

we read them. The word of God is *the sword of the spirit*, Eph. 6.17, and there is no handling of this sword, valesse we be well acquainted with it. *David*, a Prophet, did vle to reade and meditate in the Scriptures. *Daniel* taught by revelation, did reade for all this, the Prophet *Ieremy*.

Great is the neglect of this dutie in our daies. In many houses ye shal find a faire paire of tables, but no Bible at all. Others cannot find in their hearts to disburse so much money as will buy them a Bible: others take delight in reading of ballads, and idle discourses, and haue no minde to reade the Scriptures. It is an evill signe, when the romacke refuseth meats, it is sicke; and when there is no delight nor favour in Gods word, it argues the wickednesse of the heart. For the Scripture is like spicke, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it, Isa. 5.13. *My people go into captivity, because they know not knowledge.* Prov. 28.9. *Hee that turnes his eare from hearing the law, his very prayer is abominable.*

The second meane is to maintaine faith, hope, good conscience, i private or secret prayer. *Isas* went out in the evening to meditate or pray. *Adoſeſ* prayed *fortie daies and fortie nights*, for the children of Israel. *Samuel* saith, *God forbid that I should sin against God, and cease to pray for you.* *David* prayed three times, and seuen times a day, Christ who was not subiect to home as we are, went often apart and prayed, and continued in praying whole nights. *Paul* in sundry Epistles calſ upon the faithful for private prayer, as when he bids them *pray continually*, 1 Thes. 5.17.

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold diffensions, we cannot tell which is the true religion? I anſwer, subiect your hearts and liues to God, and obey him in all his commandments, and ye shall certainly know and be-

Afforded without fail of the true religion: for God renewes his covenant to the humble. Psal. 25.14. And Christ saith, Job 7.17. *If any will obey his Fathers will, he shall know whether his doctrine bee of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquired by futilill disputatior, vniſſe humble obedience to God goe withal.

Furthermore, for the keeping of a good conſcience, two things must be done. First, we must euermore tend on the calling of God, that is, the duty we owe to God and men, not datering at any time to goe out of the precincts of our callings. For this caufe wee muſt put a diſference betwenee duties that bee necessary and ſuch as are not neceſſary to be done. The firſt muſt be done, and the ſecond left vndone, that we be not busie bodies in other mens matters.

The ſecond thing is, that we muſt doe the offices and works of our callings in good manner. For this caufe firſt of all, they muſt bee done in obedience to God, that is, with a minde and intention to please and obey God. Secondly, they muſt bee done in the name of Christ, that is, with prayer and thankgiving in the name of Christ. Thirdly, they muſt be done in faith, becaufe we muſt alwaies by our faith depend on God for the bleſſing & good ſucceſſe of our labours. Fourthly, they muſt be done in loue to God and man, yea, all the religion we haue, all the grace and goodneſſe of our hearts, muſt ſhew it ſelf in the works of our particular callings. For looke what a man is in his particulaſ place and calling, that he is indeed. Lastly, they muſt bee done with patience. The good ground brings forth fruit with patience. And the reaſon is, becaufe it is the will of God to exercise men with manifold miseries in every estate and condition of life. And the works of our callings thus per formed, are fruits of good conſcience, and the ſervice of God.

Col. 3.
17.

FINIS.

A TREATISE OF GODS FREE-GRACE, AND MANS FREE-WILL.



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1626.

TO THE RIGHT VVOR- SHIPFVLL SIR EDWARD DENNIE, KNIGHT.

Right Worshipfull, it is a thing most evident, that the present Religion of the Church of Rome, is an enemy to the grace of God, two waies. First, because it exalts the libertie of mans will, and extemnates the grace of God: and this it doth in three respects. For first of all it teacheth, that naturall free-will of man, bath in it, not only a pafive or potentiall, but also an active power, or imperfect straunge in dotes of godlinesse; and so muche the leſſe power is affirmed to the grace of God. This doctrine of theirs is flat agaſt reason. For the will of man in it ſelfe, is a natural thing: and therefore it is neither fit nor able to effect any ſupernatural action. (as all actions of godlinesse are) unleſſe it be ſift of all (as they ſay) elevated above his condition, by the impreflion of a ſupernatural habtie. And the Scripture is viterby againſt this doctrine, when it ſaith: Ye were once darkenesse, Ephes. 5. 8. We are not ſufficient of our ſelues, to thiſke anything of our ſelues, 2 Cor. 3. 5. The natural man (that is, he that wanteth the Spirit of God) cannot perceiue the things of, &c. 1. Cor. 2. 14. Ye were dead in ſinnes and trespasses, Ephes. 2. 1. Without Christ, and without God in the world, verl. 12. Againſt Scripture faithfuller: that the heart of man is flow, Luk. 24. 25. and vain, Pſal. 5. 9. and hard that cannot repent, Rom. 2. 5. and ſtonie, Ezech. 16. 26. and that the Jewes were obtinate, their necks as an iron ſtrow, and their brow bridle, Iſa. 48. 4. and that it is God who giues eyesto fee, and an heart to uiderſtand. Deut. 29. 4. By these testimonies it is manifest, that grace doth not only helpe and affirme our weake nature, but al- together change the peruerfe qualitie thereof, and bring it from darkenesſe to light, Act. 28. 18. and from death to life, Eph. 2. 1. Which grace, yoforſter doth not ſo farre forth acknowledge, neuer yet knew what the Goffet meant, neither did he ever confirme the words of our Sauiour Christ. No man comes unto me, vifile the Father draw him, Job. 6. 44. Prophet. The ſcholler of S. Augustine hath a notable ſaying, which I maruell the Papists of our time doe not conſider. We haue (ſaith he) free-will by nature, but for qualitie and condition, it muſt be changed by our Lord Iesus Christ.

Pro. con-
tra Con-
ciliat. c. 18.
in fin.

Molina
de grati.
& lib. ab.
q. 24. art.
13. dipt.
12. Gra-
ciati-
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Shumel.
lup. 1.
Thom.
q. 23. art.
2. dipt. 8.

Secondly, ſome of the Romish Kellyion aouch that the efficacie of Gods preuenting grace, depends upon the co-operation of mans will: and they affirme, that the Councill of Trent is of this minde: but then to the question of Paul, 1. Cor. 4. 7. Why hath ſeparated thee? The anſwer may be made, I my ſelfe have done it by mine owne will. And ſo it hath ſelfe which Paul teacheth, that before poſte vell, the power of well-willing, ipsuſ velle, ſhall be all of well-willing is of God, Phil. 2. 13. Others therfore conclude the efficacie of grace, in the coniunction of ſix obiects and perſonnes: as though it were ſufficient to ſtirre up the heart, and to incline the will to spiritual matters, and our weakeſſe might be cured with ſo eafe a medicina: but God is further ſaid to ſoften the heart, Ezech. 36. 26. to turke the heart, Luke 1. 17. to open the heart, Act. 16. 14. and to make our hearts are over hard, them, Cant. 4. 9. ſo circumci-
ſeth them, Dene. 30. 6. they the bridle them, Ezech. 6. 9. And when nothing will doe good, at length, God is ſaid to take away the hone of heart, Ezech. 1. 19. to quicken them that are contiue, Iſa. 5. 7. 15. Eph. 2. 5. to give a new heart, Eph. 4. 23. Ezech. 36. 26. may then create a new heart, Eph. 2. 10. and 4. 28.

Thirdly, they give unto God in all our genrall actions, a depending will, whereby God wils and determines nothing, but according to their ſeaſon that the will of man will determine it ſelfe. And thus to maintaine the ſuppoſed liberty of the will that is, the indifference and indeetermination thereof, they deprize God of his honour and laudabilitie. For by the ſame, not God, but the will it ſelfe, is the firſt moouer and beginer of her owne actions. And thence are even of the Papists themſelues, that condemne this doctrine as a conſtit.

Fourthly they teach, that the grace which makes vs acceptable and grateful to God, ſtands in the inwardeſſe of the minde, ſpecially in the giftis of charitate. But this is moft ſelfe which they teach; for characie is the fulfilling of the law. And Paul ſaith, we are not under the law, but under grace, Rom. 6. 14. And againſt, as many as are iuſtified by the law, are fallen from grace, Gal. 5. 4. Now the grace that doth indeede make us grateful to God, is the free fauour and mercy of God, parouning our ſinnes in Christ, and accepting us to eternall life, and not any qualitie in vs, as Paul ſignifieth when he ſaith, we are fauored, not according to our works, but according to his purpose and grace, which is given to vs in Christ before all times, 2. Tim. 1. 9.

Lastly they teach, that the renewed will of man by the general direction and co-operation of God, can performe the duties of godlines, without any peciall help from Godly new grace. But the Scripture speaks other wyſe. By the grace of God, I am that I am. I haue laboured, yet not I, but the grace of God which is with me, 1. Cor. 15. 10. No man can ſay, that Iefus is the Lord, but by the H. Ghost, 1. Cor. 12. 3.

Without

The Epifle Dedicatore.

Without me ye can doe nothing, Ioh. 15. 5. After ye beleueed, ye were fealed with the ſpirit, Eph. 1. 13. He which hath begunne this good worke in you, will finiſh it vntill the day of Christ, Phil. 1. 6. That ye may abound with hope by the vertue of the ſpirit, Rom. 15. 13. It is God that workes in you the will and the deede, Phil. 2. 13. Though the righteous fall, he ſhall not be caſt off, for the Lord puts vnder his hand, Pſal. 37. 24. Incline mine heart to thy testimonies, turne away mine eyes from beholding of vanity, and quicken me in thy way, Pſal. 119. 37. Teach me to doe thy will, becauſe thou art my God: let thy good ſpirit leade me in the land of righteousneſſe, Pſal. 143. 10. Create in me a new heart, renew a right ſpirit in me:— and ſtabilize me by thy free ſpirit, Pſal. 51. 12. Draw me, and I will run after thee. By theſe and many other places it is evident, that God, after he hath indued us with his ſpirit, doth not leaue vs to be guided by our ſinnes, (for then we ſhould fall againſt our former myſtery) but he direcſt us, he lifteth vs up, he leads us, he conſirms and ſuſtaineſſe vs, by the fame grace, and by the ſame ſpirit, dwelling in us, that walking in the way of his commandments, we may at length attaine to euerlaſting happiness.

The ſecond way whereby the Papist ſhewes himſelfe to be an enemie of the grace of God, is, that he ioynes the merites of works, as a Cœſar with the grace of God, in that which they call the ſecond iuſtification and in the procurement of eternall life, whereas on the contrary, Paul in the article of iuſtification, oppoſeth graue to worke, yea ſo ſuch as are the gifts and fruites of the ſpirit. For Abraham did good works, not by naturall free will, but by faith, Heb. 11. 8. And Paul oppoſeth iuſtifying grace to the workeſ of Abraham, when he ſaith, to him that worketh, the wages is not imputed according to grace. And Tit. 3. 5. Not of the workeſ of righteouſneſſe, which we have done, but of his merite he ſaued vs, Rom. 11. 6. If by grace, then not of workeſ, or elſe were grace no more grace. Auguſtine ſaith well, that grace is no way grace, unleſſe it be freely given every way.

Then then all things conſidered, is it the beſt to aſſire all we haue or can do that is good, whole to the grace of God. Excellent is the ſpeech of Auguſtine: Only hold this as a ſure point of godlineſſe, that no good thing can come either to the ſeale or mind, or be any way conceiued, which is not of God. And Bernard: The Church ſhewes her ſelfe to be ful of grace, when she giues all ſhe hath to grace, namely, by aſcribintg it both the firſt and laſt place. Otherwife, how is ſhe full of grace, if she haue any thing whiche is not of grace? Againſt, I tremble to thiſke my thing mine owne, that I may be mine owne. This doctrine is the ſafeſt and the ſureſt, in reſpect of peace of conſcience, and the faluation of our ſoules. So much the Papists themſelues (betraying their owne cauſe) ſay and confeſſe. Bellar. the leſſer ſaith: By reaſon of the vincerency of our owne iuſtice, and for fear of falling into vaine glory, it (a) is the ſafeſt, to put our whole confidence in the alone mercy and godlineſſe of God. Caxſider in his booke called the Confutation of Articles in queſtion, to Maximilian the Emperor, cites a ſaying of Bonauentura, which is on this manner. It is the duty of godly mindeſ, to aſcribe nothing to themſelues, but alſo to the grace of God. Hence it follows, that how much ſoever a man giues vno grace, though in giuing many things to the grace of God, he takes ſomething from the power of nature and free-will, he departs not from godlineſſe, but when any thing is taken from the grace of God, and giuen to nature, which pertainteth to grace, there may be ſome danger. Thus then to hold and mainaine iuſtification by faith, without workeſ, and to aſcribe the whole worke of our conuerſion to God will haue making any diuſion betwene grace and nature, is the ſafeſt.

These things I ſhow more at large in this Treatise following, which I now preſent to your Worſhip, as a ſmal remiſſione of mine humble duty and loue, defiring you to accept the minde of the gauer, and to perſue it at your leaſure. And thence I command your Worſhip to the protection and grace of God in Christ.

Your Worſhips in the Lord,

William Perkins.

Ppp 4

Mat.



Matth. 23. verse 37, 38.

Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee : how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not ? Behold, your habitation shall be left unto you desolate.

His whole chapter contains a Sermon that our Saviour Christ made to the Jewes at Ierusalem. It hath two parts. The first is a reproof of the Iewish Doctors, namely, the Scribes and Pharisees, for sundry vices; from the beginning of the chapter, to the 36. verse. The second is an Inuictine against Ierusalem, in the words I have now read: *Ierusalem, Ierusalem, which killest the Prophets, &c.* In the Inuictine, two things are to be considered, the rebellion of Ierusalem in the 37. verse, and the punishment of this sinne, verse 8.

Touching the rebellion it selfe, three things are set downe, the place and persons, in the words *Ierusalem, Ierusalem :* the degree and practise of rebellion, in these words: *which killest the Prophets, &c.* the manner and forme of their rebellion, in these words: *How oft would I have gathered you, and ye would not ?*

According to the order of the holy Ghost, first, I will begin with the place. It is a wonder that Ierusalem, of all the places in the world, shoulde be charged with the height of rebellion against God. For it was the Cite of God, and had prerogatives above all cities in the world. Saint Paul hath noted seuen of them. The first is, *that they were Israelites :* that is, of the posterite of Jacob. The second is, *Adoption :* in that they were reputed and called the children of God. The third is, that they had the glory of God: that is, the Mercy-seate; the pledge of the presence of God. The fourth is, *the Covenants :* that is, the two Tables of the covenant. The fifth is, *the giving of the law :* namely, of the iudicall and ceremoniall law. The sixth is, *the worship of God,* the publicke solemnitie whereof, was tyed to the temple at Ierusalem. The seventieth, that to them pertained the promises made to the Patriarkes, touching the Mselias. To these the Prophet Micah addeth the eight prouidence, that the first Church of the new Testament, shoulde be gathered in Ierusalem, and that consequently, the preaching of the Gospel, shoulde passe thence to all nations. Now, for all these blessings and mercies, Christ our Saviour cries out and complaines of Ierusalem's rebellion. And this is not the first time of his com-

A plaint. In the daies of the Prophet Isay, hee saith that when hee had done all that hee could doe for his vineyard, it brought forth nothing but wilde grapes. By the Prophet Eschiel, hee setteth downe a long catalogue of his blessings to this people, and withall, a catalogue of their vnthankfulness. Hence it appears, that where God shewes the greatest mercie, there oftentimes is the greatest wickednesse and vnthankfulness. And this is partly verified in this land: for within the compasse of this forty yeares, we haue received great blessings from God, both for this life, and for the life to come, specially, the Gospell, with peace and protection: and the like hath not beene seen in former ages: yet there was never more vnthankfulness then now. For now commonly men are wearie of the Gospell, and beginne to decline from that which they haue bene: and the care to please God, and doe his will, is accounted but a curious pfectement of many.

