II. MACCABEES.

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

10 And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable 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 most all 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 wild 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 revenues defray the charges belonging to the sacrifices:

17 Yeas, 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 governor, to the good Jews his citizens, willing 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 rising 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 unity kingdom, wait for opportunities, and what shall be the event, I have appointed some Antiochus king, whom I often notified and commended unto many of you, we went up into the high provinces, to whom have written as followeth.

26 Therefore I pray you all, to remember the benefits that I have unto you generally, and in especial, and every man will be still faithful to me and mine.

27 For I am persuaded that hereunder standing in mine mind, will favourably graciously yield to your desires.

28 Thus the murderer and blamer having suffered most grievously, as treated other men, so died he a miserable death 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, Ptolemaeus Philometor.
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 month in the hundred seventy and one year, 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 year with gladness. Moreover, the till of the temple that was by the tower he made stronger than 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 Gazar.

CHAP. XIII.

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

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

2 But when Artaces 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 Artaces, whom he was put in ward.

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

And as he was honourable (in all his acts) in this, that he took Joppa for an haven, and enlarged the bound of his nation, and the country, gathered together a great number of men, and had the dominion of Gazar, and the tower out of the which he made illustre, neither was there any that did deal with them in peace and 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 say them:

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

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out, and every connemter 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 sorry:

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

18 They wrote unto him in tables of brass, 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 registre 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 shiel of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said, What thank soever is thine,
Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias of the posterity of Jair, together with his brethren, put themselves in jeopardy, and restoring the enemies of their nation, did their nation great honour.

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

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

32. At which time Simon rose up, and fought for his nation, and sent 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 Bechsera that lieth upon the borders of Judea, where the armour of the enemies had been before, but he set a garrison of Jews there.

34. Moreover, he fortified Joppa which lieth upon the sea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews 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 governor, 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 fought by all means to exalt his people.

36. For in his time things prospered in his hands, so that the heathens were taken out of their country 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 Jews therein, and fortified it for the safety of the country, and the city, and raised up the walls of Jerusalem.

41. Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet.

42. Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country and over the armour, & over the fortresses, that I say I should take charge of the sanctuary.

43. Besides this, that he should be obeyed by every man, and that all the writings in the country 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 gain by his words, or to gather an assembly in the country without him, or to be clothed purple, or wear a buckle of gold.

45. And whatsoever 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 thereof, and well pleased to be high priest, and captain, and governor of the Jews and priests, and to defend them all.

48. So they commanded that this writing should be put in tables of brass, 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 up in the treasury, to the end that Simon and sonnes might have them.

CHAP. XV.
1. Antiochus desirith leave to passe through Judæa and granteth great honours to Simon and the 16. The Romans write to divers kings and ens to favour the Jews. 27. Antiochus quar with Simon, 38. and sendeth some to annoy j.

Moreover, Antiochus sonne of Dæm the king, sent letters from the ifles sea, unto Simon the priest, and prince Jews, and to all the people.

2. The contents whereof where the Antiochus to Simon the high priest, of his nation, and to the people of greeting:

3. Forasmuch as certain pestile mentioned the kingdom of our fathers purpose is to challenge it again, and it to the old estate, and to that.
Jus Divinum Regiminis Ecclesiastic: OR
THE DIVINE RIGHT OF Church-Government,
Asserted and evidenced by the holy SCRIPTURES:
According to the Light whereof (besides many particulars mentioned after the P R E F A C E)

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 several branches of it is explicited and confirmed.
4. The Divine Right of Ecclesiastical Censures, Officers, and Ruling Assemblies is manifested.

In all which it is apparent, That
The Presbyterial Government, by Preaching and Ruling Presbyters, in Congregational, Classickall 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 Alphabetickall Table to the whole annexed.

By sundry Ministers of Christ within the City of London.

KisstheSon,letbebeangry,Psal.2.12.
Allpowerisgivenunto methethinheavenandinearth,Matth.28.18.
OurAuthority,whichtheLordhathgivenuseforedification,2Cor.10.8.
TotheLaw,andtotheTestimony:iftheyspeaktnotaccordinhtisword,itisbecausethere
isno light in them,Isa.8.20.

AMBROS. de fide ad GRATIAN. li.i. cap.4.
NolargumentocredassancteImperator,&nostra disputationi:Scripturas interrogemus,
interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum.

London, Printed by J.T. for Joseph Hanscot and George Calvert, and are to be sold at the Stationers Hall, and at the Golden Fleece in the Old Change. 1647.
AN
ADVERTISEMEMENT
to the pious and judicious Reader.

Christian Reader,

How hast in this ensuing Treatise, a brief delineation of the Nature of a Jus divinum, i.e. of a Divine Right, wherein it consists; and how many ways a thing may be accounted of Divine Right, according to the Scriptures: As also a plaine and familiar Description of that Church-government which seems 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 several 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 comprehensive Subject insisted upon would permit. Things are handled rather by way of Positive Assertion, then of Polemical Dissertations, (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 judgmen might 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.

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

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

1. We hold our selves obliged, not onely by the common duty of our Ministerial 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 Sphere 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 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 through the strange mis-representations that are made.
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 among 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 Consciencs 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 progress herein.

The Commodity which may probably accrew here-upon, we hope shall be manifold: For, 1. Who can tell but that some of them that, in some things, are mis-lead 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, unresolved 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 leasure to read, many
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Books upon this Subject, may here have much in a little, and competently informe 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 compleatness and satisfactoriness which is desired) may yet incite some of our brethren of more acute and polished judgment to imbarque themselves for some further Discoveries for the publick 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 witnesse to this part of Christ's 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 witnesse to the Truth.

This Truth that Jesus Christ is a King, and hath a Kingdom and Government in his Church distinct from the Kingdomes of this world, and from the Civil Government, hath this Commendation and Character above all other Truths, that Christ himself attended 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 aggraved, prosecuted, and driven home by the Jews, Luk.23.2. Job.19.22,23, was prevalent with Pilate as the cause of condemning him to die, Job.19.12,13, and was mentioned also in his Supercription upon his Cross, Job.19.19. And although in reference to God, and in respect of Satisfaction to the divine Justice for our sin, his death was a price of Redemption; yet in reference to men who did persecute, abuse, and condemn him, his death was a Martyr. Testimony to seal such a Truth. M. G. Gillespie in his Aventures Rod. Blossoming, &c. Epist. to the Reader.

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
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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 mere 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 Circumstantialts, but will bare Prudentials in Substantials also satisfy either our God, our Covenant, our Consciences, or our End in this great work of Reformation: what conscientious person durft 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 durft 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 work 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 Treatise 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, being
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 Congregatior-
nall Elderships be jure divino? 5. Whether Classicall Presbyteries be jure divino? 6. Whether Provinciall,
Nationall and Oecumenicall Assemblies be jure divino? 7. Whether Appeals from Congregationall to Classi-
call, 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 Assem-
blies, 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 Ci-
vil Magistrates, or their Committees and Commissio-
ners execution of Church-censures be contrary to that way of Government which Christ hath appointed in
his Church?

Resolved. To all or most of these doubts some competent satisfac-
tion may be had from this Treatise ensuing, if seriously con-
sidered. For, 1. That there is a Church-government jure di-
vino, 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 Govern-
ment, is that particular Government which is of Divine Right, according to the Word of God. 3. What ordi-
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nary Church-officers, (Members of the several Elderships) are jure divino, is proved; Part 2. Chap. XI. Sect. I. p. 120. to 125. viz. Pastours and Teachers, with Ruling-Elders.

4. That Parochial 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 general, (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 Appeals, are jure divino, is proved; Part 2. Chap. XV. p. 251. &c.

8. That the power of Church-censures is in Christ's own Church-officers, only 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 several Ruling Assemblies, Congregationall, Classicall, or Synodall, (alio cujusque jure.) See Section 3. p. 204. and Chap. 12, 13, 14, 15.

9. That the Scriptures hold forth, touching Church-government, not only generally, 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; Centuriators of Magdenburg, who have collected and methodically digested, in the very words of the Scripture, a System of Canons or Rules touching Church-
Church-government, as in the Preface to those Rules they do profess, saying, Touching things pertaining to the Government of the Church, the Apostles delivered certain Canons, which we will add 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 consequentely any Commissioner or Committees whatsoever devised and erected by his authority, are the proper subject of the formal Power of Church-government, nor may lawfully, by any virtue of the Magistratical office, dispense any Ecclesiastical 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 scandal.

Refol. 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 selfe, 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 mere will and pleasure? For, 1. The Presbyteriall Government (truly so called) is not in the Nature of it any invention of
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 Abridgment 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 Substantial nor Circumstantial, or according to the particular, or at least, the general 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, than all the Ordinances, Decrees, Statutes, or whatsoever Municipal Laws 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 four score 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 Arbitrariness appears, let the adversaries complain. 4. If any Arbitrariness 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 itself.

2. What probability or possibility of Tyrannicalnesse in the Presbyteriall Government? For, 1. Who should tyrannize, what persons, what Ruling Assemblies?
Not the Ministers; For, hitherto they have given no just cause of any suspicion, since this Government was in hand; and they are counterpoysed in all Assemblies with a plurality of Ruling Elders, it being already studiously provided, that there be always 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 concern, 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 inferior to superior; and the very Nationall Assembly itself, 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 Commonwealth.

3. How can they tyrannize over any; or in what respects? Not over their States; for, they claim 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, slitting, cropping, striking, whipping, dismembering, or killing: Not over their Soules; for, them they desire by this Government to gaine, Math.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 only destructive to corruption, which is deadly and destructive to the soule. Thus the Imputation it selfe of Arbitrariness or Tyrannicalnesse to the Presbyteriall Government is unjust and causelesse.
2. The pretended ground of this assertion is false and frivolous. The Presbyters of the Assembly of Divines, and others, (Diotrephes-like affecting preeminence) have desired an unlimited power according to their own prudence and judgement, in keeping men from the Ordinances in Cases of Scandal not enumerated.

Answ. I. The Presbyters of the Assembly, and others, are so far from the domineering humour of Diotrephes, that they could gladly and heartily have quitted all intermeddling 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 Scandals enumerated, but of all such like scandals (and to judge which are those scandals, not according to their minds unlimitedly, but according to the mind of Christ in his Word, more sure than 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 scandals can be made in no Book, but in the Scriptures, and when all is done must we not referre thither? All scandals 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 scandal, 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

(a 2) Govern-
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Government in the Church, consequently with this, and every part. The best Reformed Churches allow to their Presbyteries power to keep from the Ordinances scandalous persons, not only for scandals enumerated, but for scandals of like nature not enumerated, with some generall clause or other, as may appear in eight severall Churches, according to the allegations here in the Margin; and therefore no new thing is desired, but what is commonly practised in the Reformed Churches, whom we should imitate so farre as they lead us on towards purity and perfection.

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

Answ. 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 himself 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. 3 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. 4 Have they liberty of Electing their own Officers, Pastours, Elders and Deacons? so the Presbyterians. 5 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 whereinsoever the Independent Government is truly excellent, the Presbyteriall Government stands in a full equipage and equality of excellency.

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. No other visible Church of Christ is acknowledged but only a single Congregation meeting in one place to partake of all Ordinances.

The Matter of their visible Church must be (to their utmost judgement of discerning) such as have true grace, real Saints.

Their Churches are gathered out of other true visible Churches of Christ, without any leave or consent of Pastour or flock, mutual edification: Gathering yea against their wills, receiving such as tender themselves, yea too often no footsteps in Script. is contrary to...
by themselves or others, directly or indirectly seducing disciples after them.

Preaching Elders are only elected, not ordained.
Ruling Elders also preach.

The Subject of Church-government is the coetus fidelium or Community of the faithful.
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 superior 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 only to a Non-communion.

Let these and such like particulars in the Independent way, differing from the Presbyterian be duly pondered, and then let the impartial 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 Presbyterian Government, wherein it utterly surpasses the Independent Government? Read but the particulars of the former parallel in the Presbyterian Government, and then consider 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 Error and Heresie; for Piety and unblameableness against all impiety and scandal of conversation; for Equity and Right against all male-administrations, whether ignorant, arbitrary, or tyrannical; for the honour and purity of all Christ's Ordinances against all contempt, pollution and prophanation; for comfort, quickning and encouragement of the Saints in all the ways of Christ; and consequently for the honour of God and our Lord Jesus Christ in all the mysterious services of his spiritual 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 dazles 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 Ecclesiastical affairs; what a sharp contention was there betwixt Paul and Barnabas, Acts 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 inferior to them neither in Parts, Learning, Piety, nor any other spiritual gift, who are for the Presbyteriall way of Church-government? Notwithstanding let all the true Israel of God constantly follow not the doubtfull practices 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. The Nature of a Divine Right, now under the New Testament, Chap. I. p. 3. For the clearing hereof.

2. The Nature of that Church-Government, which is of Divine Right, is described, Part 2. Chap. I. p. 33, 36, &c. wherein are explained.

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

1. More particularly, how many ways a thing may be of Divine Right, viz. by the thing described, viz. Church-government, Chap. II.


1. Speciall Rule of it, the holy Scriptures, Chap. III. p. 45. to 49.

1. Proper fountain of it, Jesus Christ our Mediator, Chap. V. p. 50. to 51.

1. Speciall kind of it, Spiritual, and that Derivative, Chap. VI. p. 51. to 56.

1. Several Acts of it, in Chrisls Ordinances, Chap. VII. p. 56. to 64.

1. End of it, viz. Edifying the Church of Christ, Chap. VIII. p. 64. to 67.

1. Subjector first Receptacle of it from Christ.

1. Negatively, not the

1. Civil Magistrate, Chap. IX. p. 67. to 96.

1. Cæsar s fideliwm, or Community of the faithful, Chap. X. p. 96. to 120.

1. Pastours and Teachers, Chap. XI.

1. The Divine Right of Christ's Officers, Chap. XI. p. 123. to 175.

1. That Christ's Ruling Church-officers are the Subject, or first Receptacle of the power of Church government frö Christ, Chap. XI. p. 178. to 202. with an Appendix touching the true Ministry of the Church of England, &c. p. 212. to 272.


1. The divine Right of Classick Presbyterian, Chap. XIII. p. 211. to 235.

1. Synods or Councils, Chap. XIII. p. 235. to 250.

1. The Divine Right of Appeals from the lesser to the greater Ruling Assemblies, Chap. XV. p. 251. to 262.
THE DIVINE RIGHT OF Church-Government.

PART I.

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

CHAP. I.

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

Jesus Christ our Mediatour hath the *Government* a Nihil humana.

(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*.

Matt. 28. 18. Job. 5. 22. Ephes. 1. 22. But lapsed enim illud omam (being full of pride, Psal. 10. 2. 4. and enmity against the lim *dictum est*, 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* of
The Divine Right of Church-Government. Chap. 1.

of Christ hath been opposed in all ages, and specially in this of ours, by quarrelsome Queries, brangling Disputes, plausible Pretences, subtle Policies, strong self-interests, and meere violent wilfulnesses 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 itself, 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 lies 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 appeare, Whether the Monarchical 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, jus divinum, 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 visibly, ver. 7. to 12. He also compares this Church of God to a visible organicall body, consisting of many visible members, ver. 1, 2, 13, &c. And in this 28. ver. enumerates the visible officers of this Church. 2. That here the Apostle speaks of one general visible Church: For, hee faith not Churches, but Church (τὴν ἐκκλησίαν) in the singular number, that is of one: Besides, he speaks here of the Church in such a latitude, as to comprehend in itself 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 general Church on Earth. 3. That this general 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, πιστωτηρίων, a Metaphor from Pilots, Mariners, or Ship-masters, who by their Helme, Card, or Compass, 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 et Politia Ecclesiastica custodientes, 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 styled 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...
Apostle wrote this, the Church had her government, when
yet she had no civil magistrate to protect her; And when did
God ever resume this power from the Church, and settle it
upon the civil magistrate? Besides, all the other officers here
enumerated are purely ecclesiastical officers; how groundlesse
then and incongruous is it under this name of governments het-
terogeneally to introduce the political magistrate into the
light and roll of mere church-officers? Finally, the civil mag-
istrate, as a magistrate, is not so much as a member of the vis-
ible Church, (for then all pagan magistrates should be mem-
bers 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, pro-
phets, and teachers, it is said, God hath set them in the Church,
God hath set them, [Acts 7] Posuit, hath put, set, Tremellius out
of the syriack. Construit, 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 plain jure divinum for government in the
Church.

Add hereunto, 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 (ἐκκλησία) for
government in the Church. 2. The end of this power, posi-
tively, for the edification; negatively, not for the destruction of the
Church. 3. The author or fountain of this authority, ἐκκλησία, the Lord Christ hath given it, dispensed it; there's the
jure divinum. 4. The proper subjects intrusted with this author-
ity, viz. the church-guides, our authority—ἐκκλησία ἑπεύ, which
hee hath given to us, they are the receptacle of power for the
Church, and the government thereof. Compare also 1 Thes.
which and divers like places the jure divinum of Church-govern-
ment is apparently vouched by the Scripture, as will hereafter
more fully appear: but this may suffice in general for the con-
firmation of this general 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 minds, to unprejudiced and unprejudged judgements, viz.
1. What the nature of a jus divinum is, and how many ways 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 vouch'd 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 ways 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; b Jus idem est quod justum, equal, &c. C Calv.Lex. Divers Etymologies are given of it by learned men, chiefly jurid. in verb. Jus.

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 Guil. Amel.de ro jussione, seu imperio posita est, as Suarez rightly notes, ibid.

The nature of a Law consists in commanding. Agreeable to this sense is the Hebrew word pîn, which signifies d Jus, Statu- tum, Lex, &c. Right, Statute, Law, or that which is just to be received by virtue of some Statute-Law. And it differs from Jus Judicium, &c. Right, Judgement, in that the former word is most commonly applied to Rules and Rites Ecclesiastical, this latter word to Political for most part, as Mercer in Pag. notes.

2. Jus by some is derived e à Justitia, Right, from Righteous-

B 3
nesse, Justice, &c. Jus being the first syllable of the word. To this Etymology inclines if Isidore, Jus dictum est, quia justum est. And if Augustine contents hereto, Jus & injuria contraria sunt: jus enim est quod justum est. b 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 leges praebibitur semen originatur, 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, equal.) According to this sense, Jus, Right, implies a kind of due, equity 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 Ὁσιος, Divine. This terme in Scripture, 1. sometimes notes the divine essence, or God-head it selfe, Ὁσιός τοῦ Θεοῦ, 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, Ὑμεῖς δέ ἐστε νομίσματι λεγόντες, 2 Pet. 1. 4. 3. Sometimes it points out a divine warrant or authoritie from God, engraven or in stamped upon any thing, whereby it is exalted above all humane or created authoritie and power: And thus, all Scripture is stiled δωπείνητος, 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 justum, commanded, enjoyned 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 authority 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 authority for government of his Church, *Matt. 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, it is above all mere humane power and created authority 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. Matt. 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 the 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
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 ways a thing may be of divine right: And first, of a divine right by true light of Nature.

Thus we see in general what Jus divinum is; now in particular let us come to consider how many ways 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 ways: 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 natural 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.

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

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 Resilques and Fragments thereof, some *simulacra,* some glimmerings, dawnsings, 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 natural 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.

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, faith, *That which may be known of God, is manifest in them,* [ο ἡ διάθηκας ἐπανέφρασεν] 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 *God's 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 women's heads should be covered, mens uncovered in praying or prophecying. *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 prophecying 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 natural; from the naturall uncomeliness 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 selfe, 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.

By obligatory Scripture-examples (which Gods people are bound to follow and imitate) Matters of Religion be-
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 clear, distinct and particular. We say, Scripture-examples, for only these Examples are held forth to us by an infallible impartial 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 we may see how far 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 known, is *jure divino*, and by the will and appointment of Jesus Christ. But to evince this more satisfactorily, these several 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.

1. That some Scripture-examples in matters of Religion are obligatory to Christians, as Patterns 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 Chrifts
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Christ's humility, 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 meaneast offices of love in humilitie to one another: If I your Lord and Master have washed your feet, ye ought alfo to have washed one another's feet. For I have given you an Example, that you should do as I have done to you, John 13, 4. &c. 13, 14, 15. Thus Christ's 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 ye should follow his steps, &c. 1 Pet. 2, 21, 22, 23. Hence the Apostle do 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 Christ's 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 well observe) containe in it many things Dogmaticall, divers Doctrines of the Apostles, yet is it not filled, 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 express like
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 Christ's 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, she should want that perfect direction which the Spirit intended to her: as also, that this Book is useful and needful 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 commandments to the Apostles—and spake of the things pertaining to the Kingdom of God, Act. 1. 2, 3. viz. of the Politie of the Church, say some. Of the Kingdom of Grace, say in others. Judicious Calvin n 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, Significant ergo Lucas, non prince absitse Christum, quam Ecclesia sue Gubernationi profisset, i. e. Therefore Luke signifieth, that Christ departed not, before he had provided for his Churches Government. Now those expressions are set in the Frontispice, to stamp the greater authority and obligatory power upon the Acts after recorded, being done according to Christ's commandments; Christ intending their Acts in the first founding of his Kingdom and Politie Ecclesiastic to be the Rule for after-Churches. For what Christ spake of his Kingdom to the Apostles, is like that, What I say to you, I say to all, Mark. 13. 27. as what was said to the Apostles touching Preaching and Baptizing, remitting and retaining of sins, was said to all the Apostles successively, 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 only of the Doctrine, but also of the Examples of the Lord, his Apostles, and
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Chap. 4. and Primitive Churches; And ye became followers (μιμηται imitatores) of us, and of the Lord, 1 Thes. 1:6,7. and again, Ye brethren became followers (οι μιμηται imitatores) 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 Jews, 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 commanding 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 evil, but that which is good, 3 Joh 11. In Particular, 1. Imitating of God and Christ; Be ye therefore followers of God as dear children: and walk in love as Christ also hath loved us, Ephes. 5:1,2. with Eph. 4:12. He that faith, he abideth in him, and he 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 ways 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. 4:19. Be not slothful, 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 (κατοπιν pattern) of suffering affliction and of patience, Jam. 5:10. These and like divine Commands infallibly evidence that many Scripture-Examples are obligatory, and do binde our Consciencs 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 G 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. μιμεται—imitate not.

P Chrys. with both—αλλα εις τον θεον εις τον αυτον θεον, as της εκτελεσεις μιμουται. And of God and Fathers, &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 fast, and whither they went, and what they did every day, in what patts they lived, and into what house they entered, and whither they failed, and that would accurately have expounded all things, so full of
of manifold utility are all things of theirs. Chrysost. Argum. in Epist. ad Poim. — And elsewhere he affirmeth, ‘De non omnibus omnibus quae sunt, quaeque est omnibus, hanc praecepta sunt.’ And every such precept, we see, is not only given in the Scripture, but is repeated in the handwriting of the Apostle, who threatens that if any one shall be found guilty of that sin, that he shall be cut off from among the people. Now among the Modern Writers, excellently Mr. Perkins, This is a Rule in Divinity, That the ordinary Examples of the godly approved in Scripture, being against no general Precept, have the force of a general Rule, and are to be followed. See also Pet. Martyr, Calvin, and others.

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

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Chap. 4. The Divine Right of Church-Government.

Thus it is clear 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 walk 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...
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 moral excellencies and actions, e.g. Mat. 5.44, 45, 48. Eph. 5.1. 1 Pet. 1.14, 15, 16. 1 Joh. 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 Joh. 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 another's feet. For I have given you an example, that you should do as I have done to you, — Joh. x Chamier.com. 13. 14, 15. in this place (as excellent x Chamier observes) we see 3. l.19. c. 7. de must follow rationem exempli, magis quam individualum actus; the reason of the example, rather than the individual act, viz. after Christ's example, we must be ready to performe the lowest and meanest offices of love and service to one another.

But which of Christ's examples are obligatory to Christians, will better appeare, by distinguishing the severall sorts of Christ's actions. Christ's actions were of severall kinds and natures; and to imitate them all is neither needfull, nor possible, nor warrantable. Orthodox Writers thus rank Christ's actions:

1. Some of Christ's actions were of Divine power and vertue; as his Miracles, turning water into wine, Joh. 2.7. &c. walking on the sea. Mar. 6.48, 49. dispossession of Devils by his word, Mar. 1.27. Luk. 4.36. curing one born blind with clay and spittle, Joh. 9. healing the sick by his word or touch, Joh. 4.50. Mar. 6.56. raising the dead to life again, as Joh. 12.1. Mat. 11. 5. Luk. 7.22.

2. Some were acts of divine Prerogative, as sending for the Asle and Colt, without first asking the owners leave, Mat. 21.2. &c.

3. Some Mediatory done by him as Mediator, 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, Joh. 10.15. &c. giving of the Spirit, Joh. 20.22. Acts. 2. appointing of his own officers, and giving them commisions, 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, incidental, or circumstantial,
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 circumstantial acts were accidentally occasioned by the Passover, nature of his family, &c.

5. Some acts of Christ were Moral, as Matt. 11.29. Ephes. 5. 2,3,25 &c. or at least bottomed upon a moral reason and foundation, as John 13.14,15.

To imitate Christ in his three first sort of acts, is utterly unlawful, and in part impossible. To imitate him in his circumstantial acts ex necessitate, were to make accidentals 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 moral acts, or acts grounded upon a moral 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. Phil. 4,8,9. 1 Pet. 3,4,5,6. 1 Thes. 1.6.and 2.14. Heb. 13.7. John 1.10,11. 3 John 11.

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

1. Some were sinful; written for our caution and admonition, not for our imitation: as, 1 Cor. 10.5,6,10,12. a Ut neque justi in a August. cons. superbiam securitate excellantur, nec ungui contra medicinam de Fauß. Manich. operatione obdurentur, i.e. That neither the just be lifted up into pride l.22.c.96. by security, nor the unjust be hardened against the medicine through despair. 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 read 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. Phinehas his killing the adulterer and adulteress, Numb. 25. 7,8. Samson's avenging himselfe upon his enemies by his own death, Judg. 16.30. of which, faith Bernard, b Si defendimus non suisse peccatum, privatum habuisse consilium indubitanter credendum. D 2

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dum esse, i.e. If it be defended not to have been his sin, it is undoubtedly to be believed he had private counsel, viz. from God for his fact. David's fighting with Goliath of Gath the Giant, hand to hand, 1 Sam. 17:32. &c. which is no warrant for private duels and quarrels. Such heriock acts are not imitable but by men furnished with like heriock spirit, and instinct divine.

3. Some were by special 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 God's special 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. Ezk. 18:8, 13, 17. and 22:12. John Baptift's living in the desert, Mat. 3:1. no protection for Popish hermitage, or proofe that it is a state of greater perfection, &c.

4. Some were only accidental or occasionall, occasioned by special necessity of times and seasons, or some present appearance of scandal, or some such accidental emergency. Thus primitive Christians had all things common, Acts. 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, Acts. 20:34. would not take wages for preaching to the Church of Corinth, 2 Cor. 11:7, 8, 9. but this lays no necessity on Ministers to preach the Gospel gratis, and maintaine themselves by their owne manuall 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 only 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, Baptism, because infants are federally holy, and within the Covenant with their believing 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, Acts 8. Lydia, Acts 16. the Jaylor, Acts 16. because it was sufficient they were baptized into that one general visible body of Christ, 1 Cor. 12. 12. is a Rule for us what to doe in like cases upon the same common ground. Thus the Churches practise of preaching the word, and breaking bread on the first day of the week, Acts 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. Acts 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, Acts 8. 1. & 15. 4. The Church of Antioch, Acts 13. 1. & 11. 25, 26. The Church of Corinth, 1 Cor. 1. 2. 2 Cor. 1. 1. which had Churches in it, 1 Cor. 14. 34. Of healing common scandles and errors troubling divers Presbyteriall Churches, by the authoritative Decrees of a Synod, made up of members from divers Presbyteriall Churches, as Acts 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 injoyed 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.

What discriminator 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 moral examples of God, Christ, Apostles, Prophets, Saints, and Churches recorded in Scriptures, with command to follow them, Ephes. 4. 32. and 5.1, 2. 1 John 2. 6. 1. Cor. 11. 1. Phil. 4. 9. Heb. 6. 12. and 13. 7. Jam. 5. 10. 3 John 11.

2. Those Examples in Scripture, which the Spirit of Christ commends and praises, are obligatory; his commendings are virtual 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. Lot's 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 moral 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 let him (should leave 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 ὑπὸ ἡγεμονίας) Patterns or Examples, that we should all the like good, or avoid the like ill; are an obligatory Law to us. There's Exemplum cautelae, & 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. 17. 14, 15. Heb. 11. 35. with Hebr. 12. 1. with such a cloud of witnesses. This verse is as the Epilogue of the former Chapter (faith the most learned Interpreter) shewing to what end the Catalogue of Saints was reckoned up, who under the Law excelled in faith; Nempe ut se quasi, comparat ad eorum imitationem, viz. that every one may fit himself to imitate them. Another addes, He calls them a cloud, Nebulam; sc. quâ dirigamur: per allusionem ad nebulam illum quæ Israelus in desertio praeivit, ut recta via ad terram Canaan 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.

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 happened unto them for Examples, &c. Jude 7. Thus the Ancients lesson us to improve the bad Examples even of good men.

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 convent alibi quid tali, convent 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 prescribes the example of Abraham in being justified by believing, 1 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 practife of the New Testament, Matt. 3. 11, 16. Mar. 1. 6, 10. Luc. 3. 16. Joh. 1. 26, 31, 33. 1 Pet. 2. 4, 5, 8, 82, 36, 38. & 10. 47, & II. 16. and by that practife we are obliged to baptize in water only. Joyning of many Christians together in receiving the Lords Supper was an ordinary practife, Matt. 26. 20, 26, 27. Alt. 2. 42, & 20. 7. &c. Cor. 11. 20. and by us ordinarily to be imitated, how else is it a Communion? 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 Davids 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 special way of acting) only by those that have such extraordinary calling and gifts. Christ therefore blames his Apostles for desiring to imitate Elijah's extraordinary act in calling for fire from heaven, &c. when they had not his Spirit—Luc. 9. 5, 45. 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.

**CHAP. V.**

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

By 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 unlawful. God allows or disallowes things, not because they are good or evil; but things are therefore good or evil, because he approves or disallowes them.

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
and Magistrates how they should reforme. The Angel of the Church of Ephesus is commended, for not hearing of those that were evil, 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 Pergamum is praised, for holding fast Christ's Name, and not denying 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: 

God's commendings are divine commandings. E contra, God dispraises Ephesus, for falling from her first love, Revel 2.4. Pergamum, for holding the Doctrine of Balaam, and the Doctrine of the Nicolaitans, Revel 2.14.15. Thyatira, for tolerating the false Prophetesse 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, scandalus, 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 threatn'ng. What promise did God ever make to any act or performance, which was not a duty? or what threatening against any act, which was not a sin? He promised to them that forfake 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 forfake 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.
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end of the world, John 20.23. with Matth. 28.18,19,20. which promise showes, that these works and imployments belong to all succeeding Ministers to the worlds end, as well as to the Apostles Jure divino. On the contray, the Lord threatens Ephefus for decay of first love, Rev.2.4,5. Pergamus for holding false doctrine, Rev.2.14.15. Thyatira for tolerating of Jezebel and her false teaching, &c. Rev. 2.20,21,23. and Laodicea for lukewarmnesse, Rev.3.15,16. Therefore all these were their sins, and we are bound even by this divine threatening 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 counted 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 himselfe, 1 Sam.13.12,13,14. Uzziah 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 Priest's 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 weakness, sickness 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.


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CHAP. VI.

