

BOOK VIII. "ἡ κεφαλὴ, the Head; it is as much as<sup>a</sup> if he should say, Ch. iv. 3. "Christ, and no<sup>a</sup> other, is the Head of the Church."

[3.] Thus have we against the entitling of the highest magistrates<sup>b</sup>, Head, with relation unto the Church, four several arguments, gathered by strong surmise out of words marvellous unlikely to have been written for<sup>c</sup> any such purpose as that whereunto they are now urged<sup>d</sup>. To the Ephesians, the apostle writeth<sup>1</sup>, "That Christ, God hath seated on his<sup>e</sup> "own right hand in the heavenly places, above all regency, "and authority, and power, and dominion, and whatsoever "name is named, not in this world only, but in that which "shall be also: and hath under his feet set all things, and "hath given him head above all things unto the Church, "which is his body, even the complement<sup>f</sup> of him which "accomplished all in all." To the Colossians in like manner<sup>2</sup>, "That He is the head of the body of the Church, who is a "first-born regency out of the dead, to the end he might be "made amongst them all such an one as hath the chieftly:" he meaneth, amongst all them whom before he mentioned<sup>g</sup>, saying<sup>3</sup>, "In<sup>h</sup> him all things that are, were made; the "things in the heavens, and the things in<sup>i</sup> the earth, the "things that are visible, and the things that are invisible, "whether they be thrones, or dominations<sup>k</sup>, or regencies," &c.

Unto the fore-alleged arguments therefore we answer: first, that it is not simply the title of Head, which lifteth our Saviour above all powers, but the title of Head<sup>1</sup> in such sort understood, as the apostle himself meant it: so that the same being imparted in another sense unto others, doth not any way<sup>m</sup> make those others therein<sup>n</sup> his equals; inasmuch as diversity of things is usual<sup>o</sup> to be understood, even when of words there is no diversity; and it is only the adding of one and the selfsame<sup>p</sup> thing unto diverse persons, which doth argue equality in them. If I term Christ and Cæsar lords, yet this is no equalling of<sup>q</sup> Cæsar with Christ, because it is not

<sup>a</sup> much as *om.* E.C.L.Q. <sup>b</sup> none E. <sup>c</sup> magistrate E.Q.C.L. <sup>d</sup> to E.C. <sup>e</sup> used and urged E.C. <sup>f</sup> had [hath C.] set on his E.C. <sup>g</sup> fullness E. <sup>h</sup> he mentioned before E.C.L. named before Q. <sup>i</sup> By E. <sup>j</sup> on D. <sup>k</sup> dominions E.C. <sup>l</sup> which lifteth..... of head *om.* E. <sup>m</sup> ways E. <sup>n</sup> therein *om.* E. <sup>o</sup> usually E. <sup>p</sup> self *om.* E.C. <sup>q</sup> equalizing E. equalling [of *om.*] C.

<sup>1</sup> Ephes. i. 20-23.

<sup>2</sup> Col. i. 18.

<sup>3</sup> Col. i. 16.

thereby intended. "To term the emperor Lord," saith Tertullian<sup>1</sup>, "I for mine own part will not refuse, so that I be "not required to term<sup>r</sup> him Lord in the same sense that God "is so termed."

Neither doth it follow, which is objected in the second place, that if the civil magistrate may be entitled an Head, he may also as well be<sup>s</sup> termed, "the first-begotten of all "creatures," "the first-begotten of the dead," and "the "Redeemer of his people." For albeit the former dignity do<sup>t</sup> lift him up no less than these, yet these terms are not applicable and apt to signify any other inferior dignity, as the former term of Head was.

The argument or matter which the Apostle followeth hath small evidence for<sup>u</sup> proof, that his meaning was to appropriate unto Christ<sup>x</sup> the foresaid title, otherwise than only in such sense as doth make it, being so understood, too high to be given to any creature.

As for the force of the article, whereby<sup>y</sup> our Lord and Saviour is named<sup>z</sup> the Head, it serveth to tie that unto him by way of excellency, which in a meaner degree<sup>a</sup> is common to others; it doth not exclude any other utterly from being termed Head, but from being entitled as Christ is, the Head, by way of the very highest degree of excellency. Not in the communication of names, but in the<sup>b</sup> confusion of things, is<sup>c</sup> error.

