is of one or more Parishes to the *Prelate* and his *Cathedrall*, is denied. All particular Churches being *collaterall*, and of the same authority.

4. It is granted, that *Classicall* or *Synodall* authority cannot be by Scripture introduced over a particular Church, in a *privative* or *destructive* way to that power which God hath bestowed upon it; but contrarily it is affirmed that all the power of *Assemblies*, which are above *particular Congregations*, is *cumulative* and *perfective* to the power of those inferiour Congregations.

5. It is granted, that the highest Ecclesiasticall Assembly in the world cannot require from the lowest a *subordination absolute*, and *pro arbitrio*, i.e. at their owne meere will and pleasure, but onely in *some respect*; *subordination absolute* being onely to the Law of God laid down in Scripture; wee detest *popish tyranny*, which claimes a power of giving their will for a Law; 'Tis *subjection in the Lord* that is pleaded for; The straightest rule in the world, unlesse the holy Scripture; wee affirme to be *regulam regulatam*, i.e. a rule to be regulated; Peace being onely in walking according to Scripture Canon, Gal. 6.ver.16.

6. Nor is it the question whether *Charitative*, *Consultative*, *Fraternall*, *Christian Advise*, or *Direction* be either to be desired or bestowed by neighbouring Churches either apart, or in their *Synodall* meetings; for the mutuall benefit of one another; by reason of that holy Profession in which they are all conjoynd and knit together: For this will be granted on all hands, though when it is obtained, it will not amount to a sufficient Remedy in many Cases.

But this it is that wee maintaine: *viz.* That the Law of God holdeth forth a subordination of a particular Church to greater Assemblies, consisting of others choice members, taken out of severall single Congregations, which Assemblies have authoritatibe power and Ecclesiasticall jurisdiction over that particular Church by way of sentencing in, and deciding of causes Ecclesiasticall. For Confirmation of this Assertion, thus:

*Argum. I.* The Light of Nature may be alleadged to prove, that there ought to be this *subordination*; This is warranted not only

by

by Gods *Positive Law*, but even by *Natures Law*. The Church is a company of people who are not out-law'd by nature. *The visible Church being an Ecclesiasticall Polise, and the perfection of all Polities; doth comprehend in it whatsoever is excellent in all other bodies politicall, saith a Robinson.* The Church must resemble the Common-wealth's-government in things common to both, and which have the same use in both. The *Law of nature* directs unto diversities of Courts in the Common-wealth, and the greater to have authoritie over the lesser. The Church is not only to be considered as employ'd in holy services; or, as having Assemblies exercis'd in spirituall things, and after a spirituall manner, but 'tis also to be considered as consisting of *Companies and Societies* of men to be regularly ordered, and so farre forth nature commendeth to it, that it should have divers sorts of *Assemblies*, and the lower subordinate to the higher; That particular *parts* should be subject to the *whole* for the good of the *whole*, is found necessary both in bodies *naturall and politique*; Is the foot to be lanced? though it have a particular use of its own and a peculiar employment, yet it is to be ordered by the eye, the hand, and the rest; Kingdomes have their severall *Cities and Townes*, which all have their governments apart by themselves; yet for the preservation of the whole, all joyn together in the *Parliament*. *Armies* and *Navies* their severall *Companies and Ships*, yet in any danger every particular *Company and Ship* is ordered by the Counsell and Directions of the officers and guides of the *whole army, or navy*; The Church is spirituall, but yet a *Kingdome, a body, an army, &c.* D. b *Armes* himself affirms, that the *light of nature* requires that particular Churches ought to combine in Synods for things of greater moment. The God of nature and reason hath not left in his Word a Government against the *light of nature, and right reason*. *Appeales* are of *divine and naturall light*, and certainly very necessary in every Society, because of the iniquity and ignorance of Judges, faith learned c *Whitak*. That they are so, the practise of all ages and nations sufficiently testifie.

a Robinson's justification of Separation. p. 113.

As Mr G. Gillespie noteth in his Assertion, &c. part. 2. chap. 5. p. 155. &c.

b Medul. Theol. lib. 1. ca. 39.

c Whit. contr. q. 4. de Ro. Pont. q. 4. c. 2. p. 470.

The Jewish Church-government affords a second argument; If in that they had Synagogues in every Citie which were subordinate to the supreme Ecclesiasticall Court at Jerusalem, then there

Argum. 2.

there ought to be a subordination of particular Churches among us to higher Assemblies: but so it was among them: therefore,

*That the subordination was among them of the particular Synagogues to the Assembly at Jerusalem, is clear, Dent. 17. 8, 12. 2 Chron. 19. 8, 11. Exod. 18. 22-26.*

*That therefore it ought to be so among us, is as plain; For, the dangers and difficulties that they were involved in without a Government, and for which God caused that Government to be set up among them, are as great if not greater among us, and therefore why should we want the same meanes of prevention and cure? Are not we in greater danger of heresies now in the time of the New Testament, the Churches therein being thereby to be exercised by way of tryall, as the Apostle foretels, 1 Cor. 11. 19? Doth not ungodlineffe in these last times abound, according to the same Apostles Prediction? Is there not now a more free and permitted intercourse of societie with infidels then in those times?*

Nor are the *Exceptions* against this argument of any strength: As, 1. *That Arguments for the form of Church-government must not be fetcht from the Jewish Church; The government of the Jewes was Ceremoniall and Typical, and Christians must not Judaize, nor use that Judaicall Compound of subordinations of Churches: the Moisaicall Politie is abrogated now under the New Testament.* Not to tell those that make this *Exception*, 1. That none argue so much from the *Jewish Government* as themselves for the <sup>d</sup> power of *Congregations* both in *Ordination* and *Excommunication*, because *the people of Israel laid hands on the Levites; and all Israel were to remove the unclean:* 2. We answer, the *Lawes of the Jewish Church*, whether *Ceremoniall* or *Judiciall*, so farre forth are in force, even at this day, as they were grounded upon common equitie, the principles of reason and nature, and were serving to the maintenance of the *Morall Law*. 'Tis of eternall right, that the party unjustly aggrieved should have redresse, that the adverse partie should not be sole Judge and partie too, that judgement ought not to be rashly or partially passed upon any. The *Jewish Politie* is only abrogated in regard of what was in it of *particular right*, not of *common right*, so farre forth as there was in their *Lawes* either a *typicalness* proper to their Church,

or

<sup>d</sup> Robinson's  
justif. p. 122,  
123.

or a *peculiarneſs* of reſpect to their ſtate in that Land of Promiſe given unto them. Whatſoever was in their Lawes of *Morall concernment*, or *generall equitie* is ſtill obliging; whatſoever the *Jewiſh Church* had not as *Jewiſh*, but as it was a *politick Church*, or an *Eccleſiaſticall Republique* (among which is the *ſubordination of Eccleſiaſticall Courts* to be reckoned) doth belong to the *Chriſtian Church*; That all judgements were to be determined by an *high Prieſt*, was *Typicall* of Chriſt's Supremacie in judicature; but that there were graduall judicatories for the eaſe of an oppreſſed or grieved partie, there can be no Ceremonie or type in this; *This was not* (ſaith <sup>e</sup> a learned author) *learn'd by Moſes in the Pattern of the Mount, but was taught by the light of nature to Jeſebro*, Exod. 18. 22. *and by him given in advice to Moſes*; This did not belong unto the Pedagogie of the Jewes, but unto the good order of the Church (ſaith <sup>f</sup> *Gerſoms Bucerus*.)

e M<sup>r</sup> C. Herle  
in his *Independency on Script.*  
of *independency of Churches*, p. 6.  
f *De Gubern. Ecclſ.* p. 65.