Secondly, hence it may be gathered, that God doth not tye the infallible affilte of his spirit to any place or condition of men. If ever any city in the world had this priuiledge, it was Ierusalem. But Ierusalem, which was the seat and habitation of God, had not this priuiledge, because it is here charged with rebellion against God. No place therefore nor condition of men, hath it. It is alleag'd, that God hath made a promise to the order of Priesthood: *he priests' lips shall preface knowledge, and thou shalt require the law at his mouth.* I answere, that these words are not a promise, but a commandement. For sometimes words of the future tense are put for words Imperative; and therefore the sense is this, *the priests' lips shall keepe,* that is, let them keepe knowledge. Againe, it is alleag'd that we are commanded to heare the Scribes & Pharisees; because *they sit in Moses chaire.* I answere, that the Chaire of Moses is not a place or seat, but the doctrine of Moses: and to this doctrine, I graunt, the spirit of God is annexed, when it is truly taught and beleaved. Thirdly, it is alleag'd, that God hath promised the spirit of truth, *to leade men into straunge.* I answere, that this promise doth not directly and absolutely concern all believers, or all Ministers, but only the Apostles, to whom it was made: and not to them for all times, & in all actions;

16.5.4.
Exe. 14
all

Mal. 1.7.
Math. 23.
2. Aug. ep.
156.

Ioh. 16.13.

Of Gods free grace, and mans free-will.

but onely while they were in the execution of their Apostolical ministrerie, which standis the founding of the Church of the new Testament, partly by publishing of the Gospell, and partly by writing the Scriptures of the new Testament. In a word, no Scripture can bee brought to prouse, that God hath, doth, or will blide his Spirit to any particular place or persons. Here then falls to the ground, three popish conceits. The first, though the members of the Catholike Church may feuerally erre; yet they cannot erre, when they are together in a generall Counsell, lawfully assembled. The second, that the Pope cannot erre in his Confistorie. The third, that personall succession, is a mark of the Catholike Church, which neuerthelesse, may be seuered from the Spirit of God, we fee.

Where our Saviour Christ fetch a repetition, saying, *O Ierusalem, Ierusalem:* hee doth three things therein. First, he signifieth thereby, that he takes it for a wonder, and for a thing incredible, that the Jewes after so many blessings, shoulde be so exceedingly vnthankfull. Secondly, he testifieth hereby his owne detestation of their vnthankfullnesse. Thirdly, by this repetition, he doth awake the Jewes, and stirre them vp to a serious consideration and loathing of this their sinne: and he doth (as it were) proclaimme the same vnto vs. And not without cause: for in vnthankfulness, there bee two grievous sinnes against God, false witness bearing, and iniustice: false witness bearing, because the vnthankfull person denieth in his heart, God to bee the fountaine and greate of the good things he hath, and he ascribes them to his own wifedone, goodnes, strength, indeauer. Iniustice, because he yecideth not to God, the dutyes which he owes vnto him for his blessings.

The second point to be considerid is, the degree of the Iewish rebellion. *Daud* makes three degrees hereof. The first is, to walke in the counsell of the vngodly. The second is, to stand in the way of sinners. The third is, to sit downe in the scorners chaire. And this is the very top of desperate rebellion, and the sinne of Ierusalem. For when Christ saith, *[which killest the Prophets, and stonest them which are sent to thee]* he notes out three sinnes in this Cite. Impenitencie, whereby they perfured in their wicked waies, without hope of amendment: factitious and prophane contempt of God, and the meanes of their falaciou: cruelty in shedding of blood. And by crueltie, I meane not one or two actions of crueltie, but an habite therein, and the custome thereof: for the words are thus to be read; *Ierusalem killing the Prophets, and stoning them that are sent to thee:* where stoning and killing, signifie not one act, but a continuance and multiplicacion of acts: that is, a custome in shedding of blood.

It may be demanded, how the Jewes should grow to this height of wickednesse. I answere thus. In every actuall sinne, there be fourre things distinktly to be considerid; *the fault,* which is the offence of God in any action: *the guilt,* or obligation to punishment for the fault: *the punishment it selfe,* which is death: *a blot or spot,* set in the soule of him that sinneth, and that by the fault or offence: and this blot is nothing else but a propensitie to the sinne committed, or to any other sinne. In the sinne of our first parents, besides the fault, guilt, punishment, there followed a blot or deformity in the soule, which was the soule of Gods Image, and the disposition of their hearts to all manner of evills. Since the fall of Adam, hee that committeth an actuall offence, besides the fault, guilt, punishment, imprints in his heart a new blot, and that is an increafe of his naturall propensitie to sinne, even as the dropfie man, the more hee drinks, the more he may, & by drinking he increaseth his thirst. Thus the Jewes by custome in sinning, attaine to an height in wickednesse; because every act of offence, hath a blot, and the multiplication of acts offendive, is the continual increase of the blot or blemish of the soule, till the light of nature be extinguished, & men come to a reprobate sene. This must be a warning to all men, to take heede least they commit any offence against God in thought, word, or deede, considering every offence imprints a blot in the soule.

Secondly it may be demanded, how Ierusalem, grownne to this height of rebellion, can truly be called *the holy Cite,* or *the City of the great King.* I answere, two waies. First, there were many holy men and women in Iurie and Ierusalem, that truly serued God, and waited for the Kingdome of Christ, as Ioseph, Mary, Zachary, Elizabeth, Anna, Simon, Nichodemus, Ioseph of Arimathaea, and many others.

Now a Church is named not of the greater, but of the better part; as an heape of corne is called, though there bee more chaffe then corne. Secondly, I answere, that a people or Church that haue forsaaken G O D, remaines still a reputed Church, till God for sake them, as a wife committing adulterie, remaines still a suppoised wife, till her husband giveth her the bill of diuorcement. Ierusalem indeede had forsaken God, but God had not forsaken Ierusalem. For there he preferred still the Temple, and his worshyppe, when Ierusalem had condemned and crucified Christ. Saint Peter inspired by the holy Ghost, saith thus; *To you belong the promises, and to your children.* And Ierusalem did not vterly cease to be a citie or Church of God, till they contradicid and blasphemid the Apostolical ministrerie: for then, and not before, the Apostles withdrew themselves from the Jewes. Here wee see a depth of mercy in God: for though the Jewes for their parts, had deserued a thousand times to be forsaoken, yet God for his part, did not forsaake them, but still purposed them with mercy. And weare taught here-

by, not to give any sentence of the persons of euill men. For though they forfake God, yet know wee not wheter God haue forsaken them or no.

In this example of Ierusalem's rebellion, we learne many things. First, in it we may behold the vilenesse of mans nature, and our violent proneness to sin. For the Iewes meant to abolish and quench as much as they could, the doctrine of saluation; yea to quench it with blood, and which is more, with the blood of the Prophets: and this shews that man drinks iniquity, as the fish drinks in water.

Secondly, in Ierusalem we may behold the desperate condition of the Church of Rome at this day. For it follows in rebellion; if it goes beyond Ierusalem. If any man will indifferently consider, it will appeare, that by the whore of Babylon, is meant, the present Church of Rome; and this whore is said to be drowne with the blood of the Saints. The locuts out of the bottomles pit, go to the kings of the earth, to furre them vp to warre against the Church of God. And these locuts are in all likelihood, swarnes of monkes, friars, and Jesuits of the Church of Rome. And we have found it by long and much experiance, that they of the Romane Church, haue long thirsted for the blood of Prince and people in this land.

Thirdly, we are here taught to excercise our selues in the dutys of meeknes, goodnes, peace to all men. The Prophet *Jay* saith, that men in the kingdom of Christ, shall not apply their swordes and speares to the hurt of any as the Iewes here doe, but shall turne them to instruments of husbandrie, as mattockes and scythes. Wherby is signified, that men truly regenerate, shall abyde all purpose and minde of doing any hurt, and shall givethem selves to doe the good they can. Againe, he saith, that the Wolfe and the Lamb shall dwell together, and that there shall be no hurt in all the holy mount of God.

The duell by the sinne of our first parents, of men, made vs beasts, lyons, wolves, tigers, bears, cockatrices; and Christ againe of beasts, hath made vs the lambes and sheepe, in respect of meekenes and patience.

Fourthly, wee are here taught, not to oppose ourselues against the Ministers of God, but without pride and fiercenes, to yeld subjection and obedience to their ministrerie. *Jay* foretels, that in the Church of the new Testamēnt, a little child, that is, Ministers, other wife weake and silly men, shall by their doctrine, rule and guide wolves, leopards, lyons; that is, fierie and cruel men by nature. *My people* (saith the Lord) *shall come willingly in the day of assembly; and the sheepe of Christ bear his voice and follow him.* The Iewes arraigne and judge the Prophets that are sent vnto them: but we must suffer them in their ministrerie to arraigne and judge vs, that we be not judged of the Lord. Againe, the Iewes kill their teachers; but we must permit our teachers after a

A sort to kill vs: for their ministrerie must be as it were, a sacrificing knife, to kill the old man in vs, that wee may bee an acceptable offering vnto God.

Lastly, Ministers of the word, must learne hence, not to be troubled, if they be hated and persecuted of me. For this beſte the holy prophets of God, & that in the City of Ierusalem.

The third point is, the manner or forme of their rebellion. In it I confider fourte things. The will of God, against which the Iewes rebel, *I would*: the will of the Iewes rebelling, *Ye would not*; the concord of both, *I would ye would not*; the maner of Gods will. He wilts their faluation in loue, *I would have gathered you as an hen gathereth her chickens*, in patience, *How oft would I?* Before I come to handle these points in particular, I will set down a general preambule touching the nature of will.

Will, is a power of willing, willing, choosing, refusing, suspending, which depends on reaſon. By power, I meane an abilitie or created faculty: and it is so properly in men and Angels: but in God onely by analogie or proportion. Because his will in his essence or Godhead indeed. Secordly, I say, it is a power of willing, &c. Because to will, will, choose, refuse, suspend, (that is, neither to wil, nor to nill) are the proper effects of will, whereby it is known & discerned. Lastly, I say, it depends on reason, because it is incident onlē to natures reasonable; as God, Angels, men and because, though it goe against good reason, yet is it not without reason altogether. When a man knowes and approoves that which is good, and yet doth the contrary; it is because it seemes good to him to doe the contrary. And in every act of will, there are two things, Reason to guide, and Election to assure or difſent.

Will hath his property, and that is the *Libertie of the will*, which is a freedome from compulsion or constraint, but not from all necessity. From compulsion: because compulsion and wil be contrary, and where compulsion takes place, there wil giues place: and wil conſtrained is no wil. Neuertheleſſe, will and necessity may stand together. God wilts many things of absolute necessity, as the eternall generation of the Sonne, the proceeding of the holy Ghost, the doing of justice, and ſuch like: & he wilts them, with moſt perfect liberty of will. The good Angels will their owne happiness, and the doing of iuſtice, and that of necessity; for they cannot will to finne, or to be in myſtry: and all this they wil moſt freely. Nay, the necessity of not finning, is the glory and ornament of will; for he that doth good ſo as he cannot fin, is moſt at liberty in doing good, then he that candoe either good or evil. Whe the creature is in that estate, that it willingly ſerves God, and cannot but ſerve God, then is our perfect liberty. Againe, the liberty of will, ſince the fall of man, is ioyned with a necessity of finning; because it stands in bondage vnder fin: in this respect, it is fitly

Rom. 16.
16.

Tract. in
Ioh. 13; de
correp. &
grat. 13

referred of *Augustine, the bondfree-wil.* Wherefore we may not imagine in the will, a liberty which is a freedome from all necessity. That this may the better appear, let vs confide the kinds of necessity. There is a ſimple or *absolue necessitie*, when a thing cannot poſſibly be otherwife: thus we may lay, there is a God, & he is righteous, &c. This necessitie stands not with the will of the creature, yet doth it ſtand with Gods wil, in whom an absolute neceſſity of holineſſe and goodneſſe is ioyned, with absolute freedome of will. Againe, there is a *necessitie by violence or compellion*, and this abolifheth freedome and conſent of will. Thirdly, there is a *necessitie of infabilitie*, or of conſequence, when ſomething followes neceſſarily vpon a ſuppoſed antecedent, as namely vpon the determination & decree of God. This neceſſity and freedome of wills, may both ſtand together. For in the doing of a voluntary action, it is ſufficient that it proceede of iudgement, and haue his beginning from within the will, though otherwife, in reſpect of Gods will, it be of unchangeable neceſſitie. The certeſtie of Gods decree, doth not abolish the conſent of mans will, but rather order it, and mildly incline, or draw it forth. And the thing that is directly contrary to freedome of will, is compulsion: because it abolifheth conſent.

The liberty of will, ſtands in a double power. The firſt is, when wil any thing of it owne felpe, to bee apt and able to fill the ſame: and ſo on the contrary: and it is called in ſchools, *the liberty of contradiction*. The ſecond is, when it wills any thing, to bee able to will another thing, or the contrary. As for example, when God willed the creation of the world, he could haue nilled the ſame: and when he willed the creation of the world, hee could haue willed the creation of more worlds. And this latter is called *the liberty of contradiction*.

Will by this liberty, is diſtinguished from the inclinations of natural Agents, which alwaies ſhew themſelues in the lame manner. Put matter to the fire, it burns alwaies, and it cannot but burne. Cast vp a ſtone into the aire, it falls downe alwaies, and cannot but fall downe. Secondly, wil by this liberty, is diſtinguished from the appetite of beasts: for it follows ſenſe, and in chooſing or refuting keeps alwaies one order. The ſheepes ſet the Wolfe and all ſheepe do at all times, and in all places. Bees gather hony, and they do ſo alwaies, and in all places, and they can doe no otherwife. When the beaſt in the field chooſeth one heare, and refuſeth another, there is a ſew of liberty, yet no true liberty. For that which it chooſeth or refuſeth once, it chooſeth or refuſeth alwaies, in the ſame manner.

Thus much of the general nature of will; now I come to the points in hand. The firſt is touching the will of Christ, *I would*. According to the two natures of Christ, to be there two wilts in him; the will of his Godhead, and the wil of his manhood. Somethink that theſe

words are meant of the will of his manhood. For they ſuppoſe him heere to ſpeak as the minister of circumciſion, and conſequently, as a man. This I think is a truth, but not all the truth. Because the thing which hee wilth, namely, the gathering of the Iewes by the minifter of the Prophets, was begunne and praetificed long before his incarnation. Wherefore (as I take it) here his diuine will is meant, or the will of his Godhead, which is alſo the will of the Father, and the holy Ghost.

This will is one and the fame, as God is one: yet may it be diſtinguished on this manner. It is either *the will of his good pleasure*, or *his ſignifying will*. The truth of this diſtinction we may ſee in earthly Princes, who beare the image of God. A King determines within himſelfe according to his pleaſure what ſhall be done in his kingdome, and what not: this is his will. Againe, hee ſignifies ſome part of his ſecret pleaſure to his ſubiects, as occation ſhall be offered; and this is alſo his wil. Even ſo the pleaſure of GOD within himſelfe, and the ſignifications therof to his creature either in whole or in part, are his will.

The firſt is mentioned, *Eph. 1.5*, where Paul ſaith the Ephesians were prediſtinate according to the good pleaſure of his will. That it may rightlie be conceiued of vs, I will ſet downe fourte things. The firſt is, that this will is Gods purpoſe or decree according to counſell. For in it theſe two concurre, his counſell, and his decree. His counſell ſees all things, and all the cauſes of them: His decree determines what ſhall be done, and what vndone and he determines according to his own eternall counſell. Yet is not counſell a rule to his will. For there is nothing higher then his will, and his counſell alſo is according to his wil which is goodneſſe it ſelf. And therefore by Paul, Counſell is called *the counſel of his will*.