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

By 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 Jus divinum, 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 spiritual 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 Apostolical practice in Primitive Churches, Acts 20:7. &c. I 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 Baptism in stead thereof, Col. 2:11, 12. The Passeover is abolished Jure divino, Christ himself, our true Passeover, being sacrificed for us, I Cor. 5:7. and the Lords Supper being instituted a memorial of Christ's death, in stead of the Passeover, Matt. 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 cried, 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, Matt. 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. I Cor. 12:28. all those officers belong to the generall
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rall visible Church *Jure divino*. By Christ's act of bounty upon his triumphant ascension into heaven, *in giving gifts to men*, Ephes. 4:7, 11, 12. All those Church-officers, being Christ's gifts, are *Jure divino*. Finally, by the holy Ghosts act, *in setting Elders, Overseers over the flock*, Acts 20:28. Elders are such Overseers *Jure divino*.

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**Chap. VII.**

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

Finally and primarily, by divine Precepts and Mandates. Whatever in matters of Religion is commanded or forbidden by God in his Word, that is accordingly a duty or sin, *Jure divino*: As, the duties of the whole Moral Law, the ten words, *commanded of God*, Exod. 20. Deut. 5. Believing in Christ, *commanded of God*, 1 John 3. 23. The plentiful 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*, Acts 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 saying granted on all hands, even by Erastians themselves. But the Question will be, how far we shall extend this head of Divine Commands. For cleanness sake, thus distinguish, thus resolve:

Gods Commands are either Immediate, or Mediate.

1. **Immediate divine Commands**: as those which God himself propounds and urges; as the ten Commandments, Exod. 20. Deut. 5. and all other injunctions of his in his word positively laid down. Of such commands the Apostle faith, *Lk xxi. 33. 34. Acts 18. 21*—I command, ye know, 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 *Explicita*, or *Implicita*.

1. *Explicita*: which are expressly and in plain terms 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. *Matt. 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 terms, that is *Jure divino*, without all colour of controversie. Only take this caution. The divine Right of things enjoyed by Gods express 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. Somethings 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, tried, &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. *Matt. 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. *Implicita*, or *implied*: which are either comprehensively contained in or under the express terms and letter of the command;
mand, or consecutively are deducible from the express command.

Comprehensively many things are contained in a command, that are not expressed in the very letter of the command. Thus Orthodox expounders of the Decalogue generally do 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, *Matt.* 5. 21, 22. under adultery, wanton looks, lustfull thoughts, &c. *Matt.* 5. 27, 28, 29, 30. Now all things comprehended in a command (though not expressed) are *jure divino.*


Consequentially many things are clearly deducible from express commands in Scripture, by cleere, unforced, infallible and undeniable consequence. Now what things are commanded by necessary consequence, they are *jure divino,* as well as things in express command. *Verbum Dei* termes prescribed, e.g. *in the case of Baptisme,* Have the ordinary verbo Dei quaedam sequela necessitate deductur. *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 consequences from Scripture.

Ministers.
Ministers of the New Testament any punctuall express 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 always, to the end of the world; Matt. 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 successors the Ministers of the Gospel to the worlds end; now to whom the Promise of Christs Presence is here to be applied, 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 believers under the New Testament are as large as the Priviledges of believers under the Old Testament. And the children of believers under the New Testament are federally holy and within the Covenant of God, as well as the children of believers under the Old Testament, Gen. 17. compared with Rom. 11.16. 1 Cor. 7.14. And what Objections can be made from infants incapacity 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, Matt.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 God's 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-Po litie; 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 doe nothing suddenly, hastily, &c. but upon mature deliberation. The Apostle commands that men must first be proved, and found blameless, 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 blameless, before they exercise rule: and that Ministers be examined and found blameless 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 immediately 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 says, τοις ή λοιποίς εν διώ λέγει, η λογικός εύχεθος, — 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 faithful, 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 unbeliever 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 intellegit a seipso esse, quin ex Dei Spiritu haeret, sed quoniam de hac re nusquam ex lege aut Prophetis certum aut expressum verbum, praevent hoc modo improborum columnias, quum sibi quod ductus erat tribuitur, Calv. in loc.

The Lord determined the particular. Thus, I found Interpreters conceive to be the Apostles meaning. Thus the Apostle treating of order in publick Assemblies, faith, The Prophet and the spiritual man must acknowledge the things which I write, so be the commandments of the Lord, 1 Cor. 14.37. understand it,Mediately; as being agreeable to the Lords Principles revealed: for, otherwise how should the Prophet know what the Lord immediately revealed to the Apostle? or why should we think it probable that what Paul here speaks of order and decency in Church Assemblies, was immediately and expressly delivered him by speech or Revelation from the Lord; seeing these particulars have such ease and apparent deduction from general principles, and Revelations are not unnecessarily multiplied; yet these particular deductions and determinations are here stiled the Commandements of the Lord.


2. Such Commands which are Accidentall and Occasional; whose Grounds and general Principles are also the Lords, yet determinations 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 blood and things strangled, and that necessarily (though the Levitical 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 scandal 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 faith of this determination, It seemed good to the holy Ghost and unto us—Acts 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 k learned Whitaker well observes.

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 several ways 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 a Power or Authority spiritual, revealed in the holy Scriptures, derived from Jesus Christ, with all places that mention anything of Government.
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Christ our Mediator, only to his own Officers, and by them exercised in dispensing of the Word, Seals, Censures, and all other ordinances of Christ, for the edifying of the Church of Christ.

This Description of Church-Government may be thus explained and proved. Three things are principally considerable herein, viz. I. The Definition, or thing defined, or described, viz. Church-Government. II. The Genus, or General Nature of this Government which it hath in common with all other Governments, viz. Power or Authority. III. The Differentia, or the special difference, whereby it is distinguished from all other Governments whatsoever. Herein six things are observable: 1. The special 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 special Kind of this Power or Authority, viz. It is a Spiritual Power, It is a derived Power. 4. The several parts or acts wherein this Power puts forth itself: viz. in dispensing the Word, Seals, Censures, and all other Ordinances of Christ. 5. The special 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 several 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.
Chap. II.

Of the Subject described, viz. Church-Government;
the terms being briefly opened.

Touching 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 signified in Greek Ἐκκλησία, Ecclesia, Acts 19, 32, 39, 40, Ephes. 5, 23, &c. 1 Cor. 12, 28, which word is originally derived from ἐκκαλεῖν, ἑκκάλαο, 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 implied: 1. The term from which they are called. 2. The term to which they are called. 3. The medium or means by which they are brought from one term 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 signify a Church, e.g. נְעֵר mikra, a convocation, or calling together, from נָשָׁא, kara, convocavit, evocavit, &c. to convocate, or call together, or call forth, &c. Exod. 12, 16. and יִפְקַּד a congregation, or company, Levit. 16, 17. from יִפְקַד 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 several acceptations or uses in the New Testament: 1. It is used in a common and civil sense, for any civil meeting, or concourse of people together: Thus that tumultuous and riotous assembly is called Ἐκκλησία, a Church, Acts 19, 32, 39, 40. 2. It is used in a special religious sense, for a sacred meeting or assembly of God's people together: and thus it signifies the Church of God, either, 1. Invisible, comprehending only the Elect of God, as Heb. 12, 23. and church of the first born, 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
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ing to the Gospell, as \textit{A1ts} 2.47. and 5.11. and 8.3. and 12.15. \textit{1 Cor.} 12.28. and often else-where. Now in this description, Church is not understood of a civil assembly; for such assemblies are governed by civil 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, \textit{Rom.} 8.14. \textit{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 Greek \textit{κυρεύων}, which properly signifies the government of a ship with Card, &c. by the Pilot or Mariner, (hence called \textit{κυρευτικός}, \textit{A1ts.} 27.11. \textit{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. \textit{1 Cor.} 12.28.\textit{Kυρευτικός, Governments, &c.} Ruling-Elders in the Church; the abstract being put for the concrete, Governments for Governors. In the Old Testament in Hebrew \textit{Mercer in verb.} Government is sometimes stiled \textit{רָשָׁא}, a bridle, metaphorically from allusion thereunto, as bridle and bit keep in and order the horse: so Government, those that are under it, \textit{Job} 30.11.\textit{Isa.} 30.28. Sometimes it's called \textit{מַצְבִּית}, a Key, \textit{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 \textit{Isa.} 9.6. and the government shall be upon his shoulder. See also \textit{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 \textit{Memheleth}, Rule, Dominion, Sway, &c. And I will give thy government into his hand, \textit{Isa.} 22.22. Sometimes it is called \textit{Hammifra}, Principatus ipsi. Trem, the Principality, the Government, \textit{ek' ἐξοχῇ}, from \textit{ὑπὸ} Sur, dominari, principatum habere, &c. to rule, have dominion, &c. This word is onely used twice in the Old Testament, and that of Christ's government, \textit{Isa.} 9.6, 7. But whatever be the terms or names, whereby Government is expressed, Government generally considered seems still to signify, A superiority of office, power, and authority, which one hath and exerciseth over another. This is the notion of Government in general.
So that church-government in general, notes that preëminence or superiority of office, power, and authority, which some have and exercise over others in spiritual matters, in church-affaires. And here we are further to consider, that church-government is either, 1. Magisterial, Lordly, and supreme; and so it is primitively and absolutely in God, Matt. 28.18. Dispenatorily and Mediatory in Jesus Christ our Mediator only, whom God hath made both Lord and Christ, Act. 2.36. Matt. 23.8.10. 1 Cor. 8.6. and to whom alone God hath dispensed all authority and power, Matt. 28.18,19. John 5.23. Now church-government, as settled on Christ only, is Monarchical. 2. Ministerial, Stewardly, and Subordinate: and this power, Jesus Christ our Mediator, hath committed to his church-guides and officers in his church, 2 Cor. 10.8. and 13.10. and church-government, as entrusted in the hands of church-guides, is Aristocraticall. This ministerial church-government committed by Christ to his officers, may be considered either, 1. As it was dispensed under the Old Testament, in a Mosaicall, Levitical Polity; in which sense we here speak not of church-government; (that Polity being dissolved and antiquated.) 2. Or, as it is to be dispensed now under the New Testament, in an Evangelical Christiain Polity, by Christ's New Testament-Officers, and this is that church-government which is here described, viz. not the supreme Magisterial government of Christ, but the subordinate ministerial 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.
used in the New Testament for power or authority is ἐξουσία, which is used not only 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 signify divers things: as, 1. Dignity, Privilege, Prerogative; To them bee gave prerogative to be the sons of God, a 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-government; it seems to differ from the word ἅπαντα power, thus; b ἐξουσία notes properly jus, authoritatem, potestatem; Right and Authority: but ἅπαντα notes vires, virtutem, potentiam, &c. Might and ability to put that authority in execution; though some note that this difference only holds when they are applied to men, not when they are applied to God, God having not only all Rights, but also all Might over all things, yea is Omnipotency itself. But enough of the name, now to the consideration of the thing itself, which is comprehended under this term of Power or Authority.

b 'ἐξουσία propriè significant jus, potestatem & authoritatem, ab ἐξουσίᾳ licet. Quando hominibus tribitur, hoc modo a ἀπώλησις distinguishing, quod ἐξουσία significant licitum & potestatem, ἀπώλησις autem robur, vires & potentiam. Sic Imperator Romanus habet ἐξουσία sordidus delendi Turcam, quia possiderit Regna ad Romanum imperium pertinentia, sed non habet ἅπαντα vicissim Turca habet ἅπαντα non opposuandis, sed non habet ἐξουσία, nullo jus vel authoritatem divini & sibi concessam ad hoc obtinet. Quando autem de Deo vox ἐξουσία usurpatur, tune ἀπώλησις plane non fejungitur, sed idem ut Deus in omnibus creaturas habet jus & authoritatem, ita etiam omnem potentiam habet, vel potius effipi a omnipotentia. Gerb. Harm. in Mat. 18. 18. in fol. p. 343.

c Cameron. Pre. That whereby one may claim 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. 1. 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 Keys of the Kingdom of Heaven are hers, Math. 16. 19. and 18. 18. &c. John 20. 21, 22. &c. thefethings 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 beare with them that are evil, 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 obfolute and incorrigible, Math. 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 restrained of the outwarde exercize of due Christian liberty for a time, for prevention of scandal, Act. 15. 11. About Persons, The Church also hath a power to be exercifed, 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 Keys of the Kingdom of heaven, in the dispensing of all ordinances, Math. 18. 18, 19, 20. and John 20. 21, 22. with Math. 28. 18, 19, 20. And in a word, (as the caufe shall require) to judge of all them that 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 fixt 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, Math. 28. 18. Rev. 12. 10. The Politicall 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 fouldiers, under superiour Commanders, is power, &c. Math. 8. 9. The Family-government that the Master of
of a family hath over his household, is power, 1 Tim. 3.5. If any man know not how to rule (κατ' εσοί'ναν) his own house. Yea, the very tyrannical rule that Sin and Satan exercise over carnall men, is termed power, Acts 26.18. Colos. 1.13. Thus generally all sorts of Government are commonly called Power or Authority.

3. That thus the Scripture also styles Church-government, viz. Power or Authority, as 2 Cor. 10.8. καὶ τὰ ἐξουσίας μυκτ. — of our authority (or power) which the Lord hath given us for your edification. Paul speaks it of this power of Church-government. And again, speaking of the same subject, faith, Let being present I should use sharpness (νὰ ἐκφυλάσσω) according to the power which the Lord hath given me to edification, and not to destruction, 2 Corinthians 1.13.10.

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

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

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

1. As it is justly attributed to God alone: Thus the Absolute sovereignty 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 Essential, or Mediatorial.

1. Essential (called nativa, & ingenia) viz. that power which belongs to the essence of God, and to every person of the Trinity in common, as God. His Kingsdome ruleth over all, Psal. 103.19. God ruleth in Jacob to the ends of the earth, Psal. 59.13. The kingsdome is the Lords, and bee is the Governour among the nations, Psal. 22.28.

2. Mediatorial (called Dispensatoria, Data,) viz. That Magisteriall, Lordly and Sovereign power or dominion, which God hath dispensed, delegated, or committed to Christ as Mediator, being both Head of
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The power is peculiar onely to Jesus Christ our Mediator. All power is given to me both in heaven and in earth, Matt.28.18. The Father loveth the Son, and hath given all things into his hand, John.3.35. The Father judgeth no man, but hath committed all judgement to the Son, John 5.22. One is your Master, even Christ, Matt.20.8,10. God hath put all things under his feet, and gave him to be (καταλυτικος παντα τη ουρανοια) head over all things to the Church, Eph.1,20,21,22,23.

This power of Christ is the only proper fountain whence all Ecclesiastical power flows to the Church.

2. As it is unjustly arrogated and usurped by man, whether

1. By the Pope to himself; who arrogates to himself to be Christ's vicar, The supreme visible head on earth, of the visible Catholicke Church of Christ; Rex Regum, 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. Rev.18.10,11,12,13.

2. By earthly Princes to themselves; as K. Hen.8. who casting off the Papal power and Primacy, was vested with it himselfe within his owne Dominions, over the Church, accounting himself the fountain of all Ecclesiastical power, (it being by Statute Law annexed to the Crown) and assuming to himselfe that Papal Title of Summum Caput Ecclesie sub Christo, Supreme head of the Church, &c. which is sharply taxed by Orthodox Divines of foreign Churches. Thus that most learned Rivet, taxing Bishop Gardiner for extolling the Kings Primacy, faith—Qui enim Papatus Doctrinam adhuc sivebat, ut posse a 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. Expl. Decalog. Edit.2. pag.203. Judicious Calvin (whom Beza and others
others usually and deservedly title, defissimun interpretem) faith thus: Et hodie quam multis sunt in Papam, qui regibus accumulant quicquid possunt juris & potestatis, ut 
me qua sit desceptatio de RELigione, &c. i.e. And at this day how many are there in the Papacy, that keep 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 own pleasure whatsoever be left, and that should remain fixed without controversy?

They that at first so much extolled Hen. K. of Engl. (certainly they were inconsiderate men) gave unto him supreme power of all things, [E & hoc me semper graviter vulneravit; & sic vocarent spsum summum caput Ecclesie hab Christo] and this grievously wounded me always; 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 Imposter [he means Bifhop Gardiner, as Rivet notes] which after was Chancellor of this Proserpina, which there at this day overcometh all the Devils; he when he was at Ratisbone, did not contend with Reaons (I speak of this late Chancellor, who was Bishop 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 Passing, There the King can enjoy and command the people, that this or that day the people may eat flesh; yea that it's lawfull for the King to forbid Priests to marry; yea that it's 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 maintaining of God's worship. But in the mean time there are inconsiderate men, that make them too spirituall; and this fault reignes up and down.
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 them-
selves to be so spiritual, 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 spiritual Government.

At the beginning they pretend some zeal: but meer ambition
drives them, that so solicitously 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 a lachrymis!

2. Subordinate Ministeriall power, which is either,
1. Indirectly, improperly, and only Objective Ecclesiasticall or
spirituall (so called, because it is exercised about spiritual
or Ecclesiasticall objects, though formally in its own na-
ture it be properly a meere Civill or Politicall power.)
This is that power which is allowed to the Civill Ma-
gistrate about Religion; He is Episcopus \*\*\*\*\*\*, An Over-
seer of things without the Church, (as Constantine said Euseb.
li.4.) hath externam curam Religionis, having respect ad
exteriora Templi, hath an external care of Religion as a
Nurse-Father, 1Sa.49.23. as had Hezekiah, Josiah, Asa, Je-
boaskhat, &c. as to restore Religion decaid, 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 with-
in the Church; this power only belongs to Church-Offi-
cers, who are Episcopoi \*\*\*\*\*, Overseers of things within.
1 Cor. 4.20.21, 2 Cor. 10.8, and 13.10, and this is either,
1. More speciall and peculiar to the office of some Church-governors 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 Disciplina, or Potestas Jurisdictionis, i.e. the Key of Discipline, or Power of Jurisdiction.

Chap. III.

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

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

Jesus Christ our Mediator 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 needful, 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 fruitfull and barren branches, of tares and wheat, of good and bad, of sincere beleevers 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 faithful 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 another's
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 only 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, thoroughly furnished unto all good works. The Law of the Lord is perfect, Psal. 19:7. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect (Θεονόμος) thoroughly furnished (ἐνεργήσιμος) 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 faith, 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, faith to Timothy and to all Timothy's after him, I give thee charge in the sight of God—that thou keep this commandment 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 add
add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book 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 several 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.

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 compasse of their power, as after will appeare: and all those renowned Rules, of Order, Decency, 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 Author or Fountaine, whence Church-government and the authority thereof is derived Jure divino, viz. Jesus Christ our Mediatour.

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

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

1. By plain Testimonies of Scripture, declaring, that the Government of the Church is laid upon his shoulder, to which end
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 reign over the house of Jacob for ever,* and of his *Kingdome 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, Rev.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 mediators, having such authority, power, rule, and government legibly ingraven upon their fore-heads, in reference to his Church.

A *Governour (ἡγεμόν;) which shall feed (or rule) my people Israel,* Mat. 2.6. That great *Shepherd of the sheep,* τὸν ποιμήν αὐτῶν ἑαυτοῦ, Heb. 13.20. That *Shepherd and Bishop of our soules,* 1 Pet. 2.24. *One is your Master, Christ,* ὁ πατὴρ ὑμῶν, Mat. 23.8,10. *Christ as a son 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, *Ait.2.36. Lord of Lords,* Rev.19.16. *He is Lord of all,* Ait. 10.36. *Gods King set on his holy Hill of Sion,* Psal. 2.6. *David their King,* Jer. 30.9. *Ezek. 34.23.* and 37.24. *Hos. 3.5.* King of Kings, *Rev. 19.16.* 3. *By those primitive, fundamental, imperiall acts of power,* and supreme authority in the Government of the Church, which are peculiarly ascribed to Jesus Christ our Mediator, as appropriate to him alone, above all creatures, e.g.

1. The
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1. The giving of laws to his Church. The Law of Christ, Gal. 6.2. Gave commandments to the Apostles.—Acts. 1.2. There is one Law-giver, who is able to save and to destroy, Jn. 4.12. The Lord is our Judge, the Lord is our Law-giver, (or, Statute-maker) the Lord is our King, Is. 33.22.


3. The ordaining and appointing of his owne Church-officers, by whom his Ordinances shall be dispesed 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. Acts. 20. 28.

4. The dispensing of Christs Ordinances, not in the name of Magistrates, Ministers, Churches, Councils, &c. but in Christ's owne Name. The Apostles did speak and teach in the Name of Jesus, Acts. 4.17, 18. Whatever ye ask in my name—John 14. 13, 14. and 16. 23. Baptizing them in the Name of the Father, and of the Son—Math. 28.18, 19. They were baptized in the Name of the Lord Jesus, Acts. 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 Christ's Name, Where two or three are gathered together in my Name.—Matt. 18. 20.

Chap. VI.

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

Having viewed what is the Rule of this Authority, viz. Holy Scriptures, and what is the Fountaine of this Authority, viz. Jesus Christ our Mediator; now consider the speciall kind,
or peculiar nature of this Authority, which the description lays downe in two severall expressions, viz. 1. It is a Spirituall power or authority. 2. It is a Derived power, &c.

1. The power or authority of Church-Government is a Spirituall power. Spirituall, not so perfectly and completely, as Christis Supreme Government is spirituall, who alone hath absolute and immediate power and authority over the very spirits and consciences of men, ruling them by the invisible influence of his Spirit and Grace as hee pleaseth, John 3. 8, Roman 8. 14, Gal. 2. 20. But so purely, properly, and merely spiritual is this power, that it really, essentially, and specifically differs, and is contradistinct from that power which is properly civil, worldly, and Politicall, in the hand of the politicall Magistrate. Now, that this power of Church-government, is in this sense properly, purely, merely spiritual, and that Jure divino, may be evidenced many waies according to Scripture. Forasmuch as the Rule, Fountaine, Matter, Forme, Subject, Object, End, and the all of this power is onely spiritual.

Ephef. 4. 12. ergo spiruiale: quod ad materiam, Veibum & Sacramenta, quae administrantur, spiritualia sunt, 1 Cor. 10. 3, 4. ergo spiruiale: quod ad formam agendi, per evidentiam Spiritus agit, 2 Cor. 2. 14. 13. ergo spiruiale: quod ad objectum, spiritus & animos hominum respicit, Heb. 13. 17. ergo spiruiale: quod ad media, operatur per arma spiritualia, 2 Cor. 10. 4. ergo spiruiale: quod ad effectum, Ministerium Spiritus est, 2 Cor. 3. 6. ergo spiruiale, Park, & Polit. Eccles. 1. c. 6.

1. Spirituall in the Rule, revealing and regulating it, viz. not any Principles of State-police, 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, Ceremonies, &c. shall therein be dispenced, 2 Tim. 3. 16, 17. See Chap. 1111. Now this Scripture is divinely breathed, or inspired of God.—holy men writing not according to the fallible will of man, but the infallible actings of the holy Ghost, 2 Tim. 3. 16. with 2 Pet. 1. 20, 21.

2. Spirituall
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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 κύριον καθισμον, 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 Kingdom of Heaven, not the Keyes of the Kingdomes of Earth, Matth. 16.19. (as Christ professed, his Kingdom was not of this world, Joh. 18.36. and when one sought to Christ, that by his authority he would speak to his brother to divide the inheritance with him, Christ disclaimed utterly all such worldly, earthly power, saying, Mat. who made me a judge or a divider over you? Luk. 1.13, 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 Seals administered are not worldly seales, confirming and testifying any carnall priviledges, liberties, interestes, authority, &c. but spirituall, sealing the righteousness of faith, Rom. 4.11. the death and bloud of Jesus Christ, with all the spirituall vertue and efficacy thereof unto his members, Rom. 5.6. Gal. 3. Cor. 10.16, 17. and 11.23, 24. &c. The Censures dispensed are not pecuniary, corporall, or capitall, by multes, fines, confiscations, imprisonments, whippings, flocking, 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, Matt. 18.18, 19. Casting out the incorrigible and obstinate from the spirituall fellowship of the Saints, Matt. 18.18, 19.
2 Cor. 5. 14. Receiving again into spiritual communion of the faithful such as are penitent, 2 Cor. 2. Thus the binding and loosing, which are counted the chief acts of the Keyes, are spiritually by our Saviour interpreted to be the remitting and retaining of sins. Compare Matt. 18. 18, 19. with John 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 civil 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, Matt. 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 Kingdom of Heaven, Matt. 16. 19. and 18. 18, 19. and 28. 18, 19. John 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 Ecclesiastical, 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 ad-
monished privately, publickly, &c. not for the gaining of our
private interests, advantages, &c. but for the gaining of our bro-
ther, that his Soul and Conscience may be gained to God and
to his duty, and he be reformed, Matth. 18. 15. The incestu-
ous 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 authority 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 dif-
inct from all Civill power; and in no regard encroacheth
upon, or can be prejudiciall unto the Magistrates authority be-
ing properly and only Politicall.

2. The power or authority of Church-Government is a Derived
Power. For clearing this, note, There is a Magisteriall Pri-
mitive suprême power, which is peculiar to Jesus Chrift our Media-
tour (as hath been proved Chap. III. and V.) And there is a Mi-
nisteriall Derivative subordinate power, which the Scripture de-
clares 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
Authority, from one another; viz. 1. The Donation of the
Authority 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, maintai-
ning of such Officers in the Publike exercice 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 in-
dividuall persons to those offices in the Church, that have power,
and authority engraved upon them, is from the Church nominating, electing and ordaining of such persons thereunto. See Acts 13.1, 1 Tim. 4.14. and 5.21. Tit. 1.5. Acts 14.23. The publick Protection, defence, maintenance, &c. of such officers in the publick exercise of the power and authority of their office in such or such dominions, is from the Civil Magistrate, as the Nursing Father of the Church, Isa. 49.23. for it is by his authority and Sanction that such publick places shall be set apart for publick 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 duty to such Ministry) punished with such Political penalties, &c. But the Donation of the office and spiritual Authority annexed thereunto, is only derived from Jesus Christ our Mediator. 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 spiritual to those officers, for dispensing of Word, Sacraments, Censures, and all Ordinances, Matt. 16.19. and 28.18, 19, 20. John 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.

Chap. VII.

4. Of the several Parts, or Acts of this Power of Church-Government, wherein it puts forth itself in the Church.

Thus farre of the Speciall Kinde or peculiar Nature of this Authority; now to the several Parts or Acts of this power which the Description comprehends in these Expressions [In disposing the Word, Seals, 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 Mediator 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.

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

1. **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, 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 unfruitful. What is it then? I will pray with the spirit, and will pray with the understanding also—Else when thou shalt bless 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 saidst? 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 serving of Tables, and providing for the necessities of the poore, yea, to be a principall part of their Ministeriall office, and therefore resolve to addict and give themselves to the Ministry of the Word and of Prayer, Act. 6. 4. and this was the Churches Practice in the purest times, Act. 11. 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, Math. 18. 19, 20. Would Christ so crown publike Prayer, were it not his own Ordinance?

I

2. **Singing**
II. 2. **Singing of Psalms**, is a divine Ordinance; being

1. **Prescribed; Be filled with the Spirit**: Speaking to your selves in Psalms, and Hymnes, and spiritual songs, Eph. 5.18,19. Let the **Word of Christ** dwell in you richly in all widsome, teaching and admonishing one another in Psalms, and Hymnes, and spiritual 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*, Eph. 5.19.

III. 3. **The Publick 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 **publick Reading of the Word** is a divine Ordinance, (though Exposition of what is read do not always immediately follow.) For 1. God commanded the reading of the Word publicly, and never since repealed that command, Deut. 31.11,12,13. Jer. 36.6. Col. 3.16. 2. **Publick Reading of Scriptures** hath been the propriety of God's 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. **Publick Reading of Scriptures** is as necessary and profitable now as ever it was. See Deut. 31.11,12,13.

2. The **publick Preaching of the Word** is an eminent Ordinance of Christ. This is evident many ways. 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 (as I have spoken) 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 Tit. 1. 5, 6, 7, 8, 9.

3. Christ hath appointed, How the Word shall be preached. Be instant, in season, out of season, Reprove, Rebuff, 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. 8.

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 (πάντα τας ἱνέκες) 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 Doctrine all 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, Acts 18. 9, 10.

3. The Catechetical expounding 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 Apostolical 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 spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear 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 reciproc-
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, (α καθότι ορθός ζήσεις.) Gal. 6. 6.

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

1. Of Baptism.  *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.

11. Ordinances appertaining to the Key of Jurisdiction or of Discipline. viz.

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 Prebytery, 1 Tim. 4. 14. Titus 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 (ins, 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 (the people be- them to the Lord, &c. Act. 14. 21, 23.

*And it was the Practice of the Church of Christ in the first 300. years, to ordain Bishops or Presbyters with imposition of the hands of neighbouring Bishops or Presbyters, (the people be- them to the Lord, &c. Act. 14. 21, 23.) This Cyprian, who lived in An. 240. after Christ, often binte; take one Testimony for all, is his own words.—Propter quod diligenter de Tradizione Divina & Apostolica observatione obseruantem eft & tenendum quod apud nos quoq; & fere per provincias universas tencetur, ut ad Ordinationes rite celeb randas, ad eam plebem, cui praepositus ordinatur, Episcopi ejusdem Provinciae proximi quique convenient, & Episcopus deligatur plebe presente, quæ singulorum vitam plenissimè novit, & uniuerso quinque actum de ejus conversatione peripexit. Quod & apud vos actuus videmus in Sabini College nostri Ordinatione, ut de universæ fraternitatis suffragio, & de Episcoporum (qui in presentione convenernant, quique de eo ad vos literas fecerant.) judicia, Episcopatus ei defervertur, & manus ei in locum Basilidis impo- neretur, &c. D. Cyprian. Epift. 68. § 6. Edit. 1593. per Simon. Goulartium. Secund. alior. Ed. lib. I. Epift. 4.
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, Acts 15.15. and afterwards their Results and determinations are called (fυματα νεκουδαια) decrees ordained by the Apostles and Elders,—Acts 16.4.

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——Matthew 18.15, 16, 17. Whosoever sinneth bind on earth shall be bound in heaven, John 20.23. one way and degree of binding is by authorititative-convincing-reproof. Admonish the unruly, 1 Thessalonians 5.14. An Heretick, after the first and second admonition, reject, Titus 3.10. Them that sinn, convincingly-reprove (ελαστε) before all, that the rest also may fear, 1 Timothy 5.20. Rebuke them sharply, (or, convince them cuttingly, ελατε αποκρυπτος) Titus 1.13. Sufficient to such an one is that rebuke (ιν αποκρυπτος αποκρυπτος) which was from many, 2 Corinthians 2.6.