To conclude our answer to this Exception, if the benefit of *appeals* be not as free to us as to the *Jewes*, the yoke of the Goſpel ſhould be more intolerable then the yoke of the Law; the poore afflicted Chriſtian might grone and cry under an *unjuſt* and *tyrannicall Elderſhip*, and no *Eccleſiaſticall judicatorie* to relieve him, whereas the poor oppreſſed *Jew* might appeal to the *Sanbedrin*, certainly this croſſeth that prophecie of Chriſt, *Pſal.* 72. 12, 14.

A third Argument to prove the ſubordination of particular Congregations, is taken from the *inſtitution of our Saviour Chriſt, of graduall appeales*, *Matth.* 18. 17, 18. where our Saviour hath appointed a particular member of a Church (if ſcandalous) to be graduall dealt withall; firſt to be reprov'd in private, then to be admoniſh'd before two or three witneſſes, and laſt of all to be complain'd of to the *Church*; whence we thus argue,

*Argum.* 3.

*If Chriſt hath inſtituted that the offence of an obſtinate brother ſhould be complain'd of to the Church, then much more is it intended that the obſtinacie of a great number, ſuppoſe of a whole Church, to be brought before an higher Aſſembly; But the former is true, therefore the latter.* The conſequence, wherein the pinch of the Argument lyes, is proved ſeverall ways.

1. *From*

1. *From the rule of proportion*, by what proportion one or two are subject to a particular Church, by the same proportion is that Church subject to a Provinciall, or a Nationall Assembly, and by the same proportion that one Congregation is governed by the particular Eldership representing it, by the same proportion are ten or twelve Congregations governed by a Classicall Presbytery representing them all.

2. *From the sufficiency of that remedy that Christ here prescribes for those emergent exigencies under which the Church may lie*; since therefore offences may as well arise between two Congregations in the same Church, as between two persons in the same Congregation, Christ hath appointed that particular Congregations as well as members shall have liberty to complain and appeal to a more generall judgement for redresse: the salve here prescribed by Christ is equal to the sore; if the sore of scandalousness may over-spread whole Churches, as well as particular Persons; then certainly the salve of appeals and subordination is here also appointed. If a man be scandalized by the neighbour Church, to whom shall he complain? The Church offending must not be both judge and partie.

3. *From that Ecclesiasticall Communion that is between Churches and Churches in one and the same Province or Nation*, whereby Churches are joyn'd and united together in Doctrine and Discipline into one body, as well as divers particular persons in a particular Congregation; since therefore scandals may be committed among them that are in that holy Communion one with another most unworthy of and destructive to that sacred League; certainly those scandals should be redressed by a superior Judicatory, as well as offences between brother and brother.

4. *He that careth for a part of a Church must much more care for the whole*; he whose love extends it self to regard the Conversion of one, is certainly very regardfull of the spirituall welfare of many, the edification of a whole Church; the influence of Christs love being poured upon the whole Body, Bride, and Spouse, by order of nature, before it redound to the benefit of a finger or toe, viz. some one single person, or other. Nor are the Exceptions against this institution of graduall appeals of any moment.

The grand one and that makes directly against our Position is, *That our Saviour would have the controversie between brother and brother to be terminated in a particular Church, and that its judgement should be ultimately requested, he saith, Tell the Church, not Churches: The subordination here appointed by Christ is of fewer to more, but still within the same Church, not without it.* To which we answer, our Saviour means not by *Church*, only one single particular Congregation, but also severall combined in their officers, as appears by these following Reasons;

1. A particular Church in sundry cases cannot decide the difference or heal the distemper our Saviour prescribes against, as when a particular Church is divided into two parts, both in opposition one to the other; or when one Church is at variance with another; if Christ here limits only to a particular Church, how shall such distempers be remedied?

2. When Christ bids, *Tell the Church*, he speaks in Allusion to the *Jewish Church*, which was represented not only by parts, in the single *Synagogue* or Congregation, but wholly in their *Sanhedrin*, consisting of select persons; appointed by God, for deciding controversies incident to their particular Congregations and their members. So that we may thus reason, the subordination here established by Christ is so farre to be extended in the Christian Church, as in the Church of the Jewes, for Christ alludeth to the Jewish Practice; but in the Jewish Church there was a subordination of fewer to more, not only within the same Synagogue or Congregation, but within the whole Nation, for all Synagogues were under the great Councell at Jerusalem. Now that Christ gives here the same rule that was of old given to the Jewes for Church-government is clear, 1. From the *Censure* of the obstinate, which was to be reputed a *Heathen and a Publican*; wherein is a manifest allusion to the present estate of the *Church of the Jewes*: and 2. From the familiarity and plainness of Christs speech, *Tell the Church*, which Church could not have been understood by the Disciples, had not Christ spoken of the *Jewish judicatory*, besides which they knew none for such offences as Christ spake of to them; there being no particular Church which had given its name to Christ: as also 3. From his citing the words of that Text, *Deut. 19. 15.* where the witnesses and of-

fenders were by way of further *appeal* to stand before the Lord, before the Priests for judgement, *ver.* 17.

3. It is plain that our Saviour intended a liberty of going beyond a particular Congregation for determining cases of controverſie, from the reason of that ſubordination which Chriſt enjoynes, of one to two or three, and of them to *the Church*. The reason of that graduall progreſſe there ſet down, was becauſe in the increaſe of numbers and greatneſſe of Aſſemblies more wiſdome, judgement, & gravity is ſuppoſed to be then in the Admonitions of a few and ſmaller number; now then this power of right admonition increaſeth with the number of admoniſhers as well without as within the ſame *Congregation*; If *ten* goe beyond *two* in wiſdome and gravity, *forty* will goe beyond *ten*, and be more likely to win upon the offender, and regain him.

To this we might adde the testimonies of *Calvin*, Chriſt inſtituted no new thing, but followeth the cuſtome obſerved in the Church of his own Nation. Again, he had reſpect unto the form of Diſcipline received among the Jewes, which was in the power of the Elders, the representatives of the *Church*. The ſame was the judgement of *Beza*, *Junius*, *Whitaker*, *Cartwright*, *Brightman*, *Bucanus*, &c. Antiquity herein alſo fully agrees, *viz.* that Chriſt intended here that the Church of the New Teſtament ſhould borrow from the Jewish Church the forms of her Polity, and order of Jurisdiction. As *Ambroſe*, *Theod. Cyril*, *Greg. mag.* &c.