[4.] Howbeit, if Head were a name which well could not be<sup>d</sup>, or<sup>e</sup> never had been used to signify that which a magistrate may be in relation unto some church, but were by continual use of speech appropriated unto that<sup>f</sup> only thing which<sup>g</sup> it signifieth, being applied unto Jesus Christ; then, although we might<sup>h</sup> carry in ourselves a right understanding, yet ought we otherwise rather to speak, unless we interpret our own meaning by some clause of<sup>i</sup> plainer speech; because

<sup>r</sup> call E. <sup>s</sup> may be also as well D. <sup>t</sup> doth E.C.L. <sup>u</sup> or E. <sup>x</sup> Christ, that the E.C.L. <sup>y</sup> where E. <sup>z</sup> called E. termed C. <sup>a</sup> in meaner degrees E.C. in meaner degree L. <sup>b</sup> the *om.* D. <sup>c</sup> there is E. is the C.L. <sup>d</sup> that could not well be E. <sup>e</sup> nor E. <sup>f</sup> the E.C.L. <sup>g</sup> which *om.* E.C.L. <sup>h</sup> must E. [might Fulm.] <sup>i</sup> plain E.

<sup>1</sup> Apol. [adv. Gent. c. 34.] "Di- "num sed quando non cogor ut "cam plane Imperatorem Domi- "Dominum Dei vice dicam\*."

\* This note *om.* E.

BOOK VIII. we are else in manifest danger to be understood according to that construction and sense wherein such words are usually taken<sup>k</sup>. But here the rarest construction, and most removed from common sense, is that which the word doth import being applied unto Christ; that which we signify by it in giving it unto the magistrate, is a great deal more familiar in the common conceit of men. The word is so fit to signify<sup>1</sup> all kinds of superiority, preeminence, and chieftly, that no one thing<sup>1</sup> is more ordinary than so to use it even<sup>m</sup> in vulgar speech, and in common understanding so to take it. If therefore a Christian king<sup>n</sup> may have any preeminence or chieftly above all other<sup>o</sup> in the Church, (albeit it were<sup>p</sup> less than<sup>q</sup> Theodore Beza<sup>2</sup> giveth, who placeth kings amongst the principal members whereunto public function in the Church belongeth, and denieth not, but that of them which have public function, the civil magistrate's power hath all the rest at commandment<sup>r</sup>, in regard of that part of his office, which is to procure that peace and good order be especially kept in things concerning the first Table;) even<sup>s</sup> hereupon to<sup>t</sup> term him *the Head of that<sup>u</sup> Church which is his kingdom*, should not<sup>v</sup> seem so unfit a thing: which title surely we would<sup>x</sup> not communicate to any other, no not although it should at our hands be exacted with torments, but that our meaning herein is made known to the whole<sup>y</sup> world, so that no man which will understand can easily be ignorant, that we do not impart to kings, when we term them *Heads*, the honour which properly is<sup>z</sup> given to our Lord and Saviour

Christ, when the blessed Apostles in Scripture do<sup>b</sup> term him *the Head of the Church*.

[5.] The power which we signify by that name, differeth in three things plainly from that which Christ doth challenge.

It differeth in order, measure, and kind. In order, because<sup>d</sup> God hath given him to his Church for the Head, *ὑπὲρ πάντα*, above all<sup>e</sup>, *ὑπεράνω πάσης τῆς<sup>f</sup> ἀρχῆς*, "far<sup>1</sup> above all principality, and power<sup>g</sup>, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come:" whereas the power which others have is subordinate<sup>h</sup> unto his.

