search more diligently such matters do for the most part find
that names advisedly given had either regard unto that which
is naturally most proper; or if perhaps to some other specialty,
to that which is sensibly most eminent in the thing signified;
and concerning popular use of words that which the wisdom of
their inventors did intend thereby is not commonly thought
of, but by the name the thing altogether conceived in gross,
as may appear in that if you ask of the common sort what any
certain word, for example, what a Priest doth signify, their
manner is not to answer, a Priest is a clergyman which offereth
sacrifice to God, but they show some particular person whom
they use to call by that name. And, if we list to descend to
grammar, we are told by masters in those schools that the
word Priest hath his right place in τοῦ θεοῦ πρωτεύτου τῆς
θεραπείας τοῦ Θεοῦ, “in him whose mere function or charge is
the service of God.” Howbeit because the most eminent
part both of Heathenish and Jewish service did consist in sacrif-
ces, when learned men declare what the word Priest doth
properly signify according to the mind of the first imposer
of that name, their ordinary scholies do well expound it to
imply sacrifice.

Seeing then that sacrifice is now no part of the church
ministry, how should the name of Priesthood be hereunto
rightly applied? Surely even as St. Paul appelleth the name
of Flesh unto that very substance of fishes which hath a propor-
tional correspondence to flesh, although it be in nature
another thing. Whereupon when philosophers will speak
warily, they make a difference between flesh in one sort of
living creatures and that other substance in the rest which
hath but a kind of analogy to flesh: the Apostile contrariwise
having matter of greater importance whereof to speak nameth
indifferently both flesh. The Fathers of the Church of Christ
with like security of speech call usually the ministry of the
Gospel Priesthood in regard of that which the Gospel hath

either to call back again the old
priesthood of the law, which is to
deny Christ to be comen, or else
to keep a memory of the popish
priesthood of absolution still
amongst us. As for the first, it
is by Christ abolished, and for
the second it is of Antichrist, and
therefore we have nothing to do
with it. Such ought to have no
place in the Church, neither are
they ministers of Christ sent to
preach his Gospel, but priests of
the pope to sacrifice for the quick
and the dead; that is, to read
under their feet the blood of
Christ. Such ought not to have
place among us, as the Scriptures
manifestly teach. Besides that,
we never read in the New Testa-
ment, that this word Priest, as
touching office, is used in the good
name of Priest need not be so
odious unto you, as you would
gain to make it, if I suppose it
cometh of this word Presbyter, not
of Sacerdos, and then the matter
is not great.” T. C. i. 139. al. 198.
Although it will be hard for you
to prove that this word Priest cometh
of the Greek word πρεσβύτερον,
yet that is not the matter but the
case standeth in this; that foras-
much as the common and usual

speech,” &c. as in the preceding
greatly delighted with the name,
not so desirous to maintain it;
but yet a truth is to be defended.
I read in the old Fathers, that
these two names, Sacerdos and
Presbyter be confounded. I see
also that the learned and the best
of our English writers, such I
mean as write in these our days,
translate the word Presbyter so;
and the very word itself as it is
used in our English tongue, sound-
eth the word Presbyter. As here-
tofore use hath made it to be taken
for a sacrificer, so will use now
alter that signification, and make
it to be taken for a minister of the
Gospel. But it is mere vanity to
contend for the name, when we
agree of the thing.” T. C. iii.
264. “The abuse of the ancient
writers herein may easily appear.
in that, in this too great liberty of
speech, they also used to call the
holy Supper of the Lord a sacri-
cifice, and the communion table an
Altar: if he allow of the one, he
must allow of the other. But if
these kind of speeches have given
occasion of falling unto many,
then it is manifest that this de-
fence is naught.”

1 Etym. magn. [s. v. ιερέας]
2 ιερέας, διάκονος. Hesych. 
[s. v. ιερέας] “Christus homo
dictur quia natus est; Prophet
qua futura revelavit; Sacerdos
quia pro nobis hostiam sec obtulit.”
ed. Du Bruel.
3 i Cor. xv. 39. 
4 Ἐξελέγχθη ὃ ἀποκριθην ἐς τὸ ἀθανασ-
tημον τοῦ ἀνθρώπου, πάση-
mos ὃν ἔδεικνυν ὃς ὑπερέκλη ἔς ἄνωκα τὸ
ἰδομένον, ἡ ὁμοι. Arist. de Anim.
5 Isid. Orig. lib. vii. cap. 2. [p. 55 E.
6 lib. ii. c. 11. [n. 1.]
Degrees among Presbyters ordained by our Lord.

Proportionable to ancient sacrifices, namely the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice. As for the people when they hear the name it draweth no more their minds to any cogitation of sacrifice, than the name of a Senator or of an Alderman causeth them to think upon old age or to imagine that every one so termed must needs be ancient because years were respected in the first nomination of both.