A fourth Argument is taken from the Pattern of the Apoſtolicall Churches, *A&T.* 15.

The Church of *Antioch* (though Presbyteriall, as was proved CHAP. XIII. Poſition 2.) was ſubordinate to the Synod at *Jeruſalem*; therefore a particular Church is ſubordinate to higher Aſſemblies, &c.

If a Synodall decree did bind them in thoſe times, then may it bind particular Churches now, and theſe ought even ſtill to be ſubject to Synods.

The Conſequence is undeniable; unleſſe we hold that what the Synod there impoſ'd was unjuſt, or that we have now leſſe need of thoſe remedies then they had; nay, ſince the Apoſtles, who were aſſiſted with an extraordinary ſpirit of inſpiration, would never-

nevertheſſe in a doubtfull buſineſſe have a *Synodall Convention* for determining of controverſies, much more ought we to doe ſo, whoſe gifts are farre inferiour to theirs; and unleſſe it had been in their determination to leave us their Example of a *Synodall way* of Church-government for our *Pattern*, they had not wanted the meeting together of ſo many with them for deciſion of the doubt, whoſe doctrine was infallible, ἀνίſτηται, and of it ſelf, without an Aſſembly, to be beleaved.

The Exceptions againſt this *Pattern* of Church Polity are of no validity.

1. This was no *Synod*; firſt, That it was no *Synod*, appeares, in *Except.* that we read of no word of a *Synod*. Secondly, no *Commiſſioners* from *Syria* and *Cilicia*, which Churches ſhould have ſent their Delegates, had they been a *Synod*, and had their *decrees* been to have bound in a *Synodall way*. Thirdly, All the beleever's had voices here.

2. If it were a *Synod*, yet it is no *Pattern* for us, in regard it was conſiſting of members guided by an *infallible*, and *Apoſtolicall Spirit*.

Wee answer, <sup>1</sup> Here's the thing *Synod*, though not the word, *Anſw. 1.* which is a meeting conſiſting of the Deputies of many ſingle Churches.

2. That *Jeruſalem* and *Antioch* had their *Commiſſioners* there, is evident; and by conſequence many *ſingle Churches* had their *Commiſſioners*, for there were many ſingle *Congregati- ons* at *Jeruſalem* and *Antioch*, as hath been proved CHAP. XIII. Poſit. 2. That theſe met together, the word, *ver. 6.* συναχθησαν, i. e. *they came together*, evidenceth, and *ver. 25.* For the Churches of *Syria* and *Cilicia* not ſending their *Commiſſioners*, it followes not that becauſe *they are not named*, therefore *they were not there*; and if *they were not there*, therefore *they ought not to have been*: à non facto ad non jus, non valet conſequentia. But it's rather thought *Syria* and *Cilicia* had *Commiſſioners* there, in regard the *Synodall Decrees* are directed to them as well as others; and the *Decrees* bound them, which they could not doe as *formall Scripture*, for the words (*It ſeemeth good to us*) and their ſubmitting the matter to diſputation, argue the contrary; therefore as *Synodall Decrees*, which in as much as they bound

those Churches, they either were present, or were obliged to be present, by their Commissioners.

3. *To that Exception*, that the multitude of beleevers had voices there, and therefore 'tis not one of our *Synods*, ver. 22.

*We answer*, <sup>1</sup> It can no waies be proved, that every particular beleever had a suffrage in the Assembly.

<sup>2</sup> *Junius, Beza, Calvin, Piscator*, understand by *multitude* and *Church*, the *multitude and whole Church of Apostles and Elders*, who are said to be *gathered together*, ver. 6. *to consider of the matter*, besides which no other multitude is said to be gathered together, while the matter was in debate; yet we shall not deny even to other members the *liberty* of their *consent* and *approbation*; and freedom to examine all determinations by the Rule of Gods Word; but the ordaining and forming these Decrees is here evinced to be by the Apostles and Elders, when as they are called *their Decrees*, Act. 16. 4. and ver. 6.

<sup>3</sup> Those only had definitive votes, who met together synodically to consider of the question, but they were onely the Apostles and Elders, Act. 15. 6. That the Epistle is sent in the name of all, is granted; because it was sent by common consent, and withall thereby was added some more weight to the message.

<sup>4</sup> Further, if the beleevers of Jerusalem voted in that Assembly, by what authority was it? how could they *impose a burden* upon, and command *decrees* unto the Churches of *Syria* and *Cilicia*, and other Churches, who according to our brethrens opinion were not only *absent* in their *Commissioners*, but *independent* in their *power*?

4. *To the Exception*, that other Synods may not pretend to the Priviledges of that, since its decrees were indited by the *holy Ghost*; and therefore no pattern for our imitation.

*Ansiv.* The *Decrees* of this Assembly did oblige as *Synodall* decrees, not as *Apostolicall* and *Canonick Scripture*: this appears severall wayes:

1. The Apostles in framing these canons did proceed in a way *Synodall*, and *Ecclesiasticall*, and farre different from that they used in dictating of Scripture and publishing divine truths; their decrees were brought forth by much *disputation*,  
*humane*

*humane disquisition*, but *divine oracles* are published without humane reasonings, from the *immediate inditing of the Spirit*, 2 Pet. 1. 21.

2. Besides the *Apostles*, there were here in Commission *Elders*, and other Brethren, men of ordinary rank, not divinely and infallibly inspired; the Apostles in the penning of Scripture consult not with *Elders* and *Brethren* (as our opposites here say they did) our brethren make mandates of ordinary beleevers, Divine and Canonick Scripture.

3. Divine Writ is published only in the Name of the Lord, but these in the name of man also, *It seemed good to the holy Ghost and to us*, Act. 15. 28.

4. Canonick and Apostolick writing of new Scripture shall not continue till Christs coming, because the Canon is compleat, *Rev. 22. 18, 19. &c.* but this to decree through the assistance of the holy Ghost, who remaineth with the Church to the end, and to be directed by Scripture, shall still continue. Therefore this decreeing is not as the inditing of the holy Scripture. The *minor* is clear both from Christs Promise, *Where two or three are met together*, Matth. 18. 18, 19, 20. and Mat. 28. 20. as also by the Spirits inspiring those Councils of *Nice* of old, and *Dort* of late: therefore the Apostles here laid aside their *Apostolick extraordinaryness*, descended to the places of *ordinary Pastours*, to give them example in future ages.

To conclude, it's plain, that all the *Essentials* in this Assembly were *Synodall*, as whether we consider, 1. The *occasion* of the meeting, a great controversie. 2. The *deputation* of Commissioners from particular Churches, for the deciding that Controversie; or 3. the *Convention* of those that were deputed; or 4. the *discussion* of the question they being so convened; or 5. the *determination* of the question so discussed; or 6. the *imposition* of the thing so determined; or 7. the *subjection* to the thing so imposed.

