Presented by the Rev.
Harwood H. Rodgers,
to the
Theological Seminary.
THE PORTRAITVRE
OF THE IMAGE OF
GOD IN MAN.

Creation.

In his three estates, of
Restauration.
Glorification.

Digested into two parts.

The first containing, the Image of God both in the Body and Soule of Man, and Immortality of both: with a descripti-
on of the several members of the Body, and the two principal faculties of the Soule, the understanding and the Will; in
which consisteth his knowledge, and liberty of his will.

The second containing, the passions of man in the concupiscible and irascible part of the Soule: his dominion over the
creatures; also a description of his active and contemplative
life; with his conjunct or married estate.

Whereunto is annexed an explication of sundry naturall and morall
Observations for the clearing of divers Scriptures.

All set downe by way of collation, and cleared by sundry distinctions, both
out of the Schoolemen, and moderne Writers.


LONDON,
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TO

THE RIGHT WORTHY, SIR DAVID FOVLES

Knight and Baronet, one of his majesty's Councell established in the North.

Here were two pillars before Solomon's Temple, (right worthy Sir) Jachin, that is, God will establish; and Bohaz, that is, strength. These two pillars were set up, to uphold the porch of the Temple. So there are two pillars, which uphold the Church, and this world, Religion and Justice: true Religion upholds the Church, and Justice the Common-wealth.

Of these two, religion stands upon the right hand to uphold, (as Jachin did,) and Justice upon the left hand (as Bohaz did.) Religion hath

1 King. 7. 21.
2 Chron. 3. 17.
The Epistle Dedicatorium.

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bath the first place, and therefore the Lewes say well, that it is for Jerusalem's cause the world stands; that is, the Church. All the tents were pitched about the Tabernacle, to teach us, that the world is but an Inne for the Church to lodge in for a while; and if the Saints were once gathered out of the world, the foure corners of the earth would sone clap together, and the Heavens should goe away with a noyse.

The pillar which upholds the world upon the lefthand is Justice; it upholds the earth, and the Kings throne. It is said, Habak. i. 4. Iam defuit Lex; the Law failes: This is a speech borrowed from the pulse of a man; for as we discerne the estate of a man by his pulse; if it stirre not at all, then we know he is dead, if it stirre violently, then we take him to be in a Feaver; if it keepe an equall stroke, then wee know he is sound and hole. The pulse of the Common-wealth is Justice. If Justice bee violent and turned into wormewood, then the Common-wealth is in a bad estate; if it stirre not at all, then the Common-wealth is dead, and if it have an equall stroke, then it is sound and hole.

Now Sir, these two pillars, Religion and Justice
The Epistle Dedicatory.

Since have been your maine study how to uphold them in your place, and that these two, might kiss one another, as the Psalmist speakes; For piety, your care hath beene still, that these Foxes which spoyle the Vines, should bee catcht, (that is, these Locusts and Seminaries, which come out of the bottomlesse pit, and goe about secretly to devour Widowes houses, and subvert these tender young Vines, and weake ones, under the colour of long prayers,) your whole labour is to discover them; and that these parts where ye live may be receptacles for the earth. Secondly Sir, what your care is for Iustice, that shee may flourish, all the Country about you can witnesse, from the highest to the lowest. Ie- thro said to Moses, Why sit ye all the day long, from morning till night, judging the people? Your care (I may say truly Sir) from morning to night, is to judge the people, and to give upright ju- stice to his Majesties subjects.

There are foure Judges most remarkable in the Scripture, Moses for his mildnesse; Sal- lon for his wisedome, Job for his pity, and Samuel for his equity: with the mildnesse of Moses ye can moderate in discretion your censures; and with Salomon, wisely judge what belongeth to every one; ye are, as Job speakes,
The Epistle Dedicatory.

The blessing of him that is ready to perish; yee are an eye to the blind, and a foot to the lame; yee see none perish for want of clothing, nor the poor without a covering: so that the loynes of those that are warmed by you, blesse you; and yet in all this you may say with Samuel, Whose Oxe have I taken? or whose Afe have I taken? or whom have I defrauded? whom have I oppressed? or of whom have I received any bribe to blinde mine eyes therewith? so that the people where you dwell, may blesse God who hath seated you amongst them for their good. These my travels therefore Sir I offer to your Patrocinie, as to one most Worthy, and who hath greatest interest in them, if there were any thing in them answerable to your goodnesse; for still (Sir) yee have beene my greatest encourager, to set me forward in my studies. Yee have Judgement to discerne, what is said to the purpose here, and what seemes to be said amisse, to construe it to the best sense, and to defend it against the critical censures of some not so well affecteed. Now for all your care both for Religion and Justice, the God of Mercy mete you againe. Jonadab, for his obedience to his Father Rechab, had a promise made to him, that he should not want a man to stand before the Lord for ever. So Sir, for your obedie
The Epistle Dedicatory.

obedience and care, that ye have to doelse-
vice to your King and Country, I pray God
that ye want not a man to stand before the
Lord, to succeede you, and to continue your
family to all posterity. Thus craving Gods
blessing to bee alwaies upon you, and your
most Religious and Noble Lady and chil-
dren, I bid you all farewell.

JOHN WEEMES,

Preacher of the Gospel.
An Advertisement to the Reader for
the right using of School-divinitie.

It is a question that hath been much ex-
agitated in the Schools, how farre
Philosophy should have place in the
Church of God and in Divinity. Some
have gone so farre upon the one ex-
tremite, that they have advanced
her in the Church, above Divinity
it selfe, and they have framed the
whole platforme of their religion as
Philosophy hath taught them; others
againe bending the spring other way, would altogether have Phi-
losophy banished out of the Church. But wee are here to follow a
middle course, neither to seclude her out of the Church, neither
to suffer her to advance her selfe above Divinity; she is but the
handmaid to her mistresse Divinity: therefore shee must not take
upon her to rule in the house, and to ouer-rule her mistresse, as
Hagar would have usurped above Sara: if she have any charge, it
must be over those who are under her; she must then submit her-
selde as a dutifull handmaid to her mistresse.

There is in a man sense imagination, reason and faith: sense co-
rects imagination; as when the Disciples saw Christ, they thought
he had beene a spirit: But Christ corrects this wrong imagination
by sense, saying, Touch me, for a spirit hath not flesh and bone. When
sense is deceived, reason corrects it: When one puts a stake in the
water, to his sight the stake seems to be broken: but yet reason
corrects his sight, and teacheth him that the water cannot break
the
The Epistle to the Reader.

the staffe; so when a man is in a feaver, sweete things seeme bitter to his taste, yet this reason teacheth him that the fault is in his taste, and that the things are sweete in themselves.

When reason erreth, she cannot cure her selfe, but her mistresse Divinitie must come in and teach her. Sara, when she was old the Lord promised that she should have a childe, she did laugh at it, her reason thought it impossible, that a woman stricken in yeares should have a child; but her mistreasse faith corrected it, and she beleaved by faith, that which her reason could not take up. Philosophy is but a hand-maide to Divinity, therefore shee must bee episcopem and not uftem, that is, she must hold herselfe within her owne bounds and not transcend them. Nicodemus reasoning against regeneration failed in this point when he reasoned thus: He that is borne againe must enter into his mothers wombe againe. But no man can enter into his mothers wombe againe: This principle is wrong applied by him in Divinity, for wee are borne againe as Christ teacheth, John 3, by the water and the Spirit; and not by entring into our mothers wombe againe. This vaiee exceede of reason and feelely wisedom, is that which the Apostle condemnes, 2 Cor. 10, so 1 Cor. 3. 19.

Againe, when by natural reason and Philosophy, we take up a thing; and by faith wee beleive the selfe same thing, if reason claime the first place here, then she is not a dutifull hand-maide. There are some things in Divinity which are mixtily divine; there are other things meerely divine: these things which are mixtily divine, in such reason may serve but onely in the second place; primo credentur, et postea intelligitur: as a man beleeves the immortality of the soule: then he begins to take up the same by reason, must reason here advance her selfe as farre as faith? or must reason come here before faith? God forbid: for that which I beleeve, I beleive it, ex authoritate dicentis, relying upon the truth of him that faith it, and al the evidence which I get by reason is nothing to this certitude: if reason should goe before like an usher to make way to faith, we should never beleive. The Schoolmen say well, Rationes precedentes minunt fidem; sed rationes subsequentes augent fidem: Reasons going before faith weaken faith, but reasons comming after faith strengthen it: reason makes not the matter more sure, ex parte veritatis distantis, sed ex parte intellectus assentientis: in respect of God the speaker, but in respect of the weaknesses of our understanding, for by this accessse of fur-
The Epistle to the Reader.

ther knowledge it is more confirmed. A gardiner when he is about to plant a tree, first he digs the earth and makes an empty room in the bosom the eft for the planting of the tree: then after he takes the same earth (which if it had not been digged up, had stayed the planting of the tree) and casts it about the roote of the tree againe, for the fastening of it: hee takes also the ftones which he had digged up with the earth, and kills the mole which would have beene hurtfull to the tree: fo, first the Lord empties our soule of all natural reason; and this heavenly gardiner makes a roome, wherein hee plants this supernatural grace of faith by his owne hand; but when he hath planted this heavenly plant faith in the soule, reason will serve for two ufe; first, for the confirmation and establishing of our faith new planted: another for killing of all contrary heresies besides which might hurt our faith: But in things which are meereely divine, & que cadunt directè sub fide, and fall directly under faith, as the myfteries of the Trinitie and the incarnation: what can reason or Philosophy doe here; but admire these hid myfteries which she can never reach unto? if reason the hand-maid have alwaies her eyes towards her mistrefse, then we may make good ufe of her in the Church.

The Vine-tree of it felfe bringeth forth the most comfortable grape for our nourishment, and chearing of our hearts; but yet if we set a Mandrake by it, and then drinke of that wine, that wine will make us sleepe the better. The knowledge of Divinity is the only comfortable knowledge, but yet Philosophy as the Mandrake being set by it, may have the profitable ufe alfo. Schoole divinity hath most incroched upon the truth and obscured it; framing all religion according to the plateforme of Philosophie. There was one Democritus a Schoolemaister in Athens having crooked feete, hee had his shooes made according to his feete: one stole his shooes from him; but he wished that the feete of thofe who had stole his shooes, might become like unto the shooes. This was a foolish wish to defire the straight foot, to be made conforme to the crooked shooe, whereas the shooe should be made conforme to the straight foote. What is Schoole divinity, but a crooked shooe? therefore to conforme divinity to it, where to conforme the straight foote to the crooked shooe? Divinity must be the square to correct that which is not straight.

Although this schoole divinity hath beene mightily abuited, yet the abuse takes not away the ufe. For the right uſing of the schoolemens we must remember, that there is a threefold judgement,
The Epistle to the Reader.

1. The judgement of verity, the second is the judgement of prudence, the third is the judgement of charity.

The judgement of verity is only to be found in the Scriptures, and all other writings should be tried by them, as the canon and touchstone: but the church of Rome would have the Scriptures to be tried by the Fathers and Schoolemen.

Secondly, the judgement of prudence is requisite in reading of them: men should not dote upon them: for this is generally the fault of most of them, that ye shall finde little pietie or matter of holinesse in all their writings. Bucer said well, that there is more holinesse to be found in Seneca than in most of them: if men converse too much with them, they shall finde but little sanctification by them, but having their mindes inlightened by the holy Scriptures, and their affections sanctified, they may make use of them. Some of them we may reade distinctly and judiciously; some of them we are to reade curiously; and some of them we are but to looke upon here and there: some meates we cut first, then we chew them, then we digest them; other meates we swallow them; and other meates wee taste onely of them. So wee should use these Schoolemen: some of them we should reade distinctly: others of them we should swallow as it were, and run over lightly, and others of them wee should taile and looke but upon them here and there.

Against prudence should teach us, what wee should observe as impertinent in them, and what to reject; their questions for the most part are idle and curious, as the most of their hypotheticall propositions, and the manner of their disputations; for often times they dispute ex alienis principiis, out of the grounds of other sciences: they confound Divinity and Philosophy: and the Media which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonie of men; they goe very rashly many of them, and speake not soberly enough of the great mystery of the Trinity, and Incarnation; bringing in philosophicall reasons: whereas these mysteries should rather be adored than searched after: and herein Athanasius sayd well, Etiam vero Deo logique periculosum.

And last of all they distinguish where the law distinguishing not.

The third judgement is the judgement of charity; when wee reade them and finde many grosse errours in them, wee are not
for that to reject them, for we shall finde sometimes points notably well cleared in them. The Jews have a proverbe, Comede 

dactylos, & projice foras duritien; Eat the Date, and cast away 

the stone; so should wee in reading of them, take that which is 

good, and cast away their errours. The Toade, although it bee a 

loathsome creature, yet we will take a stone out of the head of it, 

and use it: the Musk-Kat is an ill-favoured creature, and yet we 

will take the muske of it to perfume things with: The Raven 

was an unclean creature under the Law, yet Elias was fed by it: so 

wee may get many profitable helps by these Schoolemen, although 

they have great errours: but we must take heed, that we 

fawningly flatter them not.

The flatterers of Dionysius were so grosse, that they would 

licke up the spittle of Dionysius, protesting that it was sweeter 

than nectar; we must not so doate upon them, as to liceke up their 

excrements, but onely follow them in so farre as they follow 

Chrift. We must not give to them glorious titles, for then as Job 

faith, We must give titles to men, as Jacobus de Voragine, as though 

he had eaten up the whole Booke of God in reading it; and to 

Thomas Aquinas, they gave the name doctor Seraphicus & angelicus: 

to Scotus, doctor subtilis; to Durandus, doctor irrefragabilis; to ano-

ther, venerabilis incceptor; to another, doctor fundatissimus; to ano-

ther illuminatus; to another, doctor resolutus: and a thousand such.

Among the Jews, when the holy Ghost was not revealed unto 

them, then they tooke glorious titles upon them, as one was cal-

led lux mundi. R. Jude, his title was, Rabboni 

diliger pastor sanctus: Saddaias was called, 

dexter illustris: Aben-

ezra was called, lapis auxilium; they were also called 

apertis, the men that law; for they reckoned the people but blinde, 

Rom, 1. and the leaders of the blind: then they disdained the people, 

Job, 7. 49. this people who know not the Law: they called also the 

people populus terrae. So when these glorious titles were given to 

the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.

Wee should in charity judge their errours, for they lived in the 

hour of darkenesse, and few there were then to oppose against 

them, and what marvaile if they did oftentimes stumble to that 

this was but infirmity in them, and not malice.

But if they could now behold from heaven the Church of Rome 

(who brags that shee succeeds to them) with her new plots, as her
equivocations, mental reservations, allowing the killing of Princes, absolving subjects from loyalty towards their Prince; wives from their husbands, children from their parents; and giving to images not only cultum respectivum, which the schoolmen granted to them, but also cultum conjunctum, or cadoration; would they not be ashamed of these their children, and blush if they could behold them?