4. Rejecting, and purging out, or putting away from the communion of the Church, wicked and incorrigible persons, *The four learned Leyden Professors, thus express their judgments in this point. Forma, seu potius gradus Excommunicationis duplex statuitur, primus in Absentione a cena Domini alter, in Exclusione a totius Ecclesiae externa communione, & extraiEcclesiam ejectione consistit; quorum prior gradus minor, alter vero major excommunication a nonnullis vocatur. xxxv. Absentione a cena Domini legitime fit duobus modis, vel quam quis frater nominatus grave aliquod vitae aut Doctrinae scandalum admittit, a quo monitus repulsi...
tiam verbis quidem profiteretur, sed resipiscientiae fructus idoneos nondum ostendit, ut scandalum ab Ecclesia tolli possit: vel quando ne quidem verbis resipiscientiam polliceretur, sed tamen resipiscientes sumps omnem per contumaciam suas nondum præciderit, ut interim Ecclesia per hunc primum Disciplinae spiritualis gradum, hominem illum per admonitione & tolerantiam Christianam ad veram resipiscientiam inviter atque adducerat. 

xxvi. Fundamentum hujus primæ Disciplinae gradus petitur, partim ex fine ipso qui jam a nobis explicatus est; partim ex abstensione corum qui in Ecclesia veteris Testamenti propter impuritatem legem ad tempus ab ufu sacrificiorum & Agni Paschalis, ut interim le purgarent, cogeantur absinhere, scuti ex Num. 9. & 19. & 2 Chiron. 30. videre est. partim denique ex præcepto Apostoli 1 Cor. 11.28. ut homo præius stipsium proberet, & sit edit de boc pane, & bibat de loc pecto. Quæ probatio est ab unoquoque privatim fieri debet, in publicis tamen delictis etiam publice praedictis ea fieri necesse est, quibus praemium in Scriptura mandatur, ut toti gregi attendant, mundum ab immundo secernant, eos qui intus sunt dijudicent, & scandala quantum fieri poeæt ab Ecclesia tollant. 

xxvii. Et Ecclesia primitiva ab Apostolorum temporibus deduxit confuetudine aperte huic ritui conformat, eti agnoscantium rigorem aliquem in nonnullis canonicis veterum Synodorum observari, in abstensionis temporibus definitiis, qui manueetudinis Christi & Apostolorum ejusmodi nonnihil excedit. 

xxxviii. Major Excommunicatio tres gradus consequitur, quorum primus Excommunicatio simplex, secundus Anathema ex Gal. 1. 8. tertius Anathema Marana thata 1 Cor. 16.22. appellatur. Postremi ufsus tantum est adverfus eos qui in Spiritu Sancti peakunt, ac proinde quibus nulla fpes venire superet, sed hoc unum reftar, ut Dominus veniat, & causam suam adverfus eos agat. Atque ideo Ecclesia posterioris temporis, quæ hoc peakunt viæ certò discernere poterit, eo gradu uti non solet. Secundus gradus intermedius adverfà dogmata pervera, & adverfus eos qui hæ contumaciæ defendunt, generatur tantum usurpari solet. Primi verò usus propriè ergo superest adverfus personas singulas, eo modo & ordine qui a nobis Thel. 9. fuit definitus. 

xxxix. Hæc excommunicatio verbis Christi Matth. 18.17. explicatur, Si Ecclesiæ non audiretur, fit tibi revel Ethicæ & Publicanu. Item Apost. Galat. 5.12. utinam exscindanter qui vos turbant. Sub veteri verò Testamento eradicatio ex medio populi, & ejusmodi ex Synagogis vocatur. xl. Idem indicati per modum illum loquendi quod Apostolus usus est 1 Cor. 5. & 1 Tim. 1.20. nemo tradere Satana ad interitum carnis, etè judicarunt multò ex veteribus: quia extra Ecclesiæ Satanas regnat. Etsi non improbabile sit quod ab Augustino & Chrysostomo obser vatur, ido ejusmodi homines Satanae traditos dici, quia cum ejusmodi ex Ecclesiæ & ejus Communione potestas aliqua & vexatio Satanæ conjuncta sit, donec resipiscerent. Synop. purior. Theol. Disput. 48. p.178.19.720. 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 refelby 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 Job. 20.21.23. An Heresick, after once or twice admonition, reject, Tit. 3.10. i.e. excommunicate, till he repents, Pisc. in loc. By the lawfull judgement of the Church, to deliver the impenitent to Satan, Beza in loc. Of whom is Hymenæus and Alexander, whom I have deli vered
Vered to Satan, that they may learn not to blaspheme, 1 Tim. 1. 20. The Apostles scope in 1 Cor. 5. is to protfe the Church of Corinth to excommunicate the incestuous person. Ye are puffed up, and have not rather mourned, that bee that hath done this deed (ἐξεφέρετο ἐν μέσῳ 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? (κυκαθιστήθη ἐν ἑαυτῷ τὸ ζυμὸν) Purge out therefore the old leaver.—ver. 7. I wrote to you in an Epistle, not to be mingled-together with fornicators (μη συνασαμίνηται πόρνοις) ver. 9. 11. and explaining what he meant by not being mingled-together, faith, 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, (ἐξεφέρετε ἀπὸ ἑαυτῶν) ver. 13.

5. Seasonable remitting, receiving, comforting, and authoritative confirming again in the communion of the Church, those that are penitent. What things forewer 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 only doctrinal and declarative in the preaching of the Word, but also juridical and authoritative in administration of Censures. This is called, for distinction fake, 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 (καὶ ἑλπίζω ὅτι αὐτὸν ὅμως ὄντι) authoritatively-to-confirm love unto him: for to this purpose also I have written unto you, that I may know the proofe of you, if ye be obedient in all things, 2 Corinth. 2. ver. 6, 7, 8, 9.
5. Of the End and Scope of this Government of the Church.

The End or Scope intended by Christ in instituting, and to be aimed at by Christ's 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 Mediator hath under the New Testament one general 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.

For the first, That Jesus Christ our Mediator hath under the New Testament a general 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, Rev. 1.4.20. The Church of Ephesus, Rev. 2.1. The Church in Smyrna, ver. 3. The Church in Pergamus, ver. 12. The Church in Thyatira, ver. 18. The Church in Sardis, Rev. 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 forever Christ hath on earth, yet Scripture counts them all to be but one general visible Church of Christ. This is manifest:

1. By divers Scriptures, using the word 'Church,' in such a full latitude and extensive completeness, as properly to signify, not any one single Congregation, or particular Church, but one general visible Church: As, Upon this Rock I will build my Church, Mat. 16. 18. Give none offence, neither to the Jews, 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 known 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 general 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, ears, 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 ministry, for the edifying of the Body of Christ, Ephes. 4. 11, 12. There is one Body Ephes. 4. 4. 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. 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 body; so also is Christ, (i.e. Christ considered mystically, not personally) for by one Spirit are we all baptized into One Body, whether we 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 Christ's 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 general visible Church of Christ; for the invisible Church is not Organical.
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, faith, (ἐξορισάς καὶ ἐκκλησίας ὑπὲρ τοῦ Κυρίου ἐκ τοῦ ἐν ἑαυτῷ αὐτῶν) 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, (ὁ ἐν καθιστώ ἐν ἑαυτῷ) 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 speaks of the authority of Church-government in a generall comprehensive way, declaring the grand and general 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 minds 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 sinnes, Them that sinneth rebuke before all, that others also may fear, 1 Tim. 5.20. 2 Excommunication is for edification; particularly of the delinquent member himself; thus, the inceftuous 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 inceftuous person was to be put away from among them, left the whole lump of the Church should be leavened by him, 1 Cor. 5. 3 Absolution also is for Edification, left 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.
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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 than you all; Yet in the Church I had rather speak five words with my understanding, that by my voice 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 Pet. 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 superstructure 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.

CHAP. 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.

Thus we have taken a brief survey of Church-Government, both in the Rule, Root, Kind, Branches, and End thereof, all which are comprised in the former Description, and being less controverted have been more briefly handled: Now the last thing in the Description which comes to consideration,
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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 Mediator, 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 Romish 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 Politicall or Civil Magistrate: The Grose Brownists or rigid Separatists, that it is the body of the people, or community of the faithfull in an equall even levell: they that are more refined (who file themselves for distinctions sake a Independents,) that it is the Single-Congregation presbyterated, viz. the cæsus 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 flower; the opposition is much, and therefore the disquisition of this matter will unavoidably be the more.

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 Politicall Magistrate, as the Erastians imagine. 2. Nor, the Cæsus 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 Politicall Magistrate is not the proper Subject unto whom Jesus Christ our Mediator hath committed
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committed the power of Church-Government, and the exercise of that Power; it will be best be cleared by declaring these two things distinctly and severally, viz. 1. What power about Ecclesiasticals is granted to the Civil Magistrate. 2. What power therein is denied unto him, and why?

Section I.

Such power is granted by the Reformed Churches, and

Orthodox Writers, to the Politicall Magistrate, in reference to

Church-affaires. Take it in these Particulars.

A Defensive, 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 evildoers: a terror not so good works, but to the evil, Rom. 1. 3, 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 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 Ma-

gistrates toward the Church, puts forth it selfe in these or like

acts, viz. He

Magistratus, non aliter quam terra procreandis alimentis ordinata est.—Hic officii sui vi-
ciflim admonentur principes, & quicunque Magistratum gerunt: neque enim fatis est, si jus
cuique suum reddendo, in injurias omnes coercerant, pacemque coeant: nisi & religionem pro-
movere, & honesta disciplina mores componere fluere: neque enim frustra hortatur Da-
vid ut filium ofculentur, nec frusta Isaias denunciare fore Ecclesiae nutritions. Quare non est
quod fibi blandiantur, si ad cultum Dei afferendum, ad jutos fe praebere neglexerint, Calv.
in loc. Officium regum & principum ac omnino Magistratuum est, curare ut subdit tran-
quillum & quietam vitam dagant, cum omnii pietate & honestate, Pisc. in loc. cfr. 9. Ar-
gumentatur à fine quem spectavit Dominus quum in robustum et humanis istos gradus distribuerit: cui fini nos subserire profus oporeret, nisi velimus sequi, ac proinde ipsi nobis pernic-
ciem accusere. Quam igitur Magistratus ido constitui sunt a Domino ut omnium rerum
ipsumque aedos religionis evadat per eos conservetur, quid aliud certiora fide & majore con-
tentione
tentione petere debemus à Deo, quum ut principes, si quidem boni sint ac pii, conservet; sin verò malis sint, bonos efficiat, &c. Nobilessimus autem est hic locus non modo adversus Anabaptistas, & ceteros omnes fanaticos qui magistratum tollendum censent, sed etiam adversus crudelissimam illam Academicoorum qui nuper irreperunt charitatem, iti enim in vera religionis perturbatores nullum jus Magistratibus concedant: quum hic diferte fiat mentio eorum, iusti ac legitimi cultus, cuius unius præ ceteris rebus vindices ac asseveres Magistratibus effe oporteat: adeo quidem ut quoque necessitate fuerit vel religionem vel pacem civilim amittere, quicumque principes illi non anteposerint, gravissimo scehere se scientes ac prudentes obligent, necdum ut factiosus hereticis impane liecerit, Ecclesiasticam disciplinam deridere,  Bz, Annuat in loc. Officium Regum ac Principum, adeoque omnium Magistratum est operam dare, ut subditi quietam ac tranquillam vitam cum omni pietate ac honestate transfigant. Hoc enim officium evidenter colligis potest ex ipso sine precationis pro Magistratibus ad Deum fundente. Unde sequentia porifmata suo sponte derivantur. Primum est, Justitiam & pacem politicam omnibus magistratibus servio procurandum, putá bonos & innocentes defendendo, pravos autem ac nocentes puniendo. 2. Speciatar verò Christianis Magistratibus etiam Religionis curam habendam esse, utpote nutritis Ecclesiis, qui recta sui munera administratione Deo ac Christo peculiariter interserve jubentur. 3. Hanc Religionis curam inter alia postulare, ut cognitionem quoque eorum quae in controversiam vocantur, & non tantum executionem eorum quae ab Ecclesiasticis definiuntur, ipsi utroque fuscipiant: ut alioquin & judicium cæsum, & executio iniqua seu tyrannica sit. 4. Iraque hinc apparete non tantum Anabaptistas, sed & Pontificios hic graviter errare: h. e. partim in defectu, partim in excessu peccare: dum vel Magistratum in Ecclesia Christi prorsus illicitum effe statuunt, vel faltem ab omnibus religionis insipientem & procuratione eundem excluunt: vel denique judicio & censura Ecclesiasticorum veluti mancipium quoddam absolutum subjeciunt. Confer Rom. 13. & 15. Psal. 2. sub fin. cum Elai. 49. & 60. &c. passim. Voirs. Comment. in 1 Tim. 2. loc. com. ex vers. 2.

1. Removes all external impediments of true Religion, Worship of God, &c. by his civil power, whether persons or things, whether persecution, profaneness, heresie, idolatry, superstition, &c. that truth and godliness may purely flourish: as did Jehoshaphat, Asa, Hezekiah, Josiah—
And hereupon it is, that God so oft condemnes the not removing and demolishing of the high-places and monuments of Idolatrie, 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 10. in Hezekiah, 2 Chron. 31.1. 2 Kings 18.4. in Manasseh, 2 Chron. 33. 15. in Josiah, 2 Kings 23. 8, 13, 19, 20, 24. whereupon the holy Ghost gives him that superlative commendation above all Kings before, and after him, vers. 25.

2. Countenanceth, advanceth, encourageth by his authority and example
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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 fulness of spiritual 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 read continually, Deuteronom. 17. 18, 19, 20. because he was to be not only 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, means, 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 effectuell enjoyment of all these buona, or worldly necessaries, for comfortable carrying on of all publike Ordinances of Christ. Thus David prepared materialls, but Solomon built the Temple, 1 Chron. 22. 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 Diatataik ordering regulating power is also allowed to the Magistrate about Ecclesiasticall matters in a politcall way. 2.

So that hee warrantably


2. Convoves
2. Convenes or convocates Synods and Councils, made up of Ecclesiastical persons, to consult, advise, and conclude determination, according to the Word, how the Church is to be reformed and refined from corruptions, and how to be guided and governed when reformed. Vide dodo. For, 1. Pious and Magistrates under the Old Testament called the Church together, convened Councils. David, about bringing back the Ark, 1 Chron. 13. 1, 2. and another Council when he was old, 1 Chron. 23. 1. Solomon, 1 Kings 8. 1. Hezekiah, 2 Chron. 29. 4. and Josiah, 2 Kings 23. 1, 2. 2. All ought to be subject to superior powers, who ought to procure the public peace and prosperity of the Church, Rom. 13. 1, 2. &c. 1 Pet. 2. 13. &c. 17. 1 Tim. 2. 2. Therefore superior powers may convocate Councils. 3. Christian Magistrates called the four general Councils: Constantine, the first Nicean Council: Theodosius senior, the first Council of Constantinople: Theodosius junior, the first Ephesian Council: Marcian Emperor, the Chalcedon Council: and 4. Hereunto Antiquity subscribes, as Dr. Whitaker observes.

3. Bacas the Laws of God with his secular authority, as Custos Tabularum, enjoying and commanding under civil 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, Nebuchadnezzar an Heathen King decreed, that whosoever should speak against 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 Kingdom, men tremble and fear before the God of Daniel, &c. Dan. 6. 26, 27.

And, as hee strengtheneth 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.

4. Judges and determines definitively with a consequent politi-
Majest. p. 7. n. 6. call judgement, or judgement of political discretion, concerning the
Chap. 9. p. 21. things judged and determined antecedently by the Church, in reference
to his owne act. Whether hee will approve such Ecclesiasticals,
or no; and in what manner he will so approve, or doe otherwise by his publike authority: for, hee is not Brutum agens, a brutal agent, (as Papists would have him) to doe whatsoever the Church enjоynes him ad eacum obediendum, unto blinde obedience, but is to act prudent & scienter, prudently and knowing-ly 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 Chron. 30.1. And for this he is commended, that therein he did cleave unto the Lord, and observed his precepts which he had commanded Moyses, 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, coercive, punitive, or coercive power, formally political, 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 politickally compell the outward man of all persons, Church-officers, or others under his dominions, unto external 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 stubborn, rebellious, and incorrigible son that was a glutton and a drunkard, finning against the fifth Commandement, was to be stoned to death, Deut. 21. 18, 19, 20, 21. The murderer finning against the sixth Commandement, was to be punished with death, Genes. 9.6. Numb. 35. 30, 31, 32, 33; 34. L Deut.
Deut. 10. 11, 12, 13. The unclean person sinning against the seventh Commandement, was to be punished with death, Lev. 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 witnesse sinning against the ninth Commandement, was to be dealt withall as hee would have had his brother dealt with, lege situs, Deut. 19. 16. to the end of the 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, errours, and herefies in the name of the Lord, endeavouring to seduce people from the true God — If there arife among you a Prophet, or a dreamer of dreams — That Prophet, or that dreamer of dreams shall be put to death, because bee 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 afercts 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 beongs to the Christian Magistrate in like cases now under the Gospel, see his ♦ words.
Ye, in case of such seduction from God, though by nearest 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 city is to be punished in the like case. And Mr. Burroughs in his Irenicum showes, that this place of Deut. 13. 6 &c. belongs even to us under the Gospel.

Or whether these offences be against the second Commandment, the Magistrates punitive power reaches then, 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 idol in a grove. Job 31. 26, 27, 28. herewith compare Exod. 8. 25, 26. Or whether the offences be against the third Commandment, and thou shalt speake unto the children of Israel, saying, Whosoever curseth his God shall bear 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 amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses
houses shall be made a dunghill, Dan.3.29. and the Pagan Magis-
trate K. Artaxerxes made a more full Decree against all con-
temt of the Law of God. And whosoever will not do the Law of
thy God (faith he to Ezra) and the Law of the King, let judgement
be executed speedily upon them, whether it be unto death, or to banis-
ment, or to confiscation of goods, or to imprisonment; And Ezra blest
ses God for this, Ezr.7.26,27.

Besides all this light of Nature, and Evidence of the Old Test-
ament, 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
doest 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 doeth evil, 1 Pet.2.13,14. Submit your selves to every
Ordnance of man for the Lords sake, whether it be to the King
as to the supreme, or unto Governors, which are sent for the punish-
ment of evil doers, and the praise of them that doe well. Now (as
Mr Burroughes notes) seeing the Scripture speakes 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 He-
refe, 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 seems 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 pun-
ishment suppose ye shall 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 despi-
hte 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,
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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 laws and practices of the Old Testament, under which we read 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 Saviour’s example, who, as subject to the Law, held himself obliged to pay tribute to avoid offence, Matt. 17. 26. which was an active scandal: Ne scandalizemus, dicit; non, ne scandali-zenetur, ver. 27. as Cajetan notes: and he confesses, Pilate’s power to condemn or release him, was given him from above, John 19. 11. 4. And finally, contrary to the Apostolical Precepts, enjoying all to be subject to superior 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 Cumulative and Objective, as Divines use to express it, thus understand them.

Cumulative, not Privative; 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. 27. 1 Tim. 2. 2. may not be a step-father: may protect the Church, Religion, &c. and order many things in a politickal way about Religion, may not extirpate or persecute the Church: may help her in reformation, may not hinder her in reforming herself, convening Synods herself, as in Acts 15. &c. if he will not help her therein; otherwise, her condition were better, without, then with a Magistrate. The Christian Magistrate much less ought to prejudice her herein; otherwise, her state were worse under the Christian, than under the Pagan Magistrate.

Objective, or objectively ecclesiastical, as being exercised about Objects Ecclesiastical, but politically, not Ecclesiastically. Circa sacra, non in sacris; is his proper power. He may politically, outwardly exercise his power about objects, or matters spiritual; but not spiritually, inwardly, formally act any power in the Church.
Church. He may act in Church-affaires, as did Asa, Jehosaphat, Hezekiah, Josiah: not as did Corah, Saul, Uzziah, or Uzziah. He is Episcopus, יֶשֶׁע, not יַעַו, an Over-feer of things without, not of things within. And in a word, His whole power about Church-offices and Religion, is mere, properly, and formally Civill, or Politicall.

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 express themselves to the same effect.

The Helvetian Church, thus, Magistratus omnis à Deo, cùm sit, officium ejus, nisi tyrannidem exercere libet, &c. i.e. Since every Magistrate is of God, it is (unless 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 God's Word; A right diligent and well instituted Discipline of Youth, Citizens and Scholars; A just and liberal Maintenance of the Ministers of the Church; and a solicitous care of the poor, (whereunto all Ecclesiasticall means belong) have the first place. After this—&c.

The French Churches, thus, Ideo etiam gladium in Magistratum manum 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 affirm, their Lawes and Statutes ought to be obeyed, tribute to be paid, 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.

The Church of Scotland, thus, Insuper Regum, Principum, Religion is the first and most especiall duty of Kings, Princes, Governors, 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
Chap. 9. The Divine Right of Church-Government.

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

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 Christ's 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 whatever 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 powne 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 godliness 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.

The Church in Bohemia, thus.

Docent quoque verbo Dei preci-pi. &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 concern mens soules, faith and salvation, they teach, That men should hearken only to Gods Word and his Ministers, as Christ himselfe faith, 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 then men.

Finally, the Church in Saxony hath expressed her self notably in this point, saying among many other passages, Vult Deum regi...
& coercet politica gubernatione omnes homines, &c. i.e. God will have all men, yea even unregenerate men, to be Ruled and Restraine
d by Politicall Government. And in this Government, the wise-
dome, justice, and goodness of God to mankinde doth shine forth. His wise-
dome, order declares, which is the difference of vertues and vices,
and the Confection of men by lawfull Governments and contrats
ordained in wonderfull wisedome. 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 pu-
nishes haynow faults with haynow 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, cheaste. Gods good-
nesse also to mankinde is beheld, because by this means hee preserves
the Society of men, and therefore hee preserves it, that thence
the Church may be gathered, and will have Politics to be the Churches
Innes.——Of these divine and immoveable lawes, which are Tes-
monies of God, and the chief Rull 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 avail to bridle and re-
straine men, therefore is it said by Paul, The Power should be a
terrour to evill workes, and an honour to the good. And Anti-
quity rightly said, The Magistrate is the keeper of the law, both
of the first and second Table, so farre as appertaines to Dis-
pline.——And though many in their Governments neglect the
Glory of God; yet this ought to be their chiefe care, to heare and em-
brace the true doctrine touching the Son of God, and to foster the
Churche, as the Psalme faith, 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
nurling-fathers, and Queens, i.e. Common-wealthes, shall be the
nurling-mothers of the Church, they shall afford lodgings to Churches
and pious studies. And Kings and Princes themselves shall be mem-
bers of the Church, and shall rightly understand Doctrine, shall not
help those that establish false Doctrine, and exercise unjust cruelty,
but shall be mindful of this saying, I will glorifie them that glorifie me. And Daniel exhorted the King of Babylon unto the acknowledg-ment of God's wrath, and to clemency towards the exiled Church, when hee faith, Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poore. And since they are among the chief members of the Church, they should see that judgements be rightly exercis'd in the Church: as Con-
stantine, Theodosius, Arcadius, Marcius, Charles the Great, and many pious Kings took care, that the judgements of the Church should be rightly exercis'd, &c.

Thus those of Presbyterian judgement are willing to give to Caesar those things that are Caesars, 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 assering the spiritual power, which Christ hath se-aled in his Church-officers distinct from the Magistraticall power: but as for them of Independent judgement, and their adherents, they distrust 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 civil Magistrate, as no way belonging to him at all by vertue of his office of Magistra-cy, Take it thus:

Jesus Christ our Mediator, now under the New Testa-
ment, hath committed no spiritual power at all, Magisterial or Ministerial, properly, internally, formally, or virtuallly Cestaisticaall, nor any exercise thereof for the government of his Church to the Politicall Magistrate, Heathen or Christi-an, as the Subject or Receptacle thereof, by vertue of his Magisteriall office.

For Explanation hereof, briefly thus: 1. What is meant by Spiritual power, Magisterial, and Ministerial, is laid downe in the Generall nature of the Government, Chap. III. And, That all Magisterial Lordly power over the Church, belongs pecu-
liarly and only to Jesus Christ our Mediator, Lord of all, is pro-
ved, Chap. V. Consequently, the Civil Magistrate can chal-
lenge no such power, without usurpation upon Christs Prero-
gative.
gative. Wee hence condemne the Pope as Antichrist, whilst 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 Minifteriall power, whether any such belong to the Civill Magistrate. 1. What is meant by Power, properly, internally, formally, or virtually Ecclesiasticall? Thus conceive: These severall terms are purpofely used, the more clearly 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 converfant about Ecclesiasticall objects. Nor hath hee any such Ecclesiasticall power in him virtually, 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 virtually 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, qua Magistrate, hath no inward Ecclesiasticall power at all belonging to him.

For Confirmation of this Proposition, consider these ensuing Arguments:

1. Argum.

I. The Keyes of the Kingdom 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 formal power of Church-government is at least part of the power of the Keys of the Kingdom of heaven.

Conclusion. Therefore no formal power of Church-government was ever given by Christ to the Civil Magistrate as a Magistrate.

The Major Proposition is evident,

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

2. Because, in Christ's giving the Keys of the Kingdom of heaven, he makes express mention of Church-officers, which are really and essentially different from the Civil 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 Keys 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 Keys, or any power thereof to the Magistrate, quasenun a Magistrate, he must consequently have given them only to the Magistrate, (for quasenun spfum 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 Keys of the Kingdom, gave not any one sort, act, part or piece of the Keys severally, but the whole power of the Keys, all the sorts and acts thereof jointly. Therefore it is said, I give the Keys of the Kingdom—and whatsoever thou shalt bind—whatsoever thou shalt loose—Whoever sines ye remit—whoever sines ye retain—Math. 16.19. Joh. 20. 13. So that here's not onely Key, but Keys 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 losing or remitting of sins, viz. all acts together conferred in the Keys. Now if Christ gave the Keys to the Magistrate, then he gave all the sorts of Keys, 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 joyned all together in
the same Commission, and by what warrant are they disjoynd? 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 only 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 Quasen us 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) these 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 Kingdom 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 appeares, Isa. 22. 22. (as Erastians themselves will easilly grant) may as justly be extended in the Nature of it to signify the Ruling power by jurisdiction, as the teaching power by Doctrine; in that the office of a Steward in the Houfhold, who bear the Keyes, consists in governing, ordering, and ruling the Houfhold,
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, faith, 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 Keys and the acts thereof only to Doctrine, and exclude Discipline; and where the text refraint not, we are not to refraine.

4. The stream of Orthodox Interpreters extend the Keys 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 formal power of Church-Government was ever given by Christ to the Civil Magistrate as a Magistrate.

I. There was full power of Church-Government in the Church when no Magistrate was Christian; yea, when all Magistrates were persecutors of the Church, so farre from being her nursing-fathers, that they were her cruel 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 cruel persecutors of the Church of Christ.

Concluf. Therefore no proper power of Church-Government was derived from Christ to the Civil 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 Apostolical Churches did or durst exercise all their power of Church-Government, which they exercised, meerly by usurpation without any right thereunto themselves? 2. Or,
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.

The Minor Proposition cannot be denied. For,

1. It was about 300 years 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 faith, procured peace to the Church, and gave her respite from her cruell persecutions, which was in An. 309. (or thereafter,) after Christ; before which time the Church was miserably wasted and butchered with those ten bloody Persecutions, by the tyranny of Nero, and other cruel Emperours, before Constantine.

2. Yet within the space of this first 309. or 311. years, all proper power of Church-government was fully exercized in the Church of Christ, not only the Word preached, Act. 4.2. 1 Tim. 3.16. and Sacraments dispensed, Act. 20.7. 1 Cor. 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. Tt.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. about the yeare Synodall Conventions and Decrees, Act. 15. with 16.4. So that 180. speaking of Cerdon, testifies how he was cast out from Christ to the Civill Magistrate, as a Magistrate.

Therefore no proper power of Church-government was derived from the godly, for propagating his pernicious opinions. Cerdon autem qui ante Marcionem, & hic sub Hygino, qui fuit o. Tavus Episcopus, fape in Ecclesiam veniens, & exhomologesin faciens, sic conuommavit, modo quidem latenter docens, modo verbo exhomologesin faciens, modo vero ab aliquis traductus, in his qua docebat malit, & abstinentus est à religione hominum convenuit. Trenai aduers. Hares lib. 3.cap. 4. The same thing is testisified also touching Cerdon by Eushebius, lib. 4. Histor. Græca. 11. Tertullian, who lived about the yeare 203 after Christ, speaking of those words [Traditis Sataeæ] expounds them thus, Extra Ecclesiam projectis, Tertull. lib. de Pudicitia. c. 13. And elsewhere hath this passage, Aut si jam fidelis id agere soluit, retinendum in Ecclesia putabis? non opinor. Tertull. de Idololatria. c. 11. And making a Narrative of the Christians exercices in their Assemblies, faith, Certè quidem sanctis vocibus pacimam, spem erigimus, fiduciam figimus, disciplinam praeceptorum nihilominus inculcationibus denu-
III. The Magistratical power really, specifically, and essentially differs from the Ecclesiastical power: Therefore the Civil Magistrate, as a Magistrate, cannot be the proper subject of this Ecclesiastical power. Hence we may thus argue:

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

Minor. But all proper Ecclesiastical power essentially, specifically, and really differs from the Magistratical power.

Conclus. Therefore no proper Ecclesiastical power was ever given by Jesus Christ to the Civil 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 those that to make the Magistratical power both really the same with itself, and yet really and essentially differing from it self? a flat contradiction.

The
The **Minor** may be clearely evinced many ways: as, 1. From the reall and formall distingution betwixt the two Societies, viz. the Church and Common-wealth, wherein Ecclesiasticall and Politicall power are peculiarly seatted. 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 Chrifts, and not the Civill Magistrate: It's his House, his Spouse, his Body, &c. and Chrift hath no Vicar under him. 2. The officers Ecclesiasticall, are Chrit's officers, not the Magistrates, 1 Cor. 4, 1. Chrift 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 ordain'd by the Church, without commissiion from the Civill Magistrate, by vertue of Chrifts 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 Chrifts Officers. Compare Act. 14, 23. 1 Tim. 4, 14. with Acts 13, 1, 2, 3, 4. and this is confess'd by the Parliament, to be an Ordinance of Jesus Chrift, 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 Preachings, Baptizings, 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 acknowledg'd 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 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 formal 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 convertibles.

5. Then all that are members of the Common-wealth are co no 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 mystical body of Christ. 7. Then the officers of the Church are the officers of the Common-wealth; the power of the Kings gives them right to the civil 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 Ecclesiastical and Political, 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 civil power, may be evidenced as followeth: 1. The officers of Christ, qua officers, are not directly and properly subordinate to the civil power, though in their persons they are subject 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 than men, Acts 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 Civil 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 appertained not unto thee, 2 Chron. 26.18, 19. Likewise none have the power of the Kings, but they to whom Christ faith, Go ye into all the world and
and preach the Gospel, Mat. 28.19. but Christ spake not this to Magistrates, so only those that are sent, Rom. 10.14. so those that are \textit{apostolici}, are by Christ placed in the Church. 3. The officers of the Church can Ecclesiastically censure the \textit{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 million, to his power; but the Ministers are not sent as the Magistrates deputies, but are \textit{set over the flock by the holy Ghost}, Acts 20.28. they are likewise the \textit{ministers of Christ}, 1 Corinthians 4.17. 2. they are \textit{over you in the Lord}, 1 Thes. 5.12. and in his Name they exercise their jurisdiction, 1 Cor. 5.45. 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 \textit{Sword}; but Admonition, Excommunication, &c. are not under the power of the \textit{Sword}: they are neither matters of dominion nor coercion. 2. If it were so, then it follows, that the having of the \textit{Sword}, gives a man a power to the \textit{Keys}. 3. Then it follows, that the officers of the Kingdom of Heaven are to be judged as such, by the officers of the Kingdom of this world as such, and then there is no difference between the \textit{shings of Cæsar}, and the \textit{shings of God}. 4. The Church of Antioch sent to Jerusalem, Acts 15.2. And the Synod there, without the Magistrate, came together, ver. 6. and determines the controversy, ver. 28,29. 5. And wee see, the \textit{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 \textit{Priests lips}, not at the civill Magistrates, Mal. 2.7. And wee see, that the people came to the Priests in hard controversies, but never that the Priests went to the civill power. 6. And we see, that Christ to have a \textit{visible head on earth}, and so to be an Ecclesiasticall civill.
They differ in their efficient cause or author, whence they are derived. Magistratical power is from God the Creator and Governor of the world, Rom. 13.1,2,4. and so belongs to all mankind, Heathen or Christian: Ecclesiastical power is peculiarly from Jesus Christ our Mediator, 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 Isa. 9.6.) See Mat. 16.19. and 18.18. and 28.19,20. Job.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. Magistratical power in general is the Ordinance of God, Rom. 13.1,2,4. but Magistratical power in particular, whether it should be Monarchical in a King, Aristocratical in States, Democratical in the people, &c. is of men, called therefore d i c h o m n i c u s, an humane creature, or creation, 1 Pet. 2.13. But Ecclesiastical power, and officers in particular, as well as general, 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.