1 Tim. 1. 17.

Ἀφάρῳ μόνῳ [πάλῳ] δόξα ἑῶ.



## An APPENDIX to be referred to *Chap. XI. Sect. 2. p. 202.*

When great part of this Treatise was reprinted, there came to our view, *Certain Queries touching the Ordination of Ministers, soberly (as is said) propounded to the serious consideration of all the Parochiall Ministers of England in generall: and more especially those sundry Ministers in London Authors of a late printed Book entituled, Jus divinum Regiminis Ecclesiastici, &c. By W. A. &c. All in summe amounting to thus much.*

- a *Quer. 1, 2, 3, 4, 5.* **Quer.** IF the <sup>a</sup> power of ordaining Ministers (which is part of Church-government) be neither seated in the Magistrate, nor in the people, but in Church-officers, and to them derived in a line of succession from the Apostles, <sup>b</sup> then whether it be derived through any Church but the Synagogue of Rome only, and that by the Bishops and Priests of Rome from the first dayes of Antichristian Apostasie to the dayes of Protestant Reformation?
- c *Quer. 8.* And if so, (the Bishops and Priests of Rome <sup>c</sup> in that state of Apostasie being no Ministers of Christ, but rather Antichristian) <sup>d</sup> were not the Protestant Ministers in the beginning of Reformation (being ordained by the Priests of Rome) and <sup>e</sup> so all their successors ordained by them, without all divine ordination indeed? <sup>f</sup> And consequently to be refused in their claime, as no right constituted Presbyters, untill they make proof of a due derived Ministeriall power, in an uninterrupted line of Succession, from the Apostles downward to this present day? <sup>g</sup> Nor are they to be blamed, that (till this be done) scruple their standing in the Ministry. <sup>h</sup> Yea these Ministers themselves have cause heresipon to wave their present plea of Ordination from Presbyters, and to take up pastorall authority from the call of  
the
- b *Quer. 6, 7.*
- d *Quer. 9.*
- e *Quer. 10.*
- f *Quer. 11.*
- g *Quer. 12.*
- h *Quer. 13.*

the people, (i which why may not gifted men do as lawfully and more reasonably then they?) <sup>i Quer. 14, 15.</sup> <sup>k Quer. 17, 18, 19, 20.</sup> <sup>l Quer. 21.</sup> <sup>m Quer. 22, 23, 24.</sup>  
*l* Imposition of hands either not being ordinarily used in ordaining of Elders; Or used to conferre some spirituall gift upon the ordained, and therefore not now to be continued; Or peculiar to extraordinary men, as such; and therefore not to be imitated.  
*l* The choice of Elders which Apostolicall Churches made, being directed and assisted therein by Apostles or their Assistants, with seeking God, being that Ordination of Elders, whereof the Scripture speaks.

*So that* <sup>m</sup> the whole frame of Presbyteriall Government in this Land, as farre as it pretends to a divine right, is built upon the divine right of Presbyters themselves, the Receptacle of that power; And their divine Rights, viz. that of their Ministers, upon their Romish Ordination, which is void; and that of their present Ruling Elders, only upon their appointment by the Magistrate and Election of the people. (wherein they partly come to us) for they are not ordained at all. Whereupon who sees not the Presbyterian Tabernacle shake terribly, as even ready to tumble down to the ground?

*Ans.* Touching all these Queries, for present we offer to judicious and sober mindes only these few considerations in generall.

I. That throughout all these *Queries*, and the slender grounds of them, our proofes or Arguments produced for the *Divine Rights of Church-government* asserted in our Book; or concerning the Recipient Subject of the Government, *Christ's own Officers*, and the authority they have from him for acting and executing the same, are not at all answered, nor invalidated; but meerly waved and evaded, as the heedfull Reader may easily perceive.

1. By his starting of a new Question touching the Truth of the Ministry of England, and the divine Right of their Ordination, (and that *ad faciendum populum*, that these Queries might take the better with those of their people that are disaffected to the Ministry) whereas we in all our Treatise did not set our selves at all to assert the *divine foundation of the Ministry of the Church of England*: This is indirect and sinister dealing in arguing, if we consult with rules of Logick.

2. By

2. By the inconsequence of all that this *Querist* produceth (though it should be wholly granted, which we are as farre from granting, as he is from proving) to enervate the *Government*, or the *Receptacle of the Government* asserted in our Book. For in our asserting the divine Right of the Presbyteriall Government, we assert *Christ's own officers to be the first Receptacle of the power of the Keyes from Christ*. This *Querist* pretends that the present *Ministers* and *Ruling Elders* in this particular *Church of England*, are not truly invested with that power; what then? Therefore *Christ's Church-officers* are not the first Subject of the power of the Keyes (for this seemes to be the prime drift and scope of the *Querist*.) A plain *non sequitur*. We assert the Subject of the power *absolutely*, and *in generall*, he speaks of this Subject *respectively* in this particular of our officers only; So that his Logick runnes only *ab Hypothesi ad Thesin*, and labours Iearnedly to conclude *à particulari ad universale*, or *à factò ad jus*, as if one should reason thus, *this particular man halts, therefore all men are lame: This particular Court of Judicature is unjustly constituted, therefore no power of Judicature belongs to any Court, &c.* which kind of arguing how weak and un scholar-like let all wise men judge.

And as for *Ruling Elders*, though we assert the Divine Right of them; yet we assert not the manner how they should be called unto that their office; nor speak of our *Ruling Elders* as for present they are constituted, *pro* or *con*; but of Elders called and constituted as Christ in his Word would have them to be. But this we for present intreat the *Querist* deliberately to consider upon, *Where is there in all the Scriptures either Precept or President that Ruling Elders de jure ought to be, or de facto ever were so much as nominated or elected by the people; much lesse that they received any authority from them by the peoples Ordination, or any thing equivalent thereunto?*

This might suffice to let the Reader see how this Author speaks not *ad rem*, but *ad hominem*; yet touching the *Ministry of the Church of England*, and their Calling, and touching *Ruling Elders* we adde three Considerations more.