Secondly, in Gods will there is a *Sovereigntie*, that is, an absolute power, whereby he is Lord of all the actions that he wilth, willing of himſelfe without dependance frō any, without impediment or controlement, what he wil, when he wil, & how he wil. Thus much is signified in the parable, *may I not do with mine own as I will?* And by Paul alledging *Mos. 1.11*, *I will haue mercy on whom I will haue mercy*; teaching alſo, that we are at Gods pleaſure, as clay at the pleaſure of the potter. This mult teach vs whē we thinke or ſpeak of Gods works & iudgements, to think & ſpeak with modeſty & brietly, with admiration & reverence, nor daſting to ſearch into the reaſon of the, or thinke hardly of them, when they found not with our reaſon, cōtenting our ſelues with this, that we know God to haue a ſoueraignty in his will, to will at his pleaſure, and his will to be good.

The third point is, that the will of God is the beginning or firſt cauſe of all things without exception, and of all their motions and actions: And it is a beginning 2.wates. Firſt, in regard of the exiſtence or beeing of things; Secondly,

Mat. 4.4.

Job 1.51.

Psal 34.9

Ab. 4.58

Rom. 8.

Phil. 3.10

Secondly, in regard of their goodness. That all things in particular haue their being from the will of God, as from the first efficient cause. I shew it thus. God is of that power that nothing can come to passe which hee willeth, or which is utterly against his will: therefore, what soever comes to passe, comes to passe because hee wils it either simply, or in some part. A wife governour of a family, or of an army, hauing all things in his owne power, suffiseth nothing to be done without his will, and he desirer in the very smallest matters to haue a stroke; and nothing hinderes his desire, but his owne neffete, which is not incident to the mailyfie of God. God by an unchangeable preuision, fore-sees all things that shall come to passe: and therefore by an unchangeable will, hee willeth the being of them. For Gods foreknowledge depends on his will. Not because God fore-sees things to come, therefore they come to passe: but because according to Gods will, they are to come to passe, therefore hee foresees them. Indeed there is in God, a knowledge of things that possibly may bee, though they never be: and this knowledge goes before Gods decree. Yet the divine knowledge of things that certenly shall be, followes the will and determination of God. To proceede further: In that God willeth the being of all things, he makes them to be: for his will is operatiue, not seuered from his power, but distinguisched: & his willing of any thing is his doing of it: wherefore he pasesthe holy Ghost to signifie the wil of God by an operatiue word of commandement: *In the beginning God said, let there be this & that, and it was so;* now this commanding word was his will. Again, *Amen lives by every word of God,* that is, by any thing that God in his pleasure willeth to be our food. Things in respect of being must haue dependance on the will of God, or on themselves, or on some other thing. If they depend on themselves for their being, they are gods: if they depend on any other thing without and beside God, that thing is gods also. It remaines therefore that all things & acts in the world, considered as acts, haue their being by a dependance on God as on the highest cause, or the cause of causes: this doctrine must be remembred, for it is the foundation of true patience: when wee confider, whatsoeuer comes to passe befalls vs according to the will of God. Vpon this ground Job arnes himselfe to patience; and *Daniel saith, I told my tongue, and said nothing: because thou Lord didst it.* Secondly, this doctrine is the meane of all true comfort, when we consider that all our afflictions are from the good pleasure of God. Thus did the primitive Church comfort it selfe, when it considered, that the *Iewes, sydered, Ponys, Pilate, and the rest, did nothing against Christ, but that what the counsell of God had determined before to be done;* and it must be our comfort, that we are predestinat to be made coniformable to the image of Christ, to afflictions:

A Furthermore, the will of God is the beginning of the goodness of things. For a thing is not first good, and then willed by God: but it is first willed by God, & thus it becomes good: this is a manifest truth, I will not stand upon it: may here be demanded, whence the euill in the creature, namely sin, hath his beginning. I answer, it comes of the wil of the declining creature, and not from the wil of God: yet is it not without the will of God. For though he will not sin properly because he hates it: yet doth he will the being of it in the world. For in respect of the counsel of God, it is good that euil should be. And God wills the being of sin, not because it is wil to effect, produce, or give a being to it, but because his will is to forake his creature, & not to hinder the being of euill wher he may: & thus euill notwithstanding comes to passe. And whereas God forefawt in his eternal counsele, and yet willed not to hinder it when he might, in effect he willed the being of it in the world, though simply he wils it not. The last point is, that this will of Gods good pleasure being hidde[n] from vs, is not the rule of our actions & of our faith. *Moses saith, Secret things belong to the Lord our God, & things revealed, to us & to our children.* Hence it follows, that we doe & may (with a submision) in our wills differ from this will of God, before it is known to vs, without sin. *Paul would,* by vertue of his Apolitical commission haue preached in Asia and Bythinia, & God would not, because it was fad, the spirit withstood him: yet did not *Paul sin herein.* One good thing may differ from another and that which the creature sometime wills without offence, God willleth otherwise by his most righteous pleasure. *Samuel praises for Saul,* otherwise then the secret pleasure of God was; but when the decree of God was revealed to him, hee then stayed his prayng. Here sundry men are to be reprooved that reason this: If it be the will of God that I shall be saved, it shall so be, howeuer I live: therefore I will live as I list: they make the secret will of God the rule of their liues which shold not be: because the revealed will of God is the Law, or the only rule of things to be done and beleaved.

B Thus we see what the will of Gods pleasure is. Now this will is not meant in this text, *how oft would I?* For the pleasure of God cannot be withstood or resisted. *Isa. 46. 10. My counsele shall stand, and I will doe all my pleasure:* But the wil here mentioned may be fulfilled, and withstand, *I would, ye would not.*

The signifying wil of God is, when he reuelteth some part, and portion of his pleasure, so far forth as it serues for the good of his creature, & the manifastation of his justice or mercy. This signifying will is not indeed the will of God properly as the will of his good pleasure is, for it is the effect thereof; yet may it truly be reuarded, for as the effects of anger without the passing are called anger in God: so the signe & significatio[n] of his wil may be termed will.

This

Rom. 12.

Non
positive
negative
decre-
re Pera-
litionem.
Hugo,
Inclusio
quod non
vult esse
vult.

Deut. 19.
29.

1 Sam.
16.4.

Gen. 22.2

Verfe. 12.

Exod. 8.1

Gen. 1.28
Psal. 132.
14.

Iud. 10.15
Exod. 32.
10.

This will is propounded sometime more plainly, sometimes more darkly. It is propounded more plainly three waies, by his word, by his permission, by his operation. His word is his wil, for so *Paul saith, Prove what is the good wil of God.* And it is not his decree or pleasure, but his signifying will: because it serues to declar & manifest what is pleasing & acceptable vnto God, what is our duty, & what he requires of vs, if we desire to come to life eternal. For this cause, both the law & the gospel, and al the commandements, prohibitions, promises, & threatenings therof, are the signifying wil of god. For commandements signifie what we are to do: prohibitions, what we are to leave vndone: promises, what good he wil do vnto vs: threatenings, what punishments are due to sin. Furthermore, by reason of the word, the ministracy & dispensation thereof is Gods signifying wil. For by it God signifies his pleasure touching mens saluation. Divine permission is likewise the signifying wil of God. For by it he signifies that he wil not hinder the being of the thing permitted: & consequentlie that the thing permitted shall come to passe.

Thirdly, every operatiue or work of God signifies what God wil haue done, & what must come to passe. For whē a thing is done, we know thereby what is & was the pleasure of God, considering nothing comes to passe without his will. When the signifying wil is more darkly propounded, it is because some things appertaining to the said will, are concealed. And by reason of this concealement, sometime there seemes to be a contrarie between the signifying wil, & the wil of his good pleasure: but indeed there is none: & the end why God doth so darkly signifie & propound his pleasure, is not to hurt or deceiue, but to procure the good of his creature. Examples of this kind, there be in Scripturē 3. sorts. First of all, God sometimes propounds a commandement to men, and conceales the end of the commandement. For the ends of diuine precepts are 3: one is *Obedience*, when God wil haue the thing comanded, to be done precisely as it is commanded: the other is *Trial*, whē he wils not the thing commadē to be done absolutely, but only wils to make triall of the loyalty of his creature: the 3. is *Coniitio*, when by comanding God intends to couince his creature of disobeiedice. Thus passē sometime give precepts to their childe[n], that must be done: & sometime again they give a commandement, the doing wherof they inted not, but only intend therby to make experie[n]ce of the affectiō & dutie of their children. And sometime one man commands another only in way of coniitio: as whē the creditor saith to the bankrupt, pay thy debt, whē he never looks for, & which peraduenture he minds to forgive. Diuine precepts therefore be of 3. sorts, precepts of obedience, as the commandements of the moral law, precepts of trial, & precepts of coniitio. Now when God signifying will is propounded in a precept, & the end of the precept is concealed, the pleasure of God is darkly signified. God gives a commandement to *Abraham, Offer thine*

only sonne Isaac. The end was only to try *Abraham*, & this end was conceale[d] till *Abraham* was in doing the fact, for the Angel of the Lord staid him, and said. Now I see *Abraham feares God.* And the very commandement, *Offer Isaac*, seemes to be flatte contrary to the will of Gods pleasure or decree: for as it appears by the euē, *Isaac* was not to be slain: therfor the not slaying of *Isaac* was decreed by God. Now then it may be laid, why shold God command any thing contrary to his decree? I answier, there is an apparent contrarie, by reasoun the end of the commandement was concealed, but indeed there is none. For as it was gods decree that *Isaac* shold not be offered: so also was it his decree, that *Abraham* shold be tried in offering of *Isaac*. And with this decree doth this comādēment accord. For it is a comādēment not so much of absolute obediēce, as of triall, & therfore it is a fit & convenient means to accomplish Gods decree. The Lord by the hand of *Moses* gives a comādēment to *Pharao, Let the people goe:* & yet Gods secret pleasure & purpose was, that he shold not let them goe. Heere is contrarie in them, but indeed none. For it was also gods decree to coynce *Pharao* of rebellion & hardness of heart: and to this end serues this commandement; because properly according to Gods intention it was a commandement of coniunction: though *Pharao* for his part was to accept of it as of a comādēment to be obeyed and accomplished.

By this doctrine the publike Ministrē of the word receives a iust defence. Some are of opinion, it is a means to delude the world: because in it a comādēment is given to al without exception to repent & believe, & yet grace to repent & believe is not. But they are deceiued. For the commandement, *Repent and beleue*, though in the intent of the Minister it haue only one end; namely the saluation of all, yet in the intention & councell of God, it hath diuers ends. In them which be ordained to eternal life, it is a precept of obedience: because God will enable them to do that which he commandeth: in the rest it is a commandement of triall or coniunction, that to vnbelleefe their finne might be discouerd & all excuse cut off. Thus when the precept is giuen to beleue, and not the grace of faith, God doth not delude, but reprooue & coniunction of vnbelleefe, and that in his iustice.

The 2. example of the signifying will of God darkly propounded, is when God propounds his promises, concealing the exception or conditiō thereof. *Ie shall rule over the soules of the aire, the fishes of the sea, &c.* And of Jerusalem the Lord saith, *This is my rest for evermore:* the promises take no place now; & yet there is no contrarie in Gods will, because the said promises must be vnderstood with their exceptions, vniuersallie fall from me, & prouoke mine anger by your sins.

The 3. example is, when God propounds his threats, concealing the conditions and exceptions thereof. *I will, saith the Lord, deliver you no more:* and it was his pleasure afterward to deliuer them again and again. *Let me alone that my*

Q. 99

wrab

wrath may wax hot: for I will consume them: & he spared thē at the prayer of Moses. *I et forty daies & Ninie* shall be destroyed: for all this Ninie was spared, & nor destroyed: We may not here so much as dreame of any change or vrutur in God. For all threatnings denounced, must bee understood with this clause, *Except ye repent & turne unto me*. And this exception God conceales, that he may the better terrifie mens consciences, & to prepare them to true repentance. *Eze. 14. 3. 1.* The Lord saith by the Prophet to *Ezechias*, *Set thine house in order, for thou shalt die & not live*: and yet he liued 15. yeares after. Here God conceales his owne pleasure, in lengthening the dates of *Ezechias*, and signifiques what shall betide him in respect of nature, and the helpe thereof. In all these examples we may not furnishe any fraud or double dealing in God. For he doth not speake one thing, and minde another, after the fashion of hypocrites: but he conceales part of his will, & reveales part; and this he doth not for the hurt of any after the manner of the deceivers, but for the good of men.

Thus much for the signifying will of God: now I come to the text in hand. The wordes, *I would have gathered you*, are not to be understand of the decree of God, but of his signifying will, and namele of the ministry of the word. For when God sent his word to Hierusalem by his Prophets, he thereby signified that it was his pleasure and saluation vnto vs. First therefore we owe unto God all thankfulness & praise for this endles mercy. Secondly, we are to reverence the ministry of the word, in as much as God signifies his good will vnto vs thereby, and we are in all obedience to subiect our selues to it: and for this cause we must suffer our selues to be converted and gathered by it. Subjects vnto reverence the letter of their Prince, how much more then must wee reverence the letter of the living God, sent vnto vs, that is, the ministry of the word, and conformat our selues to it? Thirdly, hence we learne to fore-see our miserabile condition in this land. For though God for his part haue long signified his will vnto vs, touching our euertaining good, yet there is nothing to be found in the most of vs, but a neglegē or contempt of the Gospell: and in most places men are wearie of it, as the Israelites were of Manna. What wearie of the goodness of God, that offers and proclaims mercy vnto vs? yea verily. And the more weary we are of this, the more wazzy we are of our owne happiness, and consequently haffen to our owne perdition.

Secondly, it is to be obserued, that the rebellion of Jerusalem is against the signifying will of Christ, when he saith *I world, ye world not*. And hence it followes, that the signifying will of God is the rule of our obedience, and not the vnguarded will. And therefore so oft as God signifies vnto vs his will & pleasure, we must yield our selues in obediencē to it. Now God signifes his will 2. waies (as I have said) by his commandements and prohibitions, by his permission, & by his operation. Therefore,

A things, but in diuers respects it doth will and nill the same thing. He willet the conuercion of Hierusalem, in that he approacheth it as a good thing in it selfe: in that he commands it, and exhortes men to it: in that he giues them outward meanes of their conuercion. He wils it not, in that he did not decree effectually to workes their conuercion. For God doth approoue, & he may require many things, which nevertheless for iust causes known to himselfe, he will not do. The confirmation of the Angels that fell, God approoued as a thing good in it selfe, yet did he not will to confirme the. A Judge in compasfion approoues & wils the life of a malefactor: and yet withall, he wils the execution of justice in his death: Even so God sometime wils that in his signifying wil, which his wils not in the will of his good pleasure.

B By this which hath beeene said, we learene, that where God cretesth the ministry of his word, he signifies therby, that his pleasure is to gather men to saluation. In this regard the Prophet Esaie saith, *Esa. 49. 22.* that the preaching of the Gospell, *is a banner displayed*, that all nations may come vnto it. All this is verified in this our English nation. For more then forty years hath God displayed this banner vnto vs, and more then forty yeares hath hee signified in the ministry of his word, that his will is to give mercy and saluation vnto vs. First therefore we owe unto God all thankfulness & praise for this endles mercy. Secondly, we are to reverence the ministry of the word, in as much as God signifies his good will vnto vs thereby, and we are in all obedience to subiect our selues to it: and for this cause we must suffer our selues to be converted and gathered by it. Subjects vnto reverence the letter of their Prince, how much more then must wee reverence the letter of the living God, sent vnto vs, that is, the ministry of the word, and conformat our selues to it? Thirdly, hence we learne to fore-see our miserabile condition in this land. For though God for his part haue long signified his will vnto vs, touching our euertaining good, yet there is nothing to be found in the most of vs, but a neglegē or contempt of the Gospell: and in most places men are wearie of it, as the Israelites were of Manna. What wearie of the goodness of God, that offers and proclaims mercy vnto vs? yea verily. And the more weary we are of this, the more wazzy we are of our owne happiness, and consequently haffen to our owne perdition.

