unto the service thereof, one sort of them inferior unto another in dignity and degree; the Nathiners subordinate unto the Levites, the Levites unto the Priests, the rest of the priests to those twenty-four which were chief priests, and they all to the High Priest. If any man surmise that the difference between them was only by distinction in the former kind of power, and not in this latter of jurisdiction, are not the words of the law manifest which make Eleazar the son of Aaron the priest chief captain of the Levites, and overseer of them unto whom the charge of the sanctuary was committed? Again, at the commandment of Aaron and his sons are not the Gersonites themselves required 2 to do all their service in the whole charge belonging unto the Gersonites, being inferior priests as Aaron and his sons were high priests? Did not Jehoshaphat 3 appoint Amarias the priest to be chief over them who were judges for the cause of the Lord in Jerusalem? "Priests," saith Josephus 4, "worship God continually, and the eldest of the stock are governors over the rest. He doth sacrifice unto God before others, he hath care of the laws, judgeth controversies, correcteth offenders, and whatsoever obeyleth him not is convict of impiety against God."

[7.] But unto this they answer, that the reason thereof was because the high priest did prefigure Christ 5, and represent to the people that chiefcy of our Saviour which was to come; so that Christ being now come there is no cause why such preeminence should be given unto any one. Which fancy pleaseth so well the humour of all sorts of rebellious spirits, that they all seek to shroud themselves under it Tell the Anabaptist, which holdeth the use of the sword unlawful for a Christian man, that God himself did allow his people to

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1 Numb. iii. 32.
2 Numb. iv. 27.
3 2 Chron. xix. 11.
4 Joseph. Antiq. p. 612. [πρόσωπον βασιλεύσοντος μὴ διὰ παντίς αἰωνίων, ἄνθρωπος δὲ τῶν διὰ πρὸς τούτων ἐπόνομον, ἄνθρωπος μὲν διὰ τὰ πάντα, ἄλλος δὲ διὰ τὰ πάντα. Τίς τῷ Θεῷ φυλάξει τὸν πόνον, διὰ τῶν μισθοφόρων τῶν δέκα τῶν αἰώνων, καὶ τόσον ἄλλοις τοῖς δικαίοις ἀλών ὅπως ἄλλοις τῶν θεῶν αἴτιοι. ἔρρητον ἐπὶ τῆς κατασκευής τοῦ θεοῦ, εἰς τὸν θεὸν ἄνων ἡμῶν.]
5 [Matt. xix. 28.]
The typical Nature of the High Priesthood.

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Ch. vi. 7.

Those ancient wars were figures of the spiritual wars of Christ. Tell the Barrowist what sway David and others the kings of Israel did bear in the ordering of spiritual affairs, the same answer again serveth, namely, “That David and the rest of the kings of Israel prefigured Christ.” Tell the Martinist of the high priest’s great authority and jurisdiction amongst the Jews, what other thing doth serve his turn but the selfsame shift; “By the power of the high priest the universal supreme authority of our Lord Jesus Christ was shadowed.”

The thing is true, that indeed high priests were figures of Christ, yet this was in things belonging unto their power of order; they figured Christ by entering into the holy place, by offering for the sins of all the people once a year, and by other the like duties: but that to govern and to maintain order amongst those that were subject to them, is an office figurative and abrogated by Christ’s coming in the ministry; that their exercise of jurisdiction was figurative, yea figurative in such sort, that it had no other cause of being instituted, but only to serve as a representation of somewhat to come, and that herein the Church of Christ ought not to follow them; this article is such as must be confirmed, if any way, by miracle, otherwise it will hardly enter into the heads of reasonable men, why the high priest should more figure Christ in being a Judge than in being whatsoever he might be besides. St. Cyprian deeming it no wrestling of Scripture


Cypr. I. iii. Ep. 9. [65. ed. Baluz.] ad Rogatianum. [“Tu quisdem honorifice circa nos et pro solita tua humilitate fecisti, ut malles de eo nobis conqueri, cum pro episcopatus vigore et ceteris auctoritate haberes promotatem quae possas de illo statim vindicari, ... habens circa hujusmodi honores praecipit divina, cum Dominus Deus in Deuteronomio dicit, ‘Ezechillum quicumque fuerit in superbia, ut non exaudiat sacerdotem aut judicem qui exaudiat . . . Et ut sciamus hanc Dei vocem cum vera et summa majestate ejus proecessisse ad honorandos ac vindicare condos sacerdotes suos, cum ad- to challenge as much for Christian bishops as was given to the high priest among the Jews, and to urge the law of Moses as being most effectual to prove it. St. Jerome likewise thought it an argument sufficient to ground the authority of bishops upon it. “To the end,” saith he, “we may understand Apostolical traditions to have been taken from the Old Testament; that which Aaron and his sons and the Levites were in the temple, Bishops and Presbyters and Deacons in the Church may lawfully challenge to themselves.”