*Consid. 2.*

II. That though a Ministeriall Succession should be granted to be drawn thorough the Church of *Rome*, and that *from the dayes*

dayes of the first Apostasie in that Church so the times of Protestant Reformation, yet thereby the Truth of that Ministry cannot be overthrowne, nor their Ordination evacuated and annulled, but remain for substance true according to the Scriptures, divers superadded corruptions notwithstanding. For,

1. The Church of Rome (setting aside those particular persons among them that maintained damnable errours, which were not the Church, but onely a predominant faction in the Church, as were they that denyed the Resurrection, urged Circumcision as necessary to Salvation, and opposed the Apostles of Christ themselves in the Churches of Corinth and Galatia,) continued to be a true Church of Christ, untill Luthers time (who began to write about Ann. 1516. in the dayes of King Hen. 8.) as the unanimous current of our Orthodox Divines confesse; yea as some think till the cursed Council of Trent, which began to sit in the dayes of K. Hen. 8. An. Dom. 1545. till when the Errours among them were not the errours of the Church, but of particular men. And for this they give many cogent Reasons, at present too long to recite.

of the Church, Book 3. chap. 6. and chap. 8. and also in the Appendix to Book 5. part. 3. — M. Perkins Exposition of the Creed, p. 405. printed at Cambridge, An. 1596. — Money in his Treatise of the Church, chap. 9. towards the end. — M. Ed. Deering in his Lectures on the Hebrews, Lect. 23. pag. 374. — Consensus Ecclesie Catholice contra Tridentinos, Demonstrans unam ac perpetuam Doctrinam de sacris Scripturis excerptam, & in Ecclesia Catholica conservatam usque ad Concilium Tridentinum. Authore Georgio Carletano. — M. Rich. Hookers Discourse of Justification. — Archbishop Abbot against Hill, Reaf. 5. § 28. — D. Usher De Successione Ecclesiarum, cap. 6. § 8, 9. and his Sermon. — Yea Luther himself in his B. against Anabaptists, saith; We confesse that under the Papacy, there was much Good, yea all Christian Good, and it came thence unto us; The true Scriptures, two true Sacraments, true Keyes for remission of finnes, the TRUE OFFICE OF PREACHING; True Catechisme, as are The Lords Prayer, The ten Commandments, The Articles of Faith; yea, I say, moreover, that under the Papacy was true Christianity, yea the very Kernell of Christianity. As A. Cade translates him out of Bellarm. Justific. of the Church of England, lib. 2. cap. 1. § 4. where see the words of most of the forecited Authors. p See Brightman's Comment in Revel. 16. 3. q Hist. of the Council of Trent, Book 2. pag. 116.

2. Before the Church of Rome, by the juggling and subtilty of the abominable Councell of Trent, was so farre corrupted as to patronize those errours which before were but personall

and private; that the errours which *only some held and maintained, now all the Church must hold and maintain*; we say, before this dreadfull defection and Apostasie, divers yeares, and whilst the Church of *Rome* (as above) is confessed to continue a true Church, the Lord in his wise Providence so ordering his Churches affaires, that the Reformation should not be stained with *Trents* defilements, &c. The Reformation of those growing corruptions was begun by *LUTHER* and other worthy Instruments, and was dispersed over great part of Christendome. As *Sliden* in his Commentary evidenceth at large, with divers others.

r M<sup>r</sup> Foxe in  
A&S and Mo-  
numents,  
vol. 2. p. 56. &c.  
printed Ann.  
Dom. 1631.

So that the substance of Christs true Ordinances, Word, Sacraments, Ministry, Ordination, &c. was in the Church of *Rome* till *LUTHER'S* dayes, and then began to be washed from the filth that men had cast thereupon, before the Councell of *Trent* had existence.

3. The Substance of true *Ordination*, remaining at that time in the Church of *Rome*, cannot be annulled and evacuated by those humane corruptions that were annexed or superadded thereunto, no more then the Baptisme of the Church of *Rome* is to be counted null and void, there being the same ground for the one as for the other. But Mr *Robinson* himself confesseth, *That the Baptisme of the Romish Church ought not to be reiterate*, therefore it was for substance true *Baptisme*; therefore it was dispensed by a true Ministry for substance, for only to the Ministers of the New Testament did Christ grant Commission to baptize, Matth. 28. 18, 19, 20. Consequently that Ministry for substance had a true calling, a true *Ordination* to their Ministeriall function. *Schisme, Heresie, and Scandall* in the Church of *Corinth* did not destroy that Church: nor do superstitious additionalls to or mixtures with *Ordination* in the Church of *Rome*, destroy *Ordination* it self.

f *Robinson*. Ju-  
r. f. Separat.  
p. 339. as M<sup>r</sup>  
S. *Rutherford*  
alleges him  
in his *Due*  
*Rights*, &c.  
p. 187.

t See M. S. *Ru-  
therford* in his  
*Due Rights* of  
*Presbyr.* chap. 8.  
§ 8. p. 186. &c.

Consid. 3.  
u See Antiquit.

III. Furthermore, we find in our best *Historiographers* Ecclesia-  
u Britannicæ. *Spelman*, De exordio Christianæ Religionis in Britannia. *Dusser*, De Bri-  
tannicarum Ecclesiarum Primordiis. Hist. Magd. cent. 1. l. 2. c. 2. But if W. A. the Querist, un-  
derstand not these Latine Authors, he may consult with these ensuing English Authors in his own mother  
tongue; in which he shall finde a Recapitulation out of other Ancient Histories and Writers of the first  
Plantation,

*Plantation, Propagation, and after Reformation of the Christian Religion in this Island, in none of which the Churches of Christ in Britain were truly beholding to the Church of Rome. The Authors are these, viz. M. Jo. Fox in Acts and Monuments. B. 2. at the very beginning of it, vol. 1. — Camden in his Britannia, of Sommersetshire, p. 226. — Jo. Speed in his History of great Britain, chap. 9. Of the first Planting of Religion in Great Britaine. — Isaacson's Chronology, in his brief view of the Plantation and increase of Religion within this Ile of Great Britaine, p. 397. &c.*

sticall (this *Querist* puts us upon an Historicall probation, when he so calls for a Ministeriall Succession from the Apostles to these dayes) that the Gospel, the Gospel-Ordinances, and the Church of Christ were planted in *England* shortly after the death of our blessed Saviour *Jesus Christ*, about *Ann. 64.* as *x* some compute, about *Ann. 63.* after Christ, as *y* others calculate; and this either by some of Christs Apostles or Disciples, or by some of the Apostles Companions and Followers: and that true Christianity was never since extinguished wholly out of *Britain* from the very first Plantation of it, to this very day; and if it were, let *W. A.* or his *Master* clearly demonstrate when. And *z* Mr *Jo. Cotton* himself (to whom the Independent party are not a little obliged for their notions) expresseth himself remarkably to this point, saying, *Fourc things we observe in the State of the Churches in England, which make way for Reformation amongst them. First, The Efficient Instruments of their first Plantation, which were either Apostles or Apostolicall men, whether Philip, or Joseph of Arimathea, or Simon Zelotes, as any of our Countrymen may read in Mr Fox's Book of Acts and Monuments, in the beginning of it, next after the Story of the ten Primitive Persecutions, out of Gildas, Tertullian, Origen, Beda, Nisephorus: which being so we cannot but conceive, THE CHURCHES IN ENGLAND WERE RIGHTLY GATHERED, AND PLANTED ACCORDING TO THE RULE OF THE GOSPEL; and all the corruptions found in them since, have sprung from Popish Apostasie in succeeding ages, and from want of thorough and perfect purging out of that leaven in the late times of Reformation in the dayes of our Fathers. SO THAT ALL THE WORK NOW IS, NOT TO MAKE THEM CHURCHES WHICH WERE NONE BEFORE, BUT TO REDUCE AND RESTORE THEM TO THEIR PRIMITIVE INSTITUTION, &c.*

