

OPUSCULA SELECTA

Canons of the Apostles as Copied from the Ancient and Catholic Books, *Magdeburg Centuries*, vol. 1, II.

INTRODUCTION

As noted in a prior article in this issue, *Jus Divinum Regiminis Ecclesiastici* (1646) is one of the most historically significant, highly commended, and best-known works arguing that the government of the church in its offices and structure is prescribed in Scripture and thus of divine right by the will and

THE TRANSLATOR: David C. Noe. INTRODUCTION AND EDITING: Chris Coldwell. This text was translated and first appeared as an appendix in *Jus Divinum Regiminis Ecclesiastici* (Naphtali Press and Reformation Heritage Books, 2020) as the second volume of the Naphtali Press Special Editions series of books.

1. *Jus Divinum Regiminis Ecclesiastici, or the Divine Right of Church Government* (Naphtali Press and Reformation Heritage Books, 2020), pp. 43, 100. See *Ecclesiastica historia, integram Ecclesiae Christi ideam, quantum ad locum, propagationem, persecutionem, tranquillitatem, doctrinam, haereses, ceremonias, gubernationem, schismata, synodos, personas, miracula, martyria, religiones extra Ecclesiam, & statum Imperii politicum attinet, secundum singulas centurias, perspicuo ordine complectens* [Magdeburg Centuries] (Basel: Joannem Oporinum, 1559–1574), vol. 1, part II, chapter seven, De Politia seu Gubernatione Ecclesiastici, cols. 530–542. The authors made use of the 1624 abridged edition, the text of which in this section was unchanged, except for fuller identification of the Scripture texts cited. *Ecclesiastica historia* (Basel: 1624), vol. 1, II, cols. 407–418.

2. This translation was first published in appendix II, in *Jus Divinum Regiminis Ecclesiastici* (2020), 331–350.

3. “The first three volumes of *The Centuries* were published in Basel in 1559, while XIII came out in 1574. Volumes XIV and XV were never published, although they had already been partly prepared.” Luka Ilić, *Theologian of Sin and Grace: The Process of Radicalization in the Theology of Matthias Flacius Illyricus* (Bristol, CT: Vandenhoeck & Ruprecht, 2014), 126. “It was never quite completed, though drafts for the final centuries lie waiting at the Herzog August Bibliothek in Wolfenbützel.”

4. Werner Elert, *The Structure of Lutheranism: the theology and philosophy of life of Lutheranism especially in the sixteenth and seventeenth centuries* (Concordia, 1962), 485.

5. Ronald Ernst Diener, “The Magdeburg Centuries: A Bibliothecal and Historiographical Study” (Cambridge, MA: Harvard Divinity School, 1978; Th.D. Diss.), 51–52, cited in Ilić, p. 118.

6. Ernst Breisach, *Historiography: Ancient, Medieval, and Modern*, Third Edition (The University of Chicago Press, 2007), 167.

7. Cited in Ilić, p. 123.

8. Ilić, p. 123–125.

appointment of Jesus Christ. The authors, the members of the London Provincial Assembly, many of whom were also Westminster Divines, argued that this government is a Presbyterian form, with the only biblical New Testament offices being that of pastor, ruling elder and deacon. *The Divine Right of Church Government* is a bibliographical treasure trove of references ranging from Greek and Latin Fathers, to Reformers, to contemporary writers of that day. The authors commend and twice refer to “the canons or rules of the apostles about church government, collected out of the New Testament, and digested into one methodical system by those renowned Centuriators of Magdeburg.”¹ As this compilation was so highly commended, and never translated as far as could be determined, the editor is pleased to present the text here.²

The Magdeburg Centuries is a history written in thirteen volumes by a group of Lutheran scholars under the editorship of Matthias Flacius Illyricus.³ In approaching history critically, it proved revolutionary and “is the basis of all modern church history.”⁴ The work was to be a “summation of the history of the church from the time of Christ ‘to the present time,’ the first of its kind since Eusebius.”⁵ “Each volume, or century, had chapters dealing with standard topics: the propagation of the church, the fate of the church, doctrines, heresies, rites and ceremonies, governance of the church, councils, lives of bishops and theologians, heresies, martyrs, miracles, Jewish affairs, other religions, and political matters.”⁶ Ill-suited as a writer as Flacius himself professed and due to the enormity of the work, a division of labor was required. “I wish that the writing be commended to some rather learned person of capable style—rather, not one but three people or four: two to seek out and gather materials from wherever, a third to compose those collected materials in writing, as it were, imitating some of the organization and honey making of bees.”⁷