[8.] In the office of a Bishop Ignatius observing these two functions, ἐκπαρείπεν καὶ ἀρέτην: concerning the one, such is a [the?] preeminence of a bishop, that he only hath the heavenly mysteries of God committed originally unto him, so that otherwise than by his ordination, and by authority received from him, others besides him are not licensed therein to deal as ordinary ministers of God’s church. And touching the other part of their sacred function, wherein the power of their jurisdiction doth appear, first how the Apostles themselves, and secondly how Titus and Timothy had rule and jurisdiction over presbyters, no man is ignorant. And had not Christian bishops afterwards the like power? Ignatius bishop of Antioch being ready by blessed martyrdom to end his life, writeth unto his presbyters, the pastors under him, in this sort: Οἱ πρεσβυτέροι, ποιμάνατε τὸ ἐν ἑμῖν ποιμένον, ἐν ἀναδείξῃ ἐν Θείῳ τοῦ μέλλοντα ἀρχεῖν ἑμῶν. Ἐγώ γὰρ ἦμι σπέρνομαι. After the death of Fabian bishop of Rome, there growing some trouble about the receiving of such persons into the Church as had fallen away in persecution, and did now repent their fall, the presbyters and deacons of the same church advertised St. Cyprian thereof, signifying, “That they

1 Ep. ad Smyr. [c. 9. vid. supra. b. vi. c. i. § 1. p. 4. note 4.]
2 Tim. v. 19. “Against a presbyter receive no accusation under two or three witnesses.”
3 Ignat. adv. Euseb. Epist. ad Antioch. [c. 8.]
4 Apud Cypr. Ep. ii. 7. [31. “Quoquant us nobis differendae hu- jus rei necessitas major incumbat, quibus post excessum nobilissimae memoriae viri Fabiani nonden-
Calvin compares Bishops to Roman Consuls. 175

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of the ancient Fathers, who as oft as they speak of the several degrees in God's clergy, if they chance to compare presbyters with Levitical priests of the law, the bishop they compare 1 unto Aaron the high priest; if they compare the one with the Apostles, the other they compare (although in a lower proportion) sometime to Christ 2 , and sometime to God himself, evermore shewing that they placed the bishop in an eminent degree of ruling authority and power above other presbyters. Ignatius 3 comparing bishops with deacons, and with such ministers of the word and sacraments as were but presbyters, and had no authority over presbyters; "What is," saith he, "the bishop, but one which hath all prin-
cipality and power over all, so far forth as man may have it,
"being to his power a follower even of God's own Christ?"

[9] Mr. Calvin himself, though an enemy unto regiment by bishops, doth notwithstanding confess 4 , that in old time the ministers which had charge to teach, chose of their com-
pany one in every city, to whom they appropriated the title
of bishop, lest equality should breed dissension. He added
farther, that look, what duty the Roman consuls did execute in
proposing matters unto the senate, in asking their opinions, in
directing them by advice, admonition, exhortation, in guiding
actions by their authority, and in seeing that performed which
was with common consent agreed on, the like charge had the
bishop in the assembly of other ministers. Thus much Calvin
being forced by the evidence of truth to grant, doth

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1 "Quidus docendi manus injunc-
tum erat, eos omnes nominabant
"presbyteros. Illi ex suo numero
"in singulis civitatibus unum elige-
bant, cui specialiter dabant titu-
"lum episcopis; ne ex equalitate,
"ut fieri solet, dissidia nascerentur.

2 Notre tamen sic honore et digni-
"tate superior erat: episcopus ut
"dominum in collegis haberet;
"sed quas partes habet consilium
"seu sanitatem, ut referat de negotiis, sen-
"tentias rogaret, consulens, mo-
"nendo, hortando, alius preceat, au-
"thoritate suas totam actionem re-
"gat, et quod decretem communi
"consilio fuerit executum; id mu-
"neris sustinebat episcopus in pres-
"byterorum cœtu."
yet deny the bishops to have been so in authority at the first as to bear rule over other ministers: wherein what rule he doth mean, I know not. But if the bishops were so far in dignity above other ministers, as the consuls of Rome for their year above other senators, it is as much as we require. And undoubtedly if as the consuls of Rome, so the bishops in the Church of Christ had such authority, as both to direct other ministers, and to see that every of them should observe that which their common consent had agreed on, how this could be done by the bishop not bearing rule over them, for mine own part I must acknowledge that my poor conceit is not able to comprehend.

[10.] One objection there is of some force to make against that which we have hitherto endeavoured to prove, if they mistake it not who allege it. St. Jerome, comparing other presbyters with him unto whom the name of bishop was then appropriate, asketh, "What a bishop by virtue of his place "and calling may do more than a presbyter, except it be only "to ordain?" In like sort Chrysostom having moved a question, wherefore St. Paul should give Timothy precept concerning the quality of bishops, and descend from them to deacons, omitting the order of presbyters between, he maketh thereunto this answer, "What things he spake "concerning bishops, the same are also meet for presbyters, "whom bishops seem not to excel in any thing but only in "the power of ordination." Wherefore seeing this doth import no ruling superiority, it follows that bishops were as then no rulers over that part of the clergy of God.