*x Isaacson's Chronology. y M. Jo. Fox in Acts and Monuments, &c. vol. 1. Book 2. at the beginning.*

*z M. Jo. Cotton's Way of the Churches of Christ in New England, cha. 7. Sect. 1. p. 111.*

Now seeing the Gospel, Gospel-Ordinances, and the Church of Christ ever after the first Plantation thereof in this Island, have been still continued in this Kingdome even to this day: Consequently in the constant continuation of the Gospel and Church of Christ in *England*, there hath still been a continuation also of the true Ministry of Christ, (for substance at least) truly called to the Ministeriall Function, and that in all the ages of the Church successively. And this may further appear upon these grounds.

1. Because we finde in Scripture, That <sup>1</sup> Jesus Christ having given Commission immediately to his Apostles for the work of the Ministry, *Matth.* 16. 19. and 18. 18. *Joh.* 20. 21, 22, 23. *Matth.* 28. 18, 19, 20. <sup>2</sup> The Apostles thus sent forth by Christ, did themselves send forth others into the Ministry with imposition of hands, as *Paul* and *Barnabas* at *Lystra*, *Iconium* and *Antioch*, ordained them *Presbyters* in every city, *Act.* 14. 23. as *Paul* with the *Presbytery* ordained *Timothy* with imposition of hands, <sup>3</sup> it may be of *Pauls* hands in the name of the whole *Presbytery*, *1 Tim.* 4. 14. *2 Tim.* 1. 6. <sup>3</sup> Now the Apostles having ordained some, gave them commands and directions for ordaining of others after them. This the Apostle gives in charge to *Timothy*, *Impose hands suddenly on no man, neither be partaker of other mens sinnes*, &c. *1 Tim.* 5. 22. And this was one speciall end why *Titus* was left by *Paul* at *Crete*, viz. *To ordain Presbyters in every city, as he had appointed him*, *Tit.* 1. 5. So then it's plain, that the Scripture way, the Apostolicall course of separating men unto the Ministeriall Function was by *Ordination with imposition of the hands of the Apostles upon Presbyters, and of those Presbyters upon other Presbyters, and so on successively.* Now seeing some of the Apostles, or Apostolicall persons, did in the Primitive times plant the Gospel in *England*, as hath been shewed, it cannot reasonably be imagined, but that they also setled a Ministry in *England*, observing the same course of Ordination with imposition of hands, that they did in other Churches. For at first the *Church in England was rightly gathered, and the Ministry rightly constituted:* and so doubtlesse continued at least for substance; unlesse it totally Apostatized and ceased; which cannot be evidenced.

a. As Calvin judgeth, in Comment. ad *2 Tim.* 1. 6.

2. It is not, and (we suppose) it cannot be manifested by *W. A.* nor the greatest adversaries of the *Ministry* and *Ordination*, that ever the *Ordination* of Presbyters was devolved from Presbyters upon any Church or people in all the New Testament, or that ever the people ordained any Minister in the Church of *England* from the first Plantation of the Gospel here, by vertue of any publique Law of the Church, to this day, except among the *Separatists*.

3. Where-ever there is a Continuance of a true Church (as hath been proved still to have been in *England*) and a Succession of true Doctrine; there must also of necessity be a Succession of a true Ministry. As <sup>b</sup> *Voetius* shoves. And that for the End for which Christ gave the Ministry to the Church, *viz. for the perfecting of the Saints*—*for the edifying of the body of Christ*, Ephes. 4. 8, 11, 12. &c. and also for the fulfilling of his own Promise to his Ministry, that he *will be with them alwayes to the end of the world*, Matth. 28. 19, 20. but how can he be with his Ministers constantly, if his Church shall at any time be totally deprived of the true Ministry of Christ?

4. Furthermore, <sup>c</sup> Antiquity beares witness to this course of calling men into the Ministry by *Ordination with imposition of the Presbyters hands*, in divers ages after the Apostles times, and that generally throughout all the Churches; and what reason have we to except *England*?

David Blondell in *Apolog. &c. sect. 3. X. de Ordinationibus*, p. 157. &c. Clement. Epist. 1. ad Cor. p. 54, 55. edit. 1633. Historia Ecclesiast. Magdeburg. edit. Basil. Ann. 1624. Cent. 1. li. 2. cap. 6. p. 386. & cap. 7. pag. 410. & Cent. 3. cap. 6. pag. 94. & Cent. 4. cap. 6. pag. 244. 245. &c.

5. Moreover, it is very observable, <sup>d</sup> that in this Church of *England* the corruptions which the Church of *Rome* would have introduced about *Ordinations* of Ministers and other Ecclesiasticall affaires, were withstood and opposed by the Kings of *England*: Nor do we reade of any Ministers in *England* that were ordained by any *Agents* sent from *Rome*: but only of some idle *Ceremonies of Confirmation* of them that were ordained by the *Pall* and the *Ring* brought thence into *England*.

<sup>b</sup> Voet. de Desperat. causa Papatus, l. 3. sect. 1. p. 405.

<sup>c</sup> Cyprian. See his words formerly alleadged in the margin of p. 60. — Can. Apost. 1. 3. c. 11. alleadged by

<sup>d</sup> See Eadmeri Monachi Cantuariensis. Hist. Novorum. pub. by M. Jo. Selden. And, Speed's Hist. of Great Brit. Book 9. chap. 3. p. 446. &c.

So that if the whole be well considered, it will puzzle the Querist and all his friends to prove, That the Church of England was beholding to the Church of Rome for either the first Plantation, After Reformation, or Continuation of the Gospel, Church and Ministry therein, from the beginning to this day.

Confid. 4.

III. Finally, as the pretended *Mis-ordination* of the Ministry of the Church of England secludes not them from being the true Ministers of Christ, and Subjects of Church-power: no more doth the objected *Non-ordination* of our present Ruling Elders, either divest them totally of all power, or necessarily inferre that these Ruling Elders chosen by the people, *doe by thas Election receive their power from the people, as from those in whom the power antecedently resideth*: as *Quer. 21.* implies. For,

1. The doubt there moved, equally reflects upon the Ministers of the Word, for they also are chosen sometimes by the people, yet receive not their power from the people, but from Christ, as hath been proved Part 2. CHAP. XI.