... Flacius had acquired a vast knowledge of medieval sources. This later proved to be the foundation upon which he could begin constructing the *Centuries*, as this work was also based on working with primary documents. The division of responsibilities within the team of authors included the positions of “collector,” “scriptur,” and “inspector.” Flacius began gathering a group of Evangelical scholars around him, who would be carrying out the actual work of collecting and analysing sources, writing materials, editing, and other functions, while Flacius still remained the intellectual motor behind the project.... The group, called the *Collegium*, included five men: Johannes Wigand, Matthaeus Judex, Martin Copus, Abdias Praetorius and Marcus Wagner. Numerous other coworkers, supporters, and assistants were also involved....⁸

Gregory Lyon describes this research institution.

In the end it became a full historical institute, with a hierarchical structure and clear division of labor. There were funds for seven excerptors, who read the sources and copied out passages according to a guiding method. Two collectors with Masters of Arts degrees took the excerpts and assessed, arranged, and reworked the material into a coherent narrative. Above them were the inspectors, who judged the work being done and directed the hirelings; and at the top were five governors who were ultimately responsible for the entire project, its funding, and the final product.⁹

The history immediately became influential and often cited. “The *Centuries* caused quite a sensation... Indeed, they were the impetus for Cardeinal Cesare Baronio’s massive counter-reformation church history, the *Annales ecclesiastici*, which paid the Centuriators the greatest of compliments by not mentioning their work at all.”¹⁰

Aside from a stray comment and reference to a church father or two, these apostolic canons are a collection of Scripture texts arranged by topic. The Bible version used appears to be from the Latin text of Erasmus. These have been replaced with the text of the Authorized Version. Ellipses indicate where the text is omitted in the Latin text and [bracketed] texts indicate text not given in the original text. Translations of Latin phrases such as “see also,” have been omitted. After the first instance, the title “A Canon on,” etc. has been generally omitted. The headings have been translated by David C. Noe.

CANONS OF THE APOSTLES AS COPIED FROM THE ANCIENT AND CATHOLIC BOOKS.¹¹

The apostles handed down particular, definitive canons that dealt with matters relating to the government of the church. These we will list in order below.

A Canon on Ranks

EPHESIANS 4:11–13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ...

Different kinds of gifts

1 CORINTHIANS 12:8–11. For to one is given by the Spirit the

word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Use of gifts

1 PETER 4:10–11. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Apostles

MATTHEW 28:19–20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

ACTS 1:8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Bishops or Presbyters

1 TIMOTHY 3:1–7. This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

9. Gregory B. Lyon, “Baudouin, Flacius, and the Plan for the Magdeburg Centuries,” *Journal of the History of Ideas*, v64, No. 2 (April, 2003): 253–272, spec. 259.

10. Lyon, 258–259.

11. All footnotes are Dr. Noe’s, unless noted as by the editor (Ed.).

Deacons

1 TIMOTHY 3:8–10. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

A general Canon on the duties of the church's ministers

1 TIMOTHY 4:1–2. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

TITUS 2:15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

A specific Canon on the reading of sacred Scripture

1 TIMOTHY 4:13. ... give attendance to reading...

2 TIMOTHY 3:15–17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

ROMANS 15:4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 PETER 1:19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts...

The proper way to teach

2 TIMOTHY 2:13–14, 15–16, 23. If we believe not, yet he abideth faithful: he cannot deny himself. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. TITUS 3:9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

1 TIMOTHY 4:7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Summary of the gospel

1 TIMOTHY 1:15–16. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1 TIMOTHY 3:16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2 TIMOTHY 2:8–9. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

A general Canon on the proper way to exhort and rebuke

2 CORINTHIANS 5:13. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

The proper way to rebuke those who are receptive to correction

2 Timothy 2:24–26. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

1 TIMOTHY 5:1–2. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity.

The proper way to rebuke those who are stubborn

TITUS 1:10–14. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, the Creteans are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

On sins, some of which are flagrant and others are hidden

1 TIMOTHY 5:24–25. Some men’s sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Flagrant sinners

1 TIMOTHY 5:20. Them that sin rebuke before all, that others also may fear.

A Canon on not yielding to private feelings

1 TIMOTHY 5:21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

The shared condition of teachers and hearers

ACTS 14:22. ... we must through much tribulation enter into the kingdom of God.

