The Title of Head not absolutely appropriated

BOOK VIII. "ὃ κεφάλι, the Head; it is as much as if he should say, "Christ, and no other, is the Head of the Church."

[3.] Thus have we against the entitling of the highest magistrates, Head, with relation unto the Church, four several arguments, gathered by strong surmise out of words marvellous unlikely to have been written for any such purpose as that whereunto they are now urged. To the Ephesians, the apostle writeth, "That Christ, God hath seated on his 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 had under his feet set all things, and hath given him head above all things unto the Church, which is his body, even the complement of him which accomplished all in all. To the Colossians in like manner, "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 chiefy: he meanteth, amongst all them whom he before mentioned, saying, "In him all things that are, were made; the things in the heavens, and the things in the earth, the things that are visible, and the things that are invisible, whether they be thrones, or dominations, 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 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 make those others therein his equals; inasmuch as diversity of things is usual to be understood, even when of words there is no diversity; and it is only the adding of one and the self same thing unto diverse persons, which doth argue equality in them. If I term Christ and Caesar lords, yet this is no equalising of Caesar with Christ, because it is not

by St. Paul to our blessed Lord.

thereby intended. "To term the emperor Lord," saith Ter. tullian, "I for mine own part will not refuse, so that I be not required to term 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 a Head, he may also as well be termed, "the first-begotten of all creatures," "the first-begotten of the dead," and "the Redeemer of his people." For albeit the former dignity doth 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 proof, that his meaning was to appropriate unto Christ 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 our Lord and Saviour is named the Head, it serveth to tie that unto him by way of excellency, which in a meaner degree 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 confusion of things, is error.

[4.] Howbeit, if Head were a name which well could not be, or 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 only thing which it signifieth, being applied unto Jesus Christ; then, although we might carry in ourselves a right understanding, yet ought we otherwise rather to speak, unless we interpret our own meaning by some clause of plainer speech; because

* call E. ⁸ may be also as well D. ⁹ doth E.C.L. ¹ or E.
 ² Christ, that the E.C.L. ⁷ where E. ⁸ called E. termed C. ⁹ in meaner degrees E.C. in meaner degree L. ¹ the om. ² there is E. the C.L. ³ that could not well be E. ⁴ nor E. ⁵ the E.C.L. ⁶ which om. E.C.L. ⁷ must E. [might Fulm.] ² plain E.

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

(*) This note om. E.

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Christ, when the blessed Apostles in Scripture do 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 God hath given him to his Church for the Head, υπὲρ πάσας above all, υπὲρ πάσας πανομοίωσις, "far above all principalities, and power, 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 unto his.

Again, as he differeth in order, so in measure of power also; because God hath given unto him the ends of the earth for his possession; unto him, dominion from sea to sea; unto him, all power 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 person, and is not by any succession continued: He reigneth as Head and King for ever, nor is there any kind of law which tacheth 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 headship. How kings are restrained, and in what sort their authority 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 and the weightiest difference between him and them, is in the very kind of their power. The head being of all other parts of man's body the most divine, 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-

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* This note, except the reference to Isaiah, om. E.  † This reference om. E.
Objection to the subordinate Headship of Princes.

Christ's absolute Government over the whole World.

Why Christ is called Head of his Church⁴, these causes they⁵ themselves do yield. As the head is the highest⁶ part of a man, above which there is none, always joined with the body: so Christ is⁷ the highest in his Church, inseparably knit with it⁸. Again, as the head giveth sense and moving to⁹ all the body, so he quickeneth⁹, 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 corporeal 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 affairs⁹ 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 possibility⁵ of agreeing, unto any besides⁸ him.

[6.] Against the first distinction or difference it is objected¹, that to entitle a magistrate Head of the Church, although it be under Christ, is most¹ absurd. For Christ hath a twofold superiority; a superiority over his Church, and a superiority over kingdoms²: 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 say, of the Church he is Head and Governor only as the Son of man; Head and Governor over 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 commonwealths³, neither is he therein¹ an under or subordinate head of Christ¹; considering that his authority cometh from God, simply and immediately, even as our Saviour Christ's doth¹.

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. And thirdly, that the civil magistrate being termed Head, by reason of that authority in ecclesiastical affairs which he hath been already declared that themselves do in word⁷ acknowledge to be lawful; it followeth that he is an Head even subordinated of⁸, and to Christ.