2. The peoples *Election* of Elders will never prove the *derivation of power* from the people, but only the *designation* of persons to that office, to be a *priviledge of the people*. As in Colledges, Hospitals, &c. the Administratours, Governours, and Officers, doe not receive their power from those who *choose or designe them*. but the power is derived from the *Institution of the Founders* upon persons so elected. Christ first *chose* his twelve Apostles, and *designed* the persons; afterwards he *ordained* them, and sent them forth with power and Authority, *Matth. 10. 1. Mark 3. 13. 14. Luk. 9. 1, 2.*

3. This 21. *Quer.* confounds *Election* and *Ordination*, which are distinct in the calling of those Officers that are elected and ordained. For though 'tis not the custome of the *Reformed Churches* to impose hands upon *Ruling Elders* (which is a Rite observed in *Ordination* of Pastours, after the Example of the Apostolicall Churches) yet they have the *Substance of Ordination and Mission*, being examined and approved by a *Presbytery* (or where there is no *Presbytery* yet formed, by *godly and judicious Ministers*, extraordinarily assembled, as they were with us) and after by their Examiners encouraged, exhorted and  
with

with solemn Prayer commended to the grace of God.

4. It is manifest from Acts 6. that the choosing out of seven men of honest report to be Deacons, was allowed to the people, (yet not as any power of Jurisdiction, but as a Liberty and privilege; and even in that liberty the people are restrained by the Church-governours, not to chuse what men they listed, but men thus and thus qualified, ver. 3. and then to be set apart by Church-officers: and by proportion so it holds in the case of Ruling Elders or Pastours.) But the Act of Appointing or setting them in a State of office, was done by the Apostles, ver. 3. *Looke ye out men—whom we may appoint—the looking out* of the persons was the peoples act; the *κατάστασις* or Appointment, the Apostles; this they entirely reserved to themselves.

*e Observ.* Non permittunt illis potestatem nominandi, & deligendi, quos volunt; sed describunt declarant; (uis notis eligendos, sibi; reservant ordinandi Potestatem. *John Malcolm. Com-*

*ment. in Act. 6.* *Sejunantibus & orantibus, &c.*] Quorsum istæ segregatio & manuum impositio, postquam suam electionem testatus est Spiritus sanctus, nisi ut Ecclesiastica disciplina in designandis per homines ministris conservaretur? *Cato. Inst. 4. 3. 14.*

5. Our dissenting Brethren acknowledge Ordination to be from *Presbyters* and *people*, yet this *Quere* will conclude all power of *Jurisdiction* to be from the people only, if they send and ordaine their Pastour, Teacher, and Ruling Elder. So as the Keyes, and all power of Jurisdiction, shall, according to this *Quere*, be in the people alone without Pastours or Presbytery. The dissenting Brethren will scarce thank *W. A. &c.* for this dissenting from them.

Summe up all, <sup>1</sup> What we have asserted, this *Querist* hath not answered, but by diversion to a New *Question* evaded. <sup>2</sup> The Succession of Ministers, though derived through the Church of Rome, is not anulled. <sup>3</sup> And yet the Ministry of England need not be beholding to the Church of Rome for their Vocation. <sup>4</sup> Nor finally, doth our Ruling Elders pretended Non-ordination, conclude their power from Magistrate or People. And therefore the Presbyterian Tabernacle is neither ready to tumble down to the ground, nor terribly shaken, but stands as strong as ever: For who doth not see (unlesse hee will shut his eyes) that this double *Jury* of *Queries* have not planted so much as a shadow of

of an Argument for the battering down of the Presbyterial building?

But to these things, and many other, wee may perhaps speake more fully, when we shall have opportunity to treat of the Ministry according to our intentions in p. 123. intimated. Mean while the candid Reader will please to excuse our Castigations in this Edition of divers passages in the first, as being no way *corruptive* but *perfective* both in reference to our *Book* and *Principles*.

AUGUST. de TRINITAT. lib. 4. cap. 6.

\* Hagio-  
maltix, *sect.* 28.

*Contra Rationem, nemo sobrius; contra \* Scripturam, nemo Christianus;*  
*contra Ecclesiam, nemo pacificus senserit.*

FINIS.

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## W.

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# FINIS.

20 And said, No. Wherefore he also received the  
torment in order, as the former did.

21 And when he was at the last gasp, he said,  
Thou like a furiſt takeſt us out of this preſent  
life; but the king of the world ſhall raiſe us up,  
who have died for his laws, unto everlaſting  
life.

22 After him was the third made a mocking  
ſpeech: and when he was required, he put out  
his tongue, and that right ſoon, holding forth  
his hands manfully,

23 And ſaid courageouſly, Theſe I had from  
heaven, and for his laws I deſpiſe them, and  
on him I hope to receive them again.

24 Inſomuch that the king, and they that were  
with him, marvelled at the young mans courage,  
that he nothing regarded the pains.

25 Now when this man was dead alſo, they  
lamented and mangled the fourth in like man-  
ner.

26 So when he was ready to die, he ſaid thus,  
As good, being put to death by men, to look  
for hope from God, to be raiſed up again by  
him: as for thee, thou ſhalt have no reſurrec-  
tion to life.

27 Afterward they brought the fifth alſo, and  
mangled him.

28 Then looked he unto the king, and ſaid,  
Thou haſt power over men, thou art corrupti-  
ble, thou doeſt what thou wilt, yet think not  
that our nation is forſaken of God.

29 But abide a while, and behold his great  
power, how he will torment thee, and thy ſeed.

30 After him alſo they brought the ſixth, who  
ſaid ready to die, ſaid, Be not deceived without  
reaſon: for we ſuffer theſe things for our ſelves,  
being ſinned againſt our God: therefore mar-  
vellous things are done (unto us)

31 But think not thou that takeſt in hand  
to ſtrive againſt God, that thou ſhalt eſcape un-  
punished.

32 But the mother was marvellous above all,  
and worthy of honourable memory: for when  
ſhe ſaw her ſeven ſonnes ſlain within the ſpace of  
one day, ſhe bare it with a good courage, becauſe  
of the hope that ſhe had in the Lord.

33 Yea, ſhe exhorted every one of them in  
her own language, filled with couragious ſpirits;  
and ſitting up her womaniſh thoughts with a  
cleanly ſtomack, ſhe ſaid unto them,

34 I cannot tell how you came into my  
womb; for I neither gave you breath nor life.

24 Now Antiochus thinking himſelf deſpi-  
ſed, and ſuſpecting it to be a reproachfull ſpeech,  
whileſt the youngſt was yet alive, did not on-  
ly exhort him by words, but alſo aſſured him  
with oaths, that he would make him both a rich  
and a happy man, if he would turn from the  
laws of his fathers; and that alſo he would take  
him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe  
hearken unto him, the king called his mother,  
and exhorted her, that ſhe would counſell the  
young man to ſave his life.

26 And when he had exhorted her with ma-  
ny words, ſhe promiſed him that ſhe would  
counſell her ſonnes,

27 But ſhe bowing her ſelf towards him,  
laughing the cruell tyrant to ſcorn, ſpake in her  
country language on this manner; O my  
ſonne, have pity upon me that bare thee nine  
moneths in my wombe, and gave thee ſuck  
three years, and nourished thee, and brought  
thee up unto this age, and endured the troubles  
of education.