Whereunto we answer, that both St. Jerome and St. Chry-

1 [T. C. i. 109. al. 83. "That he "meaneth nothing less than to "make any such difference between "a bishop and a minister as is with "us." I will send you to Chry-
stom upon 1 Tim. iii. where he "saith, 'The office of a bishop dif-
fereth little or nothing from an "elder's:' and a little after, 'That "a bishop differeth nothing from "an elder or minister but by the "ordination only.'" Whitgift, D ef. 387. "Chrysostom in that "place maketh degrees in the min-
istry, and placeth the bishop in "degree above the minister, which "utterly overthroweth your equal-
ity.']

2 [Hierom. Ep. ad Evag. [Evang.]
85. [al. 145. § 1. "Quid enim fa-
cit excepta ordinatione episcopatus, "quod presbyter non faciat?""]

3 [Chrysost. Hom. v. [vi.] in 1 Tim. 3. [l. xi. p. 604. ed. Ben.] A περὶ ἐπισκόπων εἶναι, τοιοῦτα καὶ πρε-
βυτέρως ἀρέστητε τῷ γὰρ χειροτονιώ 
μη διερθήσεσθαι, καὶ τούτῳ μόνον 
δοκεῖ ταύτης πληγείν τοὺς πρεβυ-
τέρους.]

sostom had in those their speeches an eye no further than only to that function for which presbyters and bishops were consecrated unto God. Now we know that their consecration had reference to nothing but only that which they did by force and virtue of the power of order, wherein sith bishops received their charge, only by that one degree, to speak of, more ample than presbyters did theirs, it might be well enough said that presbyters were that way authorized to do, in a manner, even as much as bishops could do, if we consider what each of them did by virtue of solemn consecration: for as concerning power of regiment and jurisdiction, it was a thing withal added unto bishops for the necessary use of such certain persons and people, as should be thereunto subject in those particular churches whereas they were bishops, and belonged to them only as bishops of such or such a church; whereas the other kind of power had relation indefinitely unto any of the whole society of Christian men, on whom they should chance to exercise the same, and belonged to them absolutely, as they were bishops wheresoever they lived. St. Jerome's conclusion thereof is, "That seeing "in the one kind of power there is no greater difference "between a presbyter and a bishop, bishops should not "because of their preeminence in the other too much lift "up themselves above the presbyters under them." St. Chrysostom's collection, "That whereas the Apostle doth set "down the qualities whereof regard should be had in the "consecration of bishops, there was no need to make a "several discourse how presbyters ought to be qualified when "they are ordained; because there being so little difference "in the functions, whereunto the one and the other receive "ordination, the same precepts might well serve for both; at "leastwise by the virtues required in the greater, what should "need in the less might be easily understood. As for the "difference of jurisdiction, the truth is, the Apostles yet "living, and themselves where they were resident exercising "the jurisdiction in their own persons, it was not every "where established in bishops." When the Apostles pre-
scribed those laws, and when Chrysostom thus spake concerning them, it was not by him at all respected, but his eye

1 [Ep. ad Nepot. 2. al. 52. § 7.]

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Episcopal Jurisdiction asserted by St. Jerome;

thou subject unto thy bishop, and receive him as the father of thy soul. This also I say, that bishops should know themselves to be priests and not lords; that they ought to honour the clergy as seemeth the clergy to be honoured, to the end their clergy may yield them the honour which as bishops they ought to have. That of the orator Domitius is famous: 'Wherefore should I esteem of thee as of a prince, when thou makest not of me that reckoning which should in reason be made of a senator?' Let us know the bishop and his presbyters to be the same which Aaron sometime and his sons were.' Finally writing against the heretics which were named Luciferians, "The very safety of the Church," saith he, "dependeth on the dignity of the chief priest, to whom unless men grant an exceeding and an eminent power, there will grow in churches even as many schisms as there are persons which have authority."

Touching Chrysostom, to shew that by him there was also acknowledged a ruling superiority of bishops over presbyters, both then usual, and in no respect unlawful, what need we allege his words and sentences, when the history of his own episcopal actions in that very kind is till this day extant for all men to read that will? For St. Chrysostom of a presbyter in Antioch, grew to be afterwards bishop of Constantinople; and in process of time when the emperor's heavy displeasure had through the practice of a powerful faction against him effected his banishment, Innocent the bishop of Rome understanding thereof wrote his letters unto the clergy of that Church, "That no successor ought to be chosen in Chrysostom's room: nec ejus Clerum ali parere Pontifici, nor his clergy obey any other bishop than him." A fend kind of speech, if so be there had been as then in bishops no ruling

1 No bishop may be a lord in reference unto the presbyters which are under him, if we take that name in the worst part, as Jerome here doth. For a bishop is to rule his presbyters, not as lords do their slaves, but as fathers do their children.

2 [§ 9. "Ecclesiae salus in summ\textsuperscript{1} sacerdotis dignitate pendet; cui si non essors quaedam et ab omnibus eminens detur potestas, tot in ecclesi\textsuperscript{2} satis efficientur schismata, quot sacerdotes." ii. 182.]

3 In Vita Chrys. per Cassiod. Sen. in Hist. Eccles. Tripart. (a Latin compilation from Socrates, Sozomen, and Theodoret, made or translated at the instance of Cassiodorus (470–565) by his friend Epiphanius Scholasticus) l. x. c. 18.] 1866.