2 TIMOTHY 3:12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

1 CORINTHIANS 4:9–13. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ’s sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

Remaining steadfast in the cross

2 TIMOTHY 2:3. Endure hardness.

2 TIMOTHY 1:8. ... be thou partaker of the afflictions of the gospel according to the power of God...

The reasons for the cross

1 PETER 4:15–16. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

On ministers, that they must lead others by good example

1 PETER 5:3. ... being ensamples to the flock.

TITUS 2:7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity...

1 Timothy 4:12. ... but be thou an example of the believers, in word, in conversation...

Ecclesiastical rulings

1 TIMOTHY 5:19. Against an elder receive not an accusation, but before two or three witnesses.

Church ministers’ salaries

1 TIMOTHY 5:17–18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

1 CORINTHIANS 9:14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

GALATIANS 6:6. Let him that is taught in the word communicate unto him that teacheth in all good things.

The feeding of ministers

1 TIMOTHY 5:23. Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.

The duty of hearers toward their ministers.

HEBREWS 13:17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

1 THESSALONIANS 5:14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Separating the instruction from the faults of those who teach

MATTHEW 23:2–3. Saying, The scribes and the Pharisees sit in Moses’ seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

Ordination

1 TIMOTHY 5:22. Lay hands suddenly on no man, neither be partaker of other men's sins...

A Second Canon on ordination

Cyprian. Epistle 4. De traditione divina... [The writers cite what is now classed as Epistle 68 by Cyprian. The passage in Latin and a translation are given on page 110.]

Testing spirits and teachings

1 THESSALONIANS 5:21. Prove all things; hold fast that which is good.

1 JOHN 4:1-3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Maintaining good process, and on rebuking those who sin against us

MATTHEW 18: 15-17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Mutual submission

LUKE 6:37. ... condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven...

MATTHEW 18:21-22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

COLOSSIANS 3:13. Forbearing one another, and forgiving one another, if any man have a quarrel against any...

Avoiding and excommunicating heretics

2 JOHN 9-10. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the

doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed... TITUS 3:10-11. A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

ROMANS 16:17-18. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

GALATIANS 1:8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Excommunicating other flagrant sinners

1 CORINTHIANS 5:11, 13. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 13 ... Therefore, put away from among yourselves that wicked person.

2 THESSALONIANS 3:6, 14, 15. Now we command you, brethren ... that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

Receiving back those who have fallen away

2 CORINTHIANS 2:6-8. Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him.

GALATIANS 6:1. ... if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness...

Loosing and binding of sinners

JOHN 20:22-23. ... Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

MATTHEW 18:18. 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.

A general Canon on what sorts of things should happen in congregations

1 CORINTHIANS 14:26, 40. . . . Let all things be done unto edifying. 40 Let all things be done decently and in order.

A Canon that in the church a colloquial language must be used with the people and not one that is unfamiliar

1 CORINTHIANS 14:4, 27–28. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth (i.e., he must interpret and explain Scripture)¹² edifieth the church. 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. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

A Canon that the teachers of the church must submit their doctrine to the church's judgment and to that of others who have sound judgment

1 CORINTHIANS 14:29–32. Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets.

Baptizing of infants

MARK 10:13–16. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

Origen and Cyprian provide evidence that the Apostles also established the practice of baptizing infants.

Women

1 CORINTHIANS 14:34–35. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Women should be in the assembly and pray with their heads covered

1 CORINTHIANS 11:5–6. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Men should both pray and preach in the church with their heads uncovered

1 CORINTHIANS 11:4. Every man praying or prophesying, having his head covered, dishonoureth his head.

Congregational prayers

1 TIMOTHY 2:1–2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

A Canon on the study and use of God's Word, and on the singing of Psalms

COLOSSIANS 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

EPHESIANS 5:18–20. And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. . . .