28 I beſeech thee my ſonne, look upon the  
heaven, and the earth, and all that is therein,  
and conſider that God made them of things  
that were not, and ſo was mankind made like-  
wiſe.

29 Fear not this tormentour, but being wor-  
thy of thy brethren, take thy death, that I may  
receive thee again in mercy with thy brethren.

30 While ſhe was yet ſpeaking theſe words,  
the young man ſaid, Whom wait ye for? I will  
not obey the kings commandment: but I will  
obey the commandment of the law that was gi-  
ven unto our fathers by Moſes.

31 And thou that haſt been the authour of all  
miſchief againſt the Hebrews, ſhalt not eſcape  
the hands of God.

32 For we ſuffer becauſe of our finnes.

33 And though the living Lord be angry  
with us a little while for our chaſtening and cor-  
rection, yet ſhall he be at one again with his ſer-  
vants.

34 But thou, O godleſſe man, and of all  
other moſt wicked, be not liſted up without a  
cauſe, nor puſſed up with uncertain hopes,  
liſting up thy hand againſt the ſervants of  
God:

35 For thou haſt not yet eſcaped the judge-  
ment of Almighty God, who ſeeth all things.

36 For our brethren who now have ſuffered

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plagues mayest confesse, that he alone is God;

38 And that in me, and my brethren, the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king being in a rage, handled him worse then all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sonnes, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

### C H A P. VIII.

1 *Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, 28 and divideth the spoils. 30 Other enemies are also defeated, 35 and Nicanor fleeth with grief to Antioch.*

**T**hen Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was troden down of all, and also pity the temple profaned of ungodly men,

3 And that he would have compassion upon the city, sore defaced and ready to be made even with the ground, and hear the bloud that cried unto him,

4 And remember the wicked slaughter of harmlesse infants, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, in so much that the bruit of his manlinesse was spread every where.

8 So when Philip saw that this man increa-

nations under him, to root out the whole generation of the Jews, and with him he joynd Gorgias a captain, who in matters of warre great experience.

10 So Nicanor undertook to make so much money of the captive Jews as should defray tribute of two thousand talents, which the king was to pay to the Romanes.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of captive Jews, and promising that they should have fourscore and ten bodies for one that not expecting the vengeance that was to follow upon him from the Almighty God,

12 Now when word was brought unto Judas of Nicanors coming, and he had imparted to those that were with him, that the army was in his hand,

13 They that were fearfull; and distrustful of the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withall besought the Lord to deliver them, but were sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers for his holy and glorious names sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them, but to fight manfully,

17 And to set before their eyes the injuries they had unjustly done to the holy place, and the cruell handling of the city, whereof they had a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons, and boldnesse; but our confidence is in the mighty God, who at a beck can cast down upon them that come against us, and also upon the world.

19 Moreover, he recounted unto them the helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

20 And he told them of the battell that he had in Babylon with the Galatians, how

899 -  
b Or. Sam  
places.

c Or. Babilj.

d Or. bring-  
ing his  
forces to it.

e Or, except  
the borders,  
&c.

f Or, subdue  
you in fight.

and whatsoever besides they granted.  
I give thee leave all coyn money for  
country with thine tamp.

And as concerning iherusalem, and the  
stuary, let them be sūd all the armour  
that thou hast made, and esser that thou hast  
it, and keepest in thine, let them remain  
to thee.

And if any thing beall be owing to the  
king, let it be forgiven them this time forth  
evermore.

Furthermore, when we have obtained our  
kingdome, we will honce, and thy nation,  
and thy temple with greatour, so that your  
name shall be known thout the world.

In the hundred thre and fourteenth  
year went Antiochus ire land of his fa-  
thers: at which time e forces came to-  
ther unto him, so thv were left with  
typhon.

Wherefore being purry king Antiochus,  
fled unto Dora, wlyeth by the sea-  
side.

For he saw that tris came upon him  
at once, and that his t had forsaken him.

Then camped Abus against Dora,  
living with him an hur and twenty thou-  
sand men of warre, anar thousand horse-  
men.

And when he compassed the cite  
and about, and joyneos close to the town  
by the sea-side, he vexed it by land and by  
sea, neither suffered he to go out or in.

In the mean seasome Numenius, and  
his company from Romaiving letters to the  
kings and countreys: whn were written these  
things.

Lucius, Consul the Romanes, unto  
king Prome greeting:

The Jews ambassours, our friends and  
confederates, came untas to renew the ol-  
d friendship and league, be it sent from Simon the  
high priest, and from the eople of the Jews.

And they brought shield of gold, of a  
thousand pound.

We thought it good therefore to write  
unto the kings and countreys, that they shoul-  
d them no harm, nor fight against them, nor  
countreys, nor yet aid their enemies  
against them.

It seemed also good to us to receive it  
of them.

23 And to all the countreys, and to b Samp-  
sames and the Lacedemonians, and to Delus,  
and Myndus, and Sicyon, and Caria, and Sa-  
mos, and Pamphylia, and Lycia, and Halicar-  
nassus, and Rhodus, and c Phaselis, and Cos,  
and Sidce, and Aradus, and Gortyna, and Cni-  
dus, and Cyprus, and Cyrene.

24 And the copy here of they wrote to Simon  
the high priest.

25 So Antiochus the king camped against  
Dora the second day, d assaulding it continu-  
ally, and making engines, by which means he  
shut up Tryphon, that he could neither go out  
nor in.

26 At that time Simon sent him two thou-  
sand chosen men to aid him, silver also and gold,  
and much armour.

27 Neverthelesse he would not receive them,  
but brake all the covenants which he had  
made with him afore, and became strange unto  
him.

28 Furthermore he sent unto him Atheno-  
bius, one of his friends, to commune with him,  
and say, You withhold Joppe and Gazara, with  
the tower that is in Iherusalem, which are cities of  
my realm.

29 The borders thereof ye have wasted, and  
done great hurt in the land, and got the domini-  
on of many places within my kingdome.

30 Now therefore deliver the cities which  
ye have taken, and the tributes of the places  
whereof ye have gotten dominion e without the  
borders of Judea.

31 Or else give me for them five hundred  
talents of silver; and for the harm that you have  
done, and the tributes of the cities, other five  
hundred talents: if not, we will come and f fight  
against you.

32 So Athenobius the kings friend came to  
Iherusalem, and when he saw the glory of Simon,  
and the cupbord of gold, and silver plate, and his  
great attendance, he was astonished, and told  
him the kings message.

33 Then answered Simon and said unto  
him, We have neither taken other mens land,  
nor holden that which appertaineth to others,  
but the inheritance of our fathers, which our  
enemies had wrongfully in possession a certain  
time.

34 Wherefore we having opportunity, hold  
the inheritance of our fathers:

35 And whereas thou demandest Joppe and