They differ in their Material Cause; whether it be Material, ex quâ, in quâ, or circa quam: The matter of which they consist, in which they are seated, or about which they are exercised. In respect of the matter of which they consist, they much differ. Ecclesiastical power consists of the Keys 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 Magistratical power consists in the secular sword, which puts forth itself in making statutes, inflicting fines, mulctes, imprisonments,
confiscations, banishments, torments, deaths. 2. In respect of the matter or * subject in which they are seated, they much differ. The Magistratelicall 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 Corinthians.14.34. 35. much lesse may they rule in the Church: nor in an Hea
ten, for hee is no member of the Church, much lesse can he be a Governour in the Church; but only in Preaching and Ru
ing Elders, 2 Corinthians.10.8. Hebrews.13.7, 17. 1 Timothy. 5.17. 1 Corinthians.12.

28. 3. In respect of the matter or object about which they are exercised, they much differ; For, the Magistratelicall power is exercised politi
cally, about persons and things without the Church, as well as within the Church; but the Ecclesiasticall power is ex
erced only upon them, that are within the Church, 1 Corinthians.5.13.
The Magistratelicall power in some cases of Treason, &c. ban
ishes or otherwise punishes even penitent persons; Ecclesiasticall power punishes no penitent persons. The Magistratelicall power punishes not all sorts of scandall, but some: the Ecclesiasticall
power punishes (if rightly managed) all sorts of scandals.

3. They differ in their formall cause, as dore clearly appear by their way or manner of Acting: Magistratelicall power takes cognizance of delinquencies and passeth sentence thereupon according to Statutes and Laws made by man: Ecclesiasticall power takes cognizance of, and passeth judgement upon delinquencies according to the Word of
of God, the Holy Scriptures. Magistratecall power punishe
merly with politicall punishments, as fines, mulets, &c. Eccle
siasticall 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 exercisit not in the Churches, or officers
name, but onely in Christ's 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 compel 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. Uzziab, 2 Chro.
26. 16. to 22. but Church-guides can properly discharge the duties
of Doctrine, Worship, and Discipline themselves, and Ecclesiastically command and compel others to doe their duty also.
4. Lastly, they differ in their Finall Cause or Ends. The
Magistraticall power levels at the temporall, corporall, exter-
nall, 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. 4. Further dif-
fences 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.

Other, in these words. — God for the better settling of piety and honesty among men, and
the repressing of prophaneness and other vices, hath establisht two distinct Powers upon
earth: the one of the Keys, committed to the Church; the other of the Sword, committed to
the Civill Magistrate. That of the Keys, is ordained to work upon the inward man; having immediate relation to the remitting or retaining of sinnes, Joh. 20. 23. That of the
Sword is appointed to work upon the outward man; yeelding protection to the obedient, and
inflicting externall 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
speak, and exhort, and rebuke with all authority, Tit. 2. 15. To loose such as are penitent,
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Mat. 16. 19. and 18. 18. To commit others to the Lords prison, until their amendment, or to bind them over to the judgement of the great day, if they shall persist in their willfulness and obstinacy. By the other, Princes have an imperious power annexed by God unto them, for the defence of such as doe well, and executing revenge and wrath, Rom. 13. 4. upon such as doe evil, whether by death, or banishment, or confiscation of goods, or imprisonment, Extr. 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 Aarun, that are consecrated to burn incense, 2 Chron. 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. III. The Civill Magistrate is no proper Church-officer, and therefore cannot be the proper Subject of Church power. Hence we may argue;

Major. All formal power of Church-government was derived from Jesus Christ to his owne proper Church-officers only. To them he gave the Keyes of the Kingdom of Heaven, Mat. 16. 19. and 18. 18. Job. 20. 21. 22. to them he gave the authority for edification of the Church, 2 Cor. 10. 8. and 13. 10. but this will after more fully appear 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 quid 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 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 Formal power of Church-government was derived from Jesus Christ to the Magistrate as a Magistrate.

V. The
V. The Civil Magistrate as such is not properly subordinate to Christ's mediatory Kingdom, therefore is not the Receptacle of Church power from Christ. Hence thus.

Major. \textit{Whatsoever Formal power of Church-government Christ derived to any, be derived it only to those that were properly subordinate to his Mediatory Kingdom.} For whatsoever Ecclesiastical Ordinance, office, power or authority Christ gave to men, he gave it as Mediator, and head of the Church, by virtue of his mediatory office; and for the gathering, edifying, and perfecting of (his Mediatory Kingdom 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 formal Church-power from Christ.

Minor. \textit{But no Magistrate qua Magistrate is subordinate properly to Christ's mediatory Kingdom.} For, 1. not Christ the Mediator, but God the Creator 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. Christ's Kingdom is not of this world, Job. 18,36. Magistrates is.

Concluf. Therefore no formal power of Church-government is derived from Christ to the Magistrate as a Magistrate.

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

Major. \textit{No grant of Ecclesiastical power, which plainly introduces 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, sublime, and above Reasons reach; yet there is nothing to be found that is absurd, irrational, &c.

Minor. \textit{But to grant to the politicall Magistrate, as a Magistrate, a proper formal 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...
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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 formal power of Church-government cannot be allowed to the politickall Magistrate, as the proper Subject thereof, quatenus a Magistrate.

Chap. 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 Mediator did not commit any proper formal Ecclesiasticall power for Church-government to the politickall Magistrate as such, as the Erastians conceive. Now, in the next place (to come more close) let us consider, That Jesus Christ our Mediator hath not committed the spiritual power of Church-government to the Cæsus fideliun, or Body of the people, Presbyterated, or unpresbyterated (to use their owne tearmes) as the first subject thereof, according to the opinion of the Separatists or Independents. Take it in this Proposition,

Jesus Christ our Mediator hath not committed the proper formal power or authority spiritual, 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 Christ's 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, or

* See this Proposition for substance fully and clearly asserted by that acute and pious Author, Master P. Baines, in his Diocefans Tryall, quaest. 3. pag. 83, 84. concl. 3.
or Separatists say, that the fraternity or community of the faithful unpreftyterated, is the firft Receptacle of proper Eccleſiasſical power from Christ: unto whom some of Independent judgement subscribe. Independents thus resolve: First, That the Apoftles of Christ are the firft Subject of Apoftolicall power. Secondly, That a particular Congregation of Saints, professing the faith, taken indefinitely for any Church, (one as well as another) is the firft Subject of all Church-offices, with all their spiritual 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 firft Subject of Church liberty; the Elders thereof of Church-authority, and both of them together are the firft Subject of all Church-power. See Cotton's Keyes, &c. pag. 31, 32, 33. and Mr Thomas Goodwin, and Mr Philip Nye, in their Epifle prefixed thereunto, doe owne this Booke, as being for substance their owne judgement. Which Affertions of Brownifts and Independents (except the firft) are denied by them of Presbyterian judgement, as being obvious to divers materiall and juft 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 authoritativ 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, 27, Mat. 28. 18, 19, 20, of which power the Apoftle speaking, faith, If I should somewhat more boast of our power (οντος διὰ τῆς ἡμείως ἐξουσίας) which the Lord hath given us to edification—2 Cor. 10. 8. to 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, publike officiall, authoritativ power, is quite denied to the fraternity, or body of the people, Preſbyterated, or unpreſbyterated.

3. By [Proper immediate Receptacle, or firft Subject of power,] understand That Subject, Seat, or Receptacle of power, which firſt
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 we 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. 22. 28. Rom. 12. 5, 6. &c. Secondly, 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 Governors of the Church.

2. That we 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 individual officers (which in some cases is allowed to her; yet is no proper authoritative act of power.) But the Donation of the power itself, is not from the Church, as the fountaine, but immediately from Christ himselfe, 2 Cor. 13. 10. Nor is it to the Church, as the Subject, but immediately to the individual 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 Deligates of the Church, putting forth her power, which from Christ shee mediately conveys to them, as Independents do imagine, but by us is utterly denied.

1. In case of some extraordinary unavoidable necessity, whereupon they are call'd 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 she 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 duly 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 a Pastour, submit himselfe to the Classical Presbytery, for Approbation and Ordination. But in many other cases, it is very unsafe and hazzardous to permit a Congregation to elect her
At conclusion. Pastours, or body of the people, may not have any authentick Commission or Grant of such 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:

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

O 2 Conclusion.
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Concluf. Therefore Jesus Christ our Mediator hath not made the Community of the faithful, or Body of the people; the immediate Receptacle or first Subject of proper formal 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 natural, but positive; and cast upon man, non ex lege naturali, sed positiva; not by natural, 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 ipsi 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 means betwixt Christ and man? And what medium, or means of conveyance betwixt Christ and man can suffice, if it doe not amount to an authenticke Grant or Commission for such power? 3. This is evidently Christ's way, to derive power by authenticke Commission immediately to his Church-officers, the Apostles and their successors to the worlds end. Thou art Peter,—and I give to thee the Keys of the Kingdom of Heaven, &c. Mat. 16. 18, 19. Whatsoever ye shall bind on earth, &c. Mat. 18. 19, 20. As my Father sent me, so send I you; Go, disciple ye all Nations,—whosoever ye remit, they are remitted—and loe, I am with you alway to the end of the world, Joh. 20. 21, 22. Mat. 28. 18, 19, 20. Our power (ἐξορια) 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 claim to this power of Church-government? If not, what hindereth? If so, how absurd?

The minor Proposition, viz. But the Community of the faithful, or Body of the people, have not this power conveyed to them by any authenticke
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The stare. 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 proof of the major Proposition. But touching any such Grant or Commission to the Community of the faithful, the Scripture is silent. And let those that are for the Popular power, produce (if they can) any cleare 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 faithful? Either in Ecclesiae constitutâ, or constituta; 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 faithful: now this is palpably inconsistent with Scriptures which tell us that the Apostles had both 1 their Apostleship itself, and 2 their Qualifications with gifts and graces for it, yea and 3 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 Job. 20.22, 23. And when he had said this, he breathed on them, and said unto them, Receive ye the holy Ghost: whatsoever sins 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-
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, Acts 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 as 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 only from Christ; Their office is from Christ, Ephes. 4. 8, 11. 1 Cor. 12. 28. Acts 20. 28, 29. Their power from Christ, Matt. 16. 19. and 28, 18, 19. John 20. 21, 23. Our power which the Lord hath given us, 2 Cor. 8. 10. They are Christ’s Ministers, Stewards, Ambassadors, 1 Cor. 4. 1. 2 Cor. 5. 19, 20. They are to act and officiate in his name, Matt. 18. 19. 1 Cor. 5. 455. 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, Matt. 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. b Successor habet jurisdictionem ab eo a quo predecessour, aliquum non vere succedit; i.e. A Successour hath jurisdiction from him, from whom the Predecessour had his, otherwise he doth not truly succeede 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 fundarunt particularis Ecclesias, quae membros sunt corporis illius unius, cujus Christus est caput, Ecclesia priorum fuerunt, & jussione habuerunt a Christo ad eam Ecclesiam propagandam & extruendam. Ipsi porrò Apostoli parti modo quo a Christo missi fuerunt, cum in omnibus locis simul essent non poscent, aliisque eadem misericordiam eadem potestate ad novas congregandas Ecclesias, aut eas quae jam condita essent gubernandas, &c. Salmas. Apparat. ad libros de Primatu. p. 305. Edit. Lugdun. An. 1645. b Whitak. de Pontif. quaest. 8 ca. 3.
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multitude of the faithful? Either it must be the Power of Order; or the Power of Jurisdiction. But neither of these are allowed to the multitude of the faithful 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 δύναμιν, apt to teach, 1 Tim. 3. 2. nor ἰκανοί, able to exhort and to convince gain-sayers, 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, unless they be sent, Rom. 10. 15. nor to take such honour unto themselves, unless they be called, &c. Heb. 5. 4,5. Are all and every one of the multitude of the faithful 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 task of Authoritative preaching only upon his own 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 ordain Presbyters, or other officers. They may choose, but extraordinary offices, or the Presbytery of ordinary officers ordain, Act. 6. 3, 5, 6. Locke says 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 soundness of judgement in Divinity. Nor is the Power of Jurisdiction in Public Admonition, Excommunication, and Absolution, &c. allowed to the multitude. For all and every one of the multitude of the faithful, 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 only, Matt. 16. 19, and 18. 18, 19, 20. Tell the Church, there must needs be meant of the Ruling Church only (as appears by consent of divers judicious Authors) 2 Cor. 8. 10. Job. 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 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 as the rebuke inflicted, of all, Cor. 2. 6. but, of many, of the Presbytery, which confided of many officers. 3. The Church of Corinth, wherein this censure was inflicted, was not a Congregationall, but a Presbyteryal 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 exercife of Church-government and Jurisdiction; or any Promise from Christ to be with them therein, as officers have, Matth. 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 faithful, the whole body of the Church? For this power is given them equally with the Church-guides, or unequally. If equally, then 1. The Church-guides have power and authority, as primarily and immediately committed to them, as the Church herself hath; and then they need not derive or borrow any power from the body of the faithful, 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 equal 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 faithful. 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, Elders, Ephes. 4. 8. 11. Elders, ἀπεστάλμασα, 1 Tim. 5. 17. Overseers, ὑποκαταστάσεως, 1 Tim. 5. 17. Over-seers, ὑποκαταστάσεις, Aet. 20. 28. Guides, ἀκολουθοί, Heb. 13. 7. 17, 22. In this last Verse they are contradistinguifhed from the Saints; Church-guides, and Saintes guided make up
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a visible organickall Church. *Rulers προεδρον in kueio, Rulers in the Lord*; *1 Thes. 5. 12.* *Rom. 12. 8.* and *κατὰ δικαίως ἀρετοῖς, well-ruling Elders; 1 Tim. 5. 17.* *Governmentsὑπερπίθυς,* *1 Cor. 12. 28. οἰκονομοι, Stewards, 1 Cor. 4. 1, 2.* *Luke 12. 42.*

And all these titles have power and rule ingraven in their very fore-heads; and they of right belonged rather to the multitude then to the officers, if the officers derive their power from the multitude of the people. If more, then Church-guides, having more power then the Church, need not derive any from the Church, being themselves better furnished.

Thus, what way ever 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 publick official power at all, from any Grant, Mandate, or Commission of Christ. From all which we may strongly conclude:

*Therefore Jesus Christour Mediator hath not made the Community of the faithful, or Body of the people, the immediate Receptacle, or first Subject of proper formal 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 wee may reason:

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 faithful have no divine warrant actually to exercise and put in execution the power of the Keyes.*

Conclus. *Therefore the Community of the faithful 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*
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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 Receptacle of power: I give unto thee the Keys of the Kingdom 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 ye remit, they are remitted—John 20. 21, 23. Here is both power and exercise thereof joined together in the same commission. Yea, so individually and inseparable are power and exercise, that under exercise, power and authority is derived: as, Go, disciple yea all Nations, baptizing them, &c. Mat. 28. 18, 19. 3. How vaine, idle, impertinent, ridiculous is it to fancy and dream 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 faithful have no divine warrant, actually to exercise and put in execution the power of the Keys, 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 slight Christ's 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 proofs, 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 four 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 needless are Church-officers, if the multitude of the faithful 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 Keys 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 Cor. 14.3. 2. 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 gain-sayers, and to divide the word of truth aright. Besides, they may not send themselves were they capable; for, no man takes this honour to himself—Yea, Jesus Christ himself did not glorify himself to be made an high Priest—Heb. 5.4, 5. Now, only officers are sent to preach, Mat. 16.19. & 28.19, 20. Mark 16.15. 2. They may not administer the Seals, the Sacraments, Baptize, &c., under the New Testament; for who gave the people any such authority? Hath not Christ conjoined Preaching and dispensing of the Sacraments in the same Communion, that the same persons only that doe the one may doe the other? Matt. 28. 18, 19. 3. They may not ordain 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. 15. &c. Nor did the Community ever exercise or assume to themselves any such power of ordination or mission, but only officers, both in the first sending of men to preach: as, 1 Tim. 4.14. 2 Tim. 1.6. and to be Deacons, Acts 6.6. and also in after missions: as, Acts 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, we have no precept that they should doe it; we have no example in all the New Testament that they ever did doe it; we have both precept and example, that select officers both did and ought to
do it. Whatever ye bind on earth (faith 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 Keys from Jesus Christ.

Argum. 3. III. Jesus Christ hath not given nor promised to the Community of the faithfull a spirit of Miniftrey, 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.

1. Whosoeuer 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 Ecclesiastical 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, (χαρισματα) five-endowments, 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 govern-ment? As the Apostles and their successors, As my Father sent me, even so send I you. And when he had said this, he breathed on them, and faith 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, Go, ye therefore, and
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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, faithfull as was Moses in all his house; yea, more faithfull: Moses as a servant over another, 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 affairs of Church-government to such, as are not duly 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 only 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 govern the Church. 2. Experience tells 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.

Concluf. 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. These 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, Acts. 20. 28. Governours, κυριερεῖς, 1 Cor. 12. 28. Rulers, αρχιερεῖς, 1 Tim. 5. 17. and ἀρχοντες, Rom. 12. 8. with divers others, as after will appear in Chap. XI. 2. By Reas.
tion, which tells us that Government and Governors are Relative terms; and therefore to whom Government belongs, to them also the denominations of Governors, Rulers, &c. doe belong, and not contrariwise. Relata mutuo se ponunt & tollunt.

Minor. But the Community of the faithful, are no where in the Word esther called or acknowledged to be Church-governours. This is clear, 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, Acts. 28. they, the Saints, these their Rulers, Heb. 13. 22. those are over them in the Lord, and consequently they are under them in the Lord. 1 Thes. 5. 12. 3. The Community of the faithful are so far 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 your rulers, and submit, (πείθεσθε τοῖς ἐκμεταλείποντις, τοὺς ὑπερισκέπτας) for they watch for your souls——Heb. 13. 17.

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

V. This opinion of making the body of the Church, or Community of the faithful 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 Com-
Community or Body of the Church to be the first Subject, and immediate Receptacle of the Keyes, is an unsound and unwarrantable opinion.

The Major is plaine. For, 1. though Matters of Religion be above Reason, yet are they not unreasonable, absurd, and directly contrary to right reason. 2. The Scriptures condemn it as a great brand upon men, that they are absurd or unreasonable; Brethren, pray for us—that we may be delivered from absurd and evil men—2 Thel. 3. 2. and therefore if absurd men be so culpable, absurdity, and unwarrantableness is self, which makes them such, is much more culpable.

The Minor, viz. 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 inevitably divers intolerable absurdities, will notably appear by an induction of particulars:

1. Hereby a clear foundation is laid for the rigid Brownists confused Democracy, and abhorred Anarchy. For, if the whole body of the people be the first Receptacle of the Keyes, then all Church-government and every act thereof is in the whole body, and every member of that body a Governour, consequently every member of that body an Officer: but this is absurd; for if all be officers, where is the organickall Body? and if all be governours, where are the governed? if all be eyes, where are the feet? and if there be none governed, where is the government? it is wholly resolved at lait into meere Democraticall Anarchy and confusion, but God is not the author of Confusion, 1 Cor. 14. 33. What an absurdity were it, if in the body naturall all were an eye, or hand? for where then were the hearing, smelling, &c? or if all were one member, where were the body? 1 Cor. 12. 17, 19. So if in the family all were Masters, where were the household? where were the family-government? If in a City all were Aldermen, where were the Citizens? where were the City-government? If in a Kingdome all were Kings, where were the Subjects, the people, the Commonalty, the Commonwealth, or the Politicall Government?

2. Hereby the Community or whole body of the faithful, even to the meanest member, are vested from Christ with full power and authority actually to discharge and execute all acts of Order and Jurisdiction.
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To Preach the Word authoritatively, Dispense the Sacraments, Ordain their Officers, Admonish offenders, Excommunicate the obdurate and incorrigible, and absolve the penitent. For the Keys of the Kingdom of Heaven 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 himself gives a limitation of the power as in the case of the Ruling-Elder, who is limited to Ruling as contradistinguish to labouring in the Word and Doctrine, 1 Tim. 5. 17.) Now what gross absurdities ensue hereupon? For, 1. Then the weaker 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 Seals, ordain, admonish, excommunicate, absolve authoritatively; (for they are all equally members of the body, one as well as another, and therefore as such have all alike equal share in the Keys and the exercise thereof:) viz. they that are not gifted for those offices, shall discharge those 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 Keys of the Kingdom of Heaven hung at their Girdles. 2. Then, 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 according to this opinion she 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 collaterall may take pastoral care one of another reciprocally, and the same Churches be both over and under one another; or shall it be
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 Discourse, chap.9.p.187.) will be extremely unfitted for, and unwarrantably taken off from, the several duties that lie upon them in point of Conscience to discharge in their general and particular callings, in spiritual, and secular matters; on the Lords days, and on their own days. For, if the Ecclesiasticall power be in all the people, then all the people are Judges, and at least have a Negative voice 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 circumstantialis of all those Cases that are brought before them, they must not judge blindly, or by an implicit faith, &c. but by their own 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 business 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 days: how can all the people spare so much time, as still to be present, when perhaps many of them have much ado all the week long to provide food and rayment, and other necessaries
necessaries for their families? and if any provide not for his owne, and specially for those of his own house, hee hath denied the faith, and is worse then an Infidel, 1 Tim. 5.8. Let the case of the Church of Arnheim witness the mischief and absurdity of this popular government once for all.

singing of Hymnes: the second Gentleman was complained of to the Church by the first, and upon hearing of the whole businesse, and all the words that past between them, this second Gentleman was cenfured 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 cenfured brings in accusations against Master Nye, in several 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 of foure vepas in a week, and sometimes more, before all the Congregation. Divers of the members having callings to follow, they desired to have leave to be absent. Master Goodwin oft protested publicly upon these differences, if this were their Church-fellowship, he 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 yeere's debate, not 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 Anthropology p.36,37.

4. Hereby, finally, the Community of the faithfull (being accounted the proper Subject of the power of the Keys) have authority and power not only to eject, 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 in 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 an office, so to ordain him to it by imposition of hands. They that have power to elect a King, have power also to depute some in their name to set the Crown upon his head. But for the whole Church or Community to ordain 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, ordain 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 precept of Christ or his Apostles, and without all warrant of Apostolical Churches. But how absurd these things be, each moderate capacity may conceive. Further absurditites hereupon are declared by Mr Bayne, and after him by Mr Ball; See their own words in the margin.

Were the power in the Church, the Church should not only call them, but make them out of virtue and power received into her self; 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. Mr P. Bayne in his Diocesan's Tryall, Quidl. 3, Concl. 3, pag. 84. printed 1621. If spiritual and Ecclesiastical power be in the Church or Community of the faithfull, the Church doth not only call, but make officers out of virtue 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 makest himself Lord of the Church; so, if the Church derive authority to the Ministers of Christ, he makest 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 Keys 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, seldom or frequent, remiss 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 desigation, & 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. Mr Job. Ball in his Tryall of the Grounds tending to Separation, Chap. viij. pag. 252, 253. &c.

Whence we may justly conclude, Therefore this Doctrine or Opinion, that makes the whole Community or Body of the Church to be the first Subject and immediate Receptacle
ceptacle of the Keyses, is an unsound and unwarrantable Opinion.

The middle way-men (that profess to goe between the authoritative Presbyteriall, and the rigid Brownisticall way) seeing these and such like absurdities, upon which the Brownists inevitably dash themselves, think to save all by their new-coinyed distinction of the Keyses, viz. 1. There is a Key of faith or knowledge, Luke 11. 52. The first Subject of this Key is every believer, whether joined 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 upon this distinction premised, they thus inferre, 1. A particular Congregation of Saints is the first Subject of all the Church-offices, with all their spiritual 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-authority. 5. Both the Elders and Brethren, walking and joyning together in truth and peace, are the first Subjects of all Church power needful to be exercised in their owne body.

Answ. A rotten foundation, and a tottering superstructure, which tumbles down upon the builders own heads: For, 1. This distribution of the Keyes is inimic in diverse 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 Kingdom of heaven is to be left without all power, h 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 authority) as the Key of knowledge is left void of power. Now, power and authority, in matters of Government seem to be both one; and such signifies the one as well as the other. 3. The Key of liberty or interest is a new Key, lately forged by some new lock-smiths in Separation-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 superfluous excrescence. 4. The texts of Scripture, upon which this distribution
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 only 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 in the let thereof. And the Key of knowledge, viz. true Doctrine, and pure Preaching of the Word, is a distinct thing from knowledge itself. 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 itself. Touching Col. 2.5, 6. your order. It will be hard to prove, this was only or chiefly intended of the Keyes delivered to Peter: doth it not rather note then 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, joynin in Censures, &c. but as a Gospel-privilege, consisting in freedome 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 general, that it is a groundlesse fancy, to make several first Subjects of the Keyes, according to the several distributions of the Keyes: for, had all the members of the distribution bee good, yet this inference thereupon is naught, inasmuch as Scripture tells us plainly, That all the Keyes together and at once were promis 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 succesors were the only first Subject and immediate Receptacle of all the Keyes from Christ. And though since, for assistance and eafe of the Pastor, they are divided into more hands, viz. of the ruling Elder, Rom. 12. 8.
1 Cor. 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 joined to any particular Church, or not, is 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 child, 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 Ecclesiastical 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 unscriptural and irrational all 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 only Church, but a man is no sooner a true believer, but he is a member of the invisible Church; he is no sooner a professing believer, but he is a member of the general visible Church, though he be joined 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 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 offices, 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 whole good all offices with their gifts and power are given? then, not any particular Congregation but the whole general 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 Cor. 3. 22. All is yours, &c. it points not out the particular privilege 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 alone? 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 Apostolical power. But then, how doth this cross 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 Apostolical 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 do but make up a particular Congregation. If Liberty here be not power, then it is none of Christ's 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 joyn 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 heretical, and so walke not in truth; or schismaticall, and so walke not in peace, shall the Elders and thennon-offending party lose all their power? where then shall that Independent Church finde healing, for appeals to Prefbyteries
byteries and Synods are counted Apocryphall by them: But enough hath been said to detect the vanity of these new dreams and notions; *Male res agitur cum tot opus est remedii* : it is a bad fo, that must be wrapped in so many clouts.

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**CHAP. XI.**

Of the proper Receptacle, or immediate Subject of the Power of Church-government: Affirmatively, what it is: viz. Christ's own officers.

Thus the Proper Receptacle or Subject of Ecclesiasticall Power hath been considered Negatively, what it is not: viz. Not the Politicall Magistrate, nor yet the Community of the faithful, or body of the people, whether presbyterated or unpresbyterated. Now this Receptacle of power comes to be evidenced, Affirmatively, what it is, viz. (according to the express words of the Description of Government) Christ's own 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 he 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.

1. Of the Divine Right of Christ's 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 appear, as followeth.

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

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 Christ's Ascension, Ascending upon high, he 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 wait on our Ministry. (Here's the general distribution of all ordinary officers under two heads, Prophecy and Ministry.) Or be that teacheth, on teaching: or be 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 blameless, &c. and Tit. 1. 5. to 10. To ordaine Presbyters (or Elders) in every City—If any be blameless, &c. now where God lays 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

Mysteries
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 allledged is evident. Matters of Order and speciall office are committed to them onely divisiom : 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 Christ's Church-officers.

4. The very Names and Titles given them in Scripture proclaime them to be Christ's own Ordinance, among many take these : Ministers of Christ, ἀποστόλος Χριστοῦ, 1 Corin. 4.1. Stewards of the Mysteries of God, διοικήτης τῆς θεμελίου Θεοῦ, 1 Cor. 4.1. Ambassadors for Christ, οξύς ἐν πρεσβύτερω, 2 Corinthians, 5.20. Labourers thrust forth into his harvest, by the Lord of the harvest, Mat. 9.38. Ruling over you * in the Lord, ἑξετάσας τὰς ἀνθρώπους ἐν οἴκῳ κυρίου, Phrase [Over 1 Thess. 5.12. you in the Lord]

* Hereunderstand by this Phrase [ Over 1 Thess. 5.12. you in the Lord]

viz. not only in timeve Domini, in the feare of the Lord, as Piscat. in loc. notes ; nor onely, in iis, que ad cultum Dei spectant, in those things that appertaine to Gods worship, as Bez. in loc. But also ἐν κυρίῳ ; Scholia, πρὸ κυρίον ἐν κυρίῳ, i.e. qui presunt (viz. ubiis regendiris) 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 esteeme them ὁρετησάμενοι, very highly, in love for their work sake, 1 Thess. 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 muzzell 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 professe 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 imployments, to endeavour the affirming 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.

The Divine Right of this Church-officer, the meere Ruling Elder, is much question'd 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 Prelatical Principles: who yet are willing to account the assistance of the Ruling Elder in matter of Church-government to be a very prudential 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 a pleasure; then welcome Commissioners, and Committee-men, &c. yea, then let us return to the vomit, and resume Prelates, Deans, Archdeacons, Chancellours, Officials, &c. for Church-officers; and where shall we stop? who but Christ Jesus himselfe can establish 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:

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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 prophesy according to the proportion of faith: Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: He that giveth, let him do it with simplicity; & that one of you, 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. k The Apostle, having finished the principall part of his Epistle which was Problematicall, wherein he disputed about the justification, Ch. 1. to 6. Sanctification, Chap. 6, 7, 8 and 3 Predestination, Chap. 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. 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 he descends to particular duties which are of two forts, viz. 1. Such as concern 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 Apostle evident scope is to urge them, not to be proud of their spiritual 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 natural organick body, wherein are many members, having their severall offices for the good of the whole body, so the members of Christ's 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 offices in this Organick 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 generall
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nerall Heads, viz. Prophecy (understand not the extraordina-
ary 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. 67.
Then these Generals are subdivided into the speciall offices
contained under them, the speciall duty of every officer be-
ing severally pressed upon them; under Prophecy are contained,
1. He that teacheth, i.e. the Doctor or Teacher. 2. He that
exhorteth, i.e. The Pastor, ver. 7, 8. Under Ministry are com-
prized, 1. He that giveth, i.e. the Deacon. 2. He that rupest, i.e.
the Ruling Elder. The current of our best Interpreters to this
effect resolve this context. So that here we have a very excel-
 lent and perfect enumeration of all the ordinary standing offi-
cers in the Church of Christ distinctly laid downe. This pre-
mised, the Argument for the divine right of the Ruling Elder
may be thus propounded.

Major. Whosoever Members of Christ's Organical Body, have
an ordinary Office of Ruling therein given them of God, distinct from
all other ordinary standing officers in the Church, together with Di-
rection from God how they are to rule; They are the Ruling Elders
we seek, and that jure divino.

Minor. But ἐξελθόντας, i.e. he that rupest, mentioned in Rom.
12. 8. is a member of Christ's Organical Body, having an ordinary of-
face of Ruling therein, given him of God, distinct from all other
standing officers in the Church, together with Direction how he is
to rule.