Again<sup>1</sup>, as he differeth in order, so in measure of power also; because God hath given unto him<sup>2</sup> the ends of the earth for his possession; unto him, dominion from sea to sea; unto him, all power<sup>k</sup> in heaven and in earth; unto him, such sovereignty, as doth not only reach over all places, persons, and things, but doth rest in his one<sup>1</sup> only person, and is not by any succession continued: He reigneth as Head and King for ever<sup>m</sup>, nor is there any kind of law which tieth him, but his own proper will and wisdom: his power is absolute, the same jointly over all which it is severally over each; not so the power of any other's<sup>n</sup> headship. How kings are restrained, and in what sort their authority<sup>o</sup> is limited, we have shewed before. So that unto him is given by the title of *Headship over the Church*, that largeness of power, wherein neither man nor angel can be matched or compared with him.

The last<sup>p</sup> and the weightiest<sup>q</sup> difference between him and them, is in the very kind of their power. The head being of all other parts of man's<sup>r</sup> body the<sup>s</sup> most divine<sup>3</sup>, hath dominion over all the rest: it is the fountain of sense, of motion; the throne where the guide of the soul doth reign; the court from whence direction of all things human pro-

<sup>b</sup> Apostle.....doth E. <sup>c</sup> *This side-note om. E.* <sup>d</sup> First, It differeth in order, because E. in measure.....in kind Q.L. first in order...secondly...thirdly C. <sup>e</sup> above all *om. E.C.* <sup>f</sup> *τῆς om. E. ὑ. π. τ. δ. om. L.* all the Greek *om. C.* <sup>g</sup> principalities.....powers E.C. <sup>h</sup> subordinated D. <sup>i</sup> Secondly, again E. <sup>k</sup> both in E.C.L. <sup>1</sup> own E.C. <sup>m</sup> for ever *om. E.C.* <sup>n</sup> other E.C.Q.L. <sup>o</sup> How their power E.C. <sup>p</sup> Thirdly, The last E. <sup>q</sup> and greatest E.C. <sup>r</sup> the E.C. <sup>s</sup> the *om. E.C.*

<sup>1</sup> Ephes. i. 21, 22. <sup>2</sup> Psal. ii. 8. <sup>3</sup> *Θεϊότατον καὶ τῶν ἐν ἡμῖν πάντων δεσποτοῦν.* Plat. in Tim.\*

\* This note *om. E.* in English C.

<sup>k</sup> personally spoken E. unusually taken C. <sup>1</sup> nothing E. <sup>m</sup> even *om. E.* <sup>n</sup> Christian kings E. <sup>o</sup> others D. <sup>p</sup> other, although it be E.C. although Q.L. <sup>q</sup> than that which E.Q.L. <sup>r</sup> command E. <sup>s</sup> if even E. <sup>t</sup> they E. <sup>u</sup> the E.C. <sup>v</sup> it should not E. <sup>x</sup> could E. <sup>y</sup> whole *om. E.* <sup>z</sup> is properly E.Q.C.L.

<sup>1</sup> *Capita papaverum, primores civitatis.* Liv. I. [54.] Roma κεφαλή συμπασης Ἰταλίας. Dionys. Halic. Antiq. lib. II. Pekah is termed the Head of Samaria, which was the seat of his throne and kingdom\*. Esai. vii. 9. <sup>2</sup> Confess. c. 5. art. 23† ["Eorum qui publico munere funguntur in ecclesia, alii . . . partim administrant civilia negotia, partim ec-  
clesiæ tranquillitatem in genere procurant ac tuentur, et quidem accepta in hos usus gladii potestate:"] et 32. ["Civili magistratui obnoxii sunt omnes, cujus etiam potestas est suo respectu ἀρχιτεκτονική, quatenus pacem et εὐταξίαν procurare debet, præsertim in iis quæ primam tabulam respiciunt." Tract. Theol. i. 42. 46. Gen. 1570.]

\* This note, except the reference to Isaiah, *om. E.* † This reference *om. E.*

BOOK VIII. Ch. iv. 5.

Differences between Christ's Headship and that which we give to kings<sup>c</sup>.