A Cardinall upon a time caused a Painter to paint the twelve Apostles; the Painter painted them looking somewhat reddish; the Cardinall asked the Painter whether the Apostles looked so when they were here alive? no said the Painter: why dost thou then so paint them said the Cardinall? the Painter replied, They blush so now when they behold the corruptions of you who take upon you to bee leaders of the Church. If the Schoolemen could behold thegroffe and innumerable corruptions which are main-tained now in the Church of Rome, which were not then, would they not blush and be ashamed, and disclaime them for their children?

When Moses was upon the mount, hee brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received, but the Church of Rome hath erected another patterne, framing religion by the mould of humane reason.

If ye will take a view of severall points professed in Poperie, ye may easily perceive whence they have taken the patterne of them, not from Moses on the mount, but from scholastick speculations.

First, because the Mathematickes consider lines, figures, circles, points, abstracted from bodies, therefore they gather, that accidents may be in the Sacrament without the subject.

Secondly, because morall Philosophy establisheth neither pu-nishment nor reward, unleffe the free will of man goe before; hence they inferre, that there is free will in man: againe, because morall Philosophy knoweth no vertues, but inherent habites and vertues; therefore it is that they set themselves so against the imputed righteousness of Christ: the morall Philosopher calls vice a voluntary evil, therefore they inferre, that concupiscence is not sin, because it is not altogether voluntary.

Thirdly, from the Politickes, in police, the best sort of govern-ment is monarchical, therefore the Popes government must bee monarchical. Againe, in Princes Courts, men use mediators to goe
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go to their Prince, therefore they conclude, that we must use the interference of the Saints to God. In policie, no lawes are given, but which the subjects may fulfill, therefore man is able to fulfill the law of God.

Fourthly, from the Physickes; Physicke teacheth us that the body turnes to corruption, and disolves; upon this they inferre, that man before his fall his body should have dyed naturally, as it doth, if supernaturall righteousness had not kept backe corruption; so that they make God as well the author of death; as well as of nature, considering man here onely after the principles of nature, and not according to his first creation. Againe, Physicke teacheth us, that the blood alwaies followeth the body, therefore they have taken away the cup from the people in the Sacrament, because (say they) if they get his flesh, they get his blood, per concomitantiam.

Fiftly, the Metaphysickes teach us, that every positive thing is good, therefore they define original sinne to be a meere privation.

Sixthly, the Platonickes were mightily deluded by the apparition of spirits, hence they have borrowed their apparition of spirits.

Seventhly, from the Poets fables they have taken their Purgatory.

Last, from the incantations of the Gentiles, they have borrowed their exorcifmes. Thus wee see that they have not taken their platforme from above in the mount with Moses, but from below, from humane reason and Philosophie: and here they ought to have remembred that of the Apostle, Take heed that no man spoil you with Philosophie. Curteous Reader, if there bee any thing here that may serve for the good of the Church and your edification, give the glory to God, and reape you the fruits: if there bee any thing that seemeth not correspondent to reason or the word of God, reprove me for it, and it shall be like a pretious balme unto my head. So recommending you to the grace of God, I rest,

Your ever loving brother in Iesus Christ,

John Weemse.
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**A Delineation of this whole Booke.**

It is a Position in the *Metaphysics*, that *Omne bonum est sui communicatum*. Goodness cannot be contained within it selfe, but it manifestes it selfe to others. So the *Moralists* say, *Amor non est unus*; *Love must always be between two or more*. So, the *love and goodness* of Gods are manifested to the world divers ways; but the first sight that we get in them, is in Creation, whereby God gave all things through them a being and substance, which no creature on earth can understand, except man because he bearth the *image* of God (or at least some sparkles thereof) ingrafted in his heart. That we may conceive what this *image* is, we must branch it out according as it hath the situation in the soule and body of man: These are lively described to us in this booke, which is divided into two parts. In the first is contained

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THE PORTRAITVRE of the Image of God in Man, in his Creation, Restoration, and glorification.

OD, who dwelleth in a Light inaccessible, 1. Tim. 6. 16. communicatethis goodnesse to his creatures freely.

Every good thing communicateth itself to another: the Sunne among the Planets communicateth Heat and Light; it communicateth Heat to all, and Light to many creatures, but yet the Heat is hurtful to some. So justice amongst virtues is the most excellent virtue, and communicateth itself to all Societies, and no Society could subsist without it, not robbers and Theeves, unless some kind of justice were amongst them: for if one should take all, the Society would soone dissolve. Justice communicateth not her selfe perfectly to this Society, for in this sort of Society there is great injustice: but God communicateth his goodnesse
Of the goodnesse of God.

Prop.

God communicates his goodnesse to his Creatures sundry waies, by divers degrees and perfections.

To some hee gives Being onely; to some hee gives Sense, and to some Reason; to some hee gives such a Matter and such a Forme, 1. Cor. i5. 39. All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, and another of fishes, and another of birds: there are celestiall bodies, and terrestrial bodies. A man, when hee conceives a thing in his minde, he hath a simple conception of it, yet to make his hearers take it up the better, he utters it by sundry words. So that which is one in God is communicated diversely unto the creatures, as not being all capable of a like goodnesse; although hee communicate not his goodnesse to all his creatures in a like degree, yet all are partakers of his goodnesse.

God in communicating his goodnes with the creatures, intends onely his owne glory, and to shew his goodnes.

Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, Eccles. 6. 7. All the travaile of a man, is for his mouth. But God made all things not for his profit, but to shew his goodnesse to the creatures: therefore his goodnesse is specially and first seen in the creation, which is Gods first manifestation of himselfe.

Chap. I.

Of the Creation in Generall.

Prop.

God by his goodnesse is the sole and onely cause of creation.

In all other of Gods workes hee useth means as in generation, corruption, diminition: in these, hee is not the simple and sole cause; but in crea-
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God, is the onely cause, and useth no means. *Deus est causa simpliciter in creatione, at essendi in hoc in alius:* God is the onely simple cause in creation; but in his other works, hee is onely the cause of being this or that.

God is the first cause, and being is the first effect; but nothing can intervene betwixt the first cause and the first effect; and therefore there can be no instrumentall cause in the creation; if any thing should intervene betwixt the first cause and the first effect, it should be *Non ens,* that which is nothing: but an instrument cannot be *Non ens;* therefore no instrument can intervene betwixt the first cause and the first effect.

God is the onely cause of creation, therefore the Angels can bee no instrument in creation, farre lesse can they create a thing, *Augustine saith, Damones non possunt quicquam creare, sed creata specie tenus mutare;* The spirits can create nothing, but they may change in shew the things that are already created. Secondly, the Angels may haften the production of things, but not in an instant, as God made *Adams* a perfect man in an instant, and *Aarons* Rod to budde and to bring forth almonds in an instant, *Num. 17.* because it was a Creation and a Miracle. Thirdly, as they can haften nature, so they can bring accidents into nature: for if *Jacob* by laying peeled rods before the sheepe, made them to conceive speckled Lambs, *Gen. 30. 37.* much more can an Angel worke such things in nature. *Augustine* in his booke called the *Citie of God,* giveth an example of this; the Oxe which they worshipped in *Egypt* was marked with many divers spots; when hee dyed, how could they finde another marked after the same manner? *Augustine* answers, that the divell represented to the Cow ingendering, a Bull with the like markes, and so the Cow brought forth the like. And thus the Divell continued Idolatry in *Egypt.* Here we see how they can bring accidents...
Consequence.

2. God only creates this distinguisheth him from the heathen God, and the vanities of the Gentile. Jer. 10. 11. So shalt thou say to them, Cursed be the gods that made not heaven and earth. This verse is set downe in the Chaldee tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this wise to this effect, that when the Iewes should goe into Babylon, and there should bee solicited to worship their Idols, they should have this verse ready in their owne language; cursed be your gods, for they made neither heaven nor earth.

God created the world of nothing.

Nothing is taken sundry wayes in the Scriptures: first privatively, as 1 Cor. 8. 4. an Idol is nothing, that is, it hath no divinity in it; it is nothing privatively, here, but not negatively, for it is of wood or stone. So 1. Cor. 7. 9. Circumcision is nothing, that is, it hath no efficacy in it after the abolishing of it, yet it is not simply nothing, for it is the cutting of the fore-skin. Secondly, a thing is nothing in comparison, one thing being compared with another of greater excellencie. Esai. 48. All the world is nothing before him; that is, all the world is nothing, being compared with God. Thirdly, a thing is nothing negatively or simply, Marke 11. 13. There was no fruit upon the fig-tree. When we say that God made the world of nothing, it is not meant of nothing privatively or in comparison, but of nothing negatively and simply. Rom. 4. He calleth upon things that are not, as though they were.

He proceeded in the Creation from the negation to the habite, when hee made the world of nothing simply; secondly, from a totall privation to the habite, when hee made light to shine out of darkenesse. 2. Cor. 4. 6. thirdly, from a partial privation to the habite, when he made the day to succeede to the night.
God hath sundry royall prerogatives which onely belong to himselfe.

First God can create a thing of nothing; therefore the Magitians of Egypt, who in thew had many things, yet could not truely make the basest creeping things, Exod. 8.18. Secondly, it is Gods prerogative to turne a thing to nothing; for there is as great a vastnesse of motion from that which is, to that which is not, as is from that which is not, to that which is. A man may dissolve a body into dust by burning it, but he cannot simply turne it to nothing, for onely God by his power must doe this; Annihilato est substractio Divini influxus, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without natural preparation turne one substance into another, as water into wine, John 2. and Lots wife into a pillar of salt, Gen. 19. therefore the Divell when hee would take a proowe of Christ whether he was God or not, bids him change stones into bread, Mat. 4. Fourthly, it is Gods prerogative, onely to adde formes to things, man cannot simply invent a forme, but compose, adde, or diminish from that which he hath seene already; a man can make a mountaine of gold, because he hath seene both a mountaine and gold; so he can make Dagon halfe man, and halfe fish, because he hath seene both fish and a man before, but hee cannot simply invent a forme. Fiftly, it is God that onely can put life into the creatures. Sixtly, to preserve and guide them continually.

Hee who needeth most helpes to his worke, is the most imperfect worker. There are three speciall workers considered in their place and decree; Art, Nature, and God. Art needeth many helpes, Nature needeth few, but God none, for his working depends upon nothing, and he presupposeth nothing to worke upon. The perfection of art is to imitate nature, the perfection of nature

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true, is to imitate God in his first creation, when Art degenerates from nature; then she is ashamed, and when nature degenerates from the first creation, she bringeth forth but monsters.

The tradesman when he worketh, hee must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not neede of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor pattenre to worke by.

God when hee made the world of nothing. First, hee made it of nothing simply. Secondly, of a subject that had no habilitie to produce, as when hee made the plants out of the earth, there was no more power in the earth at the first to produce these plants, then there was in the rocke to give water, Exod. 27. Thirdly, he created man out of a subject that had no habilitie to produce the matter, and of nothing simply, touching the forme, as hee made his body out of the earth, which had no disposition in it for making of the body; so he created the soule of nothing, which is the forme of the body, hee produced the soule of beasts, both in the body, and of the body.

He made the world of nothing, EX, hic non notat matieriam sed ordinem. Of signifieth not here any matter, but onely.

Quest. How were the creatures with God before the creation.

Answ. The creatures are said to bee three manner of waies. First in the cause, as the Rose in winter is in the roote, although it bee not spred. Secondly, when they are in the mind by representation. Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his understanding before the creation: and of this sort of being, David speaketh, Psal. 139. 16. saying, Thine
Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there were none of them: but the creatures had not a reall existence with God, as after when they were created. The creatures, eminenter sunt in Deo, they are by way of excellency in God, but in themselves they have a finite being.

God is the exemplar of all things.

The creatures are but as the shadow to the body, or as the reflex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing Psal. 104. 29. They die and returns to their dust. God in the creation created some things actually, other things potentially, in their first principles; as Hony, Wine, Oyle, Balme, and such.

God in the creation kept this order; in the universe, he proceedeth from the imperfect, to the perfect, as the Elements were first created, and then the things made of the Elements; the things without life; before things with life; and of things with life, hee made man last, as most perfect; but in particular things, hee proceeded from the more perfect, to the more imperfect; as first he made the trees, and then hee made the seede; so hee made the Woman after the Man, as more imperfect and passive.

Quest. Whether could God have made the world better than he made it?

Answ. The world is considered either in respect of the whole, or in respect of the parts. In respect of the whole, the world is perfect, both in respect of degrees and parts: but respecting the parts severally, the world was not perfect in respect of degrees, for God by his power might have made particular things better than they were. This the Scripture sheweth us, Gen. 1. when it faith, That eve-

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ry days worke was good, but when it speakes of all together, it sayes, They were very good; Propter ordinum universi, & hac est ultima & nobilissima perfectio in rebus; This is the last and most excellent perfection of the creatures, and this could not not be made better. In a Campe, there are Captaines, Souldiers, and a Generall, a Souldier considered by himselfe, might be in a better place than hee is in; for it were better for him that he were a Captaine, But consider him with the whole Campe, which consists as well of inferior members as superior, it is better for him to be a Souldier. So consider the several works of God by themselves, they might have beene made better; but consider them with the whole, they could not have been made better. Consider Christs humane by it nature selfe, it had beene better if it had not beene passible; but consider it in order to our redemption, it was better that his body was made passible, and so could not have been made better, because it was better for the curing of our miserie, that his body should be mortall and passible. Secondly, it may be answered, God could have made these things which he made better accidentally, but not essentially, because hee could have made Man or Angel with more excellent gifts than hee made them with: but hee could not make them in essent better than they were. Thirdly, it is answered, by others: that God could not make the world with more wisedome, or after a better manner than he made it; but respecting the things which were made, he could have made them better, Ad optimum non pertinet ut optima faciat, sed ut optimi & summæ potentiae & sapientiae; It belongs not to the chiefe good, to make things good in the highest measure of goodness, but by his power and wisedome only to make them good.

Quest. Whether are Miracles a Creation or not.

Answe. Where Nature is onely enlarged or hindred; they are not called a Creation, but a Miracle: but where
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the things are suddenly brought forth, or the Essentiall formes multipliyed, there is a Creation as well as a Miracle. Example of the first, when Nature is onely extended, it is not a Creation but a Miracle; as when the eye of Stephen saw to the third heaven, Christ standing at the right hand of God, Acts 7. or when Sara that was barren conceived, Gen. 21. or when the Sunne went backe ten degrees, Esay 38. or when it standeth still, Josh. 10. these are Miracles, but not a Creation. But when the Virgin Mary conceiveth, and beareth a Sonne, here is both a Miracle, and a Creation. It was a miracle because a Virgin brought forth a Son, and yet remained still a Virgin. It was a Creation, because shee conceived a child without a naturall meanes, Respeci causa efficiens non materia. In respect of the efficient, and not of the materiall cause: Shee knew no man, for the holy Ghost over-shadowed her, Luke 1. Manna made for the sustentation of the Israelites, is both a Miracle and a Creation, Ex. 16. 22. In respect of the place from whence it commeth (from Heaven) it is a Miracle; in respect of the quantitie that there fell so much to feede so many hundred thousand people, it was a Creation; In the taste it was sweet like honey, a Miracle; in the colour transparent, a Miracle; in a quality that the heate of the Sun melted it, and the heate of the fire bak’t it, a Miracle; but that their fell double of it on the evening before the Sabbath, both a Creation and a Miracle: that it fell not upon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell one ly about the campe of Israel, and in no place else, a Miracle; that it lasted till they came to Canaan a Miracle; that it was preserved for so many hundred yeares in the golden pot, a Miracle.