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when

Therefore when he commands, we must obey: when he forbids, we must also obey: when he permits any euill, we must be content. Lastly, when God doth any thing, and brings it to passe, he signifies his pleasure: and we must obey. We are bidden to say, *Thy will be done*: & this is not onely the wil revealed in his word, but also his will revealed by any euent. For when any thing comes to passe, it comes to passe because it was the will of God. Furthermore, this signifying will must be the stay and ground of our patience & comfort. For when a thing is come to passe, the wil of God is past vpon it, & he hath signified his pleasure: as for example, when a man is slain, the wil of God is past vpon his life: & he hath revealed his pleasure touching his death. Vpon this consideration in all euents, are we to stā our minds,

C Thirdly, it appears hence, what mind must be in the Ministers and Teachers of the word. They must put away all blind respects of profit and praise, and simply with honest hearts apply themselves and their ministracy to this end, that they may gather a people to God; for that which is the minde of the master in any busynesse, the same must alſo be the minde of the servant: the minde of the master is here set downe, *How wold I have gathered you?*

Thus much of the will of God; now let vs come to the second point, to consider what is the will of man. That this may appear, two things must be handled, the *nature* of mans will, and the *strength* thereof. Of the *nature* of will, I ſpeak ſomething before generally, there is yet ſoymore to be added. The *nature* of mans will may bee gathered by the practice thereof. The practice of wil ſtids in five things: the first is the action of the minde, namely, a conſideration of the things to be done, and the end thereof: the ſecond is *Deliberation* of the diuers meaneſ, whereby the foreſaid thing may be done: the third is, after deliberation a *determination* what shall be done. The fourth action is proper to the wil, and that is *election*, whereby the will vpon determination of the minde, chooseth or refuſeth, that is willett what shall be done, whatnot. The fifth is,

D that the will in all her elections, keeps and mainaines her *liberty*. Because when it wils or nill any thing, it mooues it ſelfe freely if it ſelte to will or nill, without any external compulsion: and when it wils any thing, if it ſo wils, as ſtil retaining a naturall aptneſ to nil the fames and when it wils any one particular thing, it remains ſtill apt neare to will it, but to will another thing, or the contrary.

Againē, the will of man must be diſtinguished from the power of man, whereby he doth any thing. Will and power in God are onely diſtinguished in our conceiving, being indee one and the ſame thing, namely, the ſcience of God. And therefore what God can will, he can do: what he willett, he doth, and his willing of any thing, is his doing of it. It is not ſo in man, who can wil that which he cannot do; as Paul

A faith, *To will is preſent wiſh me, but I carnot doe that which I wold*. Will therefore is one thing, and power to do the thing willed is another.

The ſecond thing to be handled, is the *freight* of will, that is, what will can do, what not; and how farre it extends it ſelfe. That this may appear, Will muſt be considered according to the fourē estates of man, the estate of innocency before the fall, the estate of corruption after the fall, the estate of regeneration after correction, and the estate of glory after this life.

In the estate of innocency, the will of man is a power of willing either good or euill. For God gaue *Adam* a commandement, in which he forbade him to eat of the tree of knowledge of good and euill. *Adam* therefore could either keepe or breake this commandement.

This reaſon holds not in vs since the fall, yet doth it hold in *Adam*; because with this commandement he received the power to obey: and that he could not obey, it appeared by the euent; because he did not obey. *Ecclesiastes* faith, *Eccle. 7. 31.* *God made man righteous*; there is the power to will that which is good; and they ſaid many inueniōs; there is also a power to wil that which is euill. *Moses* faſh to the Iſraelites, *I fet before you the day life or death, bleſſing and cursing*; therefore chooſe life, that thou and thy ſeed may live. *Deut. 30. 19.* These words are a ſentēce of the law, telling what we ought to do, & not what we can now doe, but what we could do by the gift of creation before the fall. Here a difference of powers muſt be made; the power to will that which is good, was a gift put into *Adams* heart by God: and the power to will that which is euill, was in him before his fall, not a gift, but onely a possibility to will euill, if he ſhould eafe to do this duty. And thus had hee power to will both good and euill.

In *Adams* wil there were two things, *Liberty* and *Mutabilitie*. Liberty was two-foldē. The firſt is a liberty ſimply to will, or to nil, or to ſuspend. And this is *liberty of nature*; because it is founded in the nature of will, from which it cannot poſſibly be ſeuereſt; and therefore it ſtill remains in the damned spirits: because here this liberty is wanting, there is no will.

The ſecond liberty is *liberty of grace*, which is a power to will or nill well, or to will that which is good, & to nil that which is euill. This liberty is founded, not in the nature, but in the goodness of the will. By goodness I meane the holines of the will, which is the image of God. And here we muſt take heed of the opinion of ſome, who think that *Adam* was created and placed in ſuch a condition, in which he was neither righteous, nor vnrigheteous, but in a meane betweene both. But this is direcely contrary to the Apolle, who ſaith, that man was created in righteouſnes and holineſſe. And by this meant in the firſt instant of *Adams* creation, he wanted liberty of grace. Againē, by reaſon of the ſecond liberty, *Adam* had a further liberty from ſin, & a liberty from misery.

The changeablenes of *Adams* will appears

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in this, that though it was created in goodness, yet was it made changeably good. For such was the goodness and inclination of his will to obey God, as might be altered and changed by force of temptation. The cause of this mutability must be considered, and it is this: That a creature righteous by creation may remaine eternal and constantly righteous, two fauours or helpe of God are required: the (a) first is, a power to perfoure in goodness. Without this power the creature of it selfe easeth to bee good. The (b) second is an act or deed, and that is the will to perfoure, or perfouerance it selfe. This also is required with the former, for God giveth not only the power, but also the wil & the deed, and the creature doth not the good which it can do, vnsle God cause it to do the said good, as he canfite it to be able to do good. Both these helps the good Angels have, and therfore they stand. And as for Adam, he received of God the first helpe and not the second. For beside the goodness of his will he received of God a power constantly to perfoure in goodness, if he would: yet the act of perfouerance was left to the choice and liberty of his owne will. We may behold the like in nature. God createth the eye, & put into it the faculty of seeing, & withal, he addes to the eye necessary helpe by the light of the Sunne: as for the acte of seeing, it is left to mans libertie: for he may see if he will, and againe if he wil, he may shut his eyes. The Phyſitian by art pro-
cures an appetitie: this done, in the next place he provides convenient food: for the acte of eating is in the pleasure of the patie: for he may eat if he will, & if he wil he may abstaine. And thus God gave Adam the power to perfoure in rightoness, but the wil he left to himselfe.

It may be said, If Adam received power to doe good if he would, and not the will to will that he could, he then received not sufficient grace. I answere, he received sufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainerment of everlasting happiness, if he would not be wanting to himselfe: but he received not sufficient grace for the cauſing of the immutabilitie of his nature: neither was it of neceſſity to beginne to a creature. A Gold-smith intends to make a iewell of greatest value and price: he componds it of golde, pearle and pretious stones: when he hath brought it to perfection, he doth not put this condition to it, that if it fall, it shal not be būſied or broken. And God created Adam in all perfection, and gaue him a power & ability to continue in the said perfection, if he would: yet did not he put vnto his nature this condition, that hee would bee unchangeable & vnalterable, when it shoulde bee assailed by the force of outward temptation.

The vfe of the former doctrine. In Adams example, we fee the weakness of the excellent creature in it self without the grace of God: For Adam hauing power to perfoure, could not for all this, act or put in executi-

on the fauour, without the further helpe of God. He could fal of himselfe, he could not stand or rise againe: hee could not auoide the leaſt cuill, but as he was helped of God. We therefore being finfull wretches, much more are to acknowledge our infirmitie, and to acſcribe all we doe or can doe that is good, to the grace of God. Thus haue the godly alwaies done. The Iewes in their repenteſce say: *Conuerth thou me, and I will conuerſe*, *Ier. 31.18.* The ſpoufe of Chrift, *Cant. 1.3.* *Draw vſe, & we will run after thee*. David ſaith, *Pſal. 119.37.* *Incline my heart to thy commandments: tuue mine eyes from the beholding of vanity, and quicken me in thy preceptes*. Auguſt. ſaith, *Give that whiche thou comandefſt, and command that thou wileſt*. Weareto God as the ſickeman to his keeper, who ſaith; *Take me vp, and I will rife: holde me, & I will ſtand*. In regard of this our faculty, it is the beſt for vs to deny our ſelues, and by faith to depend on the prouidence and mercy of God.

Againē, ſuch as beleue in Chrift haue great caute to be thankfull to God. For they haue the beginnings of further grace then ever Adam received. He received onely the power to perfoure in his happy estate, if hee himselfe would: but they that beleue before the power of perfouerance, receiue the will and the deed. Paul ſaith, *Worke your ſaluation with feare & trembling: and then he addes, Phil. 2.13.* *It is God that workes in vs the will and the deed*, wherby we runne the race to eternall life.

In the eſtate of corruption two things are to be conſidered of mans wil, the firſt what it can doe, and how neceſſit it comes to the doing of a good worke. The ſecond, what it cannot doe. For the declaratioſe of the firſt, two things muſt be conſidered in corrupt will; a libertie, & a poſſiblity. The libertie is acerten freedome to wil or nol, or to ſuſpend. For this libertie is remaining ſince the fall of Adam, & it is natural to the wil, from which it cannot poſſibly be feuered. This libertie is large, and ſhews it ſelfe in three kinds of actions: natural, humane, ecclesiſtical. natural actions are ſuch as are common to men and beaſts, as to eat, drink, ſleepe, ſmell, heare, talk, moue: common expeſce declares a freedome to wil in all these actions. Humane actions are ſuch as are common to all men: & I may ſtily reduce them to three heads. The firſt is, the ſtudy and praſtie of arts, trades, or occupations, & profeſſions of all kindest. And that man hath freedome to wil in all theſe, expeſce testifies. The ſecond is, the gouernmet of ſocietieſ, namely of families and commonwelthes. The Lord ſaid to Cain of Abel, *Gen. 4.7.* *His appetitie ſhall be ſubiect to thee*, that is, in freedome of thy wil thou ſhalt rule ouer him, and his wil ſhall be ſubiect to thine. Peter ſaid to Ananias, that the giuing, or the not giuing of his lands was before hee gaue them, in his own libertie. And Paul ſaith, *1. Cor. 7.37.* that the father hath power of his own wil to giue or not to giue his childe in mariage, as he ſhall fee occation. The third is the praſtie of ciuile virtue,

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the new man created according to the Image of God in Injustice and holiness, as Paul saith, Eph. 4. 24. Again, if all the motions and inclinations of the heart be evil, and only evil, and continually evil, there is no goodness in the heart: but the first is true: For the Lord saith, Gen. 6. 3. that he saw the frame of the thoughts of the heart to be only evil continually. Paul makes three parts of man in the estate of innocency, the body, the soule, & the spirit; that is, the image of God wrought by the spirit, bearing the ornament and glory of both the former. Now since the fall, the spirit is turned to flesh: for whosoever is born of flesh is flesh (saith Christ, Ioh. 3. 6.) that is, wholly flesh, and only flesh: and the natural disposition of the flesh is to lust against the spirit; what goodness then can be in the will? Hee that must enter into the kingdome of heaven must first be born againe: now looke as it is in the first birth, so is it in the second. In the first, an imperfect man is not made a perfect man, but that which is no man is made a man: even so in the second birth, hee that is a finner, and hath nothing in him to please God, is made just and righteous. For regeneration is not in respect of the substance of body or soule, or in respect of the faculties of the soule, but only in respect of the goodness thereof, which is a conformity to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but only a repairing of that which is decayed with a confirmation and increase of it.

The second reason. There is no power or aptnes in the wil corrupted, to will that which is truly good. Therfore liberty of grace to will well is lost. The minor I proove thus: Eze. 36. 26. A new heart will I give you, & a new spiri will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh. Here two things are set down distinctly. The first, that the new and fleshie heart is the gift of God, that is, an heart ready and apt to give obedience. The seconde, that there is in vs no aptnes or ability to receive this gift of God because our hearts are stony. God therefore giveth the fleshie heart, and the aptnes to receive this gift, by taking away the stony heart. Christ saith, that none can come unto him, vniuste the Father draw him. Now if there were vs by nature the least power or aptnes to come to Christ, then drawing were needfule, (for that argues obstinate rebellion) & it were sufficient to succour, helpe, and confirme the fore-aid power, without any more adoe. Saint Paul saith, that the wisedome of the flesh, that is, the bess inclinations and motions of the mind of a natural man, are not only enemies, but even enmytie to God. Now in enmytie, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to loue and obey him? Again Paul saith, The natural man is not capable of the things of God: for they are foolishnesse to him: neither can he know them, for they are spi-

ritually discerned: In the mind of a natural man there be two things to be considered, the act, and the power of knowing and approuing that which is truly good. And here Paul gives his sentence of both; of the act, that the mind cannot know the things of God: of the power, that the mind hath no capablenesse or aptnesse to acknowledge or approue them; as a little vessel hath no aptnesse to receive a great quantity of liquor. Again, we are not apt or sufficient of our selues to think a good thought as of our felues, but our sufficiencie is of God. Therefore nature corrupted wants ability so much as to thinke a good thought: much less to will that which is good. Again, Paul tels the Ephesians, that they were dead in times and trespasses. And this death or deadnesse is not only in respect of the performance of that which is good, but also in regard of power to performe it. For if the least power to do good remaine since the fall, man is not dead as yet, but dying or drawing on, because as yet some portion of spiritual life remaynes. And if this be so, how are we quickened together with Christ? and how is it a wonder, that the dead hear the voice of Christ? Ioh. 5. 25. Again Paul saith to the Ephesians, Eps. 5. 8. that they were once darkenesse, but now are light in the Lord. Now in darkenesse there is no aptnes at all, either to give or to receive light. But how were they made light? without any worke or co-operation of theirs: even as in the creation light was taken, not from some other precedent beginnings of light, but out of darkenesse, which conferred nothing at all to the being of light.

The third reason: There is not only an impotency to good, but such a forcible pronesse & dispositio to evill, as that we can do nothing but sinne. Ieremie saith, that the heart of man is wicked above all things, who can know it? Paul saith, that the Romans were once servants of sinne, and free in respect of righteouesnes: and of himself, that the law was spiritual, he carnal & sold under sinne. And of vnapentant sinners hee saith, that they are in the snare of the diuell according to his will. And this dispositio of which I speake, is not to some few sinnes, but to all sins without exceptio: because, as every man takes of Adam the whole nature of man; even so he takes the whole corruption of mans naturall. And where this huge and horrible masse of corruption takes place, there all inclination and power to goodness must needs give place. It may be objected, that if the will bee in bondage vnder sin, it hath lost his liberty quite. I answer; not so: for both may stand together. The prisoner though he have lost a great part of his liberty, yet hath he not lost all: for within the prison he may (as he wil) either stand, lie, or walke. And though hee which is captiue to sin can doe nothing but sinne, yet may hee in finnyng vse his liberty: & in the diuers kinds of euils intended, shew the freedome of his will.

The fourth reason. All the goodnes we have and all wee can doe that is pleasing to God, is

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Rom. 6.

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wholly in Scripture ascribed to God. He that is the child of God, is borne of God: not of blood, that is, not of natural generation: not of the will of the flesh, that is, not of the power and inclination of natural will, nor of the will of man, that is, the heroicall inclination of excellent men. We are the workemanship of God created in Christ to good works. Now the creature conferres nothing to his creation, which is wholly from the Creator: because to create is not to make something of something, but something of nothing. Christ faith without me ye can do nothing. And the reasoun is there rendered: Because Christ is the vine, & they which beleeue are vine-branchedes which branches, that they may bring forth good fruit, mult first be set into Christ, & then draw their sap, that is, power to doe good from him.