Confession of true doctrine

1 PETER 3:15–16. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

12. This is the Centuriators' commentary on the meaning of prophesying (Ed.).

A general Canon on different callings

1 CORINTHIANS 7:20–22. Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

Marriage

HEBREWS 13:4. Marriage is honourable in all, and the bed undefiled... .

1 CORINTHIANS 7:2, 9. ... to avoid fornication, let every man have his own wife, and let every woman have her own husband. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

Divorce

MATTHEW 19:9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

1 CORINTHIANS 7:10–11. Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

Marriage between a Christian and an unbeliever

1 CORINTHIANS 7:12–15. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

Second marriages

1 CORINTHIANS 7:39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

1 TIMOTHY 5:14. I will therefore that the younger women marry, bear children, guide the house... .

The proper use of marriage

1 CORINTHIANS 7:3, 5, 29. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 29 ... they that have wives be as though they had none... .

Those who have the gift of celibacy are free to marry or not to marry

1 CORINTHIANS 7:36–38. But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

Duties of husbands toward wives

COLOSSIANS 3:19. Husbands, love your wives, and be not bitter against them.

EPHESIANS 5:25. [Husbands, love your wives, even as Christ also loved the church, and gave himself for it... .]

1 PETER 3:7. [Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.]

Duties of wives toward husbands

EPHESIANS 5:22–24. Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

COLOSSIANS 3:18. [Wives, submit yourselves unto your own husbands, as it is fit in the Lord.]

1 PETER 3:1. [Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives... .]

Duties of parents toward children

EPHESIANS 6:4. And, ye fathers, provoke not your children

to wrath: but bring them up in the nurture and admonition of the Lord.

COLOSSIANS 3:21. [Fathers, provoke not your children to anger, lest they be discouraged.]

Duties of children toward parents

EPHESIANS 6:1–3. Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth.

COLOSSIANS 3:10. [And have put on the new man, which is renewed in knowledge after the image of him that created him... .]

Duties of masters toward their servants

COLOSSIANS 4:1. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

EPHESIANS 6:9. [And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.]

Duties of servants toward their masters

EPHESIANS 6:5–8. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

COLOSSIANS 3:22–24. [Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.]

TITUS 2:9–10. [Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.]

1 TIMOTHY 6:1–2. [Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.]

The life of widows

1 TIMOTHY 5:5–6. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth.

Widows should be supported by their own families if they have them

1 TIMOTHY 5:16. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

What the character of widows should be if they are supported by church funds

1 TIMOTHY 5:9–14. Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

The character of elderly men

TITUS 2:2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The character of elderly women

TITUS 2:3–5. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

The character of young men

TITUS 2:6. Young men likewise exhort to be sober minded. 1 PETER 5:5. Likewise, ye younger, submit yourselves unto the

elder. Yea, all of you be subject one to another, and be clothed with humility... .

The duty of the civil magistrate

ROMANS 13:3–4.¹³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do 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 TIMOTHY 2:2. [For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.]

1 PETER 2:14. [Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.]

The duties of subjects toward civil magistrates

1 PETER 2:13–14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. TITUS 3:1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work... .

ROMANS 13:1–2, 7. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

One must not obey the magistrate in whatever is opposed to God

MATTHEW 22:21. ... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. ACTS 5:29. ... We ought to obey God rather than men.

Wealth

MARK 10:24–25. [And the disciples were astonished at his words. But Jesus answereth again, and saith unto them,] how hard is it for them that trust in riches to enter into the kingdom

of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 1 TIMOTHY 6:17–19. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

The goal of all good actions

1 CORINTHIANS 10:31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

COLOSSIANS 3:17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The repeal of the law

MATTHEW 11:13. For all the prophets and the law prophesied until John.

ACTS 15:10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

ROMANS 8:3–4. [For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.]

GALATIANS 4:4–5. [But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.]

HEBREWS 7:18–19. [For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.]

The indifferent use of foods

LUKE 10:8. ... eat such things as are set before you... .

1 CORINTHIANS 10:25[–26]. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: [26] For the earth is the Lord's...

COLOSSIANS 2:16. Let no man therefore judge you in meat, or in drink... .

13. The reference in both the 1560 and 1624 editions read "Rom. 12.," but the actual text given is that of Romans 13:3–4 (Ed.).