Quest. Whether shall the Resurrection of the Body be a Creation or not.

Basil
Of the Creation of Mans.

Basil answers, that it is a creation, & he shewes that there are three sorts of Creation, the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of evill is made good; as in regeneration, psal. 51. Create in me a new heart. The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called 

γένεσις, and the resurrection is called ἐπανακτίσεως, or a new creation, Matth. 19. 3.

Chap. I.

Of the Creation of Man.

Moses in the first of Genesis brings in God making man. Hence we learne a difference betwixt Divinitie and all other sciences: for although all other sciences be busied about man; as Physick, for the health of his body; Ethickes, for his civill conversation, &c. Yet none of them leads him to the conversation of his Maker, but Divinity, till Moses come in and shew this. The Anatomist will describe every member of his bodie, but never speake of his Maker. Here wee see the prophanenesse of man, for hee maketh hisse account of this science than of any other; hee accounts more of the painter that paints him, or of the tayler that makes his cloathes, than of him that sheweth him who made him. Laertius writes of one Crates who bestowed his goods very foolishly, for he gave to his flatterer tentalents, to his whore a talent, to his cook ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, Fumum, Smoake; in effect, men now count baseliest of the most worthieest sciences: but let men paint thee, dresse thee, cure thee, as they please; if Moses come not in and tell thee, that God made thee, they shall have all but shame of their handiworke. The Philosopher being asked, what was the cause that Philo-
Of the Creation of Man.

Philosophers attended at the gates of rich men, & rich men attended not at the gates of Philosophers? he answer'd, because the Philosophers knew what they stood in need of, but the rich men knew not what need they had of Philosophy. So if men knew how much they stood in need of Divinity, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Divinity passeth for the most part from the material and formal cause, and thinketh upon the efficient and final, the first and the last cause, and so while other sciences are either plunged in the baseness of the matter, or curiously searching into the forms of things (which can hardly be known) the Divine is carried backe to the contemplation of the first cause, to eternity, and to the last cause in eternity, which are the onely comfortable meditations.

Chap. III.

Of Mans Body.

The body of man was created of the earth.

The Philosophers say, in respect of the substance of the bodie, it consists most of earth and water, but in respect of vertue and efficacie, it consists more of moist and heat, than of cold and dry, that is, it consists more of fire and ayre, than of earth and water, and so the body is kept in equall temperature, in the operation of the elementarie qualities.

God made all things in weight, number, and measure Wis. 11.17. In weight, that the earth and water should bee heaviest in substance, and that the ayre and fire should be lightest. In number that a little fire should have a great efficacie and power, as a great quantitie of earth. In measure that they might keepe a proportion amongst themselves, if this harmonic bee broken, it bringeth destruction of the body, as if the heat prevale then it bringeth.
Of Mans Body.

If the cold prevale then it bringeth lethargies: if the moyst prevale then it bringeth Hydropsies: so that the extreame qualities (according to the situation of the Elements) heat and cold, must bee temperate by the middle qualities of the middle Elements, moyst and dry.

It is to be marked, how God hath shewn his wisdom in creation: First in placing man here below upon earth who had an earthly body. Secondly his power, when he shall place the same body, when it shall bee made a spiritual body, in the heavens to dwell there. Thirdly, his justice in thrusting the bad angels, who are spirits, downe to the lower hells, who were created to enjoy the Heavens if they had stood in innocencie.

God created the Body of man of the dust of the earth, that it might be matter to humble him.

When Herod gave not glory to God, Act. 12. 23. The Text saith, that he was eaten with vermine; in the Syriack it is, He was made a stable for wormes. Since the fall, the body is nothing but a stable for wormes, and food for them: and the Hebrewes marke, that the flesh of man is called, Lecham, Bread, Ioh. 20. 23, Because now it is indeed bread and food for the wormes.

Out of a base matter God made an excellent shape of man.

Psal. 139. 15. How wonderfully hast thou made me below in my mothers womb: a speech borrowed from those who worke, Opus Phrygionicum, Phrygian or Arras worke. The body of man is a piece of curious Tapestry or Arras worke, consisting of skin, bones, muscles, and sinewes.

The excellency of the body of man when he was first created, may bee shewn by the excellent gifts which have been found in the bodies of men since the fall; as one finding the length of Hercules foote, gathered by it, the proportion of his whole body; So may wee by the reliques
Of Mans Body.

Reliques found in sinful man, gather what a goodly thing the body of man had beene before the fall. As the complexion of David, 1. Sam. 16. 12. The swiftnesse of Hazael who was swift as a roe, 2. Sam. 2. The beauty of Absalom, in whom there was not a blemish from top to toe, 2. Sam. 14. All which being joyned together would make a most rare man: and if the miraculous wine changed by Christ, Joh. 2. at the marriage in Cana of Galile excceeded farre the natural Wine; how much more did the body of man in the first creation excede our bodies now.

The members of the body of man, are applyed to other creatures, as the Head of spices, Can. 4. Rences tritici, the Kid.eyes of the wheate, Deut. 32. the Heart of the earth, Matth. 12. 40. the Lippe of the sea, Heb. 11. 12. the mouth of the sword, 11. 34. and such like; all which shew the excellencie of mans body.

The measures of every thing are taken from the body of man; as the Inch, the Foot, the Palme and the Cubit.

There are sundry members in the body of man which God ascribbs to himselfe: as the Head, the Heart, the Eares, the Feet; to expresse his attributes to us.

God hath made the body of man a Temple for himselfe to dwell in, and the Sonne of God hath assumed the body of man in one person to his God-head; a dignitie which the Angels are not called unto, and after the making of man he left nothing, but to make himselfe man.

God hath placed wisely the members in the body.

There are some members that are called Radicall members, as the liver, the heart, and the braine; & in these, the Lord hath placed the Naturall, vitall, and animall spirits; these spirits are carried by the Veines, Arteries, & Nerves: the Veines carry the vitall spirits from the Liver; the Arteries carry the naturall spirits from the Heart; and the. Nerves carry the animall spirits from the Braine. There

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There are other members, which are serving members; as the hands, feet, and such.

2. The members of the body help one another, the superior rule the inferior; as the eyes, the whole body: againe, the inferior support and uphold the superior; as the feet, the legges, and thigges support the whole body.

The middle members of the body defend the body; and provide things necessary for it; as wee see in the hands and armes.

4. The Sympathie amongst the members; if one bee in paine, the whole are grieved: againe, when one member is deficient, another supplyeth the defect of it; as when a man wants feetes, hee walkes upon his hands; so when the head is in danger, the hand casts it selfe up to save it. Lastly, great griefe in one member, makes the paine of the other member seeme the lesse; which all shew the sympathy amongst the members.

5. The variety of the members of the body sheweth also this wisedome of God: If all were an eye, where were the seeing, I Cor. 12. 15.

Of the severall outward members of the Body.

Of the Head.

The Head is the most excellent part of the body. First, we uncover the Head when we doe homage to a man; to signify, that our most excellent part, (wherein our reason and understanding dwells) reverenceth and acknowledgeth him. Secondly, because the Head is the most excellent thing; therefore the chiefeft part of any thing is called the head, Deut. 28. 24. Thou shalt be
be the head and not the tayle. So Christ is called the Head of the Church, Ephes. 5. 23, and the husband is called, the head of the wife, 1 Cor. 11. 23. So the excellentest spicies are called, the head of spicies, Exod. 30. 25.

All the senses are placed in the Head, except the touch, which is spread thorow the whole body. Secondly, the Head is supereminent above the rest of the body. Thirdly, the Head giveth influence to the rest of body. Fourthly, there is a conformitie betwixt the Head and the rest of the body. Christ, the Head of his Church, he hath graces above the rest of his members; he giveth influence and grace to them, and hee is like to them. So the man is the womans Head, hee hath more gifts than the woman, he should instruct and teach her, he is of the same nature that he is, Bone of his bone, and flesh of his flesh, Gen. 2. 23.

Of the Eye.

First, the Eye is speculum artis, for men have learned by the Eye to make Looking glasses: if the Christalline humour were not backt with a blacke humour, the Eye would give no reflex; so if glasse were not backt with steele, the glasse would give no reflex. Secondly, although a man have two eyes in his head, yet hee receiveth but one sight at once, because his optick nerves meete in one. So although hee have two cares, yet hee heares but one sound at once; because his acoustick nerves both meete in one. So although there bee many members in the mysticall body; yet all should bee of one minde, because there is but one spirit, 1 Cor. 12. 4. Thirdly, the eye in itself hath no colour; for if it had any proper colour in itselfe, then the object should ever appear in that colour which the Eye hath; as it is evident in iteirmasc, in those whose eyes are so vitiate, that
all colours seeme alike to them, and in those who have the yellow laundise, because the eye is vitiate with yellownesse, all things appeare yellow unto them. So when the minde of man is preoccupied with dangerous error. When Christ told his Disciples that hee must be whipt, crucified, and rise the third day; the Text faith, They understood none of these things, beeing hid from them, Luk. 18. 33, 34. Because they had drunke in a false principle before, that Christ behoved to be a worldly King, Act. 1. 6. and this is the reason why the Iewes interpreted the places concerning Christs Kingdome, literally, and not spiritually; of an earthly Kingdome, and not of a spirituall. Fourthly, there are five tunicles in the Eye to keepe it from any hurt; the first is called aranea tunica, like a spiders webbe; the second, retiformis, woven like a net: the third, avea, like a berry: the fourth, Cornea, like horne: the fift, adnata tunica, the cover of the eye, or the eye-lids. David to express the speciall care that God hath over his Saints, faith, Thou keepest me as the apple of thine eye, Psal. 17. 8. That is, thou haft a speciall care over me, thou guardest me many ways, as the apple of the Eye is guarded with these five tunicles.

The Eye before the fall, was the window to let in good instructions to the soule; but since the fall, it is proxeneta peccati, the broaker that goeth betwixt the heart and the object, to make up a sinfull bargain; it is now pronubus ejus, cujus talitus est minister, the spokesman of the wedding with sinne, and touch is his servant, and because it is now the most sinfull fence, God hath placed teares in it, which are the tokens of repentance.

The eye now is an adulterous eye, 2. Pet. 2. 14. the eye now is oculus nequam, an evil eye, Matth. 20. 15. it is now a covetous eye, Eccles. 37. 7. Give the Lord his honour with a good eye, and diminish not his first fuites. Here hee alludes to the custome of the Iewes; for hee who had a good
good eye, paid one of forty, when he payd his first fruits; he who was of a mydle fort of eye paid one of fiftie; but he who had a covetous eye, paid one of sixtie; and they used to say, There goeth the man with a good eye, meaning the liberall; and, There goeth the man with the evil eye, meaning the covetous.

There was a contention upon a time, betwixt the heart and the eye, which of these two were the cause of sinne; which was decided by reason after this fort:

Cordi causam imputans, occasionem Oculo:
The cause of sinne is in the heart, but the eye is the occasion.

Of the Eare.

The Eare is first and honourable part of the body; therefore of old they did hang Eare-rings and Jewels in their Eares, as a signe of honour, Gen. 24. so when men were discharged, their Eare was bored in token of infamie. Exod. 22.

Secondly, the Eare is an honorable part for instruction: the Philosophers call it sensum discipline, the sense for instruction.

Thirdly for delight, the Eare, is the most excellent sense; therefore Salomon calleth the Eares, the daughters of Musick, Eccles. 12.

Fourthly, the Eare is the most excellent member for grace; for faith commeth by hearing, Rom. 10. 17. The Apostle when he cited that verse of the 40. Psalme in the 9. of the Hebrewes he citeth it thus, Thou hast fitted a body for me; but David hath it thus, Thou hast bored mine eare, why? because his eare was one of the principall members whereby hee gave obedience to God his Father.

D d Fiftly,
Fiftly, there is not a member in the body that God takes such pains as about, as he doth upon the eare; for first, revelat aures, he uncovers the eare, or takes a veile off it. 2 Sam. 20. Secondly, perforat aures, he bores the eare, Psal. 40. as masters of old bored their servants eare, that they might dwell with them for ever, Exo. 22. The first was ad inteligentiam, for understanding; the second was ad obedientiam, for obedience. Thirdly, he circumcises the eare, Rom. 2. 29. which includes both the former.

Sixthly, there is not a member the Divell envieth more than the eare, because it is Ianua vita, the gate of life, as we see in the man posessed with a deafe Devill, Marke 9. 25. he posessed that fence as the most excellent, to hinder him from hearing.

Before the fall, the eare was the gate of life, but since the fall, in the corrupt man, it is the gate of destruction, Evil speches corrupt good manners. 2 Cor. 15. and now he is like unto the deafe adder, hec stoppes his eare, and will not be enchanted, Psal. 58.

Of the Mouth.

Eccl. 6. 7. All that a man laboureth, is for his mouth; the mouth, a little and a strait hole, is soone filled.

Man before his fall was content with little, but since hee laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

Of the Tongue.

The Tongue of man is a most honorable member, wherefore it is called mans honour and his glory, Gen. 49. 6. Psal. 16. 9. My glory rejoiceth, because it is the instrument for to glorifie God.

Secondly,
Secondly, a man hath two ears, and but one Tongue, to teach him to bee swift to heare and slow to speake, Iam. 1. 19.

Thirdly, there is but one Tongue in man, to teach him not to be bilingualis, of a double Tongue. God will not have a heart and a heart in a man, Psal. 12. So hee will not have a Tongue and a Tongue in him, Pro. 8. 13, that is, a double Tongue.

Before the fall, the Tongue of man was like the pen of a swift writer, Psal. 45. 1. and uttered those things which his heart indited: but since the fall, it is a world of iniquity, and defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell. Iam. 3. 6. now it is an unruly evill, and filled with deadly poysen, Iam. 3. 8.

Before the fall, he spake but with one Tongue; but since the fall, he is bilingualis, hee spake with a double tongue, Prov. 8. 13. and sometimes trilinguis, Eccles. 33. Linguae tertia commovit multos, a third tongue hath troubled many. The Chalde paraphrase calleth a backbiter, a man with a three fold Tongue, or a Tongue which hath three stings. The Iewes give an example of it in Doeg, who killed three at once with his evill report; Saul, to whom hee made the evill report; the Priests, of whom he made the evill report; and Himselfe, who made the evill report.

The Heathen in the dedication of the severall parts of mans body, gave the cares to Minerva, the tongue to Mercurie, the armes to Neptune, and the eyeto Cupid, &c.