[3.] Wherefore to pass by the name, let them use what dialect they will, whether we call it a Priesthood, a Presbytership, or a Ministry it skilleth not: although in truth the word Presbyter doth seem more fit, and in propriety of speech more agreeable than Priest with the drift of the whole Gospel of Jesus Christ. For what are they that embrace the Gospel but sons of God? What are churches but his families? Seeing therefore we receive the adoption and state of sons by their ministry whom God hath chosen out for that purpose, seeing also that when we are the sons of God, our continuance is still under their care which were our progenitors, what better title could there be given them than the reverence termed of Presbyters or fatherly guides? The Holy Ghost throughout the body of the New Testament making so much mention of them doth not any where call them Priests. The prophet Esay I grant doth; but in such sort as the ancient fathers, by way of analogy. A Presbyter according to the proper meaning of the New Testament is “he unto whom our Saviour ‘Christ hath communicated the power of spiritual procreation’.” Out of twelve patriarchs issued the whole multitude of Israel according to the flesh. And according to the mystery of heavenly birth our Lord’s Apostles we all acknowledge to be the patriarchs of his whole Church. St. John therefore beheld sitting about the throne of God in heaven four and twenty Presbyters, the one half fathers of the old, the other of the new Jerusalem. In which respect the Apostles likewise gave themselves the same title, albeit that name were not proper but common unto them with others.

[4.] For of Presbyters some were greater some less in power, and that by our Saviour’s own appointment; the greater they which received fulness of spiritual power, the less they to whom less was granted. The Apostles’ peculiar charge was to publish the Gospel of Christ unto all nations, and to deliver them his ordinances received by immediate revelation from himself. Which preeminence excepted, to all other offices and duties incident into their order it was in them to ordain and consecrate whomsoever they thought meet, even as our Saviour did himself assign seventy other of his own disciples inferior presbyters, whose commission to preach and baptize was the same which the Apostles had. Whereas therefore we find that the very first sermon which the Apostles did publicly make was the conversion of above three thousand souls, unto whom there were every day more and more added, they having no open place permitted them for the exercise of Christian religion, think we that twelve were sufficient to teach and administer sacraments in so many private places as so great a multitude of people did require? This harvest our Saviour no doubt foreseeing provided accordingly labourers for it beforehand. By which means it came to pass that the growth of that church being so great and so sudden, they had notwithstanding in a readiness presbyters enough to furnish it. And therefore the history doth make no mention by what occasion presbyters were instituted in Jerusalem, only we read of things which they did, and how the like were made afterwards elsewhere.

[5.] To these two degrees appointed of our Lord and

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1 "[Mr. Hooker feared not to say that 'sacrifice is now no part of the Church ministry,' and that 'we have 'properly now, no sacrifice.' I presume he meant by 'proper sacrifice, proprietary, according to the sense of the Trent Council,' (sens. xxii. can. 1, 3) 'or of the new definitions. In such a sense as that, he might justly say that sacrifice is no part of the Church ministry, or that the Christian Church has no sacrifice. But I commend not the use of such new language, as the meaning ever so right: the Fathers "never used it." Waterland, Charge, 1738. Works, viii. 168. Oxif.1823.]"

2 "[Epiph. i. 908, A. nert. 77, c. 4, οὐ μὴ ἀφτροφία ἐστὶ τὸ πῶς ἔπεμψαν, τοῖς σώμασι εκκλησίας, τοῦ δόλου, τὸ λέγεται ἄπειρον ἐπισκοπήν καὶ προσβούρια ἴπτων εἰναι καὶ πᾶς ἐσται τοῦ δοκιμασίας; οὐ μὴ γὰρ ἐστὶ πατρίων ἐκκλησίας τάξις πατέρων γὰρ γενέσθαι τῇ εἰκόνῃ τῇ ἐκκλησίᾳ, οὐ μὴ πατέρως τῇ διακονία.]"

3 Rev. iv. 4; xxii. 14; Matt. xix. 16. Dionys. Areop. 11. [de Eccl. Hier. i. 53.]

4 1 Pet. v. 1.

5 Acts ii. 41, 47.
BOOK V. 474
Pastoral Labours of Deacons not unscriptural:

Saviour Christ his Apostles soon after annexed deacons. Deacons therefore must know, saith Cyprian 1, that our Lord himself did elect Apostles, but deacons after his ascension into heaven the Apostles ordained. Deacons were stewards of the Church, unto whom at the first was committed the distribution of church goods, the care of providing therewith for the poor, and the charge to see that all things of expense might be religiously and faithfully dealt in. A part also of their office was attendance upon their presbyters at the time of divine service. For which cause Ignatius 2 to set forth the dignity of their calling saith, that they are in such case to the bishop as if angelical powers did serve him.