Patrons of nature against the grace of God, alledge four speciall reasons for libertie of wil in moral acts, that is, in things and actions good according to the morall law. The first is this: God hath giuen sundry commandements to man since his fall, feme pertaining to the law, some to the Gospell, as commandements to turne unto God, to beleeue, to repente. And al commandements are given in vaine, viles there be freedome of will to do them, or not to do th. I answer first, these commandments set not down what we can do, but what we shold do theyt signify, not our ability, but our office & duty, whereby we shold please God and come to saluation. And if the commandements be impossible, it is not Gods fault, but ours, for they are not impossible to create but to corrupt nature: secondly, though we cannot will to doe that which God commands, yet are not his commandements idle. For they are the instrumets and meanes of the Spirit of God, wherby he effects in vs the good he commands.

The second obiection. We are bound to giue unto God an account of all our doings in the daye of judgement, and this were not equal, vniel we had power to will both god and evill. I answer; it sufficeth to bind vs to reckoning, that once we had libertie in Adam to will either good or evill. And all men since the fall haue some measure of libertie of will: the wicked libertie in sinne: the righteous libertie in dutys of righteouesnes.

The third obiection from testimonies of Scripture. It is alleagid that the Samaritan, which lay wounded betwenee Iericho and Ierusalem, is a figure of mankind halfe dead in sinne. I answer, that in parables nothing may bee gathered that is beside the scope thereof; and the scope of this parable is nothing els, but to shew who is our neighbour. Againe, we graunt that libertie of wil is not abolished, but wounded: Because though libertie of grace to wil be lost, yet libertie of nature to will, still remains. Againe, the words of Christ to the Angel of Laodicea are obiecled; Behold I stand at the doore and knocke: if any man open, I will come in. Here (say some) to knocke, is

the worke of grace, and to open, the worke of free-will. I answer, that the words, (if any man open) are conditional: and therefore determine nothing of power of wil either to or fro. Againe, the words set not down what the Angel is able to doe, but what his office is, and what hee can doe by grace. Furthermore the place of Deuteronomie is obiecled, The word which I command thee, is neare thee, that thou myselfe doe it. But in these words Moses sets down, what the Israelites can doe by the grace of a Mediator, who fulfilling the law for vs, and giuing grace to obey the same, makes the commandments of the law (which other wife are impossible) to be easie. Thus Paul hath expounded this text, Rom. 10. 8. where he signifies, that fentences of the law must not legally, but euangelically be understood of them that are in Christ, and fulfill the law by him.

The fourth obiection. When man is converted, he is not converted against his will: for then God should deale with a man after the manner of a stome or a beast. Therefore hee which is converted, is converted with the content of his owne will. Ans. This content is not of our fathes, but of God. For as the conuersion is of God, so is the will to be conuerted. Of this point, more afterward.

Vpon the ground formerly deliuered, fudry questions of great moment are resolved. The first is, whether a natural man or an infidell, can by the freedome of his will, without fath, and without the help of God, doe any worke morally good, that is, a worke in which there is no fin: they of the Church(?) of Rome for many hundred yeares haue answere, yea: for they confidently teach, that a man pressed with temptation may without fath by the speciall helpe of God, & without it, by his owne strength, doe that which is morally good, that is, sin at all be committid therin. The second obiection. We are bound to giue unto God an account of all our doings in the daye of judgement, and this were not equal, vniel we had power to will both god and evill. I answer; it sufficeth to bind vs to reckoning, that once we had libertie in Adam to will either good or evill. And all men since the fall haue some measure of libertie of will: the wicked libertie in sinne: the righteous libertie in dutys of righteouesnes.

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*a. Actes 5.
b. Summa
c. q. 6.
d. Thom. in
e. 2. q. 109
f. Becc. v.
g. 1. scat.
h. Bellar. de
i. grat. & l.
j. arbit. 4.
k. c. 3.*

*Tit. 1. 15.
Match. 7.
Rom. 14.
23.
Concil.
Arat. 6.2.
& 2.20.
b Nulla
bona fa-
citione.
Lib. 2.
epist.
Hieron.
Gal. 3.
Greg. 1.2.
15. De
nupt. &
c. 3. cont.
ull. 4. 5.*

Epist. 106
Aliquantum ad
non pecuniam
valere.

Nihil ad
pecuniam va-
lere, vel
nihil ad
non pecu-
niam. 1.2.
diff. 25.
P. non
pollutione
peccare.
Sed 6. ca.
6.

Bellar. de
grat. & i.
arb. 1.5.
ap. 11.

Epist. 95.
ad Inno-
cen.

De heref.
cap. 24.

Exod. 9.
27.

Pelagius the hereticke: *Sometimes he poyszdre power of the will with such equal waigys in enew balaunce, that he myght determine how it auierbe somewhat to cause vs not to sinne: which if it bee so, there is no place reserved for the holpe of grace, whishtous which we say, *free will hath no force at all in causing us not to sinne*.* In this speech there are two things worthy observation. One, that (in *Augustines judgement*) free will of it selfe hath no force at all to cause man not to sin. Of the same mind is the matter of the sentences, who saith, that man before hee be repaired by grace, cannot but sin; though the Schooles afterward, for the most part dissent from him.

The second, that it was the hereticke *Pelagius* to teach, that free will, somewhat auierbe to cause vs not to sinne. With this jumps the determination of the Council of Trent, when it faid, *Let him be accursed, that saith, all works done before any iustification, are sinnes indeede.* Fo, thus it intitutes closely, that will, before the grace of iustification, partly holpen, and partly of it selfe, can do that which is good, at the least morally, as they speake. And this is the resolute sentence almost of all Papists. I doubt not therefore to aoucht that the present religion of the Church of Rome requires in part, the hereticke of *Pelagius*, and in these last daies propounds it againe to the world with new varnish and fressh colours. To auoide this charge, they answer the place of *Augustine* before alledged, thus. When *Pelagius* saith, his will is of force not to sinne, his meaning (say they) was, that will was of force to cause vs never to sinne through the course of our liues. I answer againe, *Augustine*, who knew the meaning of *Pelagius*, speaks not only of the life of man, but even of particular actions, as appears by these words, *Hee that praiseth, Leade vs not into temptation, praiseth that hee may not doe any euill.* *Vincenzus Lyrhenensis* tooke this to be the heretike of *Pelagius*, that man by his owne free-will might do some good things. For these are his words: *Who before that prophanie Pelagius, did ever prejudgete that the vertue of free-will was so great, that he did not thinke the grace of God was necessary for the helping of it in the doing of goodthings according to every act?*

It is objected to the contrary, that Infidels can doe things of the law which are good: and that they haue bin and are indued with many vertues, which are the gifts of God. Ans. Infidels may doe things good in their kinde, but they cannot doe them well: because they apply them to wrong ends, as honour, profit, pleasure. And a good thing done to a wrong end, easeth to be good, and is euill in the doer. Again, the vertues of the heathen, as they are of G.O.D., are good; yet as they are vysed, or rather abusid of men, they are turned to sinnes.

It is alledged, that wicked *Pharao* did a good worke, when he said, *I have sinned, the Lord's righteousnes, I and my people are sinners: pray for me, &c.* Answer. The confession is good in his kinde, but not good in *Pharao*: because it

A proceeded not of loue to God, but of fear of punishment; and it was made in hypocrisie, because afterward he hardened his heart.

Further it is alledged, that *Nebuchadnezar* a heathen man was rewarded of God for sacking of *Tyrus*; and that God would not haue rewarded him, if his worke had beene a sinne. Ans. The reward was temporal; and he was rewarded for his labour onely, and not for the goodness thereof.

Lastly, it may be obiect, that if wee can not doe good workes by freedom of corrupt will, then all our actions, our eating, drinking, sleeping, buying, selling, and whatsoever wee can doe, is sinne: and no sinne may be done, and therefore nothing must be done. Ans. Actions before named, incident to the life of man, are not sinnes of themselves: for then they might not be done at all; but they are sinnes only in respect of the manner of doing: because they are not done in obedience to God; and referred to him as to their right end, but by ends are propounded. And this is the codition of every man til he be converted, that he can doe nothing but sin and displease God, euen then when the action is praiseworthy before men.

The confideration of this doctrine serueth to correct the erronious opinion of many, who think themselves in good case and highly in the fauour of God, because they are not theuers, murderers, blasphemers, adulterers, &c. But alas they are deceiued; there is matter enough of condemnation within them, though they be no outrageous malefactours. For all they doe is sinne before God, till they bee renewed by grace. In eating, drinking, sleeping, buying, selling, in all they doe, they sinne. Not that eating, drinking, sleeping, buying, selling, are sinnes in themselves, but because they faille in the right manner of doing these actions.

Secondly, in that wee can doe nothing but sin till we be regenerated, we are taught to acknowledge our bondage vnder sinne and Satan; yea; we must labour to feele this bondage and to groane vnder the burden of it. This being done, we must goe further yet, and with hanging and thirtling hearts see to the Mediator Christ, who preacheth deliverance to captiues, and withall giueth deliverance from sinne, Satan, hell, death, condemnation, to all such as with touched and bruised hearts flieto him.

The second question is. Whether a naturall man by the power of his will may beable to resist & overcome a temptation. The Papist answers, that he is able to overcome lesser & easier temptations of himselfe; yea, & greater too, if he be helped by God; and that sundry temptations doe not exceed the strenght of mans nature. But we are to hold, & we teach the contrary, that the will of man since the fall of Adam cannot overcome so much as the least temptation. Because the power wherby a temptation shoule be overcome, is lost and abolished,

Ezech.
19. 20.

1. Pet. 5.
9.

2. Bellar.
de grat. &
lib. arbit.
1.5 c.c. in
fine.

Luther.

Bonaen
in 2 diff.
2. Bart.
& Thom
ibid. Bel-
lam de
grat. &
lib. arbit.
1.5 c.7.

that

that is, the power to nill that that is euill, & to will that that is good. And where is no power to resist, there can be no resistance. When we pray to God, and say, *Lead us not into temptation*, we acknowledge that there is no temptation at all that we can of our selues withstand without the helpe of God. Peter bids vs *Resist Satan our adversary*: and hee fliewes the right means when he addes these words, *stedfast in faith*.

It is obiect, that a natural man can either sinne, or not sinne. I answere, Tis true in regard of actions pertaining to outward government, and in regard of open sinnes, murther, theft, adultery, &c. yetnot alwaies true, but only at sometimes. For even the righteous sometime fall into open offences. And though the nature man occacioned to sinne, abtaine from open offence, yet gets hee no victory. For though hee auoide the outward act, yet can he not auoide the wicked inclination of his heart. And the abstinence from outward sin, is not without sinne. Because it proceedes from a person vniconcled to God, it hath not his beginning from faith: againe, it is for by respects, for the getting of a praise, the auoiding of open shame, and not for the honour of God.

The third question is, whether an vnrege-
nerate man by the power of his will can ob-
serue the law, though not fully, yet in re-
spect of the substance of the act. The doctrine
of long time hath bin in schooles and Church,
that he can: and that by his owne strength, he
may keepe all the morall precepts, so as no
sin be committed. (4) for some short space of
time. But the truth is, he can not. For if wee
graunt and suppose an action, wee must pre-
suppose the ground and beginning thereof.
Now the integrity or sanctitie of will, whereby
it was able to will that which is good, is the
ground of a good act: and it is lost: and there-
fore there can be no keeping of the law in re-
spect of substance. The substance of the first
table is, to loue God with all the heart, soule,
strength: and the substance of all negative
commandments is, *Thou shalte not lust*. And
the natural will cannot posiblly reach to the
doing of these. It is alledged, that a naturall
man can giue almes and do iustice to others,
and fushi like. I answere, in the substance of any
duty commanded there be two things, the act
to be done, and the manner of doing it: & that
is to do it in faith, with a mind to obey God,
and to intend his honour thereby. And this
manner of doing a worke is the forme of eu-
ery worke, that makes it to be good indeede:
and without it, works commandid in the law,
are but as a body without life or soule, or as
matter without forme. Will therefore is vna-
ble to obserue any one commandment in his
owne entire substance.

And it must bee remembred as a maine
ground, that the law beside external duties re-
quires inward obedience, in knowledge of
A God and his will, in faith, hope, loue, pati-
ence, and the subiecction of our thoughts,
wills, and affections to the will of God. In re-
spect of this inward and spirituall obedience,
the holy Ghost saith, the law is impossible,
Rom. 8. 3. and that the wisedome of the flesh
cannot be subiect to the law of God, v. 7. that
this is the yoke, which neither we nor our
fathers could beare. *Act. 15. 10.*

Againe, it was the hereticke of *Pelagius*, that
a man by the strength of his owne free-will
will keep all the commandments of God,
though (as they say) hee doth it somewhat
hardly. And the Papists are not farre from
this when they say, that man by natural
strength may keepe the whole law for some
little time.

The fourth question is, whether natural cor-
rupted will can any way prepare and dispose
a man to his owne conuercion and iustification:
that is, take away the impediments and make
himselfe apt and capable of his iustification.
The (5) doctrine hath bin for diuers hundreds
of yeares, that wil can doe it: and the doctrine
of the Papists now is, that the will, so it be stir-
red vp by God, can doe it. But the certaine
truth is, that will cannot. The conuiction of a
sinner is a creation: and no creature can pre-
pare a selfe to his owne creation. That very
thing (6) whereby a man shoulde prepare himselfe
to any good duty, is loyfe by *Adams* fall:
and therefore the worke of preparation is
Gods and not ours; vnsel it be possible for a
man dead in his sinnes to prepare himselfe to
his owne spirituall iustification: by nature we
are seruants of sinne, and our liberty beginnes
in our iustification. Therefore before we are
iustified, we cannot so much as will that which
is good. Indede the Israelites prepared their
hearts to seek the Lord: and *Ezra* prepared his
heart to seek the law of the Lord. But this was
the worke of men regenerate, whereby they
renewed in themselves the purpose of obeying
God, and of peruersing in duties of Godlike-
nesse.

The fift and principall question of all is,
whether a natural man can will his owne con-
uercion or regeneration. The learned among
the Papists teach on this manner. (7) That will
alone by it selfe cannot: yet that will can, if it
bee presented and stirred vp by some good
cogitation cast into the mind and some good
desire stirred vp in the heart, and be withal
helped and directed by God. They vise to open
their mindes by these comparissons. The
eye in darkenes sees nothing, and is as it were
without the faculty of seeing: yet if an obiect
be set before the eye, and light be brought in,
then can it see. Againe, a man lies a sleepe in a
dungeron, and he doth not so much as thinke
of comming forth: yet let a man come and
call him, and reach downe a corde unto him,
he will then awake, take hold of the cord, put
it vnder his arme holes, as *Ieremy* did, and hang
thereupon. And being thus helped, he both

Aug. de
heref. c.
88. Inno-
cent. epi.
92. apud
August.

b Scouls
in 2. diff.
18. Du-
randibid.

1. Sam. 7.
2. Ezra 7.
10.

3. Bellar.
de grat. &
lib. arbit.
1.6. c. 15.

Colle-
ctio-
nem
c. delib.

can

Lambli.
2. diff. 25.
Nisi per
gratiam
I. hereut
& adiu-
vatur.

John 5.5.

morall perswasion, which God knowes to be apt and fitte to moue and allure the will according to the condition thereof, even as a beast moosed by the sight of a bottle of hay. But there is no efficacie in these perswasions presented to the minde : because the will lies in thralldome and bondage vnder sin and Sathan. And the will must not onely bee helpt, but also bee delivred from this bondage : before any perfisyon can moue it. *Lambeth* in his time much declinid from the purity of the former dayes : and yet hee is farre fonder then the Iesuites of our daies. For hee faith thus : *Fewer wills now is binded by the law of the flesh from doing good, and stirred up couill, so as it cannot will and doe good, until it be delivered and helpt by grace.*

We leauing the Papists in their dissensions, place the efficacie of grace in the grace it selfe. For saith Christ. Every man that hath heard and learned of the Father, comes vnto me. Again, we place in it this, that God addes the second grace to the first. For having giuen the power, hee stales not there, but procedes further and giues the wil, and with the wil, the deede. And thus is the grace of God effectuall.