Conclus. Therefore, ἐξελθόντας i.e. he that rupest, mentioned
in Rom. 12. 8. is the Ruling Elder we seek, and that jure divino.

The Major Proposition is clear. For in the particulars of it,
well compared together, are observable, both a plaine delinea-
tion 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 several clauses,
which set out so many requisites for the making up of a Ruling
Elder, viz. 1. He must be a member of Christ's Organical 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

R 3 only
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 Organickall. So that every Church-Officer must first be a Church-member, a member of the visible organickall 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, unless 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 conranda-distinct to one another. In the body natural 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 di
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 organickall body. 2. Hath 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 unavoidably be that very Ruling Elder, which we inquire after. By this it is evident that in this Proposition the Church-right of 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 firm and cogent. Now let us assume:

Minor. But o ωεισθαι, i.e. he that ruleth, mentioned in Rom. 12.8. is a member of Christ's 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 bow be to rule.

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

He that ruleth o ωεισθαι, is a member of Christ's organically body. For, 1. The Church of Christ is here compared to a Body, we being many are one body in Christ, ver. 5. This body is declared to be organically, i. e. consisting of several Members, that have their several 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 o ωεισθαι, hath an office of ruling in this body of Christ: For 1. This word ωεισθαι in the proper notation, and use of it, both in Scriptures, and in other Greek Authors, doth signify one that ruleth authoritatively spie's Aarons over another (as hereafter is manifested in the III. Argum. § 2.) 2. Our best Interpreters, and Commentators doe render and expound the word ωεισθαι generally to this effect: e. g. Qui praebet, He that is over—Calvin, Beza, Pareus, Pagnin. Prefettus, one set over, Arias Montan. Qui sit in capite, He that stands in the Head or front; (as a Captaine or Commander in the Army, to which this phrase seems to allude) Tremel.
out of the Syriack, *He that ruleth;* so the old Geneva Translation, and our New Translation. 3. This termo ἵππος or πείπερος, 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 businesse) of good works; only in two places, Tit. 3.8. and 3.14. *Properly* for Government which superiours have over inferiors; and that either *Domesticall* in private families, so it is used in 1 Tim.3.4,5,12. or Ecclesiastical, in the Church, which is the publique Family of God; in this sense it is used 1 Thes. 5.18. 1 Tim.5.17. and here Rom.12.8. and these are all the places where this word (πείπερος, &c.) is found used in all the New Testament.

3. *He that ruleth ἵππος here, hath an ordinary, not an extraordinary office of rule in the Church.* For he is ranked and reckoned up in the List of Christ's 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 ἵππος 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 Christ's ordinary officers, and he that ruleth, is a distinct officer among them all. 1. *Distinct in name, he only is called ἵππος, he that ruleth*; the rest have every one of them their several distinct name, ver. 7,8. 2. *Distinct in his work* here appropriated to him; the Pastour, teacheth; the Pastour, exhorteth; the Deacon, giveth; this Elder ruleth, as the very name ἵππος 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, solus non solus praest, 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 εὖ τῷ δίδασκαλία, in teaching.*

The
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The Pastor, in the προϊόντα, in Exhortation; The Deacon must give, εὐαγγελιζοντα, with singleness; and the Elder he must rule, εὐκρίνεια, and with diligence, συνείδησιν, &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?

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 dispers and divides them as he will, ἐνδώρ ὧν ὁ Θεός ἐμψευκτὶ μετὰ τινῶν, as God hath dealt to every one 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, ἐξωθις ὁ θείος οἰκεῖος νῦν, 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 distinguiseth between Graces, and γασφυάλα giftis. By a 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 γασφυάλα Grace; For I say, through the Grace (διὰ τῆς γασφυάλας Θ') given to me, i.e. through the Authority of my Apostleship, which by grace I have received, &c. per Metonymiwm efficientis. By γασφυάλα gifts, we are to understand those endowments wherewith God hath freely furnished his officers in the Church for their several 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.

S Finally,
Finally, God himself is the Guide and Director of him that ruleth, here prescribing to him how he is to rule, viz. with diligence, with studiousness, &c. ver. 8. * Now we may receive this as a Maxime, That of divine right may be done, for which God gives his Divine Rule how it is to be done; and that office must needs be of divine Right, which God himself so farre approves as to direct in his Word how it shall be discharged.

Now summe up all, \( \text{ο θειότης Θεος} \), he that ruleth, here, 1. Is a member of Christ's organicall body. 2. Hath an office of ruling in this body. 3. This his office is not extraordinary but ordinary, standing and perpetuall. 4. He is an officer distinct from all other ordinary officers in the Church. 5. God himself is the Giver and Author of this office. 6. And God himself is the Guide and Director of this office: and then see if we may not clearly conclude;

Concluf. Therefore, \( \text{ο θειότης Θεος} \), i.e. he that ruleth, mentioned in Rom. 12. 8. is the Ruling Elder we seek, and that jure divino.

The Adversaries of Ruling Elders muster up divers Exceptions against the alledging of Rom. 12. 8. for prooue of the divine Right of their office, the weakeffe of which is to be discovered, ere we passe to another Argument.

Except. 1. This is an arguing \( \text{a genere ad speciem affirmatiue,} \) from a generall to a speciall affirmatively. It doth not follow, because the Apostle here in generall mentioneth him that ruleth, therefore in speciall it must be the Ruling Elder.

Answ. This Exception is the same with the first Exception against the second Argument hereafter laid down. There see. For the same Answer appositely and satisfactorily is applyable to both.

Except. 2. But the Apostle here speakes of them that rule, but we have no where received that such Elders have Rule over the Church,— and he speakes of all that rule in the Church, who therefore would wrest this place only to Elders? \( \text{Nam non recte quis illud verbum} \) \( \text{ο θειότης Θεος} \) \( \text{unis attribuat presbyteris, quod pluribus est commune,} \) i.e. one cannot rightly attribute that word
word ἐπίσκοπον to Elders only, which is common unto more. If these Elders be here meant, neither Paltours nor Teachers ought to Rule, for this word agrees no otherwise to him that ruleth, then the word of exhorting to him that exhorteth. 

As for this D' Sullive, (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.

**Answ. 1.** That such Elders rule in the Church is evident, both by Rom.12.8 where ἐπίσκοπος 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, ἐπίσκοποι, ἐπίσκοποι, 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 κυρίες 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 (ὁ ἐπίσκοπος) the Apostle speakes of him that ruleth, yet he speakes 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 kindes of ordinary officers, Paltours, Teachers, Elders and Deacons; and Paltours and Teachers besides labouring in the Word, have power of rule, 1 Thes.5.12. Heb.13.7,17. and ἐπίσκοπος, 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 ἐπίσκοπος be 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,
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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 ἐ πείστησιος, He that ruleth, yet this doth not exclude the Pastor from ruling: no more then when the ordinary Ministers are called Pastors and Teachers, the Apostles and Evangelists are excluded from Feeding and Teaching, in Ephe. 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 Pastors, 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.

Answ. 1. According to this Argument Deacons are as necessary as either Pastors, 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 Pastors 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 Pastor; The ruling Elder only rules, the Pastor 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 Pastors too, yet 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.

Answ.
Answ. 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'se; 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 speaks of superior and inferior before one another.

Except.5. But here the Apostle speaketh of divers gifts and graces, for so ἑκατόμετρα διάφορα (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 shew 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 Bilton.

Answ. 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 [ἑκατόμετρα—διάφορα, 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 several officers, ver. 7. 8. and therefore as the Apostle mentions ἑκατόμετρα διάφορα, the differing gifts, so here he tells us in the same sixt verse, that we have these different gifts, καὶ τὰ ἄρει τὰ ἀρετὰ ἀνάμικτα ὡς, 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 subjoyned 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 knowes that Apostles, Pastours, Elders, Deacons, are distinct officers one from another? yet all the inferior offices are virtually comprehended in the superior, 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, dis pense 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. virtue officii & authoritative, i.e. authoritatively by virtue 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 think 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 speaks 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 (τως διὸν ὁμοίως, οὐδὲν ἄλλον, the same act, Pagn. the same action, Bez. Trem. Piscat.) 2. In his Apodesis or accommodation of this similitude, he speaks not only of Gifts, which he calls χαὶειματα, but also of offices according to which
which these gifts are given, which he calls \textit{Gracae}, ver. 6. (as was noted.) This Grace given, or this Office given of grace is branched out first into two generall Heads, \textit{viz.} Prophecy and Ministry, ver. 6,7. Then these Generalls are subdivided into the speciall offices contained under them, \textit{viz.} under Prophecy, the Teacher, he that teacheth; and the Pastour, he that exhorteith: under Ministry, the Deacon, he that distribuceth; 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 Generals, and all the rest speciall kindes of officers; for as much as Prophecy and Ministry are expressed abstractly, \textit{e}re \textit{prescript} \textit{e}re \textit{diaspor} \textit{e}re \textit{proph} \textit{e}re \textit{ministe}r, whether Prophecy, (not, whether we be Prophetes: ) whether Ministry (not, whether we be Deacons, Plinisters:) and both Prophecy and Ministry are put in the Accusative Case: and both of them have relation and are joyned unto the Participle of the Plurall Number \textit{ex}os\textit{e}es, 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 (\textit{i}) is prefixed; — \textit{o Dioces} — \textit{o Dioces} — \textit{o Dioces} — \textit{o Dioces} — \textit{o Dioces}. i.e. \textit{He that teacheth} — \textit{He that exhorteith} — \textit{He that giveth} — \textit{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. \textsuperscript{k} See their own words in the Margin.

\textsuperscript{k} Quod in genere dixerat, peculiariter factis muneriibus applicat.

in quibus periculosissimus peccatur. Ea vero distribuit in duo genera; Prophetae et Diaconorun; & rectius Prophetae in Doctores, & in Pastores dividit. Diaconos autem triplies facit; Nemperearari Ecclesiastici veluti Quasstores, quos proprii vocant Diacones: Diciplices Moderatorum, qui Seniores none Presbyteri vocatur: & propios curandis ipsis pauperibus servientes, cujusmodi erant viduarum collegium. Be\textit{z, in loc. in Annot. Minor. Marginal. Primum proponit duo genera spiritualium donorum, & officiorum Ecclesiasticorum, Prophetiam & Ministerium: Prophetiae nomine intelligens facultatem interpretandi Scripturas; deinde utriusque illius generis species exponit, Prophetae quidem distinguishens in Doctores, & eos qui exhortantur, \textit{i.e.} Pastores, Ministros vero in eos qui distribuunt, \textit{i.e.} Diaconos; & eos qui praebunt, \textit{i.e.} Seniores, seu Presbyteros, seu Gubernatores; & eos qui micentur, \textit{i.e.} pauperum & maximem agrotorum curatores, quale tune erat viduarum...
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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. 15.7. 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 several men have several gifts, that all might be behold to one another, ver. 8 to 11. 2. The whole Church of Christ throughout all the world is but one body, and that body organically, having several members therein placed for several uses, as eyes, hands, &c. wherein the meanest members are useful and necessary to the highest; therefore all members should harmoniously lay out their gifts for the good of the whole body, without jars or divisions, ver. 12, 13. to 28.

3. All the several officers, whether extraordinary or ordinary, though furnished with several gifts and several administrations, yet are placed by one and the same God, in one and the same general Church; and therefore should all stand 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. Whatsoever officers God himself hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary; they are the Ruling Elders (we inquire after) and that jure divino.

This Proposition is so clear and evident of itself, 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 certain officers set of God in the Church as Governours therein. 2. That those officers set of God in the Church, are set in the Church under the New Testament, which immediately concerns 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, we have a distinct Church-officer delineated, and particularized: by the second we 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 we have this distinct New-Testament officer's Ruling power in the Church, and the divine right thereof evidently demonstrated, by God's 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 seems to be strong and unquestionable.

Minor. But the Governments named in I Corinthians. 12.28. are officers which God himself 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 is the Church of Christ now under the New Testament. For, ONE BODY mentioned, ver. 28. is the same with that ONE BODY mentioned, ver. 12, 13. of this Chapter, as the whole
whole contexture and coherence of the Chapter evinceth; But that ONE BODY denotes not the Church of God under the Old Testament, but only 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 jointly into this ONE BODY, and coalesce into one Church: For by one spirit are we 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 only the New Testament officers, ver. 28. 3. The scope of the whole Chapter is to redresse abuses of spiritual 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 several 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 Governors, or rulers therein. Hath set some in the Church, first Apostles—Governments mentioned. 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 several sorts of Church-officers, some extraordinary to dure but for a time, some ordinary to continue constantly in the Church; so this the current of Interpreters doth easily subscribe: and this the text it selfe plainly speaks, partly, if we look at the Matter,
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 offices 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 we look at the Manner of the Apostles speech, which is in an Enumerating form, viz. αὐτοί, ἡ διαβολή, ἡ τύχη, ἡ τελεία, &c i.e. first, secondly, thirdly, afterwards, then: and partly it is evident, that bee 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 See ver. 29, 30. i.e. not all, but only 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, evinçeth 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 of their Ships by their Compass, Helme, &c. James 3.4. (who is hence called Governor, 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 spirituals according to the will and minde of Christ: Governments the abstract, is put for Governors 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. Not Governors in general, for, besides that a general exists not but in the particular kinds or individuals thereof, a member of a body in general exists not but in this or that particular member, eye, hand, foot, &c. Besides this, it is evident, that Christ hath not only in general appointed Governors in his Church, and left particulars to the Churches or Magistrates determination, but hath himself descended to the particular determination of the several 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 settled the General, but for the particular kinds of it, whether it should be Monarchical, &c. that is left to the Prudence of several Common-weals to determine what is fittest for themselves. See Part 2. CHAP. IX. 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 Governors in their own houses, yet their power is not Ecclesiastical, but Oeconomicall or Domesticall, common to Heathens as well as Christians. Not the Political Magistrate, for the Reasons hinted, Part I. CHAP. I. See also Part 2. CHAP. IX. and for divers other Arguments that might be propounded. Not the Prelatical Bishops, pretending to be an Order above Preaching Presbyters, and to have the Reines of all Church-government in their hands only. For, in Scripture language Bishop and Presbyter are all one Order, (these words being only Synonymia's of the same officer;) this is evident by comparing Tit. 1.5, with ver. 7. Hereunto also the judgement of Ambrose, Theodoret, Hierome, and others. Now, if there be no such Order, as Prelatical Bishops, consequently they...
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dicio constitutum, ne indignus temere uturparet, & eft multis scandalum. Ambr. com. in 4. cap. ad Ephes. And again, Paulus post Episcopum ordinem Diaconatus subjicit. Quare nisi quia Episcopi & Presbyteri una Ordination 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. Ambros. in 1 ad Tim. cap. 3.


cannot be Governments in the Church. 5 Nor the same with Help, 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 original Grecke, διετάζεται, κυρέψται, Helps, Governments; contrary to the ancient Syriack version, which hath it thus (as Tremel. renders it) & opitutatores, & gubernationes — and Helpes, 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. 6 Nor finally can the Teaching Elder here be meant; for that were to make a needlese and absurd Tautology, the Teacher being formerly mentioned in this same verfe. 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 (Greek) 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 (Greek 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 doubtless 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 several 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 preaching 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 is absolutely and compleatly perfect, for that some officers seem to be omitted, and left out, which elsewhere are reckoned up, Ephes. 4.11. Rom. 12.7,8. Evangelists are omitted in the list of extraordinary officers: and Pastours are left out of the Roll of the Ordinary officers: And yet some conceive that Pastours and Teachers point not out two distinct sorts of officers, but rather two distinct acts of the same officers; and if this will hold, then Pastours are sufficiently comprized under the word Teachers: yea, some think that both Evangelists and Pastours are

are comprehended under the word Teacher. But however, be it how it will, these two things are evident: 1 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. 2 That though we should grant this defect in the Enumeration, yet this is no way prejudicial 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 kindes of officers, distinct from Apostles, from Prophets, from Teachers, from all here mentioned. And thus Interpreters commonly expound this place, taking Governments for a distinct kind of Church-officer from all the rest here enumerated.

...Gubernationes, Græc. κυβερνήσεις, de quibus Rom. 12. 8. ο πρεσβέως, qui praest, praebit cum diligentia; sic vocat haud dubie Seniores, qui presides erant Disciplinae. Habuit enim primitiva Ecclesia suum Senatum, qui plebem in morum honestate contineret; cum interim Apostoli & Doctores Doctrinae vacarent. Indicat id non obscurè Apostolus ad Timotheum, 1 Tim. 5. 17. ubi duos Presbyterorum Ordines constituit. Gubernatores ergo hi non erant Principes, aut Praesides gladio armati; sed Presbyteri, gravitate, experientia, authoritate praè cæteris pollentes, confessu Ecclesiæ è medio eóus delectò, qui Pastores in gubernanda Disciplina juvarent vel sublevarent. D. Pa- rens in 1 Cor. 12. 28. Κυβερνήσεις, i.e. Seniores qui gubernant Ecclesiæ Sanctorum Disciplinae. Pisces, in locum. Gubernationes] Senorum ordinem declarat, qui Disciplinae Ecclesiasticae custodes erant, loc. in loc. Gubernationes] Interpretor Seniores, qui presides erant Disciplinae. Habuit enim prima Ecclesiæ 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 constituat, qui gravitate, experientia, authoritate præ cæteris valebant. Calv. in 1 Cor. 12. 28. whom Parens, fore-cited, doth evidently follow.

Now summe up all that hath been made good for the proof of the Assumption; It is evident, 3 That the Church here spoken of...
of is the Church of Christ now under the New Testament. 2 That the Governments here mentioned, are officers set in this Church (not out of the Church) as Rulers governing therein. 3 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. 4 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:

Concluf. 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 proofe of the Divine Right of Ruling Elders, divers exceptions are made, which are to be answerd 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 a Genere ad speciem affirmative, that is, from the general 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.

Answ. This Exception hath a confident flourish of words, but they are but words. It may be replyed, 1. By way of Concessi-
on, 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 Governours 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 a Genere ad speciem affirmative, from the General to a Speciall affirmatively, there are Governours in the Church, therefore Ruling Elders: but this is our arguing,
These Governments here mentioned in 1 Corin. 12, 28. are a special kind of Governing officers, set of God in the Church of Christ now under the New Testament, and distinct from all other Church-governors 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 species affirmative. i.e. from the Enumeration of several kindes of Church-officers affirmatively; here is an Enumeration or Roll of divers kindes of Church-officers of divine Right, Governments are one kind 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 kindes of Church-officers with them, there had been some colour for this exception, and some probability that the Apostle had meant Governors in general and not in special: but when the Apostle sets himselfe to enumerate so many special 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. Field's twitting term of Lay-governours or Lay-Elders, which he seems in scorn to give to Ruling-Elders; it seems to be grounded upon that groundlesse distinction of the Ministry and people into κληρον & λαός, Clergy and Laity: which is justly rejected by sound Orthodox Writers, as not only without but against the warrant of Scripture, κληρον being no where appropriated to the Ministry only, but commonly attributed to the whole Church, 1 Pet. 5, 2, 3. The Scripture termes given to these officers is επισκόποις & ἐπίσκοποι, 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.

Excep. 2. But it is not said here Governors in the Concrete, as Apostles, Prophets, Teachers are mentioned concretely, which are distinct officers: but it is said Governments, κυβερνητας 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 gift
The Divine Right of Church-Government. Chap. II.

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

Answ. I. As the Apostles, Prophets, and Teachers are here set down concretely, and not abstracly, and are confessed to be three distinct orders enumerated: so all the other five though set down abstraclly, are (by a Metonymy of the Adjunct for the Subject) to be understood concretely, Helps for Helpers; Governments for Governors, &c. otherwise we shall here charge the Apostle with a needless impertinent Tautology in this Chapter, for he had formerly spoken of these gifts abstracly, ver. 8, 9, 10. as being all given for to profit the Church withal, ver. 7. but here, ver. 28, 29, 70. he speaks of these gifts as they are in several distinct subjects, for the benefit of the organical body the Church; else what faith 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 forms of Enumeration, προφητεῖα, διακόνων, σέρεως, εὐαγγελία, & c. i.e. first, secondly, thirdly, afterwards, then or furthermore: if he 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 add, 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 this time? It may be rejoined. 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.
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, fchisme, and contempt of one another;) the evils which the Apostle here labours to 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 incite them to Help, 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. 1 Sutliv.

Answ. This followeth 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 Pastor is put before the Teacher, as Ephes. 4.11. sometimes the Teacher before the Pastor, as Rom. 12.7,8. Peter is first named of all the Apostles, both in Matt. 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 chief 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 general, and may signify either Christian Magistrates, or Ecclesiasticall officers, as Archbishops, Bishops, or whatsoever other by lawfull Authority are appointed in the Church. in Whitgift. And some of the Semi-Erasians of our times, by Governments understand the Christian

V2
Christian Magistracy, holding the Christian Magistracy to be an Ecclesiasticall Administration. n Mr Coleman.

Anfw. 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 kindes 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 thofe officers that God appoints, well: if thofe 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, 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 Organickall body, ver. 12. to 28. and of the officers which God hath set in this Organickall body, ver. 28. &c. Now here to crowd in the Christian Magistrate, which is a meere Politickall Governour, into the midst of these spirituall matters, and into the Roll of these meerly Ecclesiasticall officers, how absurd, how absurd is it? 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 demonstated formerly Chap. IX. and though hee become a Christian, that adds nothing to the authority of his Magistracy, being the Privileidge only of his person, not of his office. Partly, because when this was written to 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 Christian, as hath been evidenced Chap. 9.

Who desire more full satisfaction touching this poore and empty gloss, that the Civill Magistrate should be meant by these
these Governments, let them consult Mr Gillespie's 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 x Bilson's words.

Answ. 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 Synod. 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 leffe 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 hereunto, 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 contra-distinct 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 'Pastours and Teacher are wronged at once, the Teacher, while power of Governing is denied 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 gloss, and therefore he immediately addes, If this content you not, I then deny, they be all Ecclesiastical functions that are there specified, &c. what then doth he make them? viz.y he makes divers of them, y Bilson, ibid.p.141, 142.

and Governments among the rest, to be but severall gifts, where of one and the same officer might be capable. And a little after.
after he ingeniously confesses he cannot tell what these Governors were, laying, I could easily presume, I cannot easily prove what they were. The manner and order of those wondersfull gifts of God's spirit, after so many hundreds may be conjectured, cannot be demonstrated — Governors they were, or ratherGovernments (for so the Apostle speaketh) i.e. Gifts of wisdome, 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. Governors 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 Governors 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 unconformable to and inconsistent he is with himself, one while these Governors must be Pastours: another while Arbitratours or Daysmen about meum & tumum: 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, settled 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, 1 if there be a certaine kinde of Church-officer which Christ in his word calls an Elder, 2 declares to have rule in his Church, 3 approves in this his rule, and 4 distinguishes 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, implyes 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 גֵּרֵד taken often used in the Old Testament. It is used in the New Testament chiefly in three several 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 Acts 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.

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, appeares 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 

notes 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 seems to be a Military term for Captains 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 (Το idία oίκα

καλός πέτεσσωρ) 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 (Το idία

οίκα πέτεσσωρ) 1 Tim.3.5. And again, Ruling their children and their own houses well (τέκνον καλός πετεσσωρ) 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 2 Salmasius, well skilled in the Greek, puts a difference betwixt πετεσσω = Ruling, and σολογεσσω = a first-stande

g 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 Glespie in his late learned Book hath observed out of Dionysius Areopagita, and Plato. So that the holy Ghost here calling them Ruling Elders impyies 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 ways: viz. 1. In that Gods Spirit here com-
mends their ruling being duly discharged, καλός πετεσσωρ, 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
Chap. 11. The Divine Right of Church-Government.

Spirit here commands their well-ruling to be honourably rewarded, *προσευχότεροι* Elders, *καὶ* they are designated with 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 some have well observed: For, 1. Here's a Genus, a General, under which the several kinds of officers here spoken of are comprehended, *προσευχότεροι* Elders, all here mentioned are Elders. 2. Here are two distinct Species or kinds of Elders, viz. *διὰ καλῶς* *προσευχότεροι*, those that rule well, there's one kind: and *διὰ κατακλίσεις* εἰς λόγον καὶ διδακτικά, they that labour in the Word (as the Pastors) and Doctrine, (as the Doctors or Teachers) here is the other kind. 3. Here are two Participles expressing these two Species or kinds of Elders, *προσευχότεροι* Ruling, and *κατακλίσεις* labouring—those only rule that's all their work; and therefore here are called Ruling Elders, non quia soli sed quia solus presunt: but these not onely rule, but over and besides they labour in the Word and Doctrine. 4. Here are two distinct Articles *διὰ* and *κατά*, distinctly annexed to these two Participles, *διὰ προσευχότεροι*, they that rule; *κατὰ κατακλίσεις*, they that labour.

5. Finally, here is an eminent disrecreive Particle set betwixt these two kinds of Elders, these two Participles, these two Articles, evidently distinguishing one from the other, *τινὰ* *μᾶλιστα* 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 wherefoever this word *μᾶλιστα* 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 do good to all, but (μᾶλιστα) especially to those of the household of Faith*, Gal. 6:10. therefore there were some of the household of Faith, and some
that were not; and accordingly we must put a difference in doing good to them. All the saints salute you, especially, (μὴ ἄνωθεν) 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. Hoc that provides not for his own, (μὴ ἄνωθεν) especially for them of his own house, his hath denied the faith—1 Tim. 5:8. A believer is to provide for his friends and kindred, but especially for those of his own 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 μὴ ἄνωθεν is used as a disjunctive Particle, to distinguish one thing from another, without which distinction we 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.

Now therefore seeing the officers here mentioned are, 1 according to the word of Christ, (for this is the word of Christ) stiled Elders, 2 vested with Rule, 3 approved of God in their Rule, and yet 4 distinct from all that labour in the Word and Doctrine, as that 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 brief solution.

Excep. 1. There were two sorts of Elders, some labouring in the Word and Doctrine, some taking care of the poor, viz.

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

Answ. 1. This is a new distinction of Elders without war-
rant of Scripture, Deacons are no where in all the New Testa-
ment stiled Προσόλογοι Elders: nay, they are contradistinguished
from Elders both Teaching and Ruling. Hee that gave him
do 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. 3.3. &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 own houses well, 1 Tim.3.12.
this is only Family-Rule: but as for the Church, their office
therein is to be Helps, 1 Cor.12.28. to distribute, Rom.12.8,
Διανοουντες παρεκδιιους, to serve tables, Act.6.2,3. but no Rule is a-
scribed to them.

Except. 2. But by Ruling well understand living well, leading
an holy exemplary life. The Apostle would have Ministers not
only 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.
B. King. f Bilson.

Answ. 1. The Apostle here speaks rather of officers, then of
acts of office: of Persons rather then of duties, if his phrase be ob-
served. 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 himself, not over others; else all that live well
were Church-Rulers; acuent exemplò, non regunt autoritate; they
conduct by example, doe not govern by authority, Altar. Da-
maso.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 de-
serve double honour for living well, though they preach not;
how absurd! 5. e D.Downham once pleaded with this glosse,
after confessed it was not safe.

Except. 3. Those that Rule well may be meant of aged in-
firm superannuated Bishops, who cannot labour in the Word and
Doctrine. B. King.

X 2

Answ.
Ans. 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 gloss, 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 only administered 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, Acts 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.

Ans. 1. This Gloss imagineth such a Ministry in the Apostles times, as the Prelates had erected of late in their daies, viz. many dumb dogs that could not bark, nor preach at all, yet could administer the Sacraments by the old Service-Book. But the Apostles, k as Cartwright observes, allowed no such Ministers; will have every Bishop or preaching Elder to be both Didaxikos, apt to teach, and Ieshivikos, able to convince—1 Tim.3.2. Tit.1.9. So that it was farre from Paul to countenance a non-preaching or seldom-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 Pastor, that doth not feed? or a Teacher,
Teacher, that doth not teach his flock? &c. faith 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 weariness—compare it with the context; and in this place that judicious Calvin sees rather to interpret it of other manner of labour, and Pareus extends it besides Preaching to divers other labours which Paul did undergo. 3. What warrant doth this exception hold out for two sorts of Minifters here pretended, some preaching, others only administering 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 dispelled 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, Math. 28. 18, 19, 20. what Christ joynes together let not man put afunder. 5. Touching the preaching Elder here is mentioned only one Act peculiar to his office, viz. labouring in the Word, &c. but per synecdochem, 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.

n Exposit quomodo non sult inanis gratia, ab effedt: quia plus omnibus aliis laboraverit: nempe gratia impulfu praefcendo Evangelium, tolerando molefias, afflititiones, persecutiones, quas descriptet secunda Epifota, c. 12. Pareus in 1 Cor. 15. 10.

Except. 5. By Elders that rule well may be meant certain Governors, or Minor Magistrates chosen to compeze Contro- versies, or civill strifes. Bridges in his Defence, p. 868. Suitable hereunto is the late Erastian gloffe, that by Elders Ruling well, may be meant Kings, Parliament-men, and all Civill Governors. Mr Hussey, p. 8.

Ans.
Answ. 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 Days-men in Civil Controversies, is a thing utterly condemned by the Apostle, 1 Cor. 6.1, &c. 2. The Apostle speaks here of Ecclesiastical, not of Civil Officers, as the latter phrase intimates. The main scope of this Epistle was to instruct Timothy how to behave himself 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 Civil Governors be these Ruling Elders, then Ministers have not only an equal share with them in Government, by this text, which the Erastians will not like well: but also are to have a superior honour or Maintenance then Kings, Parliament, and all Civil Governors. Certainly the Magistrates will never triumph in this gloss, nor thank them that devised it. 4. Sutlive seems to be against this opinion (though no great friend to Ruling Elders) saying, Beza bestows many words, to prove that the Judges in 1 Cor. 6 were not of the number of Presbyters: which truly I myself should easily grant him. For there were none such ever constituted. 5. This is a novel 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 μελετασθα here more aptly signifies [much, greatly] then especially. For though μελετασθα N signifieth especially, yet μελετασθα alone without the adversative η (as it is here) signifies much, greatly. 9 Sutlive.

Answ. 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.
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Doctrine. 2. Then also the Apostle would have said, either υδιστά κοσμίωντες who especially labour, or simply without the Article υδιστά κοσμίωντες especially labouring; then υδιστά κοσμίωντες 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 υδιστά especially hath been already in the Minor Proposition proved to be rather Discrete then Exegeticall; a term of distinction to point out a several sort of Elders from only Ruling Elders. rather then a term of Explanation, signifying who are to be reputed these well ruling Elders. 4. The word υδιστά is used for a term of distinction, even in those places where the adverssative δὲ is not joyned to it, as in Tit. 1.10. For there are many unruly and vain talkers and deceivers, especially (υδιστά) they of the Circumcision; where υδιστά 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 (υδιστά) of them that believe; here υδιστά without δὲ distinguishes them that believe from all other men as capable of a special salvation from God; if here it were not a note of distinction, according to this gloss we should thus read the place, Who is the Saviour of all men, greatly believing; but this were cold comfort to weak Christians of little faith. So here υδιστά though δὲ be wanting, distinguishes them that labour in the Word and Doctrine, from them that labour not therein, and yet Rule well.

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. (So, as Mr. G. Gillespie alreadgeth them; Saravia de divers. Grad. Minift. Evang. c. 13. Tilen. Panenof. 1. p. 38. and B. Hall's Asscr. of Episcopacy by Divine Right, p. 219.) B. Bilson much presses this Objection from the Emphasis of the word κοσμίωντες labouring, κοσμίωντες 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;
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u Bilson's Per- labours; and this (faith he) is the genuine signification of the word κοβίνω, when it is borrowed from the labour of the body, to denote the contention or striving of the mind, &c. u Bilson.