These only being the uses for which deacons were first made, if the church hath sithence extended their ministry farther than the circuit of their labour at the first was drawn, we are not herein to think the ordinance of Scripture violated except there appear some prohibition which hath abridged the Church of that liberty. Which I note chiefly in regard of them to whom it seemeth a thing so monstrous that deacons should sometimes be licensed to preach, whose institution was at the first to another end 3. To charge them for this as

tion, which he hath in the seventh
of the Acts, is no sermon, but a
defence of himself... Philip bap-
tized, not in that he was a deacon,
but for that he was an Evange-
list. Comp. Whig. Def. ubi sup.
and T. C. iii. 89-115.

1 [The Admonition in the pas-
sage above had quoted Rom. xii. 8.
\( \delta \ \mu \epsilon \tau \alpha \sigma \delta \omega \eta \), \( \varepsilon \ \nu \ \alpha \\lambda \\nu \\lambda \\eta \), (as the Puritans commonly did,) to prove
the office of Deacon. T. C. i. 152.

2 [T. C. i. 152. al. 190. "If the
Apostles which have such excel-
lent and passing gifts did find
themselves (preaching of the word
and attending to prayer) not able
to provide for the poor; but
thought it necessary to discharge
themselves of that office, to the
end they might do the other effec-
tually and fruitfully; he that shall
do both now must either do none
well and profitably, or else he
must have greater gifts than the
Apostles had." Whig. Def. 688.

3 The deacons were occupied
in planting Churches, in going from
place to place to spread abroad
the word of God, and therefore
they could not so conveniently
provide for the poor: but the
deacons having no such occasion
of travelling and removing from
place to place, might very well
both preach the Gospel and pro-
vide for the poor.

Union of offices sometimes allowable.

That the first seven Deacons were chosen out of the seventy disciples is an error in Epiphanius. For to draw men from places of weightier unto rooms of meaner labour had not been fit. The Apostles to the end they might follow teaching with more freedom committed the ministry of tables unto deacons. And shall we think they judged it expedient to choose so many out of those seventy to be ministers unto tables, when Christ himself had before made them teachers?

It appeareth therefore how long these three degrees of ecclesiastical order have continued in the Church of Christ, the highest and largest that which the Apostles, the next that which Presbyters, and the lowest that which Deacons had.

[6.] Touching Prophets, they were such men as having otherwise learned the Gospel had from above bestowed upon them a special gift of expounding Scriptures and of foreshewing things to come. Of this sort Agabus was and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things, unless ordination do give him power. And we no where find Prophets to have been made by ordination, but all whom the Church did ordain were either to serve as presbyters or as deacons.

[7.] Evangelists were presbyters of principal sufficiency whom the Apostles sent abroad and used as agents in ecclesiastical affairs wheresoever they saw need. They whom we find to have been named in Scripture Evangelists as Ananias, Apollo, Timothy and others were thus employed. And

"with ἀποστολὴν, 'liberty of speech:'" 1
"Secondly, for that the same re-
"sembleth the Levites' office, which
"taught and ministered; which is
"confirmed by Jerome's opinion:
"Thirdly, by the examples of Ste-
"phen and Philip: Fourthly, for
"that the deacons had the gifts of
"the Holy Ghost, which to distri-
bute alms were not so necessary:" (see especially 1 Tim. iii. 9): "Lastly,
"for that the Fathers with one con-
"sent made the same an holy
"ministry, conversant about the
Exposition of Eph. iv. 7, 8.

"of languages. Are all Apostles? Are all Prophets? Are all Teachers? Is there power in all? Have all grace to "cure? Do all speak with tongues? Can all interpret? "But be you desirous of the better graces." They which plainly discern first that some one general thing there is which the Apostle doth here divide into all these branches, and do secondly conceive that general to be church offices, besides a number of other difficulties, can by no means possibly deny but that many of these might concur in one man, and peradventure in some one all, which mixture notwithstanding their form of discipline doth most shun. On the other side admit that communicants of special infused grace, for the benefit of members knit into one body, the Church of Christ, are here spoken of, which was in truth the plain drift of that whole discourse, and see if every thing do not answer in due place with that fitness which showeth easily what is likeliest to have been meant. For why are Apostles the first but because unto them was granted the revelation of all truth from Christ immediately? Why Prophets the second, but because they had of some things knowledge in the same manner? Teachers the next, because whatsoever was known to them it came by hearing, yet God withal made them able to instruct, which every one could not do that was taught. After gifts of edification there follow general abilities to work things above nature, grace to cure men of bodily diseases, supplies against occurrence defects and impediments, dexterities to govern and direct by counsel, finally aptness to speak or interpret foreign tongues. Which graces not poured out equally but diversely sorted and given, were a cause why not only they all did furnish up the whole body but each benefit and help other.

[9.] Again the same Apostle otherwherelse in like sort, "To "every one of us is given grace according to the measure of "the gift of Christ. Wherefore he saith, When he ascended "up on high he led captivity captive and gave gifts unto "men. He therefore gave some Apostles and some Prophets "and some Evangelists and some Pastors and Teachers, for "the gathering together of saints, for the work of the ministry, "for the edification of the body of Christ." In this place

1 Exe. iv. 7, 8, 11, 12; Psalm lxxviii. 18.