Of the Womans Dugge.

God hath placed the Womans Dugge in her brest, and not in her belly, as in beasts; and that for two causes: the first is a Physicall cause, the second is a Morall cause.
The **physical** cause, God hath placed them so neere the liver, that the milke might be the better concocted, and the more wholesome for the child: The **moral** cause, that the woman might impart her affection and love more to her child, by giving it sucke with her *Dugge*, which is so neere the heart. The giving of *Sucke* was one of the greatest bonds of obligation of old, betwixt the mother and the children: when they intreated any thing of their children, they would say, *By these Dugges which gave thee sucke, I request thee doe this.* Virgil.

**Of the Hand.**

By the Hand we promise, and threaten: it is the **right hand of fellowship**, *Gal. 2. 9.* We reckon by it, *Wisdom commeth with length of dayes upon her right hand,* *Prov. 3. 16.* The ancients reckoned upon their left hand, untill they came to an hundred yeres, and then they began to reckon upon their **right hand**. So the meaning of *Salamon* is, that wisdom should make them to live a long age, even to a hundred yeres. As wee reckon with the hand, so wee worship with the hand: *Job* protests, that hee *blessed not his hand when he saw the new Moone,* *Job 31. 27.* The Idolaters they used to kifie their Idols, *Ose 13. 2.* But because they could not reach to the Moone to kiffe her, they kissed their hand in homage before the Moone: and *Job* purged himselfe of this kinde of Idolatry. And the speciall providence of God is to bee marked in the hand of man, that hee hath made him to take his meate with his hand, and hath not left him to gather his meate with his lipps, as the beasts doe; for if man did so, his lippes, should become so thick, that hee should not speake distinctly: wee see by experience, that those who have thicke lippes, speake not distinctly.
Of the Internall Members of Mans Bodie.

Of the Heart.

All the passions are seated in the heart, we see in Fear, such as are transported therewith, call backe the blood to the heart, as to the place where Fear exerciseth her tyrannie, therewith to defend themselves; and therefore it is that those creatures, that have the greatest and largest hearts, are most fearefull, because the heat is more largely dispersed within their Heart: and consequently, they are lesse able to resist the assaults of Fear.

Object. But it might seeme, that our anger is seated in the Gall, love in the Liver, and melancholy in the Splene, and so the rest; therefore the affections have not their seat in the Heart.

Answ. These foure humors, seated in the Gall, Liver, and Splene, are not the seat of the passions; but they are the occasion, whereby the passions are stirred up; as the abundance of blood in the Liver, stirreth up the passion of our love which is seated in the heart.

The heart is the first mover of all the actions of man; for as the first mover carryeth all the spheres of the Heaven with it, so doth the heart of man carry all the members of the body with it. In naturall generation, the heart is first framed; and in spirituall regeneration, it is first reformed.

The heart liveth first, and dyeth last. So in the spirituall life, the life of Grace begins in the heart first, and is last left there: hence it is, that Michael the Archangell and the Devill, Ind. 9. strove no faster about the body of Moses, than they doe about the heart of man; therefore...
Of Mans Body.

fore the Lord faith, Sonne give me thy heart, Prov. 23. The Iewes compared the heart of Man for the excellency of it, to three things. First, to the holiest of all, where the Lord gave his answers. So the Lord gives his answers, First out of the heart: Secondly, they compare it to Salomons throne, as the stateliest place where the King sits; So the Lord dwells in the heart of man, as in the throne. Thirdly, to Moses Tables, in which he wrote his Law. Prov. 3. 3. Write Wisedome upon the Tables of the heart.

God dwelt in the heart of Man before the fall; but since the fall there is a great change in the heart, for out of the heart, proceed Murther, Adultery, evil speackings, and such, Math. 15. It was a great curse which the Prophet denounced against the house of Ahab, 2. King. 10. 27. That it should bee turned into a lakes; but a farre greater change now unto the heart of a man, being now a receptacle of all uncleannesse.

The heart of man before the fall was a wise heart, and placed in his right side, Eccles. 10. 2. But the heart of a foole is now in the left side, Eccles. 10. 2. The Anatomists marke when the heart inclineth more to the right side; the spirits of these men are more lively, and are more apt for contemplation; the right hand is the stronger hand, because more heate proceeds from the heart to the right hand, then to the left: But when the heate equally disperfeth it selfe to both the hands, then a man is Ambidexter, hee hath the use of both the hands equally alike. By the right hand wee doe things more easilly, because motion proceeds first from the heart to it. The meaning then of Salomon is, that the heart of the wise man, is a strong heart, a courageous heart, apt to doe good, and a most honorable part, wherein the Lord hath set his residence; but the heart of man since the fall, is a weake heart, a faint heart,
Now to doe any good, as a base and ignorant heart.

Of the Liver.

The Liver in inclosed by a net called Reticulum, the seventy translate it αμακνον, as yee would say an huske; for even as the huske incloseth the Corne, so doth this net compasse the Liver; and it is to be marked, that God hath fenced his noblest parts, as the braine, with Piamater, and Duramater; the Heart with Pericardia, and the Liver with Reticulum.

Of the Lungs.

The Lungs, the bellowes of the voyce, are seated so neere the heart, to teach us that speech is but the interpreter of the heart, against those who thinke one thing and speake another. To make a man speake truth, three things are necessary; first, there must bee veritie in the matter; secondly, in the conception of him who speaketh;thirdly in his speech. The first must be in signato, the second in conceptu, the third in signo. If the matter be not true, then the conception is false; if the conception bee false, then the speech is false. If a man should set the kings armes aright; first, there must bee such a thing as a Lyon: secondly, the Lyon must bee set right upon the scale; thirdly, the scale must be set right in the waxe: if any of these three be wanting, the Kings armes are not rightly set. So the matter which we speake of, must first be true in it selfe:secondly, we must conceive it rightly, & thirdly, we must utter it rightly. But in Logical verity it is otherwise: for if there be an agreement betwixt the matter onely and the Tongue, it sufficeth, although it bee not rightly taken up by the minde. As when I say there are Antipodes, whether I beleve this to bee true, or not, it makes

Veritas est in re us in causa, in enunciatione ut simbo: in mente usia subiello; hact dicitur complexa veritas.

Veritas, theologica, logica.
Of the Bibles.

There are two forts of Bibles in the body of man: the first, called by the Antients, Coelaelegitme, whereof there are seven, thefe defend the vital parts: the second, called Acicula, whereof there are five lying to the belly. Quod. When Abner stroke Hazael at the fift Rib, he stroke him on the right fide, because he was behind him; but when Joab stroke Amazay, he stroke him on the left fide, because he was before him.

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Conclusion.

Agreement betwixt the Evangel and Adam. Collation betwixt the Evangel and Old Adam.

Of Mains Body.

Of Contrarieties. Aco}nt of Contrarieties. To lie, is to speake contrary to the Truth, to make not true.

A lie is not perfet: mentiri contra mentem irre is a lie: but a theological truth will have an agreement in all the minds: for it expresseth not fully the nature of a lie; for a man may lye, speaking an untruth, taking it to bee true. Therefore John maketh an untruth a lie, 1 John 2. 4. He that fayeth lye, and the truth is not in him: For the fentiments, is a lye, and the truth is not in him.

Augustines notation then of a lie is not perfet: mentiri contra mentem irre is a lie; to speake contrary to the Truth.
on the left side, because he was embracing him. The
stroke of Abner was deadly, because he strucke him
through the liver; and the stroke of Joab was deadly,
because he strucke him in at the Pericardia, that com-
paneth the heart round with water to refrigerate it; for
the nether part of the heart reacheth down to the fift Ribbe.
When the Souldier pierced Christs side, John 19. 34.
it is said, Hee pierced his side, and there came forth water
and blood: the Syriacke Paraphrast faith, Hee pierced his
Ribbe: that is, the fift Ribbe, where the Pericardia
lay.

Of the Intrails.

The Intrails are called by the Hebrewes, Rechamim,
and by the Greeces χρυσί, the bowels of compassion,
Luke 1. 78. When a woman feeth her child in any dan-
ger, her bowels earne within her; which is attributed to
Christ himselfe, when he saw the people scattered in the
Wilderness, Mark 6. 34. χρυσί. He had compassion
uponthem: in the Greeke it is, His bowels did earne with-
in him; he is a pitiful high Priest, who is touched with
our infirmities, Heb. 4. 15.

Of the Intrails called Iejunum intestinum.

When the meate is out of the stomacke, and the Hun-
gry gut, called Iejunum intestinum, emprye; then man
begins to be hungry; this gut by the Greeces is called
νους, and from it comes the Greeke word νοεω, to fast.

Of the Kidneys.

The Kidneys lie in a hid and secret part of the body; 
therefore David when hee would declare how God
knoweth
knoweth hid and secret things, he faith, *Thou triest my*
Reynes, Psal. 139. that is, *my secretest cogitations*; for al-
though the affections be seated in the heart, as the cause;
yet they are ascribed to the Reines, as the occasion: the
cause of sinne is in the heart, the occasion in the Eye,
Ier. 12. 2. *Thou art neere in their mouth, and fare from*
their Reines.

Before the fall, all the members of mans body, were
the weapons of righteousness; but since the fall, they
are the weapons of sinne, Rom. 6. 13. *His throat is an open*
sepulchre, Psal. 5. 9. *His feete swift to shed blood,* Efay 59.
7. *His right hand, a hand of falsehood,* Psal. 26. 10. In a
Sheepe every thing is good; his wooll and his skinne
to cloath us, his flesh to feede us, his dung to dung the
land, his small guts to be Lute-strings; but in a man since
the fall, every member is hurtfull. In the sacrifices un-
der the Law, the caule and the fat about it, was com-
manded to bee taken from the heart, the liver, and the
kidneyes, Exod. 29. 13. Levitt. 3. 3, 4. *Esay 6. 10. It*
was to be taken from the heart, to signifie that the seate
of our understanding (which is the heart) is corruptted;
from the Liver, to signifie that our anger is corruptted;
from the Kidneyes, to signifie that the seate of our concu-
piscence is corruptted.

Man before the fall had a beautifull body answerable
to the holinesse of his soule, but since the fall, *Beauty in*
a woman without grace, is like a ring in a swines
snowt,* Prov. 11. 22. The Philosopher gave this coun-
sell to his schollers, every morning to looke in a glasse,
and finding their faces beautifull, they should labour
to beautifie their minde accordingly. The ancients said,
that beauty was the flower of goodnesse: that is, bodi-
ly beauty was the image of the soules goodnesse. But
the Proverbe now goth, *The properest man at the Gal-
lowes and the fairest woman in the Siemes; those who
who believe their own 
Phyfiognomy, are rather to bee pun
ished than others; because they belie 
that good pro-
mise which God hath placed in the face. Antiochus Epi-
phanes by Daniel is called Antiochus Hardface, Dan. 8, 
23. The impudent countenance of him, shewed his per-
verse minde. Socrates confessed, that the deformity 
of his body, did justly accuse the naturall deormity 
of his soule; but that by industry and learning hee had 
corrected that perversitie of his minde. One looking 
upon his deformed body: sayd unto him, O excellens an-
ima, quam deforme hospitum nacetas; O excellent soule, how 
basely art thou lodged in such a body. The Schollers of 
Hippocrates carried upon a time, the picture of their ma-
ter to one Philomenes, who was exquisite in Phy-
fiognomie, desiring his judgement what he thought of their 
master? who said, that hee was one much given to le-
chery. But the Schollers found fault with Philomenes, 
that hee should so have judged of their master Hippocrates, 
and this they told their master; who confessed, that Phi-
omenes had judged aright: but hee said, the love of 
Philosophie, and honesty, had overcome the corruption 
of his heart, and hee had gotten that by study which na-
ture had denied him.

Of the five senses.

The spring and originall of the five senses, is in the 
common sense feared in the fore-part of the head: this 
sense differeth from the rest of the senses, as the roote 
from the branches, and as a line drawne from the point; 
the objects of the senses are laid up here as in a store-
house, it judgeth of all the objects, but the particular 
sense considereth onely of the object, as it is present; 
this sense considereth the object, as absent. As all the 
senses have their beginning from this sense; so all the 
senses
Of Mans Body.

Senses, Terminantur in hoc sensu; they end in this sense.

All the senses agree in this; first, that their power is passive, by receiving in, and not by giving out; Recipient sensilia per immissionem, sed discernunt sensilia per emissionem; They receive the objects by immission, but they discern them by emission, and looking on them: As the sight which wee have is not by emission, but by immission, receiving in the light. Secondly, all the senses agree in this; that all receive singular things, and not universal. Thirdly, unto every sense there is required a double sense; the first to take up the object without; the second workes according as the minde workes, and directs the intention of the minde to the outward organ: as in seeing there are two Nerves, one whereof makes the eye looke from without, to the object: the second Nerve is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, in every sense there must be a proportion betwixt the object and the sense, quia in medijs deletantur, & in extremis corruptur. They are delighted in objects proportionable, but extremities corrupt them; as if the object bee too little, wee cannot behold it, or if the sound bee too vehement, it spoyleth us of hearing. Fiftly, to perceive a thing by sense, these things are requisite, the object must bee present, but neither too farre, nor too neere. Secondly, there must bee a middle to carry the object to the sense. Thirdly, the organ must bee found and whole. Fourthly, the mind must be actually intended to the object.

As the senses agree in many things, so they differ in many things. First, in their objects, for every one hath a severall object. Secondly, in their media, middles, because the taste and the touch have no inward midds; but seeing and hearing have an outward midds; as the light
light, and the ayre. Thirdly, in their utilitie, for the
taste is most profitable, *Ad conservationem individui*, for
the preservation of our persons; the touch againe discri-
neth heate and cold, and other elementarie qualities:
that the creature may eschew things hurtfull; and so it
serveth also, *Ad conservationem speciei*, *For the continu-
ance of our kind*, but seeing and hearing serve for our in-
structions. Fourthly, they differ in generality, because
the touch is not determinate to one organ, (but is seat
ed in all the members of the body) as the rest of the senses
are. Fiftly, they differ in retaining of their impressions,
for the groffest senses retaine most strongly.

If wee consider simply our *Being*, the touch is the
most excellent sense, it includeth all the rest in it, and
the privation of it, must bee most hurtfull to us; but
if we consider our *Well. being*, and comfortable life, then
other senses are more deare to us, as our seeing and hear-
ring.

The *touch* in the beast, is the most excellent sense;
for when a Dog senteth after a Hart, it is onely for the
*Touch*, hee delights not in the smell for it selfe, as we do;
to a naturall man, *Seeing* is a more excellent sense than
the *Hearing*, it serveth more to invention than *Hea-
ring*, it taketh up the object farther off, than the rest of
the senses doe; it takes up the object presently, which hearing doth not so soone. The *Midales* where-
by the eye seeth, are farre purer than the mids,
by which wee heare; the eye more resembleth the
understanding than the hearing doth, *Math. 6.23. If the
eye be darke, how great is the darkenesse of the body?*
Here is meant the blindness of the minde, as well as the
darkenesse of the body: the eye mooves the imaginati-
on more than the hearing doth, therefore to the na-
turall man it must be the most excellent sense; but to the
child of God, hearing is the most excellent sense;
Of the immortality of mans Body.