BOOK VIII. Ch. iv. 6.   
 ceedeth. Why Christ is called *Head of his Church*<sup>a</sup>, these causes they<sup>r</sup> themselves do yield. As the head is the highest<sup>t</sup> part of a man, above which there is none, always joined with the body: so Christ is<sup>t</sup> the highest in his Church, inseparably knit with it<sup>u</sup>. Again, as the head giveth sense and moving to<sup>x</sup> all the body, so he quickeneth<sup>v</sup>, and together with understanding of heavenly things, giveth strength to walk therein. Seeing therefore, that they cannot affirm Christ sensibly present, or always visibly joined unto his body the Church which is on earth, inasmuch as his corporal residence is in heaven; again, seeing they do not affirm (it were intolerable if they should) that Christ doth personally administer the external regiment of outward actions in the Church, but by the secret inward influence of his grace, giveth spiritual life and the strength of ghostly motions thereunto: impossible it is, that they should so close up their eyes, as not to discern what odds there is between that kind of operation which we imply in the headship of princes, and that which agreeth to our Saviour's dominion over the Church. The headship which we give unto kings is altogether visibly exercised, and ordereth only the external frame of the Church's affairs<sup>z</sup> here amongst us; so that it plainly differeth from Christ's, even in very nature and kind. To be in such sort united unto the Church as he is; to work as he worketh, either on the whole Church, or on any particular assembly, or in any one man; doth neither agree, nor hath possibility<sup>a</sup> of agreeing, unto any besides<sup>b</sup> him.

Opposition against the first difference, whereby, Christ being Head simply, princes are said to be Heads under Christ.<sup>c</sup> [6.] Against the first distinction or difference it is objected<sup>1</sup>, that to entitle a magistrate Head of the Church, although it be under Christ, is most<sup>d</sup> absurd. For Christ hath a twofold superiority; a superiority over his Church, and a superiority over kingdoms<sup>e</sup>: according to the one, he "hath a superior, which is his Father; according to the other, "none but immediate authority with his Father:" that is to

<sup>a</sup> the Head of the Church E.C.L. <sup>r</sup> they *om.* E.C. <sup>s</sup> chiefest E.C. <sup>t</sup> is *om.* E.C.L. <sup>u</sup> is always knit to it E. is inseparably knit with it. L. <sup>x</sup> motion unto E. <sup>v</sup> quickeneth us E. <sup>z</sup> Church affairs E.C.L. <sup>a</sup> any possibility E.C.Q. <sup>b</sup> one besides E.C. <sup>c</sup> *note om.* E.Q. <sup>d</sup> not E. <sup>e</sup> over his, and over kingdoms, E. [Fulm. "'other kingdoms,' i. e. over his own, and over other kingdoms."]

<sup>1</sup> T. C. lib. ii. p. 411. [and i. 167.]

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 say, of the Church he is Head and Governor only as the Son of man; Head and Governor over<sup>f</sup> kingdoms only as the Son of God. In the Church, as man, he hath officers under him, which officers are ecclesiastical persons: as for the civil magistrate, his office belongeth unto kingdoms, and commonwealths<sup>g</sup>, neither is he therein<sup>h</sup> an under or subordinate head of Christ<sup>i</sup>; "considering that his authority cometh from God, simply and "immediately, even as our Saviour Christ's doth<sup>1</sup>."

Whereunto the sum of our answer is, first, that as Christ being Lord or Head over all, doth by virtue of that sovereignty rule all; so he hath no more a superior in governing his Church, than in exercising sovereign dominion upon the rest of the world besides. Secondly, that all authority, as well civil as ecclesiastical, is subordinate unto his<sup>j</sup>. And thirdly, that<sup>k</sup> the civil magistrate being termed Head, by reason of that authority in ecclesiastical affairs which it<sup>l</sup> hath been already declared that themselves do in word<sup>m</sup> acknowledge to be lawful; it followeth that he is an Head even subordinated of<sup>n</sup>, and to Christ.

For more plain explication whereof, first<sup>o</sup>, unto God we acknowledge daily<sup>2</sup>, that kingdom, power, and glory, are his; that he is<sup>3</sup> the immortal and invisible<sup>p</sup> King of ages, as well the future which shall be, as the present which now is. That which the Father doth work as Lord and king over all, he worketh not without, but by the Son, who through coeternal generation receiveth of the Father that power which the Father hath of himself. And for that cause our Saviour's words concerning his own dominion are, "To me "all power both in heaven and in<sup>q</sup> earth is given." The Father by the Son both<sup>r</sup> did create, and doth guide all; wherefore Christ hath supreme dominion over the whole universal world.