Ansiv. 1. This gloss the text takes it for granted, that this text speaks only of preaching, or the Ministry 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 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, sluggishe, feldome Preachers? Ministers must be exceeding instant and laborious in their Ministry, 2 Tim. 4. 1, 2. 3. If this were the sense, only to prefer the greater before the lesser 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 Doctrine] should either have been quite omitted, as now was expressed: or should have been inferred 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 Doctrine 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 clear 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 like to procure? Who shall undertake to proportion the honour and reward, according to the proportion of every Ministers labour? 5. As for the Criticifme of the word κοβίνω, which

which *Bilson* layes so much streffe upon: These things are evident, 1. That here κοινωνεῖς, labouring, signifies emphatically nothing else but that labour, care, diligence, solicitude, &c. which the nature of the Pastorall Office requires in every faithfull Pastor; as is implied 1 Thes.5.12,13. Know them which labour (κοινωνεῖς) among you, and are over you in the Lord——and the Apostle faith that every Minister shall receive a reward (καί ἔδωκεν κόσμο) according to his owne labour, 1 Cor.3.8. Such labour and diligence also is required in them that Rule, whilst they are charged to Rule, εἰ δὲ ἐπισκόπῃ, with diligence, Rom.12.8. which is as much as εἰ κόσμῳ with labour; yea, the common charity of Christians hath its labour; and this very word κόσμῳ 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 μοιχεῖσσεις, then κοινωνεῖς, (faith in *Cartwright*) μοῖχες, noting a greater labour, κόσμῳ a lesser labour: κόσμῳ signifies labour joined with great care and solicitude, but μοῖχες notes a labour whereby a man is wearied and spent through the pressinge weight and difficulty of the labour; consider these places wherein these words are thus used, 2 Cor.11.27. εἰ κόσμῳ εἴ μοῖχες, in labour and wearisomenesse——1 Thes.2.9. For ye remembred brethren (εἰ κόσμῳ ἡμῖν τὰς μοῖχες) our labour and wearisomenesse. 6. Finally, if there be but one kinde of Church-officers here noted, then (faith that learned *Cartwright*) the words [especially those that labour] do 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 only of pains-taking. This the only Objection against 1 Tim.5.17. which *Cartwright* answers in his *Annot.* upon *Rhem. Test.* in loc. ubi vide plura.

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
ought to be honoured, i.e. maintained; why might he 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 own houses well. h Sutlive.

Answ. 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 ἔγερτος Rulers been expressed alone in the text, and the word ἐγερότατος Elders left out; but seeing that the Apostle speakes 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 forts of Rulers, then had hee also meant that an honourable maintenance is due from the Church to domestick 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 then 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 govern 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 menti-
the preaching of the Gospel; others that travelled with great labour and paines from place to place to spread the knowledge of God into 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 builted 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.

Answ. 1. If this be the sense, that there were some Ministers fixed and limited to particular places and Churches; others unfix'd having an unlimited Commission, and these are to be especially honoured: then the meaning is, that the Apostles and Evangelists who were unfix'd, and had unlimited commissions, and laid the foundation; were to be especially honoured above Pastours and Teachers that were fixed and limited, and only built upon their foundation. But how should this be the meaning? for, this seemeth a needle's Exhortation, what Church would not readily yield an especiall honour to Apostles and Evangelists above Pastours and Teachers? This would favour too much of self-seeking in the Apostle, and providing for his own honour. This implies that the text hath reference to Apostles and Evangelists, whereas it evidentely 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 fix'd to certain places to build upon that foundation: this seemes to be false. For, wee reade that meere ordinary Presbyters were ordain'd for severall Cities and places, as their peculiar charges, whom they were to feed, and with whom they were to remain, as Acts 14:23. Tit. 1:5. here-with compare Acts 20:28. 1 Pet. 5:2. 1 Thes. 5:12. but that meere ordinary Presbyters were ordain'd and imploied in the Church without limitation of Commission, where can it be evidenced in all the Scriptures? Presbyteri vagi, wandering Presbyters are nowhere commended; wandering stars are condemned, Jude v.13.

3. To referre the word wandrers 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 clasheth with Dr. Fields former Gloss mention'd Except. 4. limiting.
The word sometimes given to the Apostle, as 1 Corin. 15.10. 2 Corinth. 11.27. but where are Apostles and Evangelists called κομιστάρες 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 νῦν περιστασίας, them that rule, and νῦν κομιστάρες, 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 κομιστάρες, 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 Persis reported to have so done? yet doubtslesse 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 κομιστάρες which is applied in Scripture not only to ordinary Presbyters, but also to women, cannot (without violence) be drawn peculiarly to signify Apostles and Evangelists, as this Exception intends.

Except. 10. Seeing in every Minister of the Word three things are requisite, unblameablenesse 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 only two parts of the Pastorall office, Preaching and governing; both which the Apostle joynes in the office of Pastours, 1 Thes. 5.12,13. Bilson. This also is another interpretation which m Field mentions. The Guides of the Church are worthy of double honour both in respect of Governing and Teaching, but specially, for their pains in teaching, so noting two parts or duties of Presbyteriall offices, not two sorts of Presbyters.
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Answ. 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 only those rulers that preach? 2. Bilson in this Exception confesseth that κοσμοφόρος 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 gloss 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 gloss, this should be the sense, Let the Ministers that rule well by good life, and skillfull government, be counted worthy of double honour, especially they who labour in the Word and Doctrine. Now doth not this tacitely intinuate 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 speakes 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 gloss is vain, and against the plain letter of the Text.

Except. 11. Though the Emphasis of the word κοσμοφόρος, 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 speciell, to labour in the Word and Doctrine. To rule well, faith Hierome, is (impleare officium suum) to fulfill his office; or as the Syriack interpreter expounds it, to behave
themSELVES well in their place; or as the Scripture speaks, To
go in and out before God's people as becomes them, going before
them in good works in their private conversations, and also in their
publick administrations: whence the Apostle makes here a
Comparison betwixt the duties of Ministers, thus; All Pref
byters 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.

\[\text{Answer.}\]

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 faith 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 faith, Especially
they that labour in honour—which clearly carries the sense to
the distinction of Elders themselves, who have distinct im-
ployments. 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 contain-
ed, whereas labouring in the Word and Doctrine (as this Exception
implies) is but one part thereof: then hence it would inevita-
bly follow that a Minister deservs 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
doeth not compare one primary part of the Pastours office, with
the whole office and all the parts thereof; but one sort of Pref-
byters with another, distinguishing the meere ruling Presbyter,
from the Ruling, and Preaching Presbyter; as that acute and
learned \(\text{Whitaker}\) hath well observed.

\[\text{h his verbis\ differet\ distinguist\ Apostolus\ inter\ Episco-
pos & Inspe-
ctores Eccle-
sic, si omnes}
duplici honore
digni qui bene
præsent, maximè
ii qui labo-
rant in Ser-
mone & Do-
mainà, perspi-
cuum est suisse
aliquis qui non labarunt. Nam si omnes suident tales sensus est et absurds, sed μακρινε
ponit differim. Si dicerem omnes Academicæ qui bene student, sunt duplici honore digni,
maxime si qui laborant in studio Theologie, vel in suo non omnes incumbere studio Theo-
logiae, vel insulæ loquor. Quamobrem factore illum esse sensum maximè genuinum, quo
Paiores & Doctores differentur ab aliis qui foliæ gubernabant. Rom. 12. 8. de quibus in
Ambrosio legimus in \(\text{Tim.} 5.17\). Whitaker in Prelest. ut refert in constitutione Concilii
Douamii Shervodiùs. \(\text{Altar. Damasc.}\) cap. 12. p. 925, 926. And elsewhere he notably
hints his judgement for the meere Ruling Elder, Whitaker contra Duræum, lib. 9.
§ 47. pag. 222. b. in fol.

\[\text{Except.}\] 12.
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 proofs presently following, and by the consent of all old and new writers is meant of their Maintenance at the charges of the Church. (Chrysost. Homil. 15. in 1 Tim. 5. Hier. in 1 Tim. cap. 5. Amb. in 1 Tim. cap. 5. Calvin. in 1 Tim. cap. 5. Bullinger. in 1 Tim. cap. 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 believe it: which yet must be proved before this construction can be admitted. 1 Bilson. k Sutlive. 1 Downham.


Answ. 1. This word [Honour.] notes (after the custome of the Hebrewes, Exod. 20. 12.) omne pium officium & subsidium, i.e. all pious offices and reliefse, as in some note upon this place. m Beza & Dan. This phrase [double Honour] Interpreters expound either absolutely or Comparatively. Absolutely thus; double Honour, i.e. great honour, to some; Maintenance in this life, happiness in the life to come, to others; Honour of Reverence to their persons, and of Maintenance for their labours, so Chrysost. of which faith Calvin, n Quod duplicem honorem interpretatur Chrysostomi victum & reverentiam, non impugne, i.e. That Chrysostome interprets double honour to be Maintenance and Reverence, l 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. o Calvin. & Danes in loc. In this last sente, which seemes most genuine, it seemes most comparisonem inter viduas & Presbyteros. Prius quidem Paulus honorem aequi honore digniores sunt Presbyteri quam illi: quare his duplex honor earum respectu exhibendus. Calvin, in 1 Tim. 5. 17.
likely that the Apostle here intended principally, if not only, the *Honour of maintenance,* partly because the honour appointed for widowes, ver. 3. &c. was only maintenance; partly because the reason of this charge to honour, &c. refers only to maintenance, ver. 18. Thus farre we grant, that the text speakes of maintenance. 2. It may be further yeelded 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 faith μικρον εσεσθαι διδάσκοντα των υπολογιων εσεσθαι διδασκοντα, &c. the like injunction see Gal. 6.6. Let him that is catechiz'd, communicate to him that catechizeth him in all good things: and thus much this text plainly evidenceth, as *Dan. in 1 Tim. 5.17.*

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 follows 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 days 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 Minifters? forgive 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 needlessly 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 Aposto-licall precepts? Sure, maintenance is not essentally and inseparably necessary to the calling of either *Ruling,* or *Preaching Elder:* There may be cases when not only the *Preaching,* but the
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 faith 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 appeare, That in Asserting the Office of the Ruling Elder in the Church, we take not upon us to maintain 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 coynd 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;

9 Ignatius who lived in An. 71. after Christ, speaks thus of the Presbyters of his times, οἱ δὲ πρεσβ. παρέχοντες τοὺς διδάσκοντες Θεόν, οὕτως δὲ καὶ ἡ συνεδρία τῶν ἀρχιερέων τούτων, καὶ ἡ συνεκκλησία τίτου ἡ ἐπισκοπής τῆς ἱερατίας, καὶ τὴν συνεκκλησίαν. And the Elders are as the Court of God, and the combination of the Apostles of Christ, &c.

And again the holy Assembly, The Counsellors 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 comprehensiveness of the phrase.

In the year 103. as some observe out of Baronius Annals; in those remarkable Records, Gestas Purgationis Ceciliani & Felici, we have these words Episcopi, Presbyteri, Diaconos, 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, Adhíbite ConcilioS & Seniores Plebis Ecclesiasticos viros & inquiran diligenter que sint iste dissesiones: (as the letter of Purpurium to Sylvanus expresseth it;) i.e. Add ye the fellow-Clergy men, and Elders of the People Ecclesiasticall men and let them enquire 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, Clericos & Senioribus. i.e. To the Clergy-men and Elders. Again, Clerici & Seniores Circhenfium. Again, Maximus dixit, loquitur nomine Seniorum Christi populi, Catholicæ legis. i.e. Maximus said, I speak in the name of the Elders of the Christian people, of the Catholic Law. All which passages being well considered, seeme to inditigate the Ruling Elder and his partnership in the Church-Government in those times; Elders being spoken of as distinct from the Clerics.

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 adepte, neque enim pretio alla res Dei confit, &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 (amongst us) valued at a price. In this large Expression of Elders, why may not Ruling Elders with preaching Elders be comprehended?

Origen (u) who lived about An. 226. after Christ, delaring the Tryall of such as were to be admitted. Members of the Church, hath this passage, Nonnulli prepositi sunt, &c. There are some Rulers appointed who may enquire concerning the Conversation and manners of these that are admitted, that they may debarre
Blessed (u) Cyprian Bishop of Carthage, who flourished in Zeal and Courage for Christ in most cruel 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. — Hos ta men reftores interim constitutos sciatis, quia oportebat lucernam super Candelabrum ponir. — i.e. but know yee in the mean while that these are Constituted Readers, because it was meet the Candle should be set upon the Candelstick, &c. — Ceterum Presbyterii honorem designasse nos illis jam sciatis. ut portulis iisdem cum Presbyteris honorentur, & divisiones mensurnas equatris quantitatis partiantur, sessuri nobiscum prove- dant quosque in nillo minor possit videri atatis indole, quia consummavit atatem 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 equal quantities, they being to sit with us in their growing and confirmed yeares; 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 Cyprian's time. And in another Epistle (x) He writes to the Presbyters, Deacons and People of his own Church, touching one Numidicus (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

Cyprians Presbytery as a Ruling Elder, and not as a Preaching Presbyter, by that passage that followes. Et promovebitur quidem, cum Deus permiserit, ad ampliorem locum religionis sue, quando in presentiam 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.

Optatus (y) who lived in Anno 365. after Christ, faith: E-rant enim Ecclesia ex auro & argento quam plurima ornamenta, qua 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 Elder S, as to faithful persons, &c.

Ambros. (z) who flourished about Anno 374. after Christ, speaks very notably to this case of Elders in the Church. Prop. honorifici untat et in a majo rem natum cum mansuetudine ad bonum opus provocandum ut facile suscipiat admonitionem, Pro te enim vereri communio ut postea corripiatur, quod turpe est Seniori. Nam apud omnes inique Gentes honorabilis est cena et Synagogue, & postea ECCLESIA SENIORUM HABUIT, QUORUM SINE CON- SILIO Nihil. AGEBATUR IN ECCLESIA. Quod quae negligentia obsoleverit, nescio; nisi forte Doctorum desidia, aut magis superbia, dam soli volunt aliquid videri. i.e. By reason of the honourableness of age, the Elder is to be provoked to a good work with meeknesse, that he may more easily receive the admonition. For he that is admonished may be afraid left 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, unless perhaps through the Teachers' faithfulness, or rather haughtiness, while they alone would be thought sometime. 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 judgment have sufficiently answered, vindicating that passage of Ambrose from a triple exception, to whom the Reader (for brevity sake) is referred.

Augustine, who lived in Anno 420. after Christ, hath frequent intimations of the Ruling Elder also in his times. (c) Peregrinus Presbyter & Seniores Mysticae Regionis, i.e. Peregrine the Presbyter, and the E L D E R S of the Mystican Region. And writing to his own Church at Hippo, thus directs his Epistle, (d) Dilectissimi fratibus, clero, Senioribus, & universa plebi Ecclesie Hippensis, &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 between Clergy and People as distinct from both. —— Again, (e) Cum ob errorem aliquem a SENIORIBUS arguuntur, & imputatur aliqui de illis cur ehrnis fuerit? cur res alienas peruaferit? &c. i.e. When they are reprehended for any Error by the E L D E R S, and its imputed to any of them, why was he drunk? why did he steal? &c. Videatur etiam Epistola Synodalis Concilii Cabarbusitani apud eundem Augustinum. Enarrat. in Psal. 36.

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. Prin locandi sunt Seniores Plebis, ut per eos instrux positi faciliter docentur. i.e. The E L D E R S of the people are first to be taught, that by them such as are placed under them may be more easily instructed. 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 foreign and domestic.
domesticque, 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.

Doctor Whitaker (b) that famous Scholer, writing against Dureus, hath this passage, 

_Tune ita es ignarius ut esse in Christi Ecclesia Presbyteros nescias, qui gubernationi tansum, non verbant Sacramentorum administrationi operam darent?_ 1 Tim. 5, 17. Ambros. in 1 Tim. 5. i. e. 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. 11. 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. faith, 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 _aunfíus_, that is, Helps, or Assistants to the Government of Presbyters; So that it is not to be translated, Helps in Governments; but Helps, Governments.

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.

D. Andr. (l) Rive! (that Treasury of solid learning) thus expresseth himself. _Nullos Monarchas creavimus: nec Tyrannides in Ecclesia erigimus: sed cum S. Paulo profitemur, Presbyteros, id est Seniores qui bene præsum, 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 juvant. 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 Doctrine 1 Tim. 5, 17. These we distinguish from those other Elders.
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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 several ages of the Church even from the Apostles days.

An Appendix touching the Divine Right of Deacons.

Though we cannot find in Scripture that the Power of the Keys is committed by Christ unto Deacons with the other Church-Governors, 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 Christ's 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 Christ's Catalogue of Church-officers, distinct from all other Officers both extraordinary and ordinary. 

Helps, ἀναφέρει, 1 Cor. 12. 28. The Greek word in the natural 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 offices reckoned up Rom. 12. 7, 8. under Prophecy, there's the Teacher and Pastor: 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. (ἐπισκόπους καὶ διακόνους) to the Overseers and Deacons, Philip. i. i. 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 Widowes 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 Pastor 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 tried 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 blameless, 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 business—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 employment appointed them. Their work is, διακονεῖν Ἴδρον, 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*, ἕαθεν ἐκλέγεται, 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 Calvin, and after him Beza, Danaeus, &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 Presbyters, as some would interpret this text. 2. *Much boldness* (πολλῷ παράστασι) *in the faith which is in Christ Jesus*. For nothing makes a man more bold then a good confidence in the upright and faithfull 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 itself, and the officer that executes the same.

Against the office of Deacons, and the Divine Right thereof, fourteen Objections are answered by Mr. 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.
2. Of the first Receptacle, or Subject of the power of Church-Government from Christ, viz. Christ's own Officers.

Touching the second, that Jesus Christ our Mediator hath peculiarly intrusted his own Officers with the power of Church-Government: take it thus,

Jesus Christ our Mediator did immediately commit the proper formal Ministerial 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, formal, Ministerial 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 Political Magistrate. For though he be the Nurse-Father of the Church, Isa. 49, 23. Custos & vindex utrinque Tabula, 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 political power about sacred things, as did Asa, Jebusaphat, Hezekiah, Josiah, &c. yet hath he no proper inward formal power (in Sacris) in sacred things, nor is it lawful 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.
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p. 71. &c. 2. Not any Officers of man's mere invention and setting up in the Church, whether Papall, as Cardinals, &c. Prelaticall, as Deans, Archdeacons, Chancellours, Officials; &c. or Politicall, 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. Rom. 12. 5, 6, 7, 8. 1 Cor. 12. 28. and therefore how can such acts be sufficiently excused from bold usurpation upon Christ's own Prerogative? 3. Nor the Deacons themselves (though Officers of Christ's appointment, as was formerly proved;) For their office is not to rule and govern, but to serve Tables, &c. Acts 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. 11. 1 Cor. 12. 28. 1 Tim. 5. 17. Rom. 12. 6, 7, 8. These are Christ's 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 Christ's committing this stewardly power first and immediately to the Church-guides? Answ. There is, 1. A priority and immediateness of the Donation of the power of the Keyes: thus Christ first and immediately gave Keyes to his own officers, (whom Scripture therefore calls Βασιλεύς Χριστος the Ministers of Christ, (not of the Church) 1 Cor. 4. 1. not first and immediately to the Cætus Fidelium, or Church, and then by the Church secondarily and mediate-ly to the officers, as her substitutes and delegates, acting her, not their own power from Christ. 2. A priority and immediateness 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 denied but that in some cases the Church or company of the faithful may nominate or elect individuals 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 Keys to his Church-guides, that thereby they become the most proper receptacle thereof? Ans. Thus, briefly. All absolute lordly power is in God, originally: All Lordly Magisterial Mediatorial power is in Christ dispensatorily: All official, stewarded 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 Christ's name: yet all power both Magisterial in Christ, and Ministerial in Christ's officers is for the Church of Christ and her edification objectively and

(r) Some of our Brethren in New England observing what confusion necessarily depends upon the finally.

Government which hath been practised there, have been forced much to search into it within this four years, 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 Government must be so in the Presbyters, as not to depend upon the express 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. 1. Jesus Christ committed immediately Ecclesiastical power and the exercise thereof to his Church-guides. Thus we may argue.

Major. All those that have Ecclesiastical power and the exercise thereof, immediately 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 Ecclesiastical power and
and the exercise thereof immediately committed to them from Jesus Christ. This may be evinced many ways by Scriptures.

1. It is said expressly, Of our Authority which the Lord hath given us (ἀρχής τῶν ἐξουσιῶν ματων ἀπὸ χιστῷ τοῦ Θεοῦ) 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 [υὸρ], 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 ἀποστόλους τοῦ Θεοῦ, i.e. Your Rulers or Guides, in the Lord, 1 Thes. 5, 12. 'in the Lord, i.e. Ζαχ. in los.

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; Governments, 1 Cor. 12, 28. i.e. Governors, the Abstract being put for the Concrete: If God have set Governors in the Church, then God vested those Governors 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 Successours 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 consequentlie Ecclesiastical 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 Kingdom 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 Kingdom of Heaven—on earth understand the whole visible.
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ible 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 Soveraign 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 metaphorically, 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.

1. Rev. &c. 6. 23. (s) Now sinnes are to the soule as bonds and cords,
Hart. chap. 2.
Divis. 3 p. 65.
66.
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 chains. So that the Keyes themselves are not materiall, but metaphorically; 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 ניֶרְבֵּה יָנ היענ, 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 Hilkiah in his roome, he faith, 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 נוֹפֶס Key, is in the old Testament used metonymically for stewardly power and government, Isai. 22. 21, 22. (only twice properly, Judg. 3. 25. 1 Chron. 9. 27.) so in the New Testament, κλή Key, is always used

metro-
metonymically or metaphorically, to denote power, and that about Ecclesiasticals or Spirituals, viz. in Math. 16.19. Luke 11.52. Rev. 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 Scales 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 believers or unbelievers; 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 (ornament) 1 Cor. 4.1. so that we may conclude;

Concluf. Therefore the Church-guides are the immediate Subject and Receptacle of that Ecclesiastical power, &c. 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.

Major. All those, whose Ecclesiastical 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 Ecclesiastical offices of Christ’s own officers for governing of the Church now under the New Testament were instituted by Christ before any formal visible Christian Church was gathered or constituted.

Concluf. Therefore Christ’s 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
own nature intrinsically offices of power. The Apostle stiles it *exousia* power, or authority which is given to these officers by the Lord, 2 Cor. 10. 8. and 13. 10. The *Keys of the Kingdom of heaven* are committed to them, Matt. 16, 19. and Keys] import a stewardly power, compare Matt. 16. 19. and 18. 18. 3. Cor. 20. 21. 23. with Isai. 22. 21, 22. Materially, the Acts and exercise of these offices are acts of power, as binding, loosing &c. Matt 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*— *νομίζω* 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, Matt. 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 *Keys* 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 itself 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 Keys.

The Minor Propos. (viz. But the Ecclesiastical, offices of Christ's own officers for governing of the Church now under the New Testament were instituted by Christ before any formal 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
& 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. Acts 2.1 Cor. 13.28. Now no formal 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. Acts 2.1 Cor. 13.28.

Now no formal 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. Acts 2.1 Cor. 13.28. 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.

Church-officers under the N. Testament are for the calling and gathering men unto Christ and to his body mystical; and for admitting of those that believe into that one body, Mat. 28.18,19.

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 ingraven upon their foreheads: Ergo they are the proper immediate and only Subjects of Ecclesiastical 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 ingraven upon them in reference to the Church, they are the immediate and only proper Subjects of Ecclesiastical power.

Minor. But Christ's 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 ingraven upon them in reference to the Church.

Conclus. Therefore Christ's own officers in the Church are the proper immediate and only Subjects or Receptacles of Ecclesiastical 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 den-
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 the to bee 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 evil doers: Higher Powers, to teach others subjection to them, Rom. 13. 1. An ordinance of man, or humane creation, &c. Acts 4. 24. because though Magistracy in generall be an ordinance of God, yet this or that special kind of Magistracy, whether Monarchicall, Aristocraticall, &c. is of man—Thus in the Church; the Church is called Christ's body, Eph. 4. 12. to shew Christ's Headship, the Churches subjection to Christ, and their near union to one another. Christians are called Members, Rom. 12. 1. Cor. 12. to teach them mutuall love, care, and serviceableness 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 spirittually: 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 Christ's 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 au-
Chap. II. The Divine Right of Church-Government.

Authority and power ingraven upon them in reference to the Church.) may be evinced. 1. By Induction of particular Names attributed to Christ's 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 Christ's 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 Original of the New Testament are wont to give to Politicall officers to express their Politicall authority, power, and Government:) as for instance.

1. Presbyter or Elder, ἄρχιερες, is ascribed often to Christ's Church-officers, as in Acts 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 Politically, 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, ἐπίσκοψ, noting authority and power in having the charge and oversight of the flock, is ascribed to Church-officers in Acts 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, Num. 31.14. Judg. 9.28. 2 King. II. 15.

3. Guide, Leader, Conductor, Captain, Governor, ἱεραρχίς 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. 3.12. Acts 7.10. This very word ἱεραρχίς Governor, is attributed to Christ himself, — out of thee shall come forth a Governor, that shall rule (or, feed) my people Israel, Matth. 2.6. Likewise ἱεραρχίς, being the same word for substance, is applied to Civill Rulers, Acts 23.24, 26,33. 1 Pet. 2.14. ——

4. Steward, Dispenser, ἀντιμαχός. Stewards of the Mysteries of God, is the title given to Ministers, 1 Cor. 4.1,2. Steward of God, Tit. 1.7. That faithful and wise Steward, whom his Lord shall make Ruler...
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 Tutors and Stewards. And to them that are set over Cities—as Rom. 16. 23. Enaftus (δ ἀναστός & πελεις) the Steward (or, as we render it, the Chamberlain) of the City saluteth you.

5. Pastor, παστω, is ascribed to Christ's officers, Eph. 4. 11. τυς ἄ παστος—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, Ifai. 44. 28. Micah 5. 5. sometimes to Christ the great Shepherd of the sheep, 1 Pet. 5. 4. noting his authority, Mat. 26. 31. Job. 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, Κυριευς, 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, spiritual Pilots, steer the ship or Ark of Christ's Church. This word is used also by Heathen Authors, to signifie politcial Gournours, Vid. Hen. Steph. Thees. L. Grec. in verb.

7. Ruler, ἄρχων, 1 Tim. 5. 17. Let the Elders that rule well: and ἀρχοντες ὑμῶν, He that ruleth, Rom. 12. 8. and ἀρχοντες ὑμων in Kypîâ i. e. Your-Rulers in the Lord, 1. Thes. 5. 12. viz. not only timore Domini, in the feare of the Lord, Piscat. nor only, in is que ad cultum Dei spectant, in those things that appertain to Gods worship, as Bez. but also in Kypîâ, in the Lord; pro μαθησιῶν, i. e. qui præsum (-viz vobis regendis) secundum voluntatem Domini, who are over you, to rule you according to the will of the Lord, as Zanch in loc. Even by the Lord Christ's power and authority derived to them.—Now these Names are among Heathen Authors ascribed to Rulers of Cities, Armies and Kingdomes. Vid. Hen. Steph. Thees. ad verb.

By these among other Titles given to Christ's officers in Scripture, he that runs may read a plain authority and power in-
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The Divine Right of Church-Government.

From ped 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, Governors, Stewards of God, or of the mysteries of God, Paslours, 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 fear to conclude.

Concluf. Therefore Christ's own officers in the Church, are the proper immediate and only Subjects or Receptacles of Ecclesiastical Power.

III. The Relations which Christ's 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 Ecclesiastical Power. Thus we reason.

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 Ecclesiastical 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 Propof. will be evident, by a due induction of some of their particular Relations that have such power.
power instamped on them; as for instance, Christ's officers stand in these Relations of Power to the Church, and people of God.

1. They are Pastours, (προσβεβος) Ephes. 4.11. The Church is the flock, ποίμην, John 10. 16. 1 Cor. 9. 7. or ποιμανον, 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, δικαστους. 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 House (πραγματικος) over which these Stewards are set, &c. Luke 12. 42. Gods house, 1 Tim. 3. 1. 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, δικαστους. 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, κηςωνεσ, and Teachers, Rom. 12. 7. 8. Ephes. 4. 11. The Church and people are κηςωνεσ, 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, σωσηπι, 1 Cor. 3. 9. and σωσηγυς, 2 Cor. 6. 1. Architects, builders, &c. διακονεος, 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, εστε αν οφαλον, ta ειμης τινα, 1 Thes. 2. 7. and as Mothers, my little children (εστε παλινωδιν) of whom Itravell in birth again, Gal. 4. 19. but also as Fathers, 1 Thes. 2. 11. 1 Cor. 4. 15. Spirituall Fathers in Christ:
and the Church and people of God, they are the sons and daughters, the spirituall babes and children, begotten, brought forth, and nurfed 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, 17. 3. 4.

Thus Chrifts 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 Chrift, that can be evidenced by the Scriptures? why may we not then clearly conclude,

Concluf. Therefore the officers of Chrift are the only Subject of Ecclesiastical 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 Chrifts officers, and that in reference to their office, do plainly proclame the officers of Chrift to be the proper Receptacle and Subject of authority and power from Chrift for the government of his Church. Thus it may be argued.

Major. Whatsoever persons they are to whom the Church and people of God are peculiarly bound by the Commands of Chrift 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 Chrift 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 Chrifts 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 Chrift are those to whom the Church and people of God are peculiarly bound by the Commands of Chrift 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 induction of some particular instances of Christ's commands, whereby the Church and people of God are bound to perform duties of obedience and subjectation to the officers of Christ, in reference to their office in the Church. 2. Partly, by denegation of the light commands in reference to all 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. *To know, viz. non simpliciter cognoscere, sed agnoscre,* i.e. not simply and merely to know, but to acknowledge, accept, and approve of them as such Rulers over you in the Lord. This teaches subjectation to the office of Ruling.

2. To love them exceedingly for their works sake, *esteeme them superabundantly 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—πιστεω τοις ενωκιοις τρητη,* Hebr. 13. 17. where the word πιστεω, Obey ye, doth not (as some dreame) 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.*

5. Finally, to submit and be subordinate unto them: *The Church and people of God are charged to submit unto them; Obey your Governours, (κατὰ τρητας) and submit ye,* Heb. 13. 17. the
the word is derived from εικονομία, cedo, non repugno, non resisto: properly it notes a submissive yielding without repugnancy or resistance; yea (as M. G. hath noted out of Theodoret) it signifies intense obedience. They must not only εικονομία yield, but ευρείαισθαι yield with subject and submission, which relates to Authority. They are also charged to be subordinate to them, Likewise ye younger, submit your selves to the Elders (αὐτοίς αὑτοῖς) 1 Pet. 5. 5. ἀποστειλέω, i.e. be ye subordinate (it's a Military term,) viz. be ordered, ranked, guided, governed, disciplined by them, as Souldiers are by their Commanders. The word Elders here is by some taken only for Elders in age, and not in office; But others seem better to interpret it of Elders in office; and the Context well agrees; for the Apostle having immediately before charged the Ruling-Preachers-Presbyters with their duties towards their flock, ver. 1, 2, 3, 4. he seems to enj oy the Ruled flock (which commonly were younger in age and gifts) to look to their duties of subject and to their Elders in office: as Beza, and others interpret it.