For Faith commeth by hearing, Rome. 10. 17.

The senses of man before the fall were servants to reason, and to the affections. But since the fall they labour to pervert the affections, and to draw them from God: there is a fit allegorie, wherein reason is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the five senses to five Sutors, the sight is compared to a Painter; the hearing to a Musitian; the smell to an Apothecary; the taste to a Cooke; and the touch to a Bawde: and every one of those five Sutors come by course to this young maide (the affections,) who gave her consent, and so did her wiser mother reason also: till a King (who was God the Father) sent Embassadors (his Ministers) to speake for his Sonne Christ, with whom at last the marriage is permitted.

CHAP. IIII.

Of the immortality of the Body.

M Ans body before the fall was immortal.

A thing is said to bee immortal. First, εἰσασχας, Essentially, thus God is onely immortal, 1 Tim. 6. 16.

Secondly, ex dono creationis, by creation, as the Angels and the foule of man. Thirdly, ex hypothesi, by condition, as Adam's body had beene immortal, if hee had stood in Innocencie. Fourthly, ex dono nova creationis, by the resurrection, as our bodies and the new Heavens shall last perpetually after the resurrection,

The Physitians observed three estates in man. First, quam additur, cum plus accedit quam decedit, when more nourishment remaines with the body, than goeth from the body; this should have beene in Adam's posterity, if hee
of the immortality of the body.

hee had not fallen. The second estate is \textit{morta}, \textit{Cum quantum decedit per pugnam, nutritio tantum apponit}; When as much nourishment remains as decayeth. The third estate is \textit{morta}, \textit{Declinans atas, ubi accedit minus quam deficit}, this is the decaying estate of man, when lesse nourishment remaineth than decayeth; and this was not in \textit{Adam} before his fall.

When wee put water into wine, at the first the wine converts the water into it; but put often water to it, then all turnes to water. The body of man before the fall should not have turned to corruption, but still should have turned the nourishment to wholesome food. It is true, there was some contrariety here; for otherwaies hee could not have beeene nourished, but this was without the hurt of the whole, which remained whole and perfect, so that his body should have beeene \textit{equivalenter incorruptibile, licet non videretur cadem numero materia}. It should still have remained that selfe-same body, although in it there was some alteration: for even as Theseus Shippe, (after that he had scoured the Sea from Pirats by her) they hung her up as a memoriall to the posterity; and the Athenians, when any planke or board decayed in her, they put a new planke or board in place of it; so that she was still \textit{cadem numero navis}, that selfe-same Shippe shee was before. So should the body of man have beeene still the same body, by supplying new and equall strenght for that which failed.

The Church of Rome holds, that the body of man before the fall was mortall of it selfe, and that the immortality of it, came onely from without, from that supernaturall righteousness which God cloathed \textit{Adam} with, and that death is onely but by accident from sinne, because it removeth the bridle, \textit{originall righteousness}, which held backe death: and (they say), that the soule required
quired a fit body to exercise her functions; but it could not have such a body, except made of contrary humours: hence it received a body joyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousness.

Againe, they hold, that this necessity of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was naturall before the fall (say they) for a woman to beare children, but after the fall it was painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide upon her belly, but after the fall, she was to glide with paine upon her belly, this was the punishment of sin. So (say they) death was naturall to man before the fall in his pure naturals, but now it is turned to him unto punishment of sinne; and as the beasts which sinne not, yet die; so should man in his pure naturals, have died, although he had not sinned, if supernaturall righteouſnes had not restrained his death.

But wee hold, that Adam's body in his innocent estate, was naturally incorruptible ex hypothesi: that is, so long as hee stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperation, or bring death to him; his body before the fall might have died, but this power should never have beene reduced into act, so long as he obeyed his maker: but it is otherwise mortall now, for now of necessity hee must die; then it was in potentia remota tissima, in a most remote power to death, now it is in potentia propinquaa, in a most neere power: Angeli non poterant mori, neque necessa erat eis mori: Adam poterat mori, sed non necessa erat ei mori, sed Adamo corrupt, necessa est ei mori: The Angels could not die, neither was it necessary that they should die: Adam might die, but it was not necessary that he should die: but
Adam being corrupted it is necessary that he should die.

Our reasons to prove the immortalitie of Adam's body before the fall, are these.

First, the soule defireth naturally always to be in the body, therefore naturally it might attaine to this end; (for naturally desires before the fall were not frustrate) so that it behoved the body naturally to be immortal, and not supernaturally (as they hold) for the further clearing of this, we must consider the soule, either in the separation from the body, or as it exists after the separation: In the separation from the body, it is contrary to the desire of the soule to be separate from the body: therefore the natural desire of it is to remaine in the body. Againe, when the soule exists out of the body, est praefer naturam ejus, it is beside the nature of the soule, although it be not contrary to it, therefore it must naturally long to be in the body againe. They answer, that the understanding creature desires naturally some things which it cannot attaine to but by supernaturall meanses; as the soules of the blessed naturally desire to be joyned to their bodies againe, yet they cannot attaine to this, but by a supernaturall power, to wit, by the resurrection. So (say they) the soule naturally desires the eternitie of the body, although by nature it cannot attaine to it; but there must be some supernaturall righteousness, to cause it attaine to this. Answer, The case is not alike, after hee hath sinned, and before; for after hee had sinned, and the soule separate from the body, naturally it cannot be joyned to it againe, but by the supernaturall power of God; but before the fall, the soule should naturally have attained to that desire, to have enjoyed an immortall body, for it had no desire in it before the fall, which it should shun and flee, as repugnant to the nature of it, to remaine a little while in the body.
Of the immortalitie of the Body.

and afterward to remaine still without the bodie.

Secondly, Lessius the Jesuite answers after this manner, that there are three faculties in the soule; the vegetative, sensitive, and understanding facultie; he faith, that the soule should have had an inclination and desire to the body naturally, according to the vegetative and sensitive faculties, but not according to the understanding or supreme which required a supernatural power to worke this desire. The soule (faith hee) being satisfied in her natural desires, in her vegetative and sensitive faculties, cannot long for those againe, by a supernatural desire; for it longeth now, to be like the Angels of God; neither marrying, nor giving in marriage, Mat. 22.30. But supernaturally in the estate of blessednesse thee desireth such a body, which shall not hinder the body to attaine to her supreme and last end. Answer. It is true, that after the fall, the vegetative and sensitive faculties hinder the intellectual facultie to attaine to the supreme end, God; but before the fall, and in the conjunction of the soule with the body againe, these inferior faculties were subordinate; and shall be subordinate to the superior facultie, and did no wayes hinder or shall hinder the superior facultie; therefore the soule naturally before the fall desired, according to all those faculties, the conjunction with the body, and so it shall in the resurrection. These be Lessius words, Non abhorret a corpore nisi tale sit, quod libertati & functioni intelligentiae officiat; It abhorres not a body, but such a body which hindereth the libertie and function of the understanding. But so it was, that the body of man was such before the fall; therefore the soule desireth naturally the conjunction with the body, in the estate, and likewise shall doe in the life to come.

Hence wee may gather, that the soule after the resurrection...
Of the immortality of the Body.

reason shall enjoy a greater measure of blessedness, and joy, then it did before, and that the body shall not be a hinderance to it, as it is now; for now when it begins to think of God and spiritual things, it must be abstract from the senses, as the Prophets had their heavenly visions intellectually, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soul.

Adam after his fall lived 930 years, Gen. Methusalem 960 years, wanting this supernaturall, righteounness, what made this: nothing but the relics of that natural immortality, which was in man before the fall; therefore it was not supernaturall righteousness that made him immorall.

God made the Israelites cloathes last forty years in the Wilderness, Deut. 29.5. And Manna in the golden pot, Heb. 9.4. corruptible in itselfe, yet to last so many hundred years. And if Josephs bones lasted 215 years, Josh. 24.31. And if the Egyptians could embalm bodies artificially, that they could continue without corruption, for so many hundred years; how much more could God make Adams body to have continued without corruption naturally, if hee had stood in innocencie?

The fourth reason is taken from the cause of death, which is sinne; there was no sinne in his natural body, and therefore no death. There are three things which follow sinne. First, Dominium peccati, the dominion of sinne. Secondly, Sensus peccati, the sense of sinne. Thirdly, Utimun consequens peccati, the last consequent of sinne upon his body, when it is turned to dust. The dominion of sinne, is taken away by regeneration; the sense of sinne is taken away by death; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither Purum nor impurum, but...
Of the immortalitie of the Body.

but non purum) this is taken away by the resurrection. There was no dominion of sinne in Adam before the fall, therefore hee had no need of regeneration; there was no sense of sinne in him, therefore hee could not naturally die; the last consequent of sinne was not in him, therefore his body stood not in neede of the resurrection.

Man before the fall, his body was immortall naturally; Christ the second Adam his body was mortall willingly, but not necessarily, for hee tooke our infirmities upon him, Esu. 3. Joh. 10. therefore Augustine faith-well; Traxit quidem mortalitatem sed non contraxit, & non fuit necessitas in Christo respectu peccati, sed respectu pane. Hee tooke our mortalitie upon him, but hee contracted it not by sinne: there was no necessitie whereby Christ should die in respect of sinne, but in respect of the punishment. But man now necessarily dieth, It is appointed for all men to die. Est illata necessitas Adamo, est innata necessitas nobis, & est assumpta necessitas in Christo: Necessitie of death was laid upon Adam for his sinne; necessitie of death is inbred in us; but death was willingly assumed by Christ. But yet when hee had once willingly taken upon him our nature and infirmities; hee must die; for it is appointed for all who have taken our naturall infirmities, to die. A man gives his word willingly for such a summe for his friend, but when hee hath willingly given it, a necessitie is laid upon him to pay it. So Christ willingly tooke this debt upon him, and now must of necessitie pay it.

The first Adam before his fall, his body was immortall, Ex hypothesi, that is, if hee had stood in obedience to God, there should have beene no contrarietie betwixt the humors of his body to have bred corruption, there should have beene no deformity or defect in his body. But since the fall, the body is a mortall body,
Of the immortality of the Body.

A deformed body, and corruptible. But in the life to come, the soule shall be satisfied in all her desires, and all evil shall be removed from it, both actuall and potentiall; there shall be no actuall evil, because grace being consummate in them, it excludes all sinne; there shall be no potentiall evil in them, because they being confirmed in goodnesse, they cannot sinne. Now the body in the life to come, shall be fully subject to the soule, not onely in respect of the being of it, but also in respect of the actions and passions, the motions, and corporall qualities of it; and then it shall be free from corruption both actuall and potentiall: it shall be free from actuall corruption, because there shall be no deformitie or defect in it, and from potentiall corruption, because then they can suffer nothing, that can be hurtfull to them; therefore they shall be impaßible; When we say the bodies shall be impaßible, we meane of the hurtfull passions that may hurt the body, but other ways the senses shall have their comfortable passions from the objects; passio sensus est perfectiva, passio naturae est affectiva vel corruptiva; The passion of the sense, perfects the sense, (as Musicke doth our hearing) but the passions of the nature corrupts and affects nature, as sicknesses.

We shall have small use of the sense of touch in the life to come, which onely serves for the continuation of our kind and persons; this sense is common with the beasts; but the seeing and hearing being more excellent senses, are more spirituall, receiving more immaterially their objects; these senses shall remaine, in the life to come, and suffer by their objects, 1 Cor. Chap. 15. verse 42. The body is sowe in corruption, and is raised in incorruption.

Adams body before the fall was a glorious body, and beautifull; but the body of man since the fall hath lost that glorious beauty, and hath many blemishes in it.
Of the immortality of the body.

But the body in glory shall be most beautifull, having the glory of the soule transparent in it: as wee see the colour of the Wine in a glasse; so the glory of the soule shall be seene in the body; this glory in the body shall be a corporall glory, for this maxime holdeth, \textit{Omne receptum in recipiente, est secundum modum recipientis & non recepti.} Every thing received, is in the thing receiving, according to the nature of the thing received, and not of the thing received. So the body being a corporall thing, receiveth the glory from the soule after a corporall manner. A body may be said to be beautifull three manner of wayes. First, because of the comely proportionable colour of it; as 	extit{Absolon} was beautifull, this is a naturall beauty. Secondly, when the light from without doth shine upon a cleare object, as the Sunne upon a Looking-glass, doth cast a reflex. The third ariseth from an internall light, as the light which is in the Sunne or Starres; The beauty which was in 	extit{Adam} before the fall, was that naturall beauty arising from the comlineffe and proportion of his body, wherein hee exceeded all the sonnes of men; The beauty in 	extit{Moses} and 	extit{Stephens} face, was like the beautie of the beames of the Sunne reflex't backe upon the glasse. But the beauty of the glorified bodies shall be like the beauty of the Sunne and the Starres, not from without, as the light of the glasse; but from the owne inward light: this is the light that is spoken of \textit{Matth.13.} The just shall shine as the Sunne in the Kingdom of my Father. Christ's glorious transfiguration, was a forerunner of that glory that wee shall have in heaven: \textit{Wee shall be made conformable to his glorious body, 11ob.3.2.} This glory in Christ's transfiguration, in respect of the Essence, was all one with the glory in the life to come, but it differeth in measure from that measure which hee hath in heaven, because it was not per-
Of the immortalitie of the Body.

permanent, but only for a time, as the Sunne inlightens the Ayre. Againse, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it His glorious body. 1 Cor. 15. Thirdly, in the transfiguration his cloathes were made white; but in glory his body is not cloathed, 1 Cor. Chap. 15. ver. 43. It is sown in dishonour, and riseth in glory.

Adam's body before the fall, was a nimble body and agile fit for the discharge of the functions of his soule; for if Asahel was swift as a Roe, 2 Sam. 2. much more was Adam's body. Man since the fall, hath a heavy and a lumpish body, unapt to execute the functions of the soul; neither can it performe those actions which the soul requires of it. But in glory, the soul having attained to the fulness of the desires of it, the desires of the soul moving the body, the body must be most nimble to obey. In the first Adam there was no resistance in the body to the soul, but in the glorified Adam the soul shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soul to the body, the soul and body both shall be replenished with the Spirit of God, which shall make the bodies nimble and agile, and not heavy and dull as they are now. One Egg before it is hatcht, is heavy and sinketh downe; but when it is hatcht, and full of spirits, then it fleeth: So these bodies which are heavy and dull now, being then replenished with the Spirit of God, shall be agile and nimble; therefore the Apostle faith, We shall be taken up to meete Christ, 1 Cor. 15. Our bodies then being agile, we shall meete Christ in the Ayre, 1 Cor. 15. 43. It is sown in weakness, and raised in power.