The consideration and vse of this & the former doctirines, is of great consequent. For if liberty of grace be lost, great is the necessity of our redemption by Christ, and great is the excellency thereof. Secondly, this doctrine cuts off the excuse of all sin : for though we fin necessarielie, because liberty of grace is lost; yet we finde freely, because liberty in couill remains. Thirdly, it appears hence, that man of himself can not hate or retaine any goodnes, but that which God giveth and preferreth in vs. This thing moueth vs to pray earnestly for the grace we want ; and to give hearty thankes for the graces we haue. Fourthly, we are taught deeply to humble our selues for the losse of our liberty, and for the bondage vnder sinne : & to pray instantly for deliverance by Christ. Fifthly, seeing of our selues we cannot preuaile against the least temptation, we must pray to bee guided and assited continually by God. Lastly, seeing our conuercion dependeth on Gods mercy, & not on our will, we are taught to deny our owne wils, wisedome, power, and to ascribe our iustification and saluation wholly and onely to God.

The third estate of man, is the estate of regeneration : in which the will hath power to will, partly that which is good, and partly that which is couill, as daily experiance declareth in the liues of just men. And the reason is, because the will of man renewed, hath in it a three-fold liberty. The first is the *liberty of nature*, to wil, or nill which is in all men. The second is, *liberty of sinne*, whereby the will, when it willetteth an euill, willetteth it freely. And this liberty is diminished according to the measure of grace which God bestoweth. The third is, *liberte of grace*, to will that which pleaseth God, and it

is restored in part in regeneration: so far forth as liberty to sinne is diminished. And because these three alwaies remaine in the will to the death, therfore sometime it willetteth wel, sometime couill, sometime both, and in the best actions we doe, there is a mixture : because they are not perfectly good for the time of this life, but partly good and partly couill.

That this power of the will may be the better appear, I will propound four questions. The first is, whether the wil presented or renewed, haue any stroke, action, or operation in the first regeneration of a sinner. I answer ; In the renovation or conuercion of a sinner I consider two things. First, the beginning or ground thereof, and that is the setting or imprinting of the new qualities & inclinations in the mind, will, affections of the heart. And this is the iniurie or meere worke of God in vs, and vpon vs ; and wee in iuste merely *pessimes actio*.

The second is the evidence of the former in new and spirituall actions, as namely in thinking, willing and desiring that that is good. Now their actions are works of God in us, and by mans will : and mans will is not onely a subiect of them, but also an instrument. A subiect, in that God is the first and principal worker of these works in the will. An instrument ; because it pleasest God to vfe the will, and to moue it by his grace for the acting and effectualling of the things which he appoyneth. And thus the will is not merely passive, but *passive and active* both: first passive, and then active.

For being acted and moued by God, who works the will and the deede, it also affecteth & moueth. And wee doe not vterly deny the co-operation of mans will with Gods grace. It is necessary indeede that God first regenerate vs, and make vs his children and new creatures. And in this thing we doe not covete with GOD, but stand as patients, that God may worke vpon vs, and reforme vs, even in the same manner, as when hee made vs in the beginning without any help of ours : yet, after our regeneration, by faith we are brought from death to life, and to will is present with vs, though in weake measure by reason of the remaniders of corruption : and then we begin to bee co-workers with the grace of God, moued to wil, and so indeede willing that which is good. In this sense haue the learned said, *that which is repaired in vs, is not repairet without vs*: and, that *God in them whom hee calleth, prepares the will that it may be a receiver and knower of his gifts*.

The same answier, in effect, I propound another way. In the worke of our regeneration, three graces be required, the preuening grace, the working grace, and the co-working grace. The *preuening grace* is, when God of his mercie sets and imprints in the mind a new light, in the will a new quality or inclination, in the heart new affections. The *working grace* is, when God giveth to the wilthe act of wil-willing, namely, (a) the will to beleue, the will to

repent,

Prosper.
conce.
Collar.
12.
De voc.
Gent. 1.
c. 29.

Velle
creder,
velle re-
cipere,
uelle o-
bedire.

Aug. de
gra. &
lib. arbit.
ca. 27.

Aug. fer.
25 de ver-
bis Apote-

repent, the will to obey God in his word. The *co-working grace* is, when God giueth the deede to the will, that is, the exercise and practise of faith and repentance. The first gives the power of doing good; the secōd, the will; the third, the deede : and all three together make the worke of regeneration. Now the will of man in respect of operation, concurreth not with Gods presenting grace, but is mereley patient as a subiect to receive grace. For it is the proper worke of God, to set or imprint a new facultie or inclination of the wil, and that without any action of the faul wil. Neuerthelesse the will being once renewed and presented, concurreth by his operatio with the working and co-working grace of God. For the wil being moued by grace, willetteth and doth indeed that whereto it is moued. And the will to obey God, or to performe any like duty, proceedes loyally from two causes. From grace; that in that it moueth and causeth the will to will to beleue. From the will of man; in that being presented and moued by God, it wilts to beleue, or to doe any like duty. And therefore the ancient saying hath his truthe: *He that made thee without thee, doth not regenerate or save thee without thee*. Because our conuercion is not without the motion and content of will, as our creation was. And that we doe not mistake in this point, the order that is between mans wil and Gods grace, must here againe be remembred. In respect of time they are both together, and concurre in the very first moment of our regeneration: in respect of the order of nature, the will doth not first begin that which is good and then after borrow aide from grace, but grace presents, renewes, and moueth the will, & then the will moued or changed, wils to be converted, and to be healed in the first instant of conuercion.

This operation of the wil, to wil to beleue, to will to repente and to obey, is the least grace and signe of Gods faulour; (for nothing can be lesse then to will to do that which is good yet it is of great and excellent price. For it hath the promise of God annexed to it. The Prophet saith to the rebellious Israellites, *Wash and make you cleane — — cease to doe euill, learne to doe well*. Now they might peraduenture say, Alas, we cannot wash our feluis: he therefore addes, *If ye wil and obey*, that is, if ye doe but wil to be cleanned; and testifise this will by your endeauerour to obey, *ye shall ease the goode things of the land*. And Christ saith, that the heavenly Father giueth the holy Ghost to them that deserue him. And to them that are in Christ, God accepteth this act of good wil for the deed it selfe. Marke the comfort that flowes from this doctrine. The full obedience to the law of God is impossible to al men, except Christ, in this life : yea to them which are converted and sanctified, and greatly desire the fulfilling of the law in themselves; and therefore no man can be iustified by it before God, and obtaine saluation thereby. Neuerthelesse faith in Christ

A and repentance is so faire forth possibele, to all that will and haue a desire; that who soevre doth will in earnest to beleue, and to bee converted, do indeed belieue, and are converted, and please God, and shall not perish eternally, though the beginning of faith and conuercion be weak; so it be in truth, and not counterfeit. And yet such is the naughtines of our nature, that faith and conuercion is impossibele unto vs, vilesse of the singular mercy of God, it be stirred vp in the hearts of the Elect by his holy spirit. In this respect Christ saith, *Mar. 1. 30. My yoke is easie, and my burden light*. And again, *His commandments are not grievous*. It may be obiectid; that the will & desire of renovation and reconciliation with God, may be where there is a mind and purpose to sin, and where is no true hatred and detestation of iniquity. Ans. The serious and infant wil or desire to beleue in Christ, and to repente, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly defires to beleue, doth so, because he detestis his vnbelief; and he that desires to repente, doth so, because he hates his own evill wiles, and purposeth to sinne no more.

The second question is, whether the will, after it is renewed, be able to cause and bring forth good worke of it selfe, or no; I answier two things. The first, that will cannot, vilesse God further giue a double grace. The one is *Assisting grace*; and it stands in three actions, *preseruation, confirmation, protection*. Preseruation is, whereby GOD continueth the beeing of the will renewed. For that which is good, doth not continue good the least moment, vilesse God make it to continue. Confirmation is, whereby God fixeth the minde in that which is good, & causeth the will constantly to follow the good inclination thereof, it being otherwise mutabile and apt to decline. Protection is, whereby God defendis his grace in vs against the violence of temptation. Of this he saith to Peter, *Sathan hath desired to sift you, but I have prayed for thee that thy faith fail not*. And God promiseth, that *he will not suffer the faithful to be tempted above that they are able to bear*.

The second grace may bee called, *Excusing grace*, whereby God moueth and stirres vp the will, that it may indeede will and doe the good to be done. And this grace is ordinarily required to the effecting of every good worke. Davids will was exceedingly renewed by the holy Ghost; yet he prayeth still, *Incline mine heart unto thy commandments*. The Christian soule, that is already drawne to Christ, prayeth still, *Draw me, and we will runne after thee*. Paul saith, they which are the children of God, are *guided, moued, or stirred by the Spirit of God*. Again, he saith of the *Philippians*, after they were renewed and wrought their owne saluation with feare and trembling, that God did still *work in them* beside the power, the act of willing and of doing that which is good. And he worketh the will, by mouing it to

Faith &
repent-
tance are
possible
to all
that will
in earnest.

1. Joh. 5.3

Luk. 22.
31.
1. Cor. 10.
13.

Phil. 1.19.
36.

Cantic. 1.3
Rom. 8.
14.
15.

Phil. 2.13
will

a Volendo
non impedit.

& Voluntas
permissa
efficax
non quod
productio-
nem sed
quoad
tilitatio-

Suauiter
inclinando.

decrees and determines with himselfe, the doing of all workes to be done.

In euill things, the determinatio[n] of God is, (a) so wil not to hinder them as he may. Vpon this will in God, follows sinne in the will of man, as a conseq[ue]nt, not as an effect. As a consequent, because when God suspends or withdrawes sustentation and government from the will, it cannot of it selfe, but will amisse; as the stafe in my hand prelenty falle, when I do but pull back my hand. To avoid euill is good; & therfore we cannot avoid the leafl euill, vntill God is able vs to auid it. And (b) euill is not the effect of Gods will; because God puts nothing into mans will, to cause it to will amisse; but he only caefeth to confer unto it helpe & direction, which he is not bound to confer.

Here long and tedious disputes are made by many touching the concord of Gods decree, and the liberty of mans will. And it is alleged; that mans will loseth his libertie, and cea- feth indeed to be will, if it stand subject to the necessary and unchangeable decree of God. Answer. First, that when the will of man determines in it selfe to one thing, it doth not lose his libertie: much more then may the libertie of will stand with the determination of God. Secondly, Gods decree doth not abolish libertie, but only moderate and order it: by (a) inclining the will in mild and easie manner with fit and convenient obiects, and that according to the condition of the will. That Christ shoud die when he died, it was necessary in respect of Gods decree: yet if we respect the constitution of his nature, he might still have prolonged his dayes: and if we consider the will of Christ, he did most freely and willingly. Otherwise, his death had beene no satisfaction for sinne. God himselfe doth something of an absolute necessarie, and yet with perfect freedom of will: now then if absolute necessarie doe not abolish freedom of will: much less shall conditional necessarie, depending on Gods decree, doe it. Lastly, the decree of God establisheth the libertie of will. For his determination is, that the Age, or second causes, shall be according to their condition; so as natural causes, shall worke naturally; free causes, freely; necessary causes, necessarily; contingent causes, in contingent and variable sorte. And therefore the necessary decree of God is, that man shall will this or that, not necessarily in respect of himselfe, but freely.

Thirdly, mans will depends on Gods will, in respect of government: This government is of two sorts. First, he governes the wils of the righteous: by working his owne good worke in them, and by them. In them, because he moves and inclines them by his spirit. By them; because they are only instruments of his will.

Secondly, he governes the wils of the wicked and vngodly, by fixt actions. The first is, permission, when God withdraws his grace fro[m] the will, not enlightening the minde, nor inclining the will, but leaving it to it selfe; as when

A man gives the rein to a wild horse. The secod is, a delivery of the will to Sathan, & that is, wh[en] God gives the diuell liberty to tempt, assault, and vexe the will of man, being left to it selfe. And this thing is incident to obtinate sinners; & we pray against it in these words, Leads not into temptation. The third action is, a ceasing to refraine corruption of will, either in whole or in part; as when he refraines all sins save one, or having refrained for a time, for the punishment of former sinne, he omits restraint, permitting man to the lusts of his own heart. The fourth action is, the bending, mowing, or inclining of the wicked wil. And this God doth by inward inspiration, for then he shoulde be the cause of sinne, but by presenting to the minde and will, obiects good, or at the least, indifferent in themselves: upon which obiects, the will takes occasion to be willfull, obstinate, and rebellious, not moued thereto by God, but freely mowing it selfe. The heate of the stomake in the winter season, is increased, not by the heat of things taken inwardly, but by the cold of the ayre, every way copyseling the body. An unbroken horse beeing spurd because he goes out of order, hee flings out, and casts his rider. And thus the sinful wil of man, urged by commandments, threatenings, judgements; allured by promises & blessings, growes more sinfull and wicked. Paul saith, that *time took occasion upon the good commandments of God, to reuise & to finall out of measure*. David saith, that *God moued the heart of the Egyptians to hate his people*. But how? He blesseth the Israelite exceeding more then the Egyptians. And upon this worke of God, they tooke occasion to enuie and to hate the Israelties.

The fifth action is, ordination, whereby God vseth well the wickednesse of the will of man, and directeth it against the nature thereof to good ends, even as the learned Phyſitian sometimes of pylon makes a remedy. In this ſene A fur is called the *rod of his indignation*: and the Medes & Perfians, his *sanctified ones*: The Iews in the crucifying of Christ, *willed and minded* nothing but his death & deſtruacion; yet God willed, and by them wrought the redemption of mankind. He works his owne good worke by mans will, as by an actiu instrument, and withal, he leaves the will to it selfe, to work his owne euill worke. The laſt action of God is, wh[en] a man is going on in his own wickednes, he turns him onto binſelfe, of his exceeding mercy; and sometimes againe, he opens a way, that that peron, who of himſelfe runnes into wickednesse, may rush headlong to his owne destruction, for the further execution of divine iustice: as when an house is falling, the owner thereof will not vnder-prop it, neither will he pull it downe: but he takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it falls, it may fall downe right.

Thus we ſee briefly, the harmonie of mans will & Gods will now let vs come to the vſe,

which

1 Tim. 1.
20.
1 Cor. 5.
5.

Ezra 4.
51.

1 Reg. 22.
23.
Ezecl. 14.
9.
Rom. 1.
28.
2 Thes. 2.
11.
2 Sam. 16.
13.
Psal. 105.
25.

Rom. 7.8

16. ro. 5.
and 13. 3.

which is manifold. First of all, by the former doctrine, we are brought to a right vnderſtāding of many places of Scripture. The Lord doth say, I will harden his heart. And this he is ſaid to doe, not because he ſets and imprints hardness in his heart; but because by fundry actions, hee orders and gouernes his wicked wil: and they are four. First, he permitteth Pharoah to his own wil ſecondly, he leaues him to the malice of the diuell, and the lusts of his own heart: thirdly, he vrges him with a commandement, to let the people goe. And Pharoah the more hee is vrged, the lifter and thubberne hee is; and the more he rebels againſt God; whereas hee ought indeed to haue beeene the more obedient. Lastly, God vseth the hardness of Pharoahs heart, to the manifeſtation of his owne iusteſſe and iudgement: and therefore he opens him away, that hee may runne head-long to his owne deſtruacion. In this manner, and no otherwife, are the places to bee underſtoode, when the Scripture faſhions that God put a lying ſpirite into the mouthes of the prophets of Abrahā: that a prophet is deceaved, the Lord deceaved him: that he giveth vs men to reprobate minds: that he ſendeth strong illuſions to beleaue. In the booke of Samuel it is ſaid, The Lord commanded Shem to curse David: because about this cursing, there is a twofold action in God. One, that he refraines the wicked heart of Shem, in ſight of all other ſaints, and not in reſpect of this line of railing, to which God leaues him. The ſecond, he vseth him as an iſtument to curse & to humble David. And thus likewiſe muſt the places bee underſtoode, when it is ſaid, that God delinere the wines of David to Abdon. And, that he ſtirred up David to number the people. Lastly, Joseph ſaith, that the Lord ſent him into Egypt: that for two caufes. One, because when his brethren were about to make him away, God by his prouidence, caufed Merchants to paſſe by in their ſight, whereupon they tooke occation to fel him into Egypt. The ſecond, because God diſpoſed this fact of theirs, to the good of Jacob and his family, in time to come. And thus are all like places of Scripture to be underſtoode.