αἰωνιας manifeste ostendit eodem sensu significari Presbyteros, nempè quod non faciliō juvenes ad Ecclesiasticas illas pastorum, Doctorum & Gubernatorum, hic peculiariter appellaturum, functiones deligentur. Sicut ergo ante Petrus de Presbyterorum erga suis oves, sic nunc de ovium erga suos ευρείαισθαι officio differunt. Quamobrem etiam reppicet Syrus interpreta, addidit affixum υπερθυ. Beza. Ann. in loc. Hwingius 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?

C c

VI. Finally,
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 Christ's Officers, very notably discover to us that Christ's Officers are the only subject of power from Christ for the Government of his Church. Thus it may be argued,

Major. Whatever 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 Christ's 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 *binds and loose* —to remit and retain.
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, dominer, 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 men's sins, but to keep themselves pure, 1 Tim. 5.22. Not to prefer 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 Christ's Officers.

2. Encouragements to well-ruling are peculiarly directed to Christ's Officers. For, 1. They are the persons specially commended in that regard, ἐκεῖθεν ἔφεσθε τῆς ἡγεσίας, well-ruling, 1 Tim. 5.17. Good and faithful Steward, Luk. 12.42. The Angels of the Churches are praised for their good Government, Rev. 2.2,3,6. and ver. 18,19. 2. They are the persons to whom the Promises, in reference to good Government, are directed, as Matt. 16.19. and 18.18,19,20. Joh. 20.21,23. Matt. 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 endless glory, 1 Pet. 5.4.

3. Discouragements deterring from ill-governing, are also specially applied to Christ's Officers, whether by way of displeasure or threats, &c. Rev. 2.12.—14, 15, 16. and ver. 18. 20.

Now if 1 Rules for Church government, 2 Encouragements in reference to well-ruling, and 3 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.

Obje&. But the 2 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 example

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M. 10 Cotton's Keyes 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, 2. 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, 5. 3. He declares this act of theirs in putting him out, to be a judicial act, ver. 12. 4. Upon his repentance the Apostle speaketh to the Brethren, as well as to their Elders to forgive him, 2 Cor.2:1, 10. Consequently Christ's 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 Propositiun affirmed in this Objection, something hath been formerly laid down to shew the unfoundedness 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, Acts.6. Not to rule the Church? Or if the Church have no Deacons, as once it had not, Acts.2:4, and before that, all the time from Christ, wherein is the 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 prophaneness, 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? Nor themselves; for that were to make parties Judges in their own case, and would produce a very partial sentence: Not
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Not after-Churches; for all particular Churches have equal 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 Congregational Authority, confessed by Mr 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,

1. 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 several Congregations in it (as hereafter is evidenced, Chap. 13.) now to argue from the Authority of a Presbyteriall Church, to the Authority of a Congregational affirmative is not cogent. Partly, because heres but two acts of power mentioned in this instance, viz. casting out, and receiving again of the incestuous person; suppose the Community had joyned 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?

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.

1. 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
mourning were puffed up, gloried in their shame; and that they fluggishly 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 scandal of one member, should be the grief of the whole body 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 Is-
rae\textit{l} indefinitely, and as it were collectively, to kill enticers to i-
dolatry, false-Prophets, \textit{Deut. 13.} 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, col-
lectively to put out of the Camp \textit{every one that was a leper}, and
had an issue, or \textit{was defiled by the dead}, \textit{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 \textit{Levit. 13.} and el-
sewhere. So in the N. Testament, the Apostle praised the Corin-
thians indefinitely, and as it were collectively, for remembering
him \textit{in all things}, and keeping the ordinances as he delivered them
to them, \textit{1 Cor. 11. 2.} wherein he intended only to commend the
virtuous; and after he discommends them indefinitely for \textit{coming
together not for better, but for worse.} \textit{1 Cor. 11. 17.} intending on-
ly their dispraise that were herein particularly delinquent among
them. Again, he speaks indefinitely, and as it were collectively,
and generally, \textit{Ye may all prophesie one by one,} \textit{1 Cor. 14. 31.} but he
intended it only to the Prophets respectively, not to all the Mem-
bers; for he faith elsewhere, \textit{Are all Prophets?} \textit{1 Cor. 12. 29.}
And writing \textit{to the Churches of Galatia, Gal. 1. 2.} against false-
teachers he speaks thus to all those Churches collectively, \textit{A lit-
tle leaven leaveneth the whole lump, Gal. 5. 9.} — And, \textit{I would they}
were even cut off which trouble you, ver. 12. Now every of these
Churches were to apply this to themselves respectively, Independ-
ents 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 \textit{Calvin} \textit{b} interprets the Apostle here to this effect.

\textit{Sin libidinex excommunicat solus: sed consilium cum Ecclesia participat, ut communi autho-
ritate res agatur. Praet quidem ipse, viamq; demonstrat: sed dum alios sibi adjungit socios
fatis significat, non esse privatae unius hominis potestatem. Quoniam autem multitudo,
nisi consilio regatur, nihil unquam moderate, nec graviter agit: erat in veteri Ecclesia
ORDINATUM PRESBYTERIUM, hoc est CollegiumSeniorum, cujus, om-
nium conuenitu, prima erat cognitio: inde res ad populum, sed JAM Praejudi-
CATA deferebatur. Io. Calv. in 1 Cor. 5. 4.}

\textit{Thus}
Thus taking these commands, {Cor. 5:4,5,7,13} 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 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 inconstant person, in his 2d Epistle, he saith, Sufficient to such a man is this punishment (or, 5/esture) which was inflicted of many, and of the chief ones, viz. The Church-officers, who had the Rule and Government of the Church committed to them: (the Article των being emphatically, as Æ some observe in this place) for this word των 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, It is not the life (τειων) better than meat? Math. 6:25. Behold (τειων ιων) a greater than Jona is here, Math. 12:41. And behold (τειων Σολομον) a greater than Solomon is here, Math. 12:42. To love him with all the heart, &c. is more (τειων) then all whole burnt Offerings and Sacrifices, Mark 12:33. And again, ver. 43. This poor Widow hath cast more (τειων) then all they, &c. And thus its frequently used to signify quality, worth, greatness, 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

Ado ut των τειων numero, præcipui qui in Ecclesia comprehendantur, neque ulquam præcipitur ut inceptio à plebe, sed ut à primoribus Ecclesia Presbyterique hac: qui & Ecclesi Matth, 18, 17, dicuntur, Dan. Henfy Exercit. Sacr. in loc.
Administration of censures, &c. by the Elders, as Cyprian of old would dispatch all publick acts, present 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.

3. Nor doth the Apostles expression, ver. 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 applied 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 Ailiffours, as people judge at the Ailiffes; 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 inceftuous, 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 Ailiffes acquit by judgement of Authority, the people only by judgement of discretion and acclamation.

Thus it appears how little strenght is in this instance of the Church of Corinth, 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.

Nec quod afterrunt ex quinto prioris ad Cor. Eorum sertentiam juvat, quod Apostolus reprehendit Corinthios quod non eipserint illum qui admiss erat in cellum. Etenim epistolae ad Ecclesias scriptae, scribuntur tam ad apostulas & apostulis Ecclesiae quam ad populum.
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 faithful**, 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 the Power, in what sense or notion they are the subject and receptacle of this Authority and Power from Christ, whether conjunctim vel division, solitary et sociati, i.e. jointly, or severally; as solitary and single from one another,
other, or as siciated and incorporated into Assemblies with one another: or in both respects?

For Resolution herein we must remember that Distribution of the Keys, 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. Deut. 20.21, 22, 23. Rom. 10.15. 1 Tim. 5.17. Heb. 13.7. 2 Tim. 4.1, 2, &c. 'To dispence 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 offices, 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 Abolling, and of such other acts as necessarilly 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. 1.6, 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, κοινωνία, Matth. 18.18. viz. the governing or ruling Church; for no other can there be meant: And a Presbytery, i.e. a society or Assembly of Presbyters together, 1 Tim. 4.14.

saying, Where first, marke, 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 universal, 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 plaintiffs must make his denunciation to the Church where the defendant is quia forum sequitum. 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 al
all the members of the Church to be Governors 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 Democratical spirits do affirm. And the reason ratifying 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 Pastor, who is virtually as the whole Church. For, GEO. M. BAYNE'S Diocefans Tryall, 3. Ques. p. 99, 80 printed An. 1621. 40. * Timothy received grace by the ὑγιείαν of the Presbytery. For that Persons must be understood here, is apparent by the like place, when it is laid by the laying of my hands, be noteth a person, and so here a Presbytery. 2. To take ἀρχήν to signify 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 signify, as Greek Expositors take it, a Company of Bishops. For neither was that Canons 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 Presbyters of such Presbyters, as are now distinguished from Bishops, which is the grant of our Adversaries. BAYNE'S Diocefans Tryall, 3. Ques. 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 called the Parochiall Presbytery, or Congregational Eldership. 2. The greater Assemblies consisting of Church-governours, sent from severall Churches, and united into one body for governing 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 Classickall 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, Acts 15. These Synodall Assemblies are either, 1. Of Ministers and Elders from severall Presbyteries
Presbyteries within one Province, called Provincial. 2. Or of Ministers and Elders from severall Provinces within one Nation, called therefore National. Or, 3. Of Ministers and Elders from the severall Nations within the whole Christian world, therefore called Oecumenical: For all which Assemblies, Congregational, Presbyteriall and Synodal, 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.

**Chap. XII.**

*Of the Divine Right of Parochiall Presbyteries or Congregationall Elderfhips, for government of the Church.*

Taking Congregationall Elderfhips, 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 ease 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 Elderfhips; 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, Chap. XI. Sect. I. foregoing. 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 Congregational Elderfhips 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.

bles, 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. X V. 3. But the thing for present to be inquired 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 Ecclesiastical 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 Apostolical practice, and the law of necessity, seem to speak sufficiently unto us.

1. The common light of Nature thus far directs all sorts of smaller societies, whether Politicall or Ecclesiastical, to compose all particular and more private differences and offences within themselves; and to decide and determine small, common ease causes and matters, by smaller Courts and Judicatories appointed for that end: Frustrà fit per plura, quasi sibi potest per pauciöra, 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 inferior 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 intinuate, that he 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 inferior 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 intinuate, that the Jews had their inferior Courts for inferior causes, superior Judicatories for greater, in that gradation of his, Matt. 5. 22. Likewise they had lesser and greater Ecclesiastical Assemblies (as after will appear.) Now, to what use are greater and lesser Judicatories, Civill or Ecclesiastical, but that the lesser and lighter causes may be judged in the inferior, harder and greater in the superior?

2. The Institution of Christ recorded, Matt. 18. 15. to 21. seems to hold forth notably both single congregational Elderships, and their
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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 Ecclesiastical Courts, viz. By the Sanhedrin, Presbytery, and Synagogue (much like to the Evangelical Synod, Presbytery, and Congregational Eldership since Christ.) 1. They had their Ecclesiastical, as well as their Civil 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 National Churches reformation proceeded, Neh. 6.13. 2. Again, it is very probable, they had betwixt their Sanhedrin and their Synagogue, a middle Ecclesiastical Court, called Presbyteries, The Presbytery. Luk. 22.66. and Act. 22.5. from the Synagogue, and the whole Presbytery. Let such as are expert in Jewish Antiquities and their Politic consider and judge. 3. Finally, they had their lesser Judicatories in their Synagogues, or Congregational 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 cruel, unjust, impious; But why inflicted in every Synagogue, rather then in other places, and that by virtue of the high Priest's letters, Act. 9.1.8. but that there the Jews had Judicatories, that inflicted publike punishments upon persons ecclesiastically 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 Ciphs 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 Rules of the Synagogue sent unto them— Synagogue in the singular num-

Mr. Gills's
Aarons rod blossoming,
book 1. chap 3.
p 8. to 38.
ber, and Rulers in the plural. Thus Analogically there should be Ecclesiasticall Rulers, and Governours in every single Congregati-
on, 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 perlonall, to Admonition before two or three witnesses, and from Admonition before two or three witnesses, 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 for the strengthening and confirming of what went before in ver. 17.) Verily I say unto you, whatsoever ye shall bind 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 dispatchd by a Classical Presbytery, it is said to be done το πα&omicron;many, of many, 2 Cor. 1. 6, because that in such greater Presbyteries there are always 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 Ecclesiastical Consistory, or Court, but the Civil Sanbedrin, a Court.
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Court of Civil Judicature. And yet most absurdly they interpret the binding and loosing here spoken of, to be Doctrinal and Declarative, not Juridical and Authoritative; as if the Doctrinal binding and loosing were in the power of the civil Sanhedrin. (vid. Joannis Selden de Anno Civili & Calendario &c. Dissertation em in Prefation. p. 8. See also Mr. John Lightfoot's Commentary upon the Acts, c. 10, 28, p. 235. to 239.) Yet all these are but vain groundless pretences and subterfuges, without substance or solidity, as the learned and diligent Reader may easily finde demonstrated by consulting these judicious Authors mentioned in the Margin, to whom for brevity sake he is referred for satisfaction in these and divers such like particulars.

3. The consideration of the Apostolical Practice, 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. 11. (these being the greater Presbyterial 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, as it is written, 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 only 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. Pastors and Teachers, Governments or Elders ruling well, and Helps 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 crowned with such success;
in their Ministry, as to be instruments of converting such multitudes to the faith, as were sufficient to make up many several Churches from time to time, did diligently take care to ordain them Presbyters, or Elders in every Church (κατ' εκκλησίαν) 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 careful to erect Elderships in several 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 Ecclesiastical 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 itself, or is accidentally cast among Heathens and Pagans in farre Countries, where there are no Christians or Churches to joyn and associate withall, if they be denied an Authoritative Presbyter within themselves, for preventing and healing of Scandals, and preserving themselves from destruction and ruine, which Anarchy would inavowably bring upon them.

C H A P.
Chap. XIII. of the Divine Right of greater Presbyteries (for distinction sake called Classickall Presbyteries) for the Government of the Church.

Having spoken of the lesser, viz. Congregational Elderships, come we now to the greater Ruling Assemblies, which are either Presbyteriall or Synodall. And first of the Presbyteriall Assembly, or Classickall 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 Apostolical 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,

1. There are many Ecclesiastical Matters which are of common concernment to many single Congregations, as Probation of Church-officers, Ordination and Deposition of Ministers, dispensation of Censures, Judicial Determination of Controversies, Resolution in difficult Cases of Conscience, ordering of things in different, &c. here the Rule holds well, Quod tantis omnis, tractari debet ab omnibus. That which concerns many Congregations, is not to considered and determined upon only by one, but by those many concerned and interested therein.

2. Single Congregationall Elderships stand in need of all mutual help and assistance one of another in the Lord, being 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 subtile adversaries: Men, as grievous Wolves, &c. Acts.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 ar better E e 2 then
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 controversy betwixt the whole Congregation and their Presbytery: yea, the Presbytery itself may be equally divided against itself: 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 wilful, and will not yeeld to any bare moral motion 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 Ecclesiastical 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 Kingdom, 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.
cipation of all. See 1 Cor. 12,12. to 29. Ephes. 2,12,13,15,16, and 4,12,13,14. and 5,13,24,25.

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 Apostolical Churches. For the greater evidence and perspicuity hereof, take this Proposition,

Jesus Christ our Mediator 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 instancies 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 than 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 comprised under the word Church, of the singular number — against the Church which was at Jerusalem, Acts 8, 1. Then tidings of these things came unto the ears of the Church which was in Jerusalem, Acts 11, 22. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, Acts 15, 4. All the Believers in Antioch were one Church, Now there were in the Church that
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.11.36. 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 bath made you Over-seers, to feed the Church of God, Ver.28. All were but one flocke, one Church. Unto the Angel of the Church of Ephesus, write —— Rev.2.1. 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 Apostolical Churches of Jerusalem, Antioch, Ephesus, and Corinth, were not every of them severally and respectively only 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 is 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 impartial Reader, that will not wilfully shut his eyes, and captivate his reason unto groundleffe Dictates of men, aginst 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:
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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. At the election of Matthias, and before Christ's Ascension, there were Disciples together, the company of their names together (ἐπίστολον) was as it were one hundred and twenty, Act. 1. 15. At Peter's Sermon, they that gladly received his Word, were baptized. And that day were added (λέγεται ἤκουσαν τίς φάσθη) about three thousand souls, Act. 2. 41. And, the Lord added to the Church daily such as should be saved, Ver. 27.

6. Afterwards at another of Peter's Sermons, Many of them that heard the Word, believed; and the number of the men (ἡ στις ἡμέρα) was about five thousand, Act. 4. 4. 7. After that, Believers were the more added to the Lord (ἐπιστολον ἢν ἤκουσαν τίς φάσθη) and multitude of multitudes both of men and women, Act. 5. 14. 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 (faith the 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 (ἐπιστολον ἢν ἤκουσαν τίς φάσθη) multiplied greatly, 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 believers expressed in particular, which is 8620. and the multitudes so often expressed in the general (which, for ought we know, might be many more then the former,) what a vast multitude of believers 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?—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
farre more impossible for all the believers 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 rested throughout all Judaea (and the Church of Jerusalem in Judaea was doubtless 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, εν πάναντον. "Again, the Word of the Lord increased and multiplied, εν πάναντον, 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 seest brother (πιςαν μυεδεσ εις Ιουαν ἢ πενεμενον) how many Myriads (οτε τεκιν θαυδος) of believing Jews there are, and they are all zealous of the Law—Acts 21:20. Our Translation seems herein very defective, rendering 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 plural number: nor only Myriads, ten-thousands in the plural number, but πιςαν μυεδεσ εις Ιουαν ἢ πενεμενον, how many ten thousands. We cannot in reason imagine but there were at least 3. ten-thousands, viz. 30000 believers, 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 believers 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. Access.
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rant corpori Domini, (i.e.) numero fidelium tria millia hominum, item alio facto quodam miraculo, acceperunt alia quing, millia, i.e. There came unto the body of the Lord in number three thousand faithful men, also by another miracle wrought there came other five thousand: So Basilus in Psal. 115. Oecumenius in loc. Jerome, Chrysostome, hom. 33. in Matt. Irenaeus lib. 1. ca. 11. Salmeron, of late Cornelius à Lapide in Act. 4. 4. Diversa prorsus sunt bee quing, millia & tribus millibus primi Concione conversis. i.e. these five thousand are altogether diverse from the three thousand converted at the first Sermon: So Lorinus, Aretius, 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 mother's 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 expressly 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 preach to dwell at Jerusalem.

2. But grant that some of these men that heard Peter's Sermon were formerly dwellers in Mesopotamia and Cappadocia, what hinders but that they might be now dwellers at Jerusalem?

Ff
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 choose 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, read 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 faith 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?

Answ. After the dispersion there were more believers 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 faith of the believers of this Church, how many thousands of the Jews there are which believe, and are zealous of the Law; τις ἐν τῇ Εβραίᾳ, as tis in the Greek, thou seest how many ten thousands there are of the Jews which believe; 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.

Excep.
Except. But the text faith expressly, all were scattered except the Apostles.

Answ. 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, halting 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 preach 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 than their Teachers?

Answ. It is hard to say, that those that are scattered in a perfection are lesse courageous then those that stay and suffer; in the time of the Bishops tyranny, many of the Independent Ministers did leave this Kingdom, whilst others of their brethren did abide by it, endured the heat and burden of the day, had tryall of cruel 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 perfection.

II. From the multitude of Church officers in Jerusalem, it may further appear, that there were more Congregations than one in the Church of Jerusalem. For there were many Apostles, Prophets, and Elders in this Church of Jerusalem, as is plain, if we consider these ensuing passages in the Acts of the Apostles. After Christ's Ascension, the eleven Apostles returned to Jerusalem, and continued in prayer and supplication.—Act. 1.12, 13,14. Matthias chosen by lot, was also numbered with the
eleven Apostles, Acts 1:26. And, when the day of Pentecost was
fully come, they were all with one accord in one place, Acts 2:1.
— Peter standing up with the eleven,lift up his voice, and said,—
Acts 2:4. — They were pricked in their heart, and said to Peter
and to the rest of the Apostles, Men and brethren, What shall we do?
Acts 2:37. And the same day there were added about three thou-
sand souls, and they continued steadfastly in the Apostles doctrine
and fellowship, and in breaking of bread, and in prayers, Acts 2:42.
And with great power gave the Apostles witnesse of the Resurrecti-
on of the Lord Jesus, — Acts 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, Acts 4:34,
35,37. Then the twelve called the multitude of the Disciples to
them, — Acts 6:2. Now, when the Apostles which were at Je-
rusalem,— Acts 8:14. They determined that Paul and Barnabas,
and certain other of them should go up to Jerusalem unto the A-
postles 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—
Acts 15:2,3 6:22,23. Acts 11:30. — And, in those days came
Prophets from Jerusalem unto Antioch, Acts 11:27. In all which
places the multitude of Apostles, Elders, and Prophets in this
Church of Jerusalem is evident. And it is further observablc,
that the Apostles devolved the serving of Tables upon the se-
ven Deacons, that they might wholly give themselves to Prayer
and the Ministry of the Word, Acts 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 eriet other Churches.

Answ. Touching the Apostles going abroad, there can be
given but one instance, Acts 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 special 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 days 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 Christ's Ascension (immediately after which they went up to the upper Chamber) to the feast of Pentecost there was but ten days, not forty; so that there is one mistake.

2. During that time 'twixt Christ's Ascension and the feast of Pentecost (whether ten or forty days is not much material) 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 publike;) if in publike, then if this objection were of force, it would follow that women might instruct publike, 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, Acts 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 than 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 Peter's 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 Countries, 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.*

*Answ. 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 Scholes of Learning. Besides it is not to be forgotten, that the proper language or dialect in those days 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, *Acts 2. 19. ἐλέυθερος ἄξιον αὐτῷ, ἀκαρπᾶ, which in their proper tongue, is called Aceldama, 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 Proselytes also, Romans, Cappadocians, Creteans, and Arabians, Acts 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 publick meetings in those primitive times, both in the Church of Jerusalem, and in other Churches, it is plain that the multitudes of Christians in Jerusalem, and other Churches, could not possibly meet all together in one single Congregation, in as much as they had no publick 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 unsettledness of the Church, and troublesome 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 να ἔκχος, 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 Paul's own hired house at Rome, Acts 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 publick meetings in the Apostles times; which also continued in the next ages, witness Eusebius, Euseb. Hist. Eccl.1.8.6.1.

Summe up all, There were in the Church of Jerusalem greater numbers of believers then could possibly meet at once to partake of all Christ's Ordinances. There were more Church-officers then one single Congregation could need, or then could be fully employed therein, unless we will say, that they preached but seldom. There was such diversity of Languages among them, that they must needs rank themselves into several Congregations, according to their Languages, else he that spake in one Language to hearers of many several Languages, would be a Barbarian to them, and they to him. 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
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. Acts 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 Christ's 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, there's a fifth, Acts 11.22, 23, 24. 3. Barnabas findes so much work at Antioch, that he goes to Tarsus to bring Saul thither, to help him, there's a sixt, ver. 25, 26. 4. Besides these, there came Prophets to Jerusalem from Antioch in those days; there's at least two more, viz. Eight in all, Acts 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 believers, 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 idlenesse) 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, Acts 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 discipless, who pro-
phesied, Act.19.1,6,7. And how should these thirteen Minifters be employed, if there were not many Congregations? Com-
pare also Act.20.17,28,36,37. where it is laid of the Bishops of Ephesius, 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, Act.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 Ephes-
us: For, Why should Paul, who had univerfall commiffion 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 fingle Congregation? Act.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 Jews and Greeks, Acts 19.10. 3. At the knowledge of Paul's miracles, feare fell upon all the Jews 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 beleive 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 filver (this they would never have done publikely, if the major part, or at leat a very great and considerable part of the City had not imbraced the faith, that City being so furiously zealouf in their Superflition and Idolatry) fo mightily grew the Word of God and prevailed, Act.19.19,20. 6. Paul testifies, that at Ephesus a great door and effectuall was open unto him, viz. a most advantageous opportunity of bringing in a mighty harvest of foules 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 thofe Prophets: and, 3 the multitude of Beleevers, which fo abounded at Ephesus, how is it possible to imagine upon any folid ground, that there was no more but one fingle Congre-
gation in the Church of Ephesus?
The Church of Corinth in Gracia, compriz'd in it also more Congregations then 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 Paul's first coming to Corinth, and at his first Sermon preached in the house of Justus — it is said, And Crispus the chief Ruler of the Synagogue beleev'd on the Lord, and all his house, and many of the Corinthians hearing, beleev'd, and were baptiz'd, Acts 18. 1,7,8. Here's Crispus, and all his house (which probably was very great, hee being the chief Ruler of the Synagogue) and many of the Corinthians, beleev'n: an excellent firft-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 shoke his raiment against the Jews, who contrary to his Doctrine, oppos'd themselves, and blasphem'd; and having said unto them, Your blood be upon your own heads, I am cleane: from henceforth I will go unto the Gentiles, Acts 18. 6.) the Lord comforts Paul against the obstinacy of the Jewes, by the success 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, Acts 8. 19, 10. Much people belonging to God, according to his secret predestination, over and besides those that already were actually his by effectuall vocation; And much people, in respect of the Jews that oppos'd 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 months, teaching the Word of God amongst them, Acts 8. 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 have begotten you through the Gospel, 1 Cor.4.15. And he said with them one yeare and an half, Act.18.11. 2. Whilst 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 faith, 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 noe then they that were judged; it being unreasonable for the minor part to passe 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 some have well observed) so many Rules and Directions aptly agreeing to ordinary Pastors, are imposed upon them for the well-ordering of their Ministerial exercises. Now, where there were so many Pastors, were there not severall Congregations for them to feed? Or were they idle, neglecting the exercise and improvement of their talents?

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 μιαοντι, more being intended then 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 indowen with gifts of tongues in that Church. To what end? not only for a Signe to unbelievers, v. 22. 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, faith to the Church of Corinth, Ai γυμνας των τις ἐκκλησιας οὐκ ἔχουσιν, i.e. Let your women keep silence in the Churches. It is not said, ἐν τι ἐκκλησια, in the Church, in the singular number; but ἐν ταῖς ἐκκλησίαις, in the Churches, in the plural; 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 Har-
bour or Sea-port to Corinth) to be comprizd within the Church of Corinth, as some learned Authors doe conceive it may.

the vicinus, (ut Athenis Pyraum) ubi Paulus potum solvit, Acts 18. 18. Probabile est in urbem ipse Christianos non suisse toleratos, vel fatutos. Loco igitur vicino conventus tu-
thus agebant: Et Historia Apostolica, Acts 16. 13. docet, Christianos serè extra urbes in campis, vel ad ripas Oratoria sua instituisse, D. Pares in Rom. 16. 1. If Cenchrea be com-
prehended 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. faith, it was a place
nere to Corinth. Of the Egean Sea on the East, and as Strabo, lib. 18. faith, ad Sinum Sar-
tonicum, 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 Considera-
tions: For,

1. Divers single Congregations are called one Church, as hath at
large been proved in the second Position immediately fore-
going; inasmuch as all the Beleevers in Jerusalem are counted
one Church: yet those Beleevers mob in number then could meet
for all Ordinances in any one single Congregation. And why
are divers Congregations stiled one Church? Not in regard of
that oneness of heart and soule, which was among them, having
all things common, &c. Acts 4. 32. For these affections and actions
of kindnesse belonged to them, jure fratemitatis & charitatis,
by the law of brotherhood and Christian charity to one an-
other, (especially considering the then present condition of Be-
leevers) rather then by any speciall Ecclesiasticall obligation, be-
came they were members of such a Church. Not in regard
of any explicite Church-covenant, knitting them in one body.
For we finde neither name nor thing, print nor foot-steps of any
such thing as a Church-covenant in the Church of Jerusalem,
nor in any other primitive Apostolicall Church in all the New Testament, and to impose an explicite Church-covenant upon the Saints,

*Rathband's Narration of some Church-Courses, &c. Chap. 4. p. 12.

And Certain Quære's by Master Richard Hollingworth, p. 22.

*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 Believers should meet all in one Congregation, to partake of them joyntly, (as hath been evidenced.) But in regard of one joyn 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 Presbyterial Church made up of divers single Congregations, there were Ecclesiastical 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 Presbyterial Churches met together for Acts of Church-government: as, to take charge of the Churches goods, and of the due distribution thereof, Act. 435, 37. and 11. 30. To ordain, appoint, and send forth Church-officers, Act. 6. 2, 3, 5, 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 Perions to Church-communion, 2 Cor. 2. 7, 8, 9.

Except. Receiving of Almes is no Act of Government.

Answ. 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 joint 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 follows. For, 1. None of their acts of Church-Government can at all be exemplary or obligatory to us, if they were not Presbyterial but merely Apostolic; if they acted therein not as ordinary Presbyters, but as extraordinary Apostles. For what acts they dispatched merely as Apostles, none may meddle withal but only Apostles. 2. As they were Apostles, so they were Presbyters, and so they title themselves, τεατερούσαις, i.e. The Elder to the Elect Lady—2 Joh. 1. The Elders which are among you I exhort (faith Peter) who am also an Elder (οι κυριακοῦσαι, 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, unless he had discharged the offices and acts of an ordinary Presbyter, 3. Their Acts were such for substance, as ordinary Presbyters do perform; as, Preaching and Prayer, Acts 6. 4. Ordaining of officers, Acts 6. 6. and 14. 23. Dispensing of the Sacraments, Acts 2. 42. and 20. 7. and of Church-censures, Acts 5. 45. compared with 1 Tim. 1. ver. alt. which Acts of Government, and such like, were committed by Christ to them, and to ordinary Presbyters (their successors) to the end of the world; compare Matt. 16. 19. and 18. 17, 18. to the end, and John 20. 21, 22. with Matt. 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, Acts 15. 6, 22, 23, and 16. 4. And as they went through 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 needful, 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
Excerpt. 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.

Answ. 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 lays 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.

Excerpt. The Apostles, 'tis true, were Elders virtually, that is, their
Chap. 13. The Divine Right of Church-Government.

their Apostleship contained all offices in it, but they were not Elders formally.

Answer. 1. If by formally be meant, that they were not Elders really, then 'tis false; for the Scripture faith, 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 easy to prove; one Apostle might have done that alone, which all here did.

Answer. 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 add 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 practice, 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.

H h Position
Finally, that the Pattern of the said Presbytery and Presbyterian Government is for a rule to the Churches of Christ in all after ages; may appear as followeth.

1. The first Churches were immediately planted and governed by Christ's own Apostles and Disciples. 1 Who immediately received the Keyes of the Kingdom of Heaven from Christ himself in person, Matth. 16.19. and 18.17,18. John 20.21,23. 2 Who immediately had the Promise of Christ's perpetual presence with them in their Ministry; Matth. 28. 18, 19, 20. and of the plentiful donation of the Spirit of Christ to lead them into all truth, John 14.16. and 16. 13, 14, 15. Acts 1. 4, 5, 8. 3 Who immediately received from Christ after his Resurrection and before his Ascension Commandments, by the holy Ghoft, —Christ being seen of them forty days, and speaking of the things pertaining to the Kingdom of God, Acts 1. 2, 3. and 4 Who were first and immediately baptized by the holy Ghoft extraordinarily, Act. 2.1. to 5. Now who can imagine that the Apostles and Disciples were not acted by the Spirit of Christ befoved upon them? did not discharge Christ's Commandments touching his Kingdom imposed upon them? or did not duly use those Keyes of Christ's Kingdom committed to them, in the ordering and governing of the Primitive Churches? And if so, then the pattern of their practices 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 aforetime, were written for our learning, or instruction. But what do 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 Christ's 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 Apolto-
licall Churches: as the receiving of the Lords Supper on the Lords dayes, Acts 20. 7. &c. which notwithstanding are generally embraced without any considerable opposition or contradic-
tion, and that most deservedly.