The first Adam's body was a natureall body, and was to be entertained by food as our bodies to preserve...
Of the immortalitie of the Body.

Serve it from corruption. The old Adam's body, although it be entertained by food, yet cannot be preserved from corruption. But the soul of the glorified Adam enjoying God, adheres to him perfectly; therefore the body enjoying the soul, shall be perfectly subject to the soul, and shall be participant of the souls properties, so farre as possible it can, having the vegetative and sensitive facultie fully subject to the reasonable soul, Then the meate and drinke of the soul shall be, to doe the will of the Father. Joh. 4. 34. And to live upon that bid Manna, Rev. 2. The nature of every thing is more perfect, the more it is subject to the forme; but then the body shall be most perfect, and therefore then most subject to the soul, 1 Cor. 15. 44. It is sown a natural body, and riseth a spiritual body; It is called a spiritual body, not that it is turned into a Spirit, but because it shall be altogether ruled by the Spirit.

Chap. V.

Of the perfection of Man's Body.

Man was created a middle, betwixt the superiour and inferior creatures.

There is life in Angel and Man, but more excellently in the Angell than Man; so there is life in man and in the Beast, but more excellently in Man than in the Beast, and in this, Man may rejoice, that there is no creature which disdaines to serve him; yea, The Angels are ministering spirits for his good, Psal. 104. 4. And no marvell that hee is beloved of all these, seeing all of these, in some sort, and every one of them, both earthly and heavenly things doe like him, because hee is a middle in which both agree; and as the
Of the perfection of Mans Body.

the Iewes said, 2 Sam 19.43. Have wee not all a part in David the King? So all the creatures say, Have we not all a part in Man?

There are three worlds, and man is the fourth. First, the elementary world. Secondly, the celestial world. Thirdly, the angelical or supercelestial. Fourthly, the little world, Man. And those things which are found in the inferior worlds, are likewise found in the superior; we have here below the elementary fire, here it is, ignis urens, burning fire: This same fire is in the heavens, and there it is ignis fœvens & vivificans, it quickeneth and nouriseth all things. There is fire above in the celestial spirits, and there it is, ignis ardens & amor Seraphicns, burning in love; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the four elements. Secondly, the celestial fire, the influence of the Planets in him. Thirdly, the supercelestial fire, the love of God heating and burning within him, Luk 24.

Did not our hearts burne within us.

God hath joyned all things in the world, per media, by middles; as first, he coupled the earth and the water by slime; so the ayre and the water by vapours; the exhalations are a middle betwixt the ayre and the fire; argilla, or marle, a middle betwixt slime and floes; So the chritstall betwixt water and the diamond; Mercury or Quicksilver, betwixt water and metals; Pyrrhitus the firestone or marcasite, betwixt stones and metals; the corall betwixt roots and stones, which hath both a root and branches; Zoophita, or plants resembling living creatures (as the Mandrake resembling a man, the heare called the scythian lamb; resembling a lamb) or a middle betwixt animals and plants; So amphibia; as the Scales and such) betwixt the beasts living on earth, and in the Sea;
A collation of man between the three states of his life.

1. So struthiocamelus, the ostrich betwixt fowles and beasts; so the fleeping fishes are a middle betwixt the fowles and the fishes; the bat betwixt creeping things and the fowles; the hermaphrodite betwixt man and woman; the ape betwixt a man and a beast, and man betwixt the beast and angels.

A collation betwixt the child in his mothers belly, and when he lives here after he is borne, and when he lived under the ceremonial Law.

In the mothers belly, the first seven days it is seede onely, and then there is feare onely of effluineions, but if the mother retaine the seede the first seven days then there is hope that it will be embryo, this an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that she is abort; if shee part not with this before the fortieth day, then it is status vivens a living child, till the birth.

When the child is borne, if hee live till the seventh yeare, then there is hope that he shall be lively, and if he live till the fortieth yeare, that then he usually comes to his perfection and wisedome.

Answerable to these under the ceremonial law, were the children passing the first seven dayes, who were circumcised the eight, and the fortieth day were to be presented before the Lord. *Levit. 12. 6.*

**CHAP. VI.**

Of the soule of Man.

The soule of man is an immortall substance. The opposition betwixt the life of the beast and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perisheeth with the body, because there is no opera-
operation in the sensitive facultie without the organs of the body, but in the beast there is no operation found above the sensitive faculty, for they neither understand nor reason, Psal. 32.9. Be not like the horse or mule, in whom there is neither understanding nor reason. That the beasts neither can understand nor reason, it is manifest thus, because all beasts and fowles of the same kinde work alwayes alike, (being moved onely by nature, and not by art) as all the Swallowes make their nests a-like, and all the Spiders weave their webs alike; therefore the beast can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beast perislieth, the life perislieth also.

In every thing which may attaine to any perfection, there is found a naturall desire to that perfection: that is good which every thing desireth; but every thing desireth the owne proper goodnesse; in beasts there is no desire found, but in their preservation of their kinde by generation; they have this desire hic & nunc at this time, and in this place; but their desire reacheth not to perpetuitie, for the beast is not capable of perpetuitie, therefore the life of the beast is mortall.

Delights perfect the operation, and as lawces give a good relish to the meate, so are delights to our works: when any thing hath attained the owne proper end, it breeds delight: but all the delight in beasts, is onely for the preservation of their bodies; for they delight not in sounds, smels, or in colours; but so farre, as they serve onely to stirre up their appetite to meate or to provoke them to lust, as when the Elephant beholds red colours, it moves him not to fight, but stirres him up to lust; and being thus enflamed he fights, but simply his lust is stirred up by it; therefore the beasts have no delight but in bodily and sensuall things, and doe nothing but by the body: therefore, Levit. 17. 11.
Of the Soule of Man.

Reason 4.
The life of the beast is said to be in the blood, which is not to be found so in the soule of man. If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds, smells, and tastes, because an immortall substance doth apprehend all the forms alike; as we see in the understanding using no bodily organ, it understands all sensible things alike. Therefore the sensitive facultie is still bound to the organs of the body.

Reason 5.
The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the understanding, the more it apprehends, the more it is perfected; because it useth no bodily organ as the sense doth.

Object. But it may be objected against this out of Act. 26. 24. Too much learning hath made thee madde, then it may seeme that the understanding is dulled by learning, and not perfected.

Answer. When a man becomes madde through learning, it is not the understanding simply that is madde, but the distraction is in the sensitive part arising from the ill constitution of the body.

The soules of beasts are mortall, therefore Plato and Pythagoras erred, who held that they were immortall.

Consequence.

Chapter VII.

Of the Immortalitie of the Soule.

Reason I. That the Soule of man is immortall, it is proved by these reasons. First, the Soule when it understandeth any thing, it
Of the immortalitie of the Soule.

it abstracts from the things which it understands, all quantity, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is universalitie, and loseth the particular and individuall nature: as our stomaches when they receive meate; change and alter the outward accidents of the nourishment to the owne nature, whereby it becomes flesh and bloud. So the Soule when it conceiveth of a thing, it separateth all these dregges of particular circumstances from the body, and conceives it univerfally in the minde. When a man looketh upon a horfe, hee seeth him of such quantitie, of such a colour, and in such a place; but when hee is conceived inthe minde, then it is an univerfall notion agreeing to all horses. As the thing conceived in the minde is not visible, because it hath no colours, it is not audible, because it hath no sound, it hath no quantitie, as bigge or little: So the Soule it selfe must be of this nature, without all these; quantity, quality, time, and place; and therefore cannot be corruptible.

If the Soule were mortall, then it should follow, that the naturall desires should be frustrate, but the naturall desires (which are not finfull in the Soule) cannot be frustrate, Naturanibil facit frusbra, Nature doth nothing in vaine; it should be in vaine, if there were not something to content it, which being not found upon earth, must be sought for in heaven; therefore the Soule is immortall. A finfull desire cannot be fulfilled: as if one should desire to be an Angell; but naturall desires, (as the desire to be happy and to be free of misery) cannot be fulfilled in this life; therefore it must be fulfilled in the life to come: naturally every man desires to have a being after his body is dissolved; hence is that desire which men have to leave a good name behind them, and so the desire that they have that their posterity be well,
well, and that their friends agree, and such: and from this natural desire, come these ambitious desires in men who are desirous to erect monuments and sepulchers after their death, and, to call their lands after their name, Psal. 49.12. So Absolon for a memoriam of himselfe, set up a pillar in the Kings dale, 2 Sam. 18.18. And the poorest tradesman hath his desire when he can reach no higher, hee will have a stone laid upon him, with his marke and name upon it; this very ambitious desire in man is a testimony in his minde that he acknowledge the immortalitie of the Soule.

Quest. Scotius moves the question here, how shall wee know that these natural desires are agreeable to reason, and that they must be fulfilled because they are naturall.

Answ. He answers, that this desire of the immortalitie of the Soule is naturall, because it longeth to have man a perfect man; for man is not a perfect man, while he hath a Soule and a Body joyned together after they are separate, so that this desire cannot be a sinfull desire, because it is from the God of nature. Things without life seek their preservation, secundum numerum in their owne particular being, and resist those things which labour to dissolve them; beasts againe desire the continuance of their kinde ut nunc, only for the present, they desire not the continuance of their kinde perpetually; but man naturally desireth esse absolutum suum, his perpetuall being, included within no bounds.

The Soule is no bodily thing, therefore it is not corruptible; if it be a body, it must be finite, and consequently cannot have an infinite power; but the power of the Soule is in a manner infinite in understanding, comprehending not only singular things, but the kindes of all things, and universalitie; therefore the understand
Of the immortalitie of the Soul.

Standing cannot be a Body, and consequently mortal.

Object. But it may seeme, that the Sunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may have power in infinite things, as well as intellectual.

Answ. The fire may consume singular things, by adding continually fewell to it; it cannot consumere species rerum, the kinds of things. But this is the perfection of the understanding, that it conceiveth not onely singular things, but also all kinds of things, and universal things, (that in a manner are infinite) and so where the understanding receiveth these things, it is not corrupted by them, neither corrupts them, but is perfected by them.

Every corruptible thing is subject to time and motion; but the Soul is neither subject to time nor motion; therefore the Soul is not corruptible: that the Soul is not subject to motion, it is cleared thus; motion hindereth the Soul to attaine to the owne perfection, the Soul being free from motion and perturbation is most perfect, and then it is most fit to understand things; as the water the more cleare it is, it receiveth the similitude of the face more clearly. Therefore it was that Eliezer when he was to receive the illumination of prophecy, he called for a Minstrell, 2 King. 3. 14. to play sad musique to settle his affections.

These things that are true, have no neede of a lye to further them; but to use the immortalitie of the Soul as a middle to further us, to the duties which wee are bound to doe, were to use a lye, if the Soul were not immortal; for many religious duties which we are bound to performe, require the contempt of this life, as the restraining of pleasures, which a man could not doe if hee had not hope of immortalitie, in which he
he findeth the recompence of his losses. This persuasion of immortalitie, made the heathen undergo death for the safetie of their countrey; and if our last end were onely in this life, then all that we doe should be for this last end, to ayme at it, to procure it, and never to crosse it: it were great madness in men, to undergo so many hard things as they doe, if they had not a perswasion in their hearts of this immortalitie, if we hope onely in this life, Then of all men wee are most miserable, 1 Cor.15, and if the Soule were not immortall, Christ would never have commended him, who hated his owne Soule in this world, that he may gaine it in the life to come. Marke8.35.

The Soule is immortall because God is just; for God being the Judge of all, Gen.18.23. it behooveth him to punifh the wicked, and to reward the just; but if God did not this in another life, he should never doe it; for in this life, the wicked flourish, and the just are afflicted, Psal.37. therefore as God is just, there remains another life; wherein the soules of the godly are rewarded for wel-doing: the Prophet faith, Jer.12. concerning every mans reward, O Lord thou art just when I plead with thee, yet let me talke with thee of thy judgements, why doth the way of the wicked prosper, and why goeth it well with them that doe wickedly. To the which objection he answareth; (that he may defend the justice of God) Gather them together as a flocke to the sacrifice; whereby hee signifieth that after this life, they shall smarte in the life to come, howsoever they have escaped in this life. So Christ in the parable, Luk 16. bringeth in Abraham defending the justice of God against the rich glutton, Matth. Chap.22. Verf. 32. 33. God is the God of the living and not the God of the dead. As Christes proves out of this place, the resurrection of the body; fo hence is clearely proved the immortalitie of the Soule.
Of the immortality of the Soule.

Soule: for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of faith, to note the perpetuity of it, Num. 18. 19. If these with whom God makes his covenant exisite not, then the covenant must of necessity cease; but the covenant of God indurcs for ever; therefore these with whom he makes the covenant must live for ever. God calling himselfe the God of the Patriarches after their death, Exod. 3. 6. then the soules must be immortall after the separation from the body.

It is said of Josias, although he was slaine in the battle, yet, Hee was gathered in peace to his fathers, then hee must be gathered to the spirits of his fathers who enjoy peace, for he was not gathered in peace in his body; For hee was slaine, 2 Chron. 35. it is said of Abraham onely that he was gathered to the body of Sarah, Gen. 25. 10. but of the rest simply it is said, they were gathered to their fathers; that is, their Soules were bound up in the bundle of life, 2 Sam. 25. 29. Which being well marked, is a good argument for the soules immortality, and that it was knowne under the old Testament; by the fathers here, are meant, the spirits of the just men made perfect, Heb. 12. 23.

The heathen most of them were perswaded of the immortality of the Soule. Cicero cited out of Socrates, that the Swanne was dedicated to Apollo, because shee sang sweetly before her death, like the children of God, who sing sweetly before they dye; being perswaded of this immortality, die pleasantly, singing their last most joyfull song. And the Romans when their great men died, and when their bodies were burnt to ashes, they caused an Eagle flee and mount on high, to signifie that the soule was immortall, and perished not with the body.
Of the immortality of the Soul.

Object. If the soule be immortall, how is it said to die?

Answ. The soule of man hath a twofold life, one absolute, another relative. The absolute or essential life of the soule is never loosed, for the essence of the soule is Metaphysicall, having a beginning but no end, having no corruption within it; the second sort of life which the soule hath is relative, having relation to God, and getting grace from him, this life may be lost, for it is not of the essence of the soule; this last sort of life in the soule, which to us is relative, to Christ is personal and cannot be lost. Some perhaps may thinke that this distinction may be more shortly expressed, and more plainly by the life of nature, and the life of grace: but they are mistaken, for both these sorts of lives, as well essential as relative, were natural to Adam before his fall.

Our soules are immortall substances, as the Chaldeans say, in eodem cretere temperant esse animas nostras cum caelestibus, our soules are tempered in the same mortar with the heavenly spirits; therefore wee should be their servants, neither should wee measure our condition by our weake bodies; but remember that we have spirits onely subject to him, who is the Lord of our Spirits, Revel. 22.6.