Again, ſome ſchoole-Divines, following Damascenes, make and aſcribe to God, an applied or depending will, on this manner: God for his part, would haue all men without exception to be ſaued: why then they are not ſaued. They themſelues will not, and becauſe they will not; God therefore chooſeth ſome, and refuſeth others. But according to the former doctrine, I take this kinde of applied will, to bee an inuention of mans braine. For the contrarie is the truthe, namely, that mans will wholly depends on the will of God. That weſel be ſome of honour, ſome of diſhonour; but it is not in the power of the clay, but in the will of the potter. The firſt can orders the ſecond, and not the ſecond the firſt. To make Gods will depend on mans will, is to put God out of his throne of maſtieſſe; and to fet the creature

A in his roome. Others ſet forth the depending will of God in this manner: God (ſay they) deſcrees nothing in particular, of things that are caſuall and coniugate; but hee foreſees with himſelfe, what the will of the creature will do, or noſt do; when things are thus or thus ordered; and vpon this foreſight, hee conſequently determines what ſhall bee done. But this opinion, as riggers, who God a common general prouidence, fo it takes away the certaine determination of God, touching all particuler events. And it is absurd to think, that God ſhould foreſee the future acts of mans free-will, when as yet he hath determined nothing: for things that shall be are therefore to come to pasſe, because God by decree hath determined their being. And therefore, the foreknowledge of things that shall be, follows the decree of God. And if Gods decree presuppoſeth mans willing of this or that, and thereupon determine, how ſhall that ſpeech of the Lord stand; I will cause them to walke in my ſtatutes? For hereby is geſtated, that God doth not attend on the will of man, but brings mans will in ſubjection to himſelfe. And therefore this attending will aſcribed to God, is impoſed even of the Papists themſelves.

Thirdly, in that mans will ſhould ſublie aſſolutely to the pleaſure of God, our duty is, to yield voluntary ſubjection to him in all things: when his will is manifest vno to vs.

Lastly, this doctrine of the content and concurrence of mans wil, & Gods wil muſt be the ſtay & ground of our patience & comfort. For there is no calamity or misery, that besides vs by, & from the will of man, without the wil of God, the creature can will nothing againſt vs, vniſte it be ſtirred the wil of God: and it can do neither more nor leſſe, the God wil. The diuel could not touch Job without leave: & he could not enter into the heard of ſwine without leave. Vpon this ground David ſpeakes on this effect: Let Shemis curse, for he curſeth, because the Lord bid him doe so. Joseph comforts himſelfe and his brethren in this, that not they ſo much as the Lord, ſent him into Egypt.

As there is an harmony between Gods wil & mans wil: ſo there is a diuerſe between mans wil & Gods word, or his ſignifying wil, as appears by the text in hand. (A) Schoolemen vpon this diuerſe, make a diſtinction of Gods grace, into ſufficient & effectuall. ſufficient they call that, wheſe a man may be ſaued, if he will not be wanting to himſelfe. Effectuall, wheſe a man is indeed ſaued. The firſt (they ſay) is given to all men, at one time or another: the ſecond is not. And this diſtinction of grace, they gather on this manner: Wheſe Christ would haue gathered the Iewes, they would not; therefore they had not effectual grace, & because they would not, they are blaſted and rebuked by Christ: therefore (as the Papist) God gaue them ſufficient grace to be converted, if they would: & because they could haue not haue blaſted them. I answer: this prooues, that once God gaue them ſufficient

R 1. 3. grace

Bellar. li.
1.c. 15. de
grat. & lib
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ard. Tap
per.

Felic. 36.
27.

Shumel
in 1. Th. 5.
9. 16. ac
t.

2. Sam. 16.
10.

a Ha'es 3
Summ. q.
69. Thom
in 1. 2. 9.
10. &
contra
Genitiles.
1. 3. c. 15.
Roffeſſor
in refut.
36. Bell
de grat. &
Labrit. 1.
2. 6. 7.

grace to obey any commandment of his, namely, in the creation; but hence can it be gathered, that when God called the Jewes by his word, that then, then I say he gave them sufficient grace. *Secondly*, it is objected, that God did al that mig be done to his Vine, to make it bring forth good fruit; and yet for all this, it brought forth nothing but wild grapes; therefore it is said, there must needs be a grace sufficient to salvation, which is not effectual. *Answer*: God did that to his vineyard, that was sufficient to make a good Vine bring forth fruit; (and that is the meaning of the place in *Isa.*) though not sufficient to change the nature of an evil vine, & to make it a good vine. It is granted, that the Lord saith, he waited for grapes; which he wold not have done, unless there had bin hope, by reason of sufficient grace given. *Answer*: agin : that the Lord waited for fruit, not because God then gave the sufficient grace when he waited, but because the Church of the Jewes was in the v. & pretence a good vine, & thereby gave hope of good fruit. *Thirdly*, it is objected, that Adam received sufficient grace; and that he had not effectual grace, because he fell. *Answer*: Adam had sufficient to the perfectio of a creature, but not sufficient to vicinable perfeccione specially, if he should be assaulted by temptation. Like wise he had grace effectual, in respect of righteousness & happiness, but not in respect of persecution in both. Grace him so far forth as it was sufficient to happiness, it was also effectual. *Lastly* it is objected, that God forsakes no man, till he first forfakes God; and therefore, that God for his part, gives grace sufficient to salvation. *Ans.* There is a double kind of forfaking God; one is for trial, the other for punishment. The forfaking which is for trials sake, goes before mans sin, in which he forfakes God. In this regard, *Adam* was for order of nature, first forfaken of God, before he forsooke God. The forfaking, which is for punishment, alwaies follows after sin, & of this must the rule be understand, that they which are forfaken of God, did first forfake God. Now the truth which we are to hold in this point, is this much : There is a grace which is sufficient to the conviction of a sinner, which is not effectual to salvation; and again; there is a grace which is sufficient to the leading of a ciuil life, which is not effectual to salvation: yet the grace which is indeed sufficient to salvation, is also effectual; namely, the gift of regeneration, in which God gives not only the power to be converted, but also the wil & the deed.

This much of the Harmonie : now comes the fourth point to be considered, namely, in what manner Christ willed the conversion of Ierusalem. He willed it first, *in love*, secondly, *in patience*. His love is set forth by two things. The first, albeit he was God, full of maiestie, and we vile wreches, his enemies by nature; yet was he content to take vpon him, a vile and base condition, to bee vnto the Jewes as an hen. The second was, that he takes vnto

A him; the fashions, the disposition, and tender affection of the hen to her young ones.

That all this may the better bee conceined, three questions are to bee propounded. The first is, whether there bee an affection of loue in God, as is in man and beast? I answere; that affections of the creatures, are not properly incident vnto God, because they make many changes, and God is without change. And therefore all affections, and the loue that is in man and beast, is ascribed to God by figure: and that for two causes. First, because there is in God an unchangeable nature, that is well pleased with every good thing, and a will that seriously willetteth the preservation of every good thing: and of this nature and will of God, the beth loue in the creature is but a light shadow. Secondly, the affection of loue is ascribed to God; because he doth the same things that loue makes the creature doe: because he bellogetteth blessings and benefits vpon his creature, as the louer doth on the person loued. In this sort are all other affections ascribed to God, and no otherwise.

The second question is, whether there bee in God, an hatred of his creatures: for God is compared to the hen which loueth her young ones. *Ans.* If hatred be taken for a passion incident to man, it is not incident to God: if it be taken for a worke of Gods prouidence and iustice, it is in God; & that in three respects. First of all in Scripture, hatred sometimes signifieth a denial of loue & mercy; as when it is said; that he which wil follow Christ, *must hate father & mother*; that is, neglect them, or not loue them, in respect of Christ. In this sense, hatred agrees vnto God. For he is said to loue *Jacob*, and to hate *Eau*; that is, not to loue *Eau* with that loue wherewith he loued *Jacob*. Again, there is in God a nature that abhorreth and detesteth iniquity: thus saith the Psalmist, that God *hates righteouenes*, and *bareth iugury*. And thus God hates man, not simply, because he is the handi-work of God, but because he is a sinner, and by reason of the worke of the diuell in man, namely sin, which is simply hated of God. Thirdly, God plagueth & punishment offenders, and in this regard he is said to hatethem. Thus, saith *Daniel*, *that God hateth the workers of iniquity*, & *destryes the that speake lies*. By this which hath beene said, it appears that there be two degrees of hatred in God: one is *Negative*, wher God is an absolute Lord, beftowes his special loue on some, & denies it unto others, because his pleasure is so: the seconde is *Positive*: wher he hateth and detesteth his creature: and this seconde alwaies followes sin, and it is euer for sin: but the other goes before sinne. And whereas it is said in this text, that God is as the hen that loueth her chickens, & gathers them all together; it must be vnderstood, that our Saviour Christ here sets down his dealing, not with all his creatures, and with all mankind: but only his dealing toward his own Church, in which he calleth all outwardly, by the sound of his

word,

Luk.14.
2.4.
Com.2.
13.
Psal.45.7.
1.5.6.

word, & receives all outwardly into the countenant. By this which hath beeene said, wee are taught, after the example of God, to hate and detest iniquity, and yet alwaies to make difference betwene the person and the sinne.

The third question is, in what thing is Christ as an hen to his Church? *Ans.* In temporal blessings and delierances: in afflictions and manifold corrections: but especially & principally in his word published in the ministry of the prophets. For it is the wing which he spred ouer his people: and it is the voice whereby he called, and (as it were) clocked them vnto him.

Thus wee see the meaning of the similitude, that Christ would haue gathered Ierusalem as the hen gathereth her chickens: now followes the vse. By this we see the tender loue of God to this Church and land. For it hath pleased him to propound vnto vs the Gospell of salvation, and that now more then 40. years. And in so doing hee hath offered long to imbrace vs in the armes of his mercy: and in spreading his wing ouer vs to become our God and our Sauour: for this tender loue, our hearts must be filled with loue to Christ, and our mouthes with praise. Again we learne hence, that the Gospell brings all other blessings of God with it. For God in it communicates his owne selfe unto vs, as the henn to her young ones. The kingdome of God brings all things else with it, that may serue for the good of man: and where the Gospell is embrased, there is Gods kingdome. The peace and protection of this Church and land, whereby we haue bin preferred from being a prey to our enemies, comes by meanes of the Gospell of life. Therefore foolish and false is the conceit of sundry popish persons, that say, there was never such plentie in the world, as when the old learning (as they say) or old religion was. Secondly, by this we are aduertised, if we would haue all necessarie blessings for this life, first of all to embrace the Gospell of Christ. Thirdly, if Christ take vnto him the disposition of the hen: wee likewise must take vnto vs the disposition of the chicken in respect of Christ, and that in three things. First, we must suffer our selues to be gathered to Christ: that is, to be turned vnto him from all our sins, to beleue in him, to be of the same mind and disposition with him, to suffer him to quicken vs with his heavenly and spiritual life, as the hen cherishest her chickens by setting on them. Secondly, wee must attend vpon the word & wil of Christ, as the chicken vpon the call of the henn: and suffer him to rule vs both in heart and life for all things. The third thing is, that wee must depend on the sweet and merciful promises of Christ, and shrowd our selues vnder his wing against hell, Sathan, death, damnation. And verily all such among vs, who are not careful to performe these three things to Christ, are no better then monstrous rebels, considering he hath in his mercifull and tender loue, fought to win vs to himselfe for these forty years.

A Thus much of the loue of Christ: now I come to his patience in these words: *Hast thou ten world?* The meaning whereof is this: you haue continually from time to time prouoked me by your finnes: yet did I not withdraw my loue from you, but sent my Prophets from time to time vnto you, to call you and gather you vnto me. And this patience of God is here expressed to aggrauate the rebellion of Ierusalem. I will therefore speake alittle of it. And first it may bee demanded, whether the vertue of patience that is in men, bee also in God. I answer, properly it is not. For where this kind of patience is, there is pasion & suffrance: now God is not subiect to any passion or suffrance, because his nature is unchangeable. Againe, that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuall of this world. Neuerthelesse, Scripture ascribes this patience to God for two causes. The first is, because there is in God an infinite goodness of will and nature, whereby he never simply wils the perdition or destruction of any creature. *Exzeli.* God wils not, that is, takes no delight in the death of a sinner. And whereas it is said, *that vengeance is Gods, and he will repay*; it must be thus taken, that God in reuenging doth not absolutely intend to destroy, but only to execute justice in the punishment of sinne. It may be objected, that God is said, *to make vessels of wrath prepared to destruction*. I answer, this place must circumstancialy and warilie be understood. & I take the meaning of it to be this, that God makes vessels of wrath, or vessels for wrath by his will and decree, whereby he decrees to passe by some and to forfaste them, in respect of his loue and mercy. And this act of God in passing by, and in forfasing of men, is as it were, to set them apart to become vessels of wrath. And though God in secret and iust judgement doe this, yet he neuer vills any of these vessels with his wrath, vntill they haue beeene tainted with iniquite: and though they bee prepared to destruction, yet they are neuer indeed destroyed but for their sins. Thus then, by reason of this excellent and incomprehensible goodness of God, whereby the vertue of patience is but a shadow, God is said to be patient.

The second cause, why God is said to be patient, is because he doth the same things that patient men doe. First, hee inviteth men to repentance: seconde, hee promiseth pardon: thirdly, he defers punishment: fourthly, at the first he only inflicts leesse punishment: when they doe no good, he inflicts greater: and lastly, when there is no hope of amendment, he inflicteth everlasting death and destruction.

The end of Gods patience is two-fold one, that the elect of God may bee gathered and called; the other, that all excuse might bee taken from the vngodly.

The patience of God is either vniverfull, or particular. Vniverfull, which pertains to al me. The decree of diuine iustice was set downe to

Ezech.
18.32.

Rom.12.
19.

Rom.9.
22.

Rom.9.
22,23.

Gen. 17.
Numb.
16. 13.
2 Reg.
10. 12.

Gen. 3. 15
Phil. 2. 8

Exe. 4. 5

2 Pet. 3. 9

*Adam and in him to all mankind: When thou shalt eat of the forbidden fruit, in dying thou shalt D I E, that is, presently die the first and second death. Darham and Abiran, presently vpon their rebellion, went downe into the earth quicke. The captaines with their fifties, were presently vpon their coming to Elias destroyed, with fire from heaven. And so oft as any man sinner, he defersent present destruction: so many sinnes have we defered. Here it may be demanded, why God doth not execute his decree accordingly. I answr, God in iustice remembers mercy, yea his iustice gives place to mercy. For there is another decree of mercy, which he wil have as well to be accomplished as the decree of iustice, and that is, *The dead of the woman shall bruise the Serpents head.* Againe, *Aske of me and I will give thee the heauenes and thy inheritance, and the end of the earth for thy possession.* That mercy then may be shewed vpon mankind, iustice is executed a great patience by certein degrees. And this patience pertaines to all men without exception, that come of Adam by generation.*

Speciall patience is that which concerns particular men or countries. Thus God spared the old world 120. years before he sent the flood: he spared the Amorites till their iniquities were full: he spared the Egyptians 400. years. He deferred the punishment of the idolatry of Israel 350. years, and then he punished it with seuenty years captivity. He windeled at the ignorance of the Gentiles 4000. years. Antichrist shall not vitterly be destroied til the comynge of Christ. When men blasphem, God and Christ, swearing wounds, blood, heart, sides, nayles, life; if they had their deserte, they shold defend to hell quicke, and that presently: but God forbeares them, and sundry such persons are vouchsafed the grace of true repenteance. The very least offendour vpon earth is partaker of the great patience of God. For he sustaynes the members of our bodies, the powers and motions of the soule in such actions in which we offend him. And no creature can sufficiently consider the greatness of this long suffering.