Christ is God, Christ is *Αδύος*, the consubstantial Word of God, Christ is also that consubstantial Word made<sup>s</sup> man.

<sup>f</sup> of E.C.L.Q. <sup>g</sup> to commonwealths E. <sup>h</sup> there E.C. <sup>i</sup> of Christ *om.* E.C. <sup>j</sup> him E.C. <sup>k</sup> that *om.* E.C.Q.L. <sup>l</sup> it *om.* E. <sup>m</sup> in word *om.* E.C. in words Q. <sup>n</sup> of Christ E.C.Q.L. <sup>o</sup> first *om.* E.C.L.Q. <sup>p</sup> the invisible D. <sup>q</sup> in *om.* D. <sup>r</sup> both *om.* E.C.L. <sup>s</sup> which made E.

<sup>1</sup> T. C. lib. ii. p. 418. [Of this and stance is given, not the very words.] the passage last referred to, the sub- <sup>2</sup> Matt. vi. 13. <sup>3</sup> 1 Tim. i. 17.

BOOK VIII. As God, he saith of himself<sup>1</sup>, "I am Alpha and Omega, the beginning and the end: he which was, which is, and which is to come; even the very Omnipotent." As the consubstantial Word of God, he had<sup>a</sup> with God before the beginning of the world, that glory which as man<sup>t</sup> he requesteth<sup>u</sup> to have<sup>2</sup>; "Father, glorify thy Son now<sup>x</sup> with that glory which with thee I<sup>v</sup> enjoyed before the world was." For there is no necessity<sup>z</sup> that all things spoken of Christ should agree unto him either as God, or else as man; but some things as he is the consubstantial Word of God, some things as he is that Word incarnate. The works of supreme dominion which have been since the first beginning wrought by the power of the Son of God, are now most truly and properly<sup>a</sup> the works of the Son of man: the Word made flesh doth sit for ever, and reign as sovereign Lord over all. Dominion belongeth unto the kingly office of Christ, as propitiation and mediation unto his priestly; instruction, unto his pastoral or<sup>b</sup> prophetic office. His works of dominion are in sundry degrees or<sup>c</sup> kinds, according to the different condition<sup>d</sup> of them which are subject unto it: he presently doth govern, and hereafter shall judge the world, entire and whole<sup>e</sup>, therefore<sup>f</sup> his regal power cannot be with truth restrained unto a portion<sup>g</sup> of the world only. Notwithstanding forasmuch as all do not shew and acknowledge with dutiful submission that obedience which they owe unto him; therefore such as do, their Lord he is termed by way of excellency, no otherwise than the Apostle doth term God<sup>3</sup>, the Saviour<sup>h</sup> generally of all, but especially of the faithful: these being brought to the obedience of faith, are every where spoken of as men translated into that kingdom, wherein whosoever is comprehended, Christ is<sup>4</sup> the author of eternal salvation unto them; they have a high kind of ghostly<sup>i</sup> fellowship<sup>5</sup> with God, and Christ, and saints; or as the Apostle in more ample manner speaketh<sup>6</sup>, "Aggregated they are unto

<sup>a</sup> hath E. <sup>t</sup> as he was man E. <sup>u</sup> requireth E. <sup>x</sup> now om. E.C.L.  
<sup>v</sup> he E. <sup>z</sup> Further, it is not necessary E.C.L.Q. <sup>a</sup> properly and truly E.  
<sup>b</sup> and E.C. <sup>c</sup> and E.C. <sup>d</sup> conditions E.C.L. <sup>e</sup> wholly E. <sup>f</sup> and  
 therefore E.C. <sup>g</sup> proportion E. <sup>h</sup> succour E<sup>1</sup>. 1666, corr. 1676. <sup>i</sup> high  
 and ghostly E.C.L.Q.

<sup>1</sup> Apoc. i. 8.

<sup>2</sup> John xvii. 5.

<sup>3</sup> 1 Tim. iv. 10.