The soule is immortall; the Sadduces held, that the Soule was mortall, Act. 23. 8. and they sayd, Let us eate, let us drinke, to morrow we shall die; and the Apostle, 1 Cor. 18, 23. hath it in the present tense, morimur, we die, to note the beastliness of these wretches; who thought they should be quite extinguished; both in soule and body presently, like beasts knockt on the head, and if any man aske them, why then study you to keepe the Commandements of God, seeing yee believe not the immortality of the Soule. they answered, that it might goe well with them in this life; but men now
Of the conjunction of Soule and Body.

now, who professe the immortality of the soule, yet study not to keepe Gods Commandements, that it may goe well with them in the life to come. Augustine professed, if he were perswaded, that the soule were mortall, then of all sects hee would make choyse to bee an Epicurean.

CHAP. VIII.

Of the conjunction of the Soule with the Body.

The Soule is joyned to the Body immediatly.

The forme is joyned to the matter without any middle, but the Soule is the forme to the Body: therefore the Soule is joyned to the Body without any middle.

The Soule is joyned to the body; hence wee may gather that there are intellectuall Spirits or Angels which have no bodies; for if two things be joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: wee see that there are bodies without spirits; therefore there must be spirits without bodies. Secondly, those things that are inseparable, the one cannot bee found without the other, but those things that are accidentally joyned together, the one may bee found without the other, as whitenesse and sweetenesse are but accidentally found in Sugar, for whitenesse may be found, where there is no sweetnes; as in Snow; so sweetnesse may be found where there is no whitenesse, as in a Figge: therefore sweetnesse and whitenesse are but accidentally joyned together in the Sugar; so the body & the Spirit are but accidentally joyned together; therefore...
Of the conjunction of the Soule and Body.

fore there are spirits that subsist by themselves without bodies.

Objeft. But how is the Soule joyned accidentally to the body, seeing the soule is the essentiaall forme to the body which animates it?

Answ. The soule, as the soule, is the essentiaall forme to the body, and so it is inseparable, but the Soule as it is an intellectual Spirtit is accidentally joyned to the body, and may be separate from it.

Objeft. But it might seeme that the Apostle puts the Spirit betwixt the soule and body, as a middle to joyn them together, therefore the soule and body are not joyned immediately. 1 Thess. 5.23. He prays, that God would sanctifie them in their spirits, soule, and bodies.

Answ. By the Spirit is not meant here a third thing, which joynes the soule and body together; but by the Spirit hee means the gift of sanctification, which is through the whole man both in soule and body, opposite to the Old man, Rom. 7.

Conseq. The soule is joyned immediately to the body, therefore Averrois errored, who held that the phantasies or imaginations were a middle to joyn the soule and the body together. So these who held that the soule was joyned to the Body, by corporall Spirits: and so these who held that they were joyned together by light.

The soule being one, yet hath three distinct faculites, the Vegetative, Sensitive, and Reasonable faculites.

In the conception the Vegetative and Sensitive facultys are vertually in the seede, until the fortieth day, and after the fortieth day the reasonable soule is infused, they give place, and it animates the body. Exod. 21. 22. If two strive together, if one of them strike a woman with child, that she part with her child, and there bee no hurt, neither to the mother nor to the child, then the striker shall
Of the conjunction of Soule and Body.

shall not die, but if there follow death of either of them, then the striker shall die. If shee part with the child before it bee quicke in her belly, then shee shall not die; but if it bee a quicke child, and shee part with it, then shee shall die. 

Physitians and Canonists hold, that before the forty dayes it is not a living child; it is then called Golem, Psal. 139. vers. 16. Massa rudis, corpus imperfectum before the members bee fashioned in it; The seventie reade these words, Exod. 21. versc. 22. ἐξειρήμην, Non signatum; which they referre to the imperfect child when the woman abhorts, and the Rabins call it Asman, which word they borrowed from the Greeks, as money not sealed or stamped; therefore the Law faith, Si exierit jeludébha, nati ejus, her sonnes the Law then meaneth of a perfect and a formed infant, when a reasonabole soule quickens it; Why should one give life for life, when as yet the life is not perfect? Adams body perfectly fashioned, faith Augustine, received life and not before. So infants bodies perfectly fashioned receive the reasonable soule.

The soule is joyned to the body to make up one person. The soule is not in the body, as a man dwelling in his house, or a Sayler in the shippe; for a house will stand without the man, but the body decayeth without the soule; shee is not in the body as the Spider in her web, as Chalcidins held, determinate to one part of the body, and from thence giving vertue and influence to the wholebody; as the spider dwelling in the middle of her Cob-web, fees the least touch in the webbe, either within or without. Neither dwels the soule in the body as water into a vessell; or as one liquor into another: or as the heate in the fire; but as the morning light imparts the beames here and there, and in an instant doth unite her selfe to the tranparent ayre, in all and every part thereof, still resting whole when the ayre is divi-

Prop. Illust.
Of the conjunction of Soule and Body.

ded, abiding pure when the ayre is corrupted. So the soule filleth the body, being all in all, and all in every part; and as the Sunne bringeth light from above, although we behold it in the ayre; so the soule springs from eternall light, although shee shew her powers in the body; and as the Sunne in diverse places worketh diverse effects, here Harvest, there Spring; here Evening, there Morning: so doth the soule in our little world worke diversely, upon diverse objects, here shee attractes, there shee decoets, here shee quic- kens, there shee makes to grow; the light shines by it selfe, without the ayre, but not the ayre without the light: so the soule lives by it selfe, but the body cannot live without the soule. But as in all comparisons there is some dissimilitude, so it is here; for the light is but a qualitie, but the Soule is a substance, the light comes from the substance of the Sunne, but the Soule is not of the Essence of God. This conjunction betwixt the soule and the body is so neere, that it makes up one Person, and this is the reason, why the soules long for the bodies. Revel. 6,10. to bee joyned againe to them in the resurrection.

The soule was joyned to the body to make up one Person, and to dwell perpetually in the body, but since the fall, the soule is from home in the body, and absent from the Lord, 2. Cor. 6.

The Soule is appointed onely to animate one Body.

The body of a felle must onely have the life of a felle in it, the Soule of a man cannot animate the body of another Man, or an Elephant. Materie individuales ejusdem speciei sunt ita determinate; ut nullam aliam formam ejusdem speciei recipere possunt, that is, Every body of that same kinde is so determinate, that it cannot receive any other forme of the same kind, but the owne. The
Of the conjunction of Soul and Body.

The soul can animate no body but the owne body of it: therefore they erre who thinke that the Soul of Man may enter into the body of a beast and animate it.

2. The Pythagarcans and the Iewes erre, who held that the soules went from one body to another. Marke 6. 16.

The soule was placed in the body, to animate and to rule it.

There are two things required in a forme. First, that it give a being to the matter. Secondly, that the forme and matter make up one thing; so doth the Soule of man give being to the body, and makes up one Person with the body.

Object. But seeing the soule is a spirituall thing, and the body corporall of two different natures, how can they make up one person?

Answer. The more excellent that the forme is, the more nearly it is joyned to the matter; and makes the neerer conjunction with it. So the soule of man joyned with his body makes a more stricte conjunction then the life of the beast joyned with his body. But if the body were of the same nature with the soule, it should not make up one person; as the life of the beast joyned with the body makes not up one Person, because of the base-nesse of the forme which is onely drawne out of the matter.

Wee beleive that Christ tooke upon him the nature of Man; and therefore a soule: which would not follow, if the soule were not an essentiaall part of man, but onely a ruler of the body. Christ's Divinity might have ruled his humanity: But Apollinaris was condemned for taking away of Christ's Soule, and putting onely his Divinity in place of a soule to rule the body.

There are some formēs which rule onely the body, but
but do not animate them, as the Angels, when they tooke bodies upon them; Angelorum operationes in corporibus non fuerunt vitales. Those things which the Angels did in the Bodies were not vitall; They ruled the bodies, but they informed them not; and they onely moved the bodies. Secondly, there are some formes that informe things, but doe not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of man in the body.

Object. It is said that the Angels did eate and drinke, Gen. 18. Therefore they have exercised these vitall functions in the body.

Answ. Theodoret answers, Metaphorice non propriè dicuntur edere: They are said to eate by way of metaphor, but not properly, because of the manner of the true eating: and the Philosopher faith, that, Vox est actus animati corporis. The voyce is the act of the living creature: but when a Lute giveth a sound, it is but metaphorically a voyce (faith hee: ) So the eating of the Angels was but metaphorically a eating, for they eate not to digest, or to nourish their bodies.

In this that the Soule is joyned to the body as the forme, wee may admire the mervailous worke of God, for if David wondered at the mervailous fashioning of the body in his mothers wombe, Psal. 139. much more may wee admire the mervailous conjuncion of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwaies to the lowest of the highest kind, as the lowest of living creatures (which have life) is the shell-fish; as the Oyster differeth little from the life of the plant, is comes nearer in order to the beast then the plant doth, because it feesles; therefore it is well said by one, Sapientia Dei conjungit fines superiorum principijs inferiorem; the wisdome of God bath conjoyned the ends of the superiour with the begin-
Of the conjunction of Soule and Body.

ning of the inferior; as the shell-fish to bee the basest amongst the sensitive, and more noble then the vegetative. So the body of man is the most excellent and highest in degree of the inferior creatures; the soule (againe) of man is the lowest of intellectual Spirits; marke the how these two are joyned together. Therefore fitly the soule of man hath beene compared by some to the horizon for as the horizon separates the upper parts of the world from the nether, to our sight, and yet the sphere is one; so doth the soule separate the intellectual substances from the earthly bodies: and yet is one with them both. And as Hercules was said to be Partim apud superos, partim apud inferos; so is the Soule, partly with the Spirits above, and partly with the bodies below.

The body joyned to the soule, maketh the soule a compleate spirit.

The Angels without bodies are spiritus completi; but our soules without the bodies are incompleat spirits. The Angels when they assumed bodies, it was not to their perfection, but for their ministry, Non quibus inventur, sed quibus invent: Not that they were helped by these bodies, but that they might helpe us. They have a double action, one of contemplation, another of ministry; for contemplation, to behold the face of God continually, Matth. 18. 10. They tooke not bodies upon them; but onely for the ministry to us; but the soule of man is an incompleat Spirit, without the bodie.

The soule was joyned to the body, to goe upward to God, and not to be depressed by the body.

When water and oyle are put together, the oyle being more aeriall goeth above, and the water being heavie goeth under; so the soule being more celestiall went upward, and was not drawne by the body, when man stood in innocency.
Of the conjunction of Soule and Body.

The Soule hath sundry operations in the body.
When it groweth, it is called anima; when it contemplates, it is called spirit; when it seeth and heareth, it is called sense; when it is wise, it is called animus; when it discernes, it is called reason; when it remembers, it is called memory; when it affeets lightly, it is called opinion; when she defineth a truth by certaine principles, then it is called judgement.

God hath wisely placed the faculties of the Soule and the Body.
Hee hath placed the intellectual facultie in the Braine, as highest: the affections in the Heart, the natural part in the Liver and Stomacke: hee hath placed the understanding in the Head, as in the throane; in the Heart as in the chamber: but the rest of the inferior faculties hee hath placed below, as it were in the Kitchen: and as it were an unseemely thing for a Prince to be sitting in the Kitchen, and never to minde matters of estate: so it is a base thing for the Soule to have minde of nothing but of eating and drinking, and to choose Martha her part, but never Marys; Luke 10. 42.

Man before his fall lived the life of God, but since the fall hee lives onely the natural life, and few live the life of grace. There is so little life in the shell-fish, that wee cannot tell whether they live the life of the plant or the sensitive life. So the life of God is so weake in many men, that we cannot tell whether it be the natural life or the spirituall life which they live. Zeuses the Painter painted grapes so lively, that hee deceived the birds, and made them come flocking to them. Daedalus made imagines movings by themselves, hee made men beleive that they were living; but Pygmaeleon made an image so lively, that he fell in love with it himselfe. So hypocrites which live onely the life of Nature, they will so counterfeit the actions of the faithfull,
Of the conjunction of Soul and Body.

full. that they make men believe indeed that they live the life of God; and sometimes they deceive themselves, thinking that they are living when they indeed are dead: the quickening power of the soul desires only being, and so it rests: the sense would not only bee, but also bee well: but the understanding aspires above all these to eternall bliss: these three powers make three sorts of men, for some like plants doe fill their veins onely, some againe doe take their senses pleasure like beasts onely, and some doe contemplate like Angels: therefore the Poets in their fables doe faine, that some were turned into flowers, others into beasts, and others, into gods.

CHAP. IIII.

Of the end of Mans Creation.

Man was created to serve God.

A circle is more perfect than a line, for a circle returnes backe to the point whence it began: but a line is more imperfect, never returning to the place from whence it began. Man and Angels returne backe to God who made them, like a circle, but the beasts are like a line going straite forward, never looking backe to God againe, who made them. It is true, some make the circle of a small circumference, and returne to God soone after they came forth from him; others againe make it as large as the world, and run through all things, seeking blessedness, but finding none, after a large and wearisome compass, they returne to their maker at last, as Salomon did when he had proved all vanities. But the most part are like the beasts, comming from God as a
Of the conjunctiorn of Soule and Body.

A collation betwixt the innocent and old Adam

Therefore when beasts in the Scriptures are brought in praying God, Psal 148. It is only to stir up man that he may praise God.

All the creatures in some sort return to God, in so farre as they resemble him in their being, but because God is a most wise and understanding Spirit, it was necessary that a visible Creature should bee made like to him in understanding, who should turne about againe, to praise and honour him: and not only to bee an occasion of his praise (as the beasts are,) but should directly praise him.

Man before his fall was directly carried to the right end; but since the fall other visible creatures are carried to their proper ends: but man now neglecteth his proper end, wherefore hee was created, and is led forward by the inventions of his owne heart.

So much of the Soule and body of man, and their threefold estate, in Creation, Fall, and Restauration: wee come to the Image of God, by which hee comes to be participant of the nature of God.

C H A P. X.

Of the Image of God in Man.

Man in his Creation was made in holinesse, to the Image of God, and to beare rule over the rest of the visible creatures.

God hath an essentia]] Image, and a personall Image; his essentia]] Image is holinesse and righteousness, common to all the three persons; his personall Image, is Iesus Christ:

When
When Man is said to be made to the Image of God, he is to be understood to be made according to the essential Image, and not to his Personall Image: for if it were meant of his Personall Image, then as Augustine marks well, he would have said, Let us make Man to my Image and not to our Image; But Man being restored to the Image of God againe, is restored both to the essential Image, and is confirmed to the Image of his Sonne Christ Jesus, Rom. 8. Those whom he foreknew, he predestinated to be made like to the Image of his Sonne.

The similitude of one thing is found in another two manner of wayes. First, when one thing is like to another in nature; as when the fire burns the wood, the heat in the wood is like in essence with the heat in the fire. Secondly, one thing is like to another in knowledge and understanding, as when we feel or see the fire burning. Now the goodness of God is communicated to his creatures, not onely by the giving them being, but also in giving them holy knowledge in some measure like unto himselfe; & in this principally consists the image of God.