The vte to be made of the patience of God follows. First, it teneteth to teach all men to turne to God by true repenteance. Rom. 2. 4. *Dost thou seeke the patience & long suffering of God, not knowing that the goodness of God leadeth thee to repenteance? for his patient towards us, and would have no man to perish, but would have all men to come to repenteance.* To come more neare vnto our selues and this English nation. Now is the day of our visitation, and hath bin for the space of these forty yeares and more, in which God in great patience hath continually called vpon vs, knocking at the doore of our hearts, and stretched out the armes of his mercy vnto vs. Wherefore the common duty of all English people is, to turne vnto God withall their hearts according to all the law of God, as it is

said of *Josua.* And that this duty may indeede be practised, I will vse certaine reasons, that may serue to stirre vp our dead minds. First, the time of the continuance of the patience of God is hidden and vndeclared vnto vs. And hereupon, when men abiding the patience of God shall say, peace, peace, then, then shall come sudaine destruction, as traualle vpon a woman. And therefore the time is to bee redeemed, and as S. Peter saith: *We must watch and make haff for the coming of the Lord.* Secondly, the greater the patience of God is and hath bin, the greater shall his anger be. A blow, the longer it is commynge, the greater it is. Yea the very wrath of God in it selfe is most horrible. The wrath of a lion, of a prince, yea the wrath of all creatures to the wrath of God, is but as a drop of water to the whole sea. At his indignation the very mountaines melt, the heauens and the elements shall melt at his commynge: much more shall our rocky & stony hearts melt. Thirdly, God hath his treasury, and storehouse for judgement: and they which goe on in their sinnes from day to day fill this treasury of God with wrath and judgments against the day of wrath. And when menturne heartily from their euill wayes, this treasury is empited, as appears by the example of the Ninimites. Wherefore let vs all from the highest to the lowest betinke our selues what cuill we haue done, and how we haue abuffed the mercifull patience of God, and make speed to turne vnto God and Christ our mercifull Saviour. Some will say, wee abyde not Gods patience; we haue repented long agoe. I answr, the number of them that truly turne vnto God in their hearts, is but very small, in comparision, even as the gleaning is to the whole harvest. It will be said again, we are not as the Jewes, that deny Jesu Christ to be the Mefias. I answr, we confesse Christ in word, but there is a great multitude among vs, that deny him in their deedes and naughty liues. For to omite the sinnes of the secound table, there be few notorious sins that are common among vs. Wilfull ignorance; in that men haue little or no care to know God, & to know the way of life. The secound is, the prophane concept of the Gospel. For now the obediencie to this blest doctrine of life, yea, the very fewe of it, is in common reputacion. Precisenes. And now adayes vnder this name the profelcion of the Gospel comes otherwhiles vpon the stage to helpe to make vp the play, and to minister matter of mirth. Vpon this we may iustly feare the Gospel is going from vs. The third sinne is worldinesse, which reigne and beares sway in all places, as though there were no other world, and as though heauens were vpon earth. The fourth sinne of our daies is luke-warmenesse. For commonly men are not lost in themselves, that they might bee found of Christ, they feele not their owne poweres, they know not in what neede they stand of the blood of Christ; and

1 Thes.
5. 5.
Eph. 5. 15
2 Pet. 3.
12.

Mich. 1.

Rom. 2. 5

Eph. 4. 3.
Col. 3. 13

Luk. 8. 15

Mar. 15.
16.
Rom. 15.
4.

Heb. 10.
36.

2. Sam. 6.
13.
cum 2. 8.

2. King.
24. 17.
1. Chro. 3.
26.

therefore they make profelcion of the faith formally, not seriously, only because they are forced to doe by the good lawes of a good Prince. The last sinne is Hypocrisie, for all among vs come to the Lords table, and thereby enter into the highest degree of Christianitie that can be vpon earth: for thereby they make profelcion that they are vntited to Christ, and haue fellowship with him, and grow vp therein. And yet the molt beeing departed from this wholy Sacrement, take libertie to liue as they list, despising al others that will not say and do as they doe. These and many other, are the common fruits of al our English vineyard. It stands vs all in hand to pray vnto God, that he will blow vpon his vineyard; that we may bring forth better fruit, and prevent the judgements that otherwise are like to fall.

Secondly, in that God is so patient towards vs, we are taught to exercis our selues in patience in respect of God when we are affiested & corrected by him. For whē he laies his hand vpon vs, we may not be angry, fret, chafe, rage, but quiet our hearts in his will, though the Croſſe be grievous for measure, and long for continuance. This patience to Godward is learned in Scripture by an excellent name, *The silence of the heart,* whereby the heart with our repining subties it selfe to the wil of God in all things. Psal. 4. 4. *Examine your hearts upon your bed, & be still.* And 37. 7. *Be silent to thēou.*

Thirdly, if God be thus patient towards men, we againe must be patient one towards another: as Paul saith, *Forbear one another, and forgive one another, as God for Christs sake forgave you.* The faith of the mercifull patience of God cannot but breed and bring forth in vs patience and long suffering, in regard of anger and revenge.

Lastly, in that God calls vs to saluation with great patience, we must suffer ourselues to be called, and run the race of our saluation with like patience. Wee must heare the word, and bring forbyfisit with patience. Wee must pray without fainting & without taking repulse, as the woman of Canaan did: and therefore with patience. *Our hope must be by patience & through comfort of the Scripture.* In a word, wee cannot obtain the promises with out patience.

The fit and last point to be considered is, what is meant by the childē of Hierusalem. I answr it thus. Children in Scripture are taken 4. waies, First, some are children by generation: of them reade, Luk. the 3. chap. where a long genealogie is set down from Adam to Christ.

Secondly, some are called children by adoption without generation. *Michal that never bare child to her death, is said to bear five to Adriel:* because she did adopt his children, and bring them vp as her owne. Thirdly, some are called children in regard of legal succession, in title to this or that thing. Thus *Zedekias, who indeed was vncle to Iehosaphat, is said to bee the sonne of Iehosaphat,* because he did succeed *Iehosaphat,* (as beeing the next of the blood) in the

Kingdome. *Ieconias or Conias was childē of Hierusalem, because Salathiel, because Salathiel was to succeed him in the kingdome of Hierusalem, in that he was the next of Davides heire. Lastly, men, in that they appertaine to any thing or place, as children do to their parents, are called children therof. Thus men are called children of light, of darkness, of sinne, of wrath. Thus Hierusalem is called the daughter of Zion. And in this text citizens, the inhabitants of Hierusalem, are called the children thereof.*

As much of the Rebellion of Hierusalem: now followes the punishment in these words: Behold, your habitation shall be left vnto you desolate: or thus, your house, that is, both citie and temple (as it is in the next chapter) shall be left vnto you as a wilderness.

Here we must obserue, that the punishment of Hierusalem's rebellion is a decreed desolation both of Citie and Temple. And the right consideration of it is of great vte. For this desolation is as it were a looking glasse to this our English nation, in which we may fee our future condicione: except we repente of our vnthankfulness to God for his mercies, & shew better fruits of the Gospell, then commonly we doe. The old world little regarded the ministracy of Noah the preacher of righteousness, & was destroyed by an vnuerful flood. It is a generall decree of God, *The Gentiles and kingdoms that will not serve thee, shall perish, and be vterly destroyed.* If God spare not the natural branches, hee will much lesse spare vs that are but wild branches, if we neglect and lightly esteem the Gospell of life, as men every where commonly doe.

Secondly, the desolation of Hierusalem may be a glas to every one of vs, who in these daies of Gods mercifull visitation, set the ministracy of the Gospell arnought, or lightly respect it; for vnlesse such perfors amend, and that beime, vtter desolation will befall both them and their families. God hath passed his sentence, *They that withdraw themselves from God shall perish.* Now they withdraw themselves from God, that cannot abide to haue fellowship with him in his word, & to bring theselues in subiectio[n] thereto. Thirdly it appears hence by the contrary, that the stabilitie of all kingdomes stand in the obediencie of the Gospell of Christ: for Gods kingdome is most sure & stable, against which nothing can preuale. And whē the Gospell is obeyed in any kingdom, it is (as it were) founded in the kingdom of God.

Moreover, this desolation is both perpetuall, and terrible: it is perpetuall, that is, to the laſt judgement. For Hierusalem must bee bther under foot, till the time of the Gentiles be fulfilled; and this is, till there be signes in the Sunne and Moone, and the powers of heauen bee shaken, and that is immediately before the laſt judgement. Hence I gather, that there is no citie of Hierusalem, nor Temple now standing. It will be said, that since the deſtruſion thereof, they might haue beene reedified. I answr,

Jer. 23. 30
Mat. 1. 12.

15. 60. 12

Psa. 54. 27

Luk. 21.
24. 25.

Ruffin.
but I. 10.
38.

by reason of the curse of God, it cannot so be. Three hundred and 30 years after the death of Christ, the Iewes by the leue and helpe of *Julian* the Emperour, went about to build againe their temple and city, but their worke was ouerthrowne, & they hindred by thunder and lightning, & earth quakes, and many of them slaine thereby. Againe, it may be said, that there is a city now standing that is called Hierusalem. I aufer, it is either Jerusalem in her ruines, or the citie Bethara, fencid, and walled by *Elius Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recovery of the Holy land, and of Hierusalem, were in vaine. This enterprize was the policy of the Pope, that hee might the better seat himselfe in Europe. And there was little good to be looked for in the place that God had accurst with perpetuall desolation. Thirdly, by this it appeares, that pilgrymages made to the Holy land, are superstitious. And lastly, I gather hence, that Antichrist shall not reigne in the Temple at Hierusalem. This is but a Popish fiction. For how is it possible for him to sit in a Temple that is vryer destroyed, in such fort, that stome cloth not lye vpon stome? It is objected, that Antichrist shall destroy the two Prophets of God in the citie in which Christ was crucified. I aufer, Christ is as well crucified in his members as in his owne person: and thus he was and is still crucified in Rome: and in respect of his members more crucified in Rome then in Hierusalem.

Reu. 11.8.
Ad. 5.5.

Againe this desolation was most terrible, & the tribulation thereof so great, that the like was never since the beginning of the world. Histories written therof declare as much. For the citie was at the first besieged by the armie of *Titus Desfanus*, called the *abomination of desolation*, and it was withall compasid with a wall that had 13 castles in it, to command the whole citie. In the time of the siege, the Iewes were opprest with a grieuous famine: in which their food was old flooys, old leather, old hay, and the dung of beasts. There died partly of the sword, and partly of the famine, eleven hundred thousand of the poorer fort: two thousand in one night were imbowelled: five thousand were burned in a porch of the Temple: the whole city was sacked and burnt, and laid leuell to the ground: and nineteen thousand taken captives, and to be applied to bas & miserable seruite. This horrible desolation must teach vs to dread and feare God, and to yeld vntainted subjection to Christ. And as the Psalmit saith, *To kife the Some, let he be angry*, and we perish in the

Mat. 24.21.

A way, when his wrath shall suddenly burne.

Touching this desolation there bee three things done by Christ. First, he determines it, saying, *Your house shall be left unto you desolate*. Hence I gather, that there is a prouidence of God, touching things that come to passe. That is one point. The second is, that the dispolitiō of kingdoms, for the beginning, continuance, and end is of God. *The God of heauen (faith Cyru) hath given me all the kingdomes of the world*.

Exa. 4.1.2.

And *Daniel 11.36. The God of heauen hath given me heere kingdome, power, and glory*.

And the hand-writing vpon the wall in the sight of *Belsazar*, was to this effect, *Thy kingdome is numbered*, for continuance of yeares: it was weighed, and found light in respect of the sinnes of the people: and it is deuided to the Medes and Persians. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

B Secondly, Christ revealeth the desolation of Hierusalem, & that certenly yea, he determines the very particular time, *This generation (faith he) shall not passe till all these things be fulfilled*.

Mar. 24.34.

And according to this revelation and prediction of Christ, al things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the very word of God; on this manner. That which foretels particular things to come certenly and truely, is of God: but the Gospels foretell particular things to come certenly and truely, as in this place we see: therefore they are of God.

Thirdly and lastly, Christ labours to bring the Iewes to a serious consideration of their punishment, when he saith, *Behold. For he doth as it were take them by the hand, and bring them to a present view of their miserie. And thus he hath alwaies dealt with his people from the beginning*. Yea thus he dealt with *Adam* before his fall, when he said, *If thou eat the forbidden fruite, in dying thou shal die*. This serious consideration of deserved punishment, is of great vse. It is an occasion of repentance to man. It is a meanes, if not of repentance, yet of restraint of open vices. Againe, the confederacy of everlasting punishments, is a meanes to make vs patiently beare lesser crofes that befall vs in this life. And therfore it wers to be wished, that men now adayes would seriously speake and thinke of hell, and of the paines therof. For then there would be more amendment then there is. But this good is hindered, partly, by blindnesse of minde, and partly by false imaginations, that the iudgements and punishments of God may easilly be escaped.

Gen. 2.17

Amos. 4.12.

Isa. 13.18.

D

A TREATISE OF the Vocations,

OR

Callings of men, with the sorts and kinds of them,
and the right vse thereof.

PROV. 10. ver. 7.

*The memoriall of the iust shall be blessed: but the name
of the wicked shall rot.*

To the VVorshipfull Master

*Robert Tailor, Esquire, one of the Tellers in her
Maiesties Exchequer, my
very good friend.*



Xperience teacheth, and it is a true conclusion propounded and prooven in the Scriptures of the old and new Testament, that as God in the beginning by his omnipotent power established the whole frame of the heauens and the earth, so he hath in his wisedome directed them, and althings contained in them, vnto one maine end, the manifesteration of his glorie. Wherenuto, though every thing created, by his appointment, according to the law of creation, and the principles of it owne entrie nature is, and ought to bee referred, yet among the workes of God, some doe more principally and directly make for that purpose, as namely, man, whom God hath endued with the gifts of understanding and knowledge, and in whom hee hath engraven his owne image in aighteousnesse and true holinesse. Now if the Question be, how man being fallen from that integrity wherein he was created, and having brought a confusione vpon the whole world by the fall, should yet be fitted and framed for such an end. The answer is: that God who is able to draw light out of darknesse, and to rectifie things that are confounded, hath in great wisedome set an order in mankind, which by certaine degrees tendeth directly to the advancement of his owne glory. For in the first place, hee would haue man to acknowledge him his soueraigne Lord, and to serue him immediately in the duties of faith and obedience. Secondly, it is his will, that man beeinge made a sociable creature, apt to conuerce with his owne kinde, shoulde doe seruice vnto himselfe, by seruynge of man in the duties of loue. Thirdly, he would not that men conuersing each other shoulde be as wandering Reckables tyed to no certaine place or calling; and therefore bindeth all men, both by speciall assignement vnto *Adam* in his innocencie, and by particular commandement to him and all his posterity, to be confirmed within some certaine state and condition of life, in the family, in the common-wealth, or in the Church. Lastly, that man shoulde vsse the place and office assigned vnto him by God, in a holy manner, performing the

duties

Deo gloria.