<sup>4</sup> Heb. v. 9.

<sup>5</sup> 1 John i. 3.

<sup>6</sup> Heb. xii. 22[-24.]

"Mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable angels, and to the congregation of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the New Testament." In a word, they are of that mystical body, which we term the Church of Christ. As for the rest, we find them accounted<sup>k</sup> "aliens from the commonwealth of Israel, men that lay<sup>1</sup> in the kingdom of darkness, and that are in this present world without God." Our Saviour's dominion is therefore over these, as over rebels; over them as dutiful subjects<sup>m</sup>.

Which things being in holy Scriptures so plain, I somewhat muse at those<sup>n</sup> strange positions, that Christ<sup>1</sup> in the government of the<sup>o</sup> Church, and superiority over the officers of it, hath himself a superior, which is his<sup>p</sup> Father; but in the government<sup>q</sup> of<sup>r</sup> kingdoms and commonwealths, and in the superiority which he hath over kings<sup>s</sup>, no superior. Again<sup>2</sup>, "that the civil magistrate<sup>t</sup> cometh from God immediately, as Christ<sup>u</sup> doth, and is not subordinate<sup>x</sup> unto Christ." In what evangelist, apostle, or prophet, is it found, that Christ, supreme governor of the Church, should be so unequal to himself, as he is supreme governor of kingdoms? The works of his providence for preservation<sup>y</sup> of mankind by upholding of<sup>z</sup> kingdoms, not only obedient unto, but even<sup>a</sup> rebellious and obstinate<sup>b</sup> against him, are such as proceed from divine power; and are not the works of his providence for safety of God's elect, by gathering, inspiring, comforting, and every way preserving his Church, such as proceed from the same power likewise? Surely, if Christ<sup>3</sup> "as God and man have ordained certain means for the gathering and keeping of his Church," seeing this doth belong to the government of his<sup>c</sup> Church; it must in reason follow, I think, that as God and man he worketh in church regiment, and consequently hath

<sup>k</sup> we account them E.C.L.Q. <sup>1</sup> and that live E.C.L.Q. <sup>m</sup> as over dutiful  
 and loving subjects E.C.L.Q. <sup>n</sup> the E. <sup>o</sup> his E. <sup>p</sup> the E.C. <sup>q</sup> in  
 governing E.Q.L.C. <sup>r</sup> of om. E. [not E<sup>1</sup>.] <sup>s</sup> kingdoms E. <sup>t</sup> magistrates  
 authority E.C.L. <sup>u</sup> Christ's E.C.L.Q. <sup>x</sup> is subordinate E. <sup>y</sup> the  
 preservation E.C. <sup>z</sup> of om. E.L.C.Q. <sup>a</sup> also E. <sup>b</sup> obstinate and rebellious  
 E.C. <sup>c</sup> that E. the C.L.Q.

<sup>1</sup> [T. C.] ii. 411. l. 14.

<sup>2</sup> T. C. lib. ii. p. 418. l. 10. [rather 416 . . 418.]

<sup>3</sup> T. C. ii. 417. l. 12.

BOOK VIII. no more therein<sup>g</sup> any superior<sup>h</sup>, than in the government of commonwealths<sup>i</sup>.  
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Again, to "be in the midst of his, wheresoever they are assembled in his name," and to be "with them till<sup>k</sup> the world's end," are comforts which Christ doth perform to his Church as Lord and Governor; yea, such as he cannot perform but by that very power wherein he hath no superior.

Wherefore, unless it can be proved, that all the works of our Saviour's government in the Church are done by the mere and only force of his human nature, there is no remedy but to acknowledge it a manifest error, that Christ in the government of the world is equal unto the Father, but not in the government of the Church. Indeed, to the honour of this dominion it cannot be said that God did exalt him otherwise than only according to that human nature wherein he was made low: for as the Son of God, there could no advancement or exaltation grow unto him: and yet the dominion, whereunto he was in his human nature lifted up, is not without divine power exercised. It is by divine power, that the Son of man who sitteth in heaven, doth work as king and lord upon us which are on earth.