For more plain explication whereof, first⁸, unto God we acknowledge daily¹, that kingdom, power, and glory, are his; that he is⁹ the immortal and invisible⁹ 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 earth is given." The Father by the Son both¹ did create, and doth guide all; wherefore Christ hath supreme dominion over the whole universal world.

Christ is God, Christ is Ἀδώνις, the consubstantial Word of God, Christ is also that consubstantial Word made man.

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1 T. C. lib. ii. p. 411. [and i. 167.]
As God, he saith of himself, "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 with God before the beginning of the world, that glory which as man he requesteth to have; "Father, glorify thy Son now with that glory "which with thee I enjoyed before the world was." For there is no necessity 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 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 prophetic office. His works of dominion are in sundry degrees or kinds, according to the different condition of them which are subject unto it: he presently doth govern, and hereafter shall judge the world, entire and whole; therefore his regal power cannot be with truth restrained unto a portion of the world only. Notwithstanding as much as all do 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, the Saviour 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 the author of eternal salvation unto them; they have a high kind of ghostly fellowship with God, and Christ, and saints; or as the Apostle in more ample manner speaketh, "Aggregated they are unto them that hath E. as he was man E. requirist E. now sow. E.C.L. hath E. Further, it is not necessary E.C.L. as E.C. and E.C. properly and truly E. and E.C. conditions E.C.L. wholly E. and therefore E.C. proportion E. succour E.C. 1666, corr. 1876. high and ghostly E.C.L.Q.

1 Apoc. i. 8. 2 John xvii. 5. 3 1 Tim. iv. 10. 4 Heb. v. 9. 5 1 John i. 3. 6 Heb. xii. 22[24].

Christ's Supremacy in the Church absolute.

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 "aliens from the commonwealth of "Israel, men that lay in the kingdom of darkness, and that "are in this present without God." Our Saviour's dominion is therefore over these, as over rebels; over them as dutiful subjects.

Which things being in holy Scriptures so plain, I somewhat muse at those strange positions, that Christ in the government of the Church, and superiority over the officers of it, hath himself a superior, which is his Father; but in the government of kingdoms and commonwealths, and in the superiority which he hath over kings, no superior. Again, that the civil magistrate cometh from God immediately, as Christ doth, and is not subordinate 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 of mankind by upholding of kingdoms, not only obedient unto, but even rebellious and obstinate 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 "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 Church; it must in reason follow, I think, that as God and man he worketh in church regimen, and consequently hath...
no more therein than in the government of
commonwealths. AGAIN, to "be in the midst of his, wheresoever they
are assembled in his name," and to "with them till 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 govern-
ment 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 exalta-
tion 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 can-
not 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
missions as were given them for that purpose, and to
remain in the state of subjects and not of 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.

So that between the Son of man and his brethren, over whom
he now reigneth 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, 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

love, all felicity and bliss. In the meanwhile he reigneth over
this world as king, and doth those things wherein none is
superior unto him, whether we respect the works of his pro-
vidence over kingdoms, or of his regiment over the Church.

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; when in truth, government doth belong to his
kingly office, mediatoresthip, to his priestly. For, as the high
priest both offered sacrifice for expiation of the people’s
sins, and entered into the holy place, there to make interces-
sion for them: so Christ, 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 of judgment it is, when they
hold that civil authority is from God, but not mediatelv
through Christ, nor with any subordination unto Christ. For
"there is no power," saith the Apostle, "but from God," nor doth
any thing come from God but by the hands of our
Lord Jesus Christ.

They deny it not to be said of Christ in the Old Testament,
"By me kings reign, and princes decree justice; by me
princes rule, and the nobles, and all the judges of
the earth." In the New as much is taught. 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;

"the E.  providence and kingdom E.  regiment E.  sacrifices E.
* slight E.QL.  immediately E.C.  nor with any subordination
to God, nor doth any thing from God, but by the hands of our Lord, &c. E.
* By me, &c. E.


2 Heb. xii. 23.
3 T. C. lib. ii. p. 415.
4 Rom. xiii. 1.
5 Prov. viii. 16. Humble Motion, p. 63. [* Seeing her highness doth
"acknowledge Christ to be her
"head, and renounceth the pope, is
"it not for her safety, by her autho-

* Rev. i. 5.