CHAP. XIII.

Of the divine right of Synods, or Synodall Assemblies.

Thus of the ruling Assemblies, which are stiled Presbyterial, next come into consideration those greater Assemblies, which are usually called Synodall, or Synods, or Councils. They are called in Greek συνόδος, from συν and νό, i.e. from convening, or coming together: and in Latine Concilium, a Council, a collocando, from placing-together (say some:) or rather, a conciendo, from provoking, or calling together, say others, and better. Both names, viz. Synod and Council, 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 Eccle-siaisticall Assemblies, above Classical Presbyteries in number and power. These Synodall Assemblies are made up, (as occasion and the necessity of the Church shall require) 1 Either of Presbyters sent from the severall classical Presbyteries within a Province, hence called Provincall Synods: 2 Or of Presbyters, sent from the severall Provincall Synods within a Nation, hence called Nationall Synods: 3 Or of Presbyters, delegated or sent from the severall Nationall Churches throughout the Christian world, hence called Oecumenicall Synods, or universal and general Councils.

Touching the divine warrant of Synods, and their power in Church-affaires, much need not be said, seeing divers learned Authors...
Authors have so fully stated and handled this matter: as Mr. Paget, Master Gillespie, and others, unto whose judicious and elaborate Treatises, the Reader is referred for more full satisfaction against the usual 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 Proposition itself, with some few Arguments propounded, for the proof thereof.

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 Classick Presbyteries, handled in Chap. XIII. though the nature and kind of their power be the same for substance. For, 1. Synods are more ample extensive Assemblies then classick Presbyteries, the members of Presbyteries being sent only from several single Congregations; the members of Synods being delegated from several Presbyteries, and proportionally 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 occurrences that fall out: as, for chusing an Apostle, Acts 1. healing of Scandal, &c. Acts 15.

2. All Synods are of the same nature and kind, whether Provincial, National, or Oecumenical, though they differ as lesser and greater, in respect of extent, from one another, (the Provincial having as full power within their bounds, as the National or Oecumenical within theirs.) So that the proving of the divine right of Synods indefinitely and in general, doth prove also the divine right of Provincial, National, and Oecumenical Synods in particular; for, greater and lesser do not vary the species or kind. What is true of Ecclesiasticall Synods in general, agrees to every such Synod in particular.

Object. But why hath not the Scripture determined these Assemblies in particular?

Answ. 1. It is not necessary the Scripture should in every case descend to particulars. In things of one and the same kind, general 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 seafons are not capable of Synods Provincial or National: for, in an Island there may be no more Christians, then to make up one single Congregation, or one classical 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 civil*, they have no power to take cognizance of civil causes, as such; not to inflict any civil punishments: as fines, mulctes, imprisonments, confiscations, banishments, death, (these being proper to the civil Magistrate:) *But merely spiritual*, they judge only in Ecclesiastical causes, in a spiritual manner, by spiritual censures, to spiritual ends, as did that Synod, Act. 15. 2. *Not corruptive, privative, or destructive* to the power of classical Presbyteries, or single Congregations; *but rather perceptive, and conservative thereunto*: As suppose, a single Congregation should elect a Minister unsound in judgement, or scandalous in conversation, the Synod may annull 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 Council may err, being constituted of men that are weak, frail, 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 appeals, as from Congregational Elderships, to the Classical Presbytery, and from thence to the Provincial Synod, &c; from the Provincial to the National Assembly, &c. 4. Finally, the power of Synods is not only *suasive* and *charismatic*, (as some think)
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, but a new non-communion in stead of a divine Church-censure: but it is a proper Authoritative juridical power, which all within their bounds are obliged reverently to esteem, and dutifully to submit unto, so farre as agreeable to the Word of Christ.

4. Finally, this Authoritative juridical power of Synods is three-fold, viz. Dogmatick, Diastatick 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 filled with and ܕsystematically, 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. Diastatick, in reference to external 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. 31, 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 represing 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.

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 Juridicall Synods, and their Authority, for governing of his Church now under the New Testa-
Many Arguments might be produced for proofe 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. 122.4,5. holding forth an Ecclesiastical 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 Apostolical 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 Juridical Synods. For, 1. That Jesus Christ our Mediatour hath one general 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 setted jure divino, is evidenced Part 1. Chap. I. 3. That all Christ's Ordinances, and particularly Church-government, primarily belong to the whole general 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 general 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: Mutit not needs follow, that the more generally and extensively Christ's Ordinance of Church-government is managed in greater and more general 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 Congregational Elderships, the more imperfect it is; and the less it attaines to the principall end: Consequently, if there be divine warrant for Church-government by single Congregational Elderships, is it not much more for Church-government by Presbyteries, and Synods, or Councils, wherein more comple
pleat provision is made for the edification of the generall
Church, or body of Jesus Christ?

Argum. 2. The Primitive Apostolical Practice in the first and purest Ages
of the Church after Christ may further evidence with great strength
the Divine warrant for Church government by Juridical Synods or
Councils. Let this be the Position.

Jesus Christ our Mediator hath laid down in his Word a
Pattern of a juridical Synod, consisting of Governing-officers of divers Presbyteriall Churches, for a Rule to the
Churches of Christ in all succeeding ages.

For profe of these two Afferions: 1. That Jesus
Christ hath laid down in his Word a Pattern of a juridical
Synod. 2. That this juridical Synod is for a Rule to the
Churches of Christ in all succeeding ages.

Afferion 1.

That Jesus Christ hath laid down in his Word a Pattern of a Syno-
ond, yea of a juridical Synod, consisting of Governing-officers of de-
vers Presbyteriall Churches; is manifet. 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 juridical
Afts of power put forth by the Synod; with the issue and con-
sequent of all upon the Churches.

First, Here was a proper ground and occasion for a juridical 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 disfent 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 believed, 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 certain which went out from us, have troubled you with words, subverting your souls, 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 Ceremonial 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.) seems to import. Here's corruption both in Doctrine and manners fit for a Synod to take cognizance of.


2. That this corrupt Doctrine was vented by certain that came down from Judea, i.e. και Καισαρειαν, By Cerinthus and his followers, as faith Beza, if we may believe Epiphanius. It is evident it was by certain of the Sect of the Pharisees that believed; 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 Luke, relating any opposition that Paul and Barnabas found at their coming up at Jerusalem, as h 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 errors 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 interested in the businesse.

3. That the said false teachers by the leaven of their Doctrine troubled them with words subverting the souls of the brethren, both at Antioch, Syria, and Cilicia, ver. 23, 24. here was the disturbance and scandal of divers Churches, compare ver. 30. with 41.

4. That Paul and Barnabas at Antioch had no small dissention and
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, ἔταξαν) 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.

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 appeare by these two considerations: viz.

1 Partly, because it is called, The whole multitude πάντων τοῦ ἄνθρωπον; 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 οἱ ἀπιστολοι, the company of all the faithful at Jerusalem; for (as hath been evidenced, Chap. X. IV. 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 οἱ Συνοικοις, the Synodall multitude, the Synodall Church, consisting of Apostles, and Elders, and Brethren; which brethren seem to be such as were sent from several Churches, as Judas and Silas, ver. 24. who were assistants to the Apostles and Evangelists: Judas, Act. 15. 22,32. Silas, Acts 15, 32, 240. & 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 fought out for
a remedy; and to that end, severally and respectively sent their delegates to the Synod at Jerusalem: else they had been very regardlees 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 nato et rei bind the other Churches at Lystra and Iconium, Act. 16. 4. Now, if there were delegates but from two Presbyterial 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 equal power in the whole business laid before them, which proves 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,

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 Rhet. Testa. penning the holy Scriptures (without all disputing, examining, or judging of the matter that they writ, so farre as we can read) 2 Tim. 3. 16, 17. 2 Pet. 1.20, 21. But ordinary, Pres-
byteriall, and Synodall; by ordinary helps and means, (as after shall appear 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 Counsellors may in like manner assent, Their Decrees to be the Decrees of the holy Ghost, if they shall be like to this Counsell, and shall keep the same Rule, which in this Counsell the Apostles did keep and follow: For if they shall decree, and determine nothing but from Scripture, (which was done in this Counsell) 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 assent, that the holy Ghost so decreed.*

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, *Certaine other of the Church of Antiocch, aswell as Paul and Barnabas, were sent as delegates from the Church of Antiocch, Acts 15.2.* 2 They were all sent aswell to the Elders, as to the Apostles at Jerusalem about this matter, ver. 2. 3 They were received at Jerusalem, aswell by the Elders, as the Apostles, and reported their case to them both, ver. 4. 4 The Elders, aswell as the Apostles, met together to consider thereof, ver. 6: 5 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. 6 The Elders and Brethren, aswell as the Apostles, brand the faile 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. 7 The Elders and Brethren, aswell as
The Apostles say, it seemed good to the holy Ghost, and to us, ver. 28. The Elders and Brethren, as well as the Apostles, did impose upon the Churches no other burden than these necessary things, ver. 28. 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. 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 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 Scandal. 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 confirme the Conversion of the Gentiles, declaring the signes and wonders wrought by them among the Gentiles, ver. 12. After them James speakes, 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 Scandal, 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
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 distempering the Church, viz. a triple Medicine for a three-fold disease.

2. 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 Dogmatique power, in confection of the heresie, and cleare vindication of the Truth, about the great point of in Justification by faith without the works of the Law, Acts 15.7. to 23. and (Independents themselves being judges) a Dogmatique decision of matters of faith by a lawfull Synod, farre surpassed the Dogmatique 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.

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 censoring 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 commandment,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.
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, avoid them, and withdraw from them, compare Rom. 16. 17, 18. with 1 Tim. 6. 3, 4, 5. But also was a virtual Admonition to the false teachers themselves, whilst their Doctrines and wayses were so expressly condemned. 2. They proceeded not to present Excommunication, it is granted; nor was it at first rash reasonable, 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 clear case in it self, that such Hereticks or Schismatics, as otherwise cannot be reduced, are not to be suffered, but to be cast out of the Churches. An Heretick after once or twice Admonition, reject, Excom. Tit. 3. 10. 11. See Revel. 2. 2. 14. 20.

3. Against the Scandal of the weak Jewes, and their heartstranglement from the Gentiles, who neglected their Ceremoniall Observances; as also against the Scandal 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 Diastatick, ordering or regulating power, framing Practicall Rules or Constitutions for the healing of the Scandal, 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. (καὶ ἑπέτειον ἐπιτίθεν ὑπὲρ συνόδων) to impose (or, lay) upon you no further burden, than these necessary things, Acts 15. 28. 29. Here's Burden, and Necessary things (so judged to be necessary for those times, and that flate of the Church and imposing of these upon the Churches: will not this amount to a plain Diastatick Power and Authority? especially considering that the word ἐπιτίθεν 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 (ἐπιτίθεν) a yoke upon the neck of the Disciples—Acts 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 bind heavy burdens, and hard to be borne, do impose them upon men’s shoulders, Matth. 23.4. and this laying on of burdens by the Pharisees, was not by a bare Doctrinal declaring, but by an authoritative commanding, as seems 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 δικαιώματα τῶν καινοθεῶν. The decrees ordained, or judged, Act. 16.4. Here are plainly juridicall Authoritative Constitutions. For it is very observable,

That wherefoever the word ἡγγα or ἡγγα λα are found in the New Testament, thereby are denoted, Laws, Statutes, or Decrees; as, Decrees of Cesar, ἡγγα λα Καίμας, Act. 17.7. ἡγγα καινοθέα, A decree from Cesar, Luk. 2.1. Moses his Ceremoniall Law, the hand-writing in Ordinances, τις ἡγγας, Col. 2.14. the Law of Commandements in Ordinances, in ἡγγας, 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 4.7. and 6.9.

And the other word καινοθεα ordained, when applied to an Assembly by the Septuagint, is used for a judgement of Authority, as καὶ ἡ καινοθησις αὐτῶν, and what was decreed against her, Esth. 2.1. and so ἡγγας and ἡγγεσις signify 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 (καινοθεῖ αὐτὸν) according to your Law, Joh. 18.31. whom we laid bold upon, and would have judged (ἰδεύσω ἡγγας) 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

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, Acts 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, Acts 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 Scandal 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 several Churches, had not the Churches looked upon that Synod as vested with juridicall power and authority for composing and imposing of these their Determinations?

Reader, it will be time well spent to read that profitable Treatise of Mr. J. Brinley's upon that text Acts 16.4, 5, entitled, The Sacred and Sovereign Church-Remedy, where in 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 that there is an authoritie in all succeeding ages. There need no new considerations for proofe, juridicall hereof, onely let the Reader please to look back to Position 4. of Synod. And 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 ingenuously acknowledged and affected by that learned Independent, Mr. John Cotton, in these words, viz. I V. Proposit. In case a particular Church be disturb'd with errors or Scandal, and the same maintain'd 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 judicall convic'ted and condemn'd; the truth search'd out and determined; and the way of truth and peace declared and imposed upon the Churches.

The Truth of this Proposition may appear by two Arguments:

Argum. 1.
Argum. 1. From the want of power in such a particular Church, to passe a binding Sentence where errour or Scandal is maintained by a faction; for the promise of binding and loosing which is made to a particular Church, Math. 18:18. is not given to the Church when it is leavened with errour 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 errour through ignorance, or into faction by variance, they cannot expect the presence of Chrift 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 virtue of Communion of Churches; so their errours and variance, and whatsoever Scandals 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 Errours and Variances in particular Churches, is taken from the pattern set before us in that case, Acts 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 Gasis and Excusus 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, Acts 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 believers in Jerusalem being many thousands. Neither did the Apostles determine the matter (as hath been said) by Apostolicall authority from immediate Revelation; But they assembled together with the Elders, to consider 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 means of disputation, ver. 7. Peter cleared it by the witneffe 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 Judiciall Sentence, and of a way to publish it by letters and messengers: In which they Censure the false Teachers as troublers of their Church, and subverter of their Souls; They reject the imposition of Circumcision, as a yoke which neither they nor their fathers were able to bear: They IMPOSE upon the Church none but some necessary observations, and them by way of THAT AUTHORITY which the Lord had given them, ver. 28. Which PATTERN clearly sweath 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 faithful brother perturbed, 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 Kingdomes of Heaven. CHAP. VII. Prop. 1 V. pag. 47, 48, 49. Printed 1644.

urge the Pattern of Presbytery and Presbyteriall Government for a rule to succeeding Churches, is applicable (mutatis mutandis) to the Patterne of Juridicall Synods.
Chap. XV. The Divine Right of Church-Government.

of the subordination of particular Churches to greater Assemblies, for their authoritative judging and determining of Causes Ecclesiastical; and the Divine Right thereof.

The Divine Right of Ecclesiastical Assemblies, Congregational, Classical, 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 Classical 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 Consociation, or neighbourhood of single Churches, whereby they may mutually aide one another, there a single Congregation must not be denied entireness of jurisdiction, but this falls not within the compass of ordinary rules of Church-government, lest us by Christ. If there be but one Congregation in a Kingdom 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 equal 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 parvis non habet imperium, i.e. An equal hath no power or rule over an equal. Subordination Prelatissall, which is of one or more Parishes to the Prelate and his Cathedral, is denied. All particular Churches being collaterall, and of the same authority.

Kk 2 4. It
4. It is granted, that Classical or Synodall authority cannot be
by Scripture introduced over a particular Church, in a private 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 inferior 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 own meere will and pleasure, but only in some respect; subordination absolute being only to the Law of God laid down in Scripture; wee detest popish tyranny, which claims a power of giving their will for a Law; 'Tis subjection in the Lord that is pleaded for; The straightest rule in the world, unlese the holy Scripture, wee affirm to be regulam regulatam, i.e. a rule to be regulated; Peace being only in walking according to Scripture Canan, Gal. 6. ver. 16.

6. Nor is it the question whether Charitative, Consultative, Fraternal, Christian Advice, 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 conjoinyed 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 maintain: viz. That the Law of God holbeth forth a subordination of a particular Church to greater Assemblies, consisting of divers choice members, taken out of several single Congregations, which Assemblies have authoritative power and Ecclesiasticall Jurisdiction over all particulars Church by way of sentencing in, and deciding of causes Ecclesiasticall. For Confirmation of this Assertion, thus:

Argum. 1. The Light of Nature may be alleaged to prove, that there ought to be this subordination; This is warranted not only by
by Gods Positive Law, but even by Nature's Law. The Church is a company of people who are not out-law'd by nature. The visible Church being an Ecclesiastical Politic, and the perfection of all Polities; doth comprehend in it whatsoever is excellent in all other bodies politicall, faith 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 exercized 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 forts 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 natural 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; Kingdoms 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 Counsellors 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 Ames 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. Appeals are of divine and natural light, and certainly very necessary in every Society, because of the iniquity and ignorance of Judges, faith learned e Whitaker. That they are so, the practice of all ages and nations sufficiently testify.

The Jewish Church-government affords a second argument. If Argum. 2. in that they had Synagogues in every City which were subordinate to the supreme Ecclesiastical Court at Jerusalem, then there
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, Deut. 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 means 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 trial, as the Apostle foretells, 1 Cor. 11. 19? Doth not ungodliness in these last times abound, according to the same Apostle's prediction? Is there not now a more free and permitted intercourse of society 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 fetched from the Jewish Church; The government of the Jews was Ceremonial and Typica1, and Christians must not Judaize, nor use that Judaical Compound of subordinations of Churches: the Mosaicall Policie 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 1 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 equity, 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 Policie 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 typicalnesse proper to their Church,
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or a peculiarnes of respect to their state in that Land of Promise given unto them. Whatsoever was in their Lawes of Moral concernment, or generall equity is still obliging; whatsoever the Jewish Church had not as Jewish, but as it was a politicall 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 (faith a learned author) learn'd by Moses in the Pattern of the Mount, but was taught by the light of nature to Jethro, 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 (faith & Ger- som Bucerus.)

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 grope and cry under an unjust and tyrannicall Eldership, and no Ecclesiasticall judicatorie to reliefe him, whereas the poor oppressed Jew might appeal to the Sanhedrin, 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 appeals, Matth.18. 17, 18. where our Saviour hath appointed a particular member of a Church (if scandalous) to be gradually dealt withall; first to be reproved 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,

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 wayes.

1. From
The Divine Right of Church-Government. Chap. 15.

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 Provincial, or a National 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 Classical Presbyterian 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 general judgement for redresse: the salve here preferred by Christ is equal to the fore; if the fore 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 Ecclesiastical 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 itself 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 Christ's 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 gradual appeals of any moment.

The
The grand one and that makes directly against our Position is, That our Saviour would have the controversy between brother and brother to be terminated in a particular Church, and that its judgement should be ultimately requested, be said, 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 several 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 far to be extended in the Christian Church, as in the Church of the Jews, for Christ alludes 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 Councill at Jerusalem. Now that Christ gives here the same rule that was of old given to the Jews 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 Jews: and 2. From the familiarity and plainness of Christ's 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 controversy, 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 gradall progress there set down, was because in the increase of numbers and greatnesse of Assemblies more widsome, judgement, & gravity is suppos'd 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 widsome and gravity, forty will goe beyond ten, and be more likely to win upon the offender, and regaine him.

g Cal. Inst. 1. 4. be 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.

h Calvin in Matth. 18. 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 affisted with an extraordinary spirit of inspiration, would never-
nevertheless 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, \\

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 beleevers 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 Apostolical Spirit.

Wee answer, 1 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 consequent many single Churches had their Commissioners, for there were many single Congregations at Jerusalem and Antioch, as hath been proved CHAP. XIII. Posit. 2. That these met together, the word, ver. 6. \\

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: a 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.

To that Exception, that the multitude of believers had voices
there, and therefore 'tis not one of our Synods, ver. 22.

We answer, 1 It can no ways be proved, that every particular
believer had a suffrage in the Assembly.

2 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 de-
ny even to other members the liberty of their consent and appro-
bation; 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, Acts. 16. 4. and ver. 6.

3 Those only had definitive votes, who met together syno-
dically to consider of the question, but they were onely the
Apostles and Elders, Acts. 15. 6. That the Epistle is sent in the
name of all, is granted, because it was sent by common con-
sent, and withall thereby was added some more weight to the
message.

4 Further, if the believers of Jerusalem voted in that Assem-
bly, 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 inde-
pendent in their power?

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.

Ans. The Decrees of this Assembly did oblige as Synodal
decrees, not as Apostolical and Canonicall Scripture: this appears
several ways:

1. The Apostles in framing these canons did proceed in a
way Synodal, and Ecclesiastical, and farre different from that
they used in dictating of Scripture and publishing divine
truths; their decrees were brought forth by much dispute,
humane disquisition, but divine oracles are published without humane reasonings, from the immediate inditing of the Spirit, 2 Pet. i. 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 Canonical 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. Canonical and Apostolicall writing of new Scripture shall not continue till Christ's 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 Christ's Promise, Where two or three are met together, Matth. 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 Apostolicall extraordinariness, descended to the places of ordinary Passous, to give them example in future ages.

To conclude, it's plain, that all the Essentials in this Assembly were Synodal, as whether we consider, 1. The occasion of the meeting, a great controversy. 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 submission to the thing so imposed.

1 Tim. 1. 17.

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 siveinun Regiminis Ecclesiastic, &c. By W. A. &c.

All in summe amounting to thus much.

a Quer. 1, 2, 3, 45. Quer. If the 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, 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?

b Quer. 6, 7. And if so, (the Bishops and Priests of Rome in that state of Apostasie being no Ministers of Christ, but rather Antichristian) were not the Protestant Ministers in the beginning of Reformation (being ordained by the Priests of Rome) and so all their successors ordained by them, without all divine ordination indeed? And consequently to be refused in their clame, 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?

c Quer. 8. g Nor are they to be blamed, that (till this be done) scruple their standing in the Ministry.

d Quer. 9. b Yea these Ministers themselves have cause hereupon to wave their present plea of Ordination from Presbyters, and to take up pastorall authority from the call of

e Quer. 10. the

f Quer. 11.
An Appendix, &c.

the people, (why which why may not gifted men do as lawfully and more reasonably then they?) k Imposition of hands either not being ordinarily used in ordaining of Elders; Or used to conferre some spiritual gift upon the ordained, and therefore not now to be continued; Or peculiar to extraordinary men, as such; and therefore not to be imitated. i The choice of Elders which Apostolical 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 the whole frame of Presbytery all 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 Right, 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 general.

1. That throughout all these Queries, and the slender grounds of them, our proofs or Arguments produced for the Divine Right 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 affert the divine foundation of the Ministry of the Church of England. This is indirect and finister 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 Presbyterian 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 seems 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 Thesis*, and labours learnedly to conclude *a particulari ad universale, or a facto ad jus*, as if one should reason thus, *his 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 unscholar-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 constitted 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 speakes 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.

II. That though a Ministerial Succession should be granted to be drawn thorough the Church of Rome, and that from the days
days of the first Apostasy in that Church to the times of Protestant Reformation, yet thereby the Truth of that Ministry cannot be overthowne, 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 errors, which were not the Church, but onely a predominant faction in the Church, as were they that denied the Resurrection, urged Circumcision as necessarie 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 Luther's time (a who began to write about Ann. 1516. in the days of King n Acts and 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 days of K. Hen. 8. An. Dom. 1545. till when the Errors among them were not the errors 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. 2.


—D. Tyler De Successione Ecclesiæ, cap. 6. § 8, 9. and his Sermon. — Ye Luther himself in his B. against Anabaptists, faith, 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 Keys for remission of sinnes, 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 Christianiety, yea the very Kernels of Christianiety. 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.

2. Before the Church of Rome, by the juggling and subtilty of the abominable Council of Trent, was so farre corrupted as to patronize those errors which before were but personall

Mm and
and private; that the errors which only some held and maintained, now all the Church must hold and maintain; we say, before this dreadful 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 desfilements, &c. The Reformation of those growing corruptions was begun by Luther and other worthy Instruments, and was dispersed over great part of Christendome. As Steiden in his Commentary evidenceth at large, with divers others.

So that the substance of Christ's true Ordinances, Word, Sacraments, Ministry, Ordination, &c. was in the Church of Rome till Luther's days, and then began to be washed from the fifth 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 anulled 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 him self confeseth, That the Baptisme of the Romish Church ought not to be restated, 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 Scandal in the Church of Corinth did not destroy that Church: nor do superstitious additions to or mixtures with Ordination in the Church of Rome, destroy Ordination itself.

III. Furthermore, we find in our best Historiographers Ecclesiastical, that the errors which only some held and maintained, now all the Church must hold and maintain; we say, before this dreadful 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 desfilements, &c. The Reformation of those growing corruptions was begun by Luther and other worthy Instruments, and was dispersed over great part of Christendome. As Steiden in his Commentary evidenceth at large, with divers others.

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Plantation, Propagation, and after Reformations 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. Fo. Fox in Acts and Monuments. B. 2. at the very beginning of it, vol. 1. — Camden in his Britannia, of Sommersethshire, p. 226. — Jo. Speed in his History of great Britain, chap. 9. Of the first Planting of Religion in Great Britain. — Isaacs's Chronology, in his brief view of the Plantation and increas of Religion within this Isle of Great Britain, p. 397. &c.

(Querist) puts us upon an Historical probation, when he so calls for a Ministerial Succession from the Apostles to these days) 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 some compute, about Ann. 63. after Christ, as others calculate; and this either by some of Christ's 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 first Planting of it, to this very day; and if it were, let W. A. or his Master clearly demonstrate when. And Mr. Jo. Cotton himself (to whom the Independent party are not a little obliged for their notions) expresseth himself remarkably to this point, saying, Four things we observe in the State of the Churches in England, which make way for Reformations amongst them. First, The Efficient Instruments of their first Plantation, which were either Apostles or Apostolical 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, Nicephorus: 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 Papish Apostasie in succeeding ages, and from want of thorough and perfect purging out of that leaven in the late times of Reformation in the days 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.

Mn 2 Now
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 Kingdom 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 Ministerial Function, and that in all the ages of the Church successively. And this may further appeare upon these grounds.

1. Because we finde in Scripture, That Jesus Christ having given Commission immediately to his Apostles for the work of the Ministry, Matt. 16, 19. and 18, 18. John 20, 21, 22, 23. Matt. 28, 18, 19, 20. 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, Acts 14, 23. as Paul with the Presbytery ordained Timothy with imposition of hands, it may be of Paul's hands in the name of the whole Presbytery, 1 Tim. 4, 14. 2 Tim. 1, 6. 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 men's sins, &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 settled 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; unlese it totally Apostatized and ceased; which cannot be evidenced.

2. It
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 virtue 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 b Voeius shewes. 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 Promife to his Ministry, that he will be with them always 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, c Antiquity beares witnesse 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?


5. Moreover, it is very observable, d that in this Church of England the corruptions which the Church of Rome would have introduced about Ordinations of Ministers and other Ecclesiasticall affairs, 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.

So
An Appendix, &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.

III. Finally, as the pretended Mis-ordination of the Ministry of the Church of England excludes 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 disvest them totally of all power, or necessarily inferre that these Ruling Elders chosen by the people, doe by that Election receive their power from the people, as from those in whom the power antecedently resideth: as Quer. 21. implyes. 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 privilage of the people. As in Colleges, Hospitals, &c. the Administrators, Governours, and Officers, doe not receive their power from those who choose or designate them, but the power is derived from the Institution of the Founders upon persons so elected. Christ first chose his twelve Apostles, and designated 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 Apostolical 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
An Appendix, &c.

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-governors, not to chuse what men they list, 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. Look ye out men—whom we may appoint—the looking out of the persons was the peoples act; the \( \text{\textit{electione}} \) or Appointment, the Apostles; this they entirely referred to themselves.

5. Our dissenting Brethren acknowledge Ordination to be from Presbyters and people; yet this Querist 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 Querist, 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, \(^1\) What we have asserted, this Querist hath not answered, but by diversion to a New Question evaded. \(^2\) The Succession of Ministers, though derived through the Church of Rome, is not anulled. \(^3\) And yet the Ministry of England need not be beholding to the Church of Rome for their Vocation. \(^4\) 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 (unless 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 Presbyteriall 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 perfetlive both in reference to our Book and Principles.

August. de Trinitat. lib. 4. cap. 6.

* Hagio-martix, s. 4. cap. 6.

Contra Rationem, nemo fabris; contra * Scripturam, nemo Christianus; contra Ecclesiæ, nemo pacifius fenserit.

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24. Now Antiochus thinking himself despised and suspecting it to be a reproachful full speech, whilst the youngest was yet alive, did not only exhort him by words, but also affured 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 counsel the young man to save his life.

26. And when he had exhorted her with many words, she promised him that she would counsel her sonne,

27. But she bowing her selfe towards him, laughing the cruel 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 mankinde made likewise.

29. Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30. Whiles he 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 given unto our fathers by Moses.

31. And thou that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32. For we suffer because of our sins.

33. And though the living Lord be angry with us a little while for our chattening and correction, yet shall he be at one again with his servants.

34. But thou, O godlesse man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35. For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36. For our brethren who now have suffered
And that in me, and my brethren, the wrath of the Almighty, which is justly brought upon all our nation, may cease.

Then the king being in a rage, handled him worse then all the rest, and took it grievously that he was mocked.

So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 Then Judas Maccabbeus, 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, fore 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 harmless infants, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabbeus 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, insomuch that the bruit of his manlineffe was spread every where.

8 So when Philip saw that this man increas-
1 And whatsoever sides they granted, I give thee leave at coyn money for countrey with thine tampa.

And as concerneth Jerusalem, and the quary, let them be found all the armour thou hast made, and set thee that thou hast it, and keep it in thine, let them remain to thee.

3 And if any thing beall be owing to thee, let it be forgiven thee this time forth evermore.

4 Furthermore, whereas we obtained our dominion, we will hence, and thy nation, and thy temple with grecour, so that your name shall be known out of the world.

8 In the hundred the third and fourteenth year went Antiochus into land of his fathers: at which time great forces came together unto him, so thy were left with Tryphon.

9 Wherefore being puny king Antiochus, fled unto Dora, wyleth by the sea.

10 For he saw that the came upon him at once; and that his k had forlaken him.

11 Then camped Abus against Dora, living with him an hir and twenty thousand men of ware, anot thousand horsemen.

14 And when he compassed the citie round about, and joggeas close to the town the seaside, he vexed it by land and by sea, neither suffered he to go out or in.

15 In the mean sea some Numenius, and a company from Romaeing letters to the kings and countrees: which were written these kings.

16 Lucius, Coful the Romanes, unto the Proleme greeting:

17 The Jews ambassadours, our friends and confederates, came unto us to renew the fellowship and league, being sent from Simon the high priest, and from the cople of the Jews.

18 And they brought shield of gold, of a thousand pound.

19 We thought it good therefore to write to the kings and countrees, that they fle them no harm, nor fight against them, countrees or countrees, nor yet aid their enemies with them.

20 It seemed also good to us to receive the good of them.

23 And to all the countrees, and to the Sam-

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, and assailing it continually, and making engines, by which means he shat upon Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him, silver also and gold, and much armour.

27 Nevertheless 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 Athenobius, one of his friends, to commune with him, and say, You with hold Joppa and Gazaer, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wafted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion: 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 fight against you.

32 So Athenobius the king's friend came to Jerusalem, and when he saw the glory of Simon, and the cupboard of gold, and silver plate, and his great attendance, he was astonished, and told him the king's 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 Joppa and