A Canon on not eating foods sacrificed to idols and what has been strangled

ACTS 15:29. That ye abstain from meats offered to idols, and from blood, and from things strangled. . . .

ACTS 21:25. [As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.]

A Canon on the indifferent use of days or holidays, and on Jewish rituals

COLOSSIANS 2:16. Let no man therefore judge you . . . in respect of an holyday, or of the new moon, or of the sabbath days. . . .

1 CORINTHIANS 7:19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

A Canon that on matters indifferent the weak and the strong was not mutually condemn one another

ROMANS 14:3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

That those who are stronger must, in matters indifferent, take into account those who are more weak so as not to cause them offense

ROMANS 15:1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

ROMANS 14:15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

ROMANS 14:21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

1 CORINTHIANS 8:13. [Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.]

1 CORINTHIANS 10:28–29. [But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?]

A Canon that things indifferent must be avoided if some consideration of necessity and worship intervenes or offense.

GALATIANS 5:2–4. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

1 CORINTHIANS 8:9–11. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died?

1 CORINTHIANS 10:27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

The use of things in different is for edification

1 CORINTHIANS 10:23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

1 CORINTHIANS 9:19–22. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

Christian Liberty

GALATIANS 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1 CORINTHIANS 7:23. Ye are bought with a price; be not ye the servants of men.

Traditions of men

MATTHEW 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

GALATIANS 4:9–10. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in

bondage? 10 Ye observe days, and months, and times, and years.

COLOSSIANS 2:20–22. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men?

TITUS 1:14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

The priesthood of the New Testament, that all Christians are priests

1 PETER 2:5, 9. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you... .

REVELATION 1:6. And hath made us kings and priests unto God and his Father... .

REVELATION 5:10. [And hast made us unto our God kings and priests: and we shall reign on the earth.]

The abolishment¹⁴ of sacrifices, or the Mass

HEBREWS 10:14, 18. For by one offering he hath perfected for ever them that are sanctified. 18 Now where remission of these is, there is no more offering for sin.

A Canon that in the administration of the Lord's Supper nothing must happen except what the Lord instituted, and that it is not an offering for the living and the dead but a remembrance of Christ's death

1 CORINTHIANS 11:23–29. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall

14. I have here translated the adjective *abrogatis* differently than I translated the cognate noun *abrogatione* above (see On the repeal of the law, page 344), where I took it as “repeal”. This is important because Christ did not abolish the Law, and it cannot be what the authors mean.

be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Physical exercise

1 TIMOTHY 4:8. For bodily exercise profiteth little... .

Fasting

MATTHEW 6:16–18. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Giving to the poor.

MATTHEW 6:1–4. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Prayer

MATTHEW 6:5–13. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but

deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The taking of oaths

MATTHEW 5:34–37. But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

A Canon on the union of churches and of believers, and their mutual duties

1 PETER 3:8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous... .

1 CORINTHIANS 10:24. Let no man seek his own, but every man another’s wealth.

ROMANS 14:19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1 THESSALONIANS 5:11, 15. Wherefore comfort yourselves together, and edify one another, even as also ye do... . 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

EPHESIANS 4:2–3. With all lowliness and meekness, with long-suffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

GALATIANS 6:2. Bear ye one another’s burdens, and so fulfil the law of Christ.

A Canon on rank or superior status among Christians

PHILIPPIANS 2:3. ... let each esteem other better than themselves.

ROMANS 12:10. ... in honour preferring one another... .

EPHESIANS 5:21. Submitting yourselves one to another in the fear of God.

A Canon on not seeking to be first in the church

MARK 9:35. ... If any man desire to be first, the same shall be last of all, and servant of all.

MARK 10:42–45. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be

ministered unto, but to minister, and to give his life a ransom for many.

MATTHEW 20:15–28. [Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen. 17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. 20 Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.]

LUKE 22:25–26. [And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.]

1 PETER 5:3. Neither as being lords over God’s heritage, but being en-samples to the flock.

2 CORINTHIANS 1:24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1 CORINTHIANS 3:21–23. Therefore, let no man glory in men. For all things are your’s; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your’s; 23 And ye are Christ’s; and Christ is God’s. ■