The exercise of his dominion over the Church militant cannot choose but cease, when there is no longer any militant Church in the world. And therefore as generals of armies when they have finished their work, are wont to yield up such commissions as were given them<sup>l</sup> for that purpose, and to remain in the state of subjects and not of<sup>m</sup> lords, as concerning their former authority; even so, when the end of all things is come, the Son of man, who till then reigneth, shall do the like, as touching regiment over the militant Church on earth<sup>n</sup>. So that between the Son of man and his brethren, over whom he now reigneth<sup>o</sup> in this their warfare, there shall be then, as touching the exercise of that regiment, no such difference; they not warfaring under him any longer<sup>p</sup>, but he together with them under God receiving the joys of everlasting triumph, that so God may be all in all; all misery in all the wicked through his justice; in all the righteous, through his

<sup>g</sup> there E.L. *om.* C.    <sup>h</sup> superiors E.Q.C.L.    <sup>i</sup> of the commonwealth E.  
<sup>k</sup> to E.Q. until C.    <sup>l</sup> them *om.* E.    <sup>m</sup> as E.    <sup>n</sup> on the earth E.C.L.  
<sup>o</sup> reigneth now E.    <sup>p</sup> any longer under him E.C.L.Q.

love, all felicity and bliss. In the meanwhile he reigneth over this<sup>q</sup> world as king, and doth those things wherein none is superior unto him, whether we respect the works of his providence over kingdoms<sup>r</sup>, or of his regiment over the Church.  
BOOK VIII.  
Ch. iv. 6.

The cause of error in this point doth seem to have been a misconceit, that Christ, as Mediator, being inferior unto his Father, doth, as Mediator, all works of regiment over the Church<sup>1</sup>; when in truth, government<sup>s</sup> doth belong to his kingly office, mediatorship, to his priestly. For, as the high priest both offered sacrifice<sup>t</sup> for expiation of the people's sins, and entered into the holy place, there to make intercession for them: so Christ<sup>2</sup>, having finished upon the cross that part of his priestly office which wrought the propitiation for our sins, did afterwards enter into very heaven, and doth there as mediator of the New Testament appear in the sight of God for us. A like slip<sup>u</sup> of judgment it is, when they hold<sup>3</sup> that civil authority is from God, but not mediately<sup>x</sup> through Christ, nor with any subordination unto Christ. For "there is no power," saith the Apostle, "but from God<sup>4</sup>;" nor doth any thing come from God but by the hands of our Lord Jesus Christ<sup>7</sup>.

They deny it not to be said of Christ in the Old Testament<sup>5</sup>, "By me kings reign, and princes decree justice<sup>z</sup>"; by me "princes rule, and the nobles, and all the judges of the earth." In the New as much is taught<sup>6</sup>, "That Christ is the Prince of the kings of the earth." Wherefore to the end it may more plainly appear how all authority of man is derived from God through Christ, and must by Christian men be acknowledged to be no otherwise held than of and under him;

<sup>q</sup> the E.    <sup>r</sup> providence and kingdom E.    <sup>s</sup> regiment E.    <sup>t</sup> sacrifices E.  
<sup>u</sup> sleight E.Q.C.L.    <sup>x</sup> immediately E.C.    <sup>y</sup> nor with any subordination to God, nor doth any thing from God, but by the hands of our Lord, &c. E.  
<sup>z</sup> By me.....justice *om.* E.

<sup>1</sup> [T. C.] lib. ii. p. 411. lin. 16. "rity, to set up that which remain-  
[D.] "eth of Christ's most holy laws,  
<sup>2</sup> Heb. ix. 25. "and to banish all the pope's  
<sup>3</sup> T. C. lib. ii. p. 415. "canons! May not her princely  
<sup>4</sup> Rom. xiii. 1. "mind perceive it to be so, if she  
<sup>5</sup> Prov. viii. 16. Humble Motion, "remember that it is said of Christ,  
p. 63. ["Seeing her highness doth "By me kings reign, and princes  
"acknowledge Christ to be her "decree justice: by me princes  
"head, and renounceth the pope, is "rule," &c.]  
"it not for her safety, by her autho-    <sup>6</sup> Rev. i. 5.