There is a twofold similitude; the first is natural, the second by representation; the natural similitude is when one thing is like to another by nature, as one egg is like another: and this is twofold; either perfect or imperfect; perfect, as bewiex the things that are of the same kind, as the Sonne is the perfect Image of the Father, 2 Cor. 4. 4. Imperfect is that which is somewhat like in nature, & by way of Analogie to that which is perfect, as created wisedome in Man hath some Analogie with the incorporeal wisedome in God, Coloss. 3. 10. A similitude by representation, is when things are represented to the minde, and this representation is either objective or formal. Objective when one make a similitude, according to the patterne which he hath before his eyes; and this is seene in artificial things.
things, as when 

\[ \text{Aha}z, \text{K} \text{ing.} \text{16.}\text{made an Altar, according to the pattern of the Altar which hee saw at Damascus. A formall representation of a similitude is, when the minde forms the similitude of a thing; and this kinde of similitude in the minde, is more abstractive and perfect then the former; and the objective dependeth upon this, for every externall representation, proceeds from a formall and inward representation in the minde, as when they made the golden Calfe, Exod. 32.}

First, they carried the formall representation of this Calfe with them out of Egypt; and they made the objective similitude of it in the wildernesse. So when M\text{oses received the patterne of the Tabernacle from God on the mount hee kept the formall representation of it in his minde: but when hee erected it and set it up according to the patterne, Exod. 39. 42. this was the objective representation. Now when it is sayd, that man was made according to the Image of God, Gen. 2. It is not to bee understood that hee was made according to the perfect Image of God, for Christ is onely the perfect natural Image of the Father, Heb. 1: but he was made to his Image by way of Analogue, not expressing his Image fully and naturally. Man was not made to the Image of God objectively, because God had no patterne without himselfe to make him by; he was made to the Image of God formally, when hee was made to the exemplar that was in the minde of God.

A similitude differeth much from an Image.

An egge is like to another egge, yet it is not the image of another egge; for the one is not of the other, neither can wee know in particular this egge from that egge: for that which is the Image of a thing, first, it must bee like it; secondly, it must bee from it, either naturally, as the reflex of the countenance in the glasse; or artificially, as the scale in the waxe from the scale it selfe.
When it is the image of a thing made by Art, it representeth not the thing artificially, but naturally; for the image of Caesar is not ex inveniente, the image of Caesar, at the appointment or pleasure of the Painter; for then any signe which the Painter should make, should bee the image of Caesar; but Art must imitate nature as near as shee can, so that the image is the image in so farre, as it naturally represents. Thirdly, it must represent in particular the thing it selfe.

There are foure ways to take up the Image of God in man. First, we know a man in vestigio, by the print of his foote; Secondly, we know him, in umbra, by his shadow; Thirdly, wee know, in speculo, in a glasse; Fourthly, wee know him, in filio, in his Sonne. Wee know a man in vestigio, by the print of his foote, speciem hic cognoscimus sed non individuum. Wee know that a man hath bene there and not a beast, but wee know not this or that man by the print of the foote. Wee know a man, in umbra, by his shadow; here we take up somewhat more of man then hee did by the print of his foote, as wee know it is the shadow of a man, and besides this, his qualitie how tall hee is, but wee know not in particular by the shadow this or that man.

The creatures they are but the shadow of God, they demonstrate to us that there is a God, and they shew to us his greatnesse and power but no more. Wee know a man in speculo, in a glasse, when wee see the image of his face in a glasse, here wee discerne and know him more particularly. Man in his first Creation was like to this image: When wee see a mans sone that is begotten of his Father, that is the most lively representation of a man, when he presents his person, manners and all, and so Christ is the personall and naturall image of the Father: and man renewed, is the image of Christ.
Of the image of God in Man.

Man was made in holiness to the Image of God; therefore the Anthropomorphite (who thought man was made to the Image of God according to his Body, thinking that God had had also a Body) were in a grosse error; for when as in the Scripture there are feete, hands, and eyes, attributed to God, it is but by way of metaphore or borrowed speech; otherwayes as Theodoret marketh well, we should bee forced to ascribe a monstrous body to God because hee is said to have wings, to have pennes, Psal. 18. and to have seaven eyes, Zach. 4.

The Image of God is not properly in the body but by reflex, therefore these also are mistaken who thinke that God in the Creation tooke upon him the visible shape of a Man, and according to that shape made Man, for man was made according to the image of God in the Soule, and not according to the shape of his Body.

These who thinke that man was made to the image of God (that is, according to the humane nature of Christ which he was to assume of the Virgin Mary) erre also, for God faith not, Let us make man to thy Image, but, to our Image. Secondly the Sonne of God according to his humane nature, is said rather to be made according to the likeness of other men, Phil. 2. 7. It is true that by grace these whom he foreknew he predistinate to be like the Image of his Sonne, Rom. 8.

Adam when hee was made to the Image of God in his first Creation, was like to the Moone in the full; Man fallen, before regeneration is like the Moone in the conjunction, altogether obscured by the Sunne, the Image of God then is defaced and blotted out in man by sinne: the image of God in Man restored, is like the Moone waxing and growing by degrees till shee come to her perfection. But as in every similitude there is some dissimilitude, so it is here, for when the Moone is in the con
conjunction shee is nearest to the Sunne, her light and life, and is more illuminate by his beames, than in the opposition, although it seeme not so to us; and therefore the Church is well compared in her perfection, to the Moone in her conjunction. Againe, the dissimilitude would be marked, because the Moone in her fulness is in opposition, furthest from the Sunne; but the Church in her plenilunio of grace, shee is nearest the Sunne of righteousness. The Moone in her conjunction is nearest to the Sunne; but the Church in her conjunction being darkened by sinne, is farthest from her Spouse the Sonne of righteousness.

The first Adam was made a living Soule, but the second Adam was made a quickning spirit, 1 Cor. 15. that is, the first Adam in his Creation could have begotten children to his owne image, in holinesse and righteousness; but could not have given them perseverance, and continuance in grace; but the second Adam, that quickning spirit; as hee begets children to his owne image, so he gives them perseverance in grace, that they fall not away againe.

Of this we may gather, if Adam had not sinned, his children might have sinned; for his posterity by generation could have gotten nothing from him, but that which hee had himselfe: but Adam had not this gift of confirmation to continue; therefore he could not propagate this to his children. Effectus non potest esse perfectior causa. For the effect cannot be more perfect than the cause.

The Image of God consisted in perfect holinesse and knowledge.

Man was not to grow in holinesse, as he was to grow in knowledge; for hee was fully holy, and had all the perfection of it, which was requisite in a Man.

The first, Adam was holy, ὅλῶς, fully; but not ἐκπέμπτος, he
hee had not the gift of confirmation in holiness, to make him continue to the end. Iesus Christ the second Adam was holy ἓλαθος & ἐλατεῖος, hee was full of grace and holiness, and could not fall from his holiness: but the renewed Adam is holy, ἐλεαμνος & ἐλατεῖος, hee is but renewed in holiness in part, and through Christ hee cannot fall from his holiness.

CHAP. XI.

of the knowledge of Adam in his first creation.

T

His Image of God made Adam to have perfect knowledge both of God and his creatures.

There is a perfection in parts, and a perfection in degrees: hee had all perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, because he was not confirmed in grace.

His knowledge was obscure, comparing it with the light which should afterward have beene revealed to him; for these principles of knowledge which he had; were both common and imperfect: if they had beene singular, they had not beene principles but conclusions; if they had beene cleare, they had not beene principles but meanes.

The Image of God in Adam was either inward or outward, his inward Image was either in his understanding, will, and affections or passions. His outward Image was in his dominion over the creatures (spoken of in the second part.) In his understanding consisted his knowledge.

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred know-
knowledge which was naturall, or his acquired knowledge, by the creature; or his revealed knowledge, either of God or of his creatures: of every one of these in order, and first of Adams inbred knowledge.

Chapter XII.

Of Adams inbred knowledge of God.

Man before his fall, had an inbred knowledge of God, before he knew him by his creatures, or any other teacher.

As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the mind, but not this or that way revealed, by his creatures, or by his word.

The principles of things, are either manifest in themselves onely, or, they are manifest to us; that there is a God, is a principle manifest in itselfe, because there is no neede of a middle to prove it. But it is not a principle knowne in it selfe to us, because we must use middle, that this principles may be stirred up in us.

The first principles which we have of God, are naturally inbred within us; but the first principles of other sciences arise without from the senses. Principia de Deo, & principia scientiarum ex opposto different; cognosceimus deum per extrinissionem, cognosceimus scientias per intringissionem. The knowledge of God wee have it by extrinission; but the knowledge of the first principles wee have by intermission. The understanding at the first is void of all formes, yet it is capable of all formes; as the eye being void of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the sense
sense lets in the particular objects to the imagination where they are more refined, than they were in the sense; and by the light of the intellectual agent, the possible faculty now actually understands. As the woman in the Gospel who lost her groat, could not have found it again until the candle was lighted: So this possible power in the understanding, could receive no objects from the imagination, unless this light intervened, and thus the first principles of sciences are bred in the minde. For if I had never seen with my eyes, totum, the whole, I could never lay up this first principle in my minde, that, the whole is more than the parts. So that all this knowledge comes from the sense first, and that maxime holds true, Quisquid est in intellectu, prius fuerat in sensu.

Object. If all our knowledge comes from the senses, how are these principles said to be naturally in man.

Answ. They are said to be naturally in him, because they are framed in the minde, without any reasoning or discourse, but the conclusions drawn from these, are made up by discourse, and are not alike amongst all men, as the first principles are.

Ob. If all our knowledge of things come by the sense, how is it then that the man in the Gospel, who was borne blind, when he began to see, said that, he saw men walking a farre off like trees, Matth. 8. 24. If hee had not had some notion of trees in his minde without helpe of the senses, how could hee compare men to trees?

Answ. This notion which he had of trees was by other senses, as by feeling and hearing; but if hee had beene both deafe and blind, &c. He could have had no notion of trees, as no blind man can judge of colours.

The principles of sciences, are not naturally inbred in us, therefore Plato, Origen, and Averrois, certed who held
held that the souls were from eternall, and the principles of all sciences, were from all eternitie, inbred with them; and to learne was onely to remember, and an actual knowledge of those imprinted notions. This comparison then, cleans not the purpose well, if a matter were to seeke his fugitive servant in a multitude, it were in vaine for him to seeke him, unless he had some pre-notions of him, in his shape and favour; or carried some picture drawne by others. So unless something were drawne within us, wee could never take up those things without; but there is no such principles drawn in our minde at the first, untill they be formed out of the imagination, and laid up in the minde; and by these we may enquire, after that which we understand not.

Wee understand nothing by intromission through the senses to the understanding; then Adams knowledge which he had of all the creatures when he awaked out of his sleepe, was an extraordinary infused knowledge, and was not natural to him: But the first knowledge of God, is inbred with us, and is inlightened with that first light, which enlightens all men comming into the world, Job. i. 9.

This inbred knowledge, which man had of God before the fall, is most obscure now since the fall; as hee who writes with the joyce of an onyon, the letters cannot be read at the first, unless the paper be holde to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that (there is God) although they cannot reade it at the first, untill they begin to consider the creatures more nearly, and to waken that which is lurking within them; The Poets say, that Oedipus knew that hee had a father, but hee knew not, that Laius was his father; So man by nature

A collation betwixt the innocent and old Adam.

Rom. i. 20, deum neganrunt, non ex habitu natura, sed ex affectu malitie.
Knoweth that there is a God, but he knoweth not the true God.

**Ques.** Whether is this imbred knowledge which we have of God; or the knowledge which he have of him by the creatures more cleare?

**Ans.** This inbred knowledge is more obscure, than the knowledge which wee get by creatures. The first sort of knowledge which we have of God now, is **universal confusum.** Example, when we behold a man a farre off: first, we take him up to be a creature, then wee take him up to be a living creature, and then to be a man, and at last to be Peter or John: here wee proceed, from the univerfall to the particular, from that which is confused, to that which is more cleare and distinct. So the first sight, which our minde doth get of God now, is but an obscure and confused sight, as that which the Athenians bad of God, Act.17. When they worshipped the unknowne God; so that of the Samaritans, Joh.4. They worshipped they knew not what. Then we are led by the creatures some what more clearely to take them up, which is called **universal abstratum.** So first we learne particular things by sense, and then universall things by our understanding; The Philosophers found out a fort of reasoning by induction, ascending from the particulars to the generall, as Socrates is a living creature; therefore all men are living creatures; **Plato** is a living creature, therefore all men are living creatures. Here we goe from the particular to the generall, and so we procede thus from the creatures to take up what God is. There is a twofold order in discipline; first, the order of invention, as those who finde out Arts, begin at those things that are most knowne to our sense, and most familiar to them; the second is the order of **hearing,** as when a master proceeds in teaching his schollers from the cause to
to the effect. In the first, wee proceed from the compound to the simple, from the particulars to the general; but in the last, we proceed from the simple to the compound, and from the universal to the particular; in the first, wee compound, in the second we divide. When we learne by the creatures to take up God, it is ordo inventionis; but when God teacheth us in his schoole, and instructs us by the care, this is a more perfect kind of learning, this is called ordo auscultationis.

Man by nature, hath sought out and polished all other sorts of Arts and Sciences since the fall; but the knowledge of God, they have detained captive, and more and more obscured it, Rom. i. 18.

First, they found out Physicke, and necessitie bred this; then they found out morall Philosophy, civilitie bred this; then they found out Mythologie or fabulous theologic, and delight bred this. This Mythologie againe, they divided three manner of wayes; first, Physically, as Homer brings in the gods fighting, thereby hee meant the fighting of the Elements, winds and raine. Secondly, morally when they placed, Virgo Iustitia the daughter of Jupiter betwixt Leo and Libra; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, Theologically, as Jupiter begat Venus upon the froth of the Sea; wherby they signified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froth in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.
Of Adams acquired knowledge of God by the creatures.

An before his fall, knew God by the creatures. We are led to take up God sundry ways. First, Per.viam negationis, as God is not this, nor this; therefore he is this; the Scriptures proceed thus in describing God, as, God cannot deny himself, 2 Tim. 2. 13. God dwells not in houses made with hands, Act. 17. God neither sleeps nor slumbers, Ps. 121. 4. Here we proceed as the carver of an image doth, he cuts off this and this, to make it thus: and for this purpose they apply that of Seneca, Deus est id quod vides, & quod non vides; God is that which thou seest, and which thou seest not, by affirmation we know what a thing is, and how it is distinguished from other things; but when we proceed by way of denial, we distinguish a thing from other things, but know not what it is. Anselmus sheweth this way of negation very excellently; Circumspicit anima mea, & non videt pulchritudinem tuam; auscultat & non audit harmoniam tuam; os facit & non percepit orudem tuum; palpat & non sentient levitatem tuam, habes enim haec in te dominii Deus modo ineffabili: that is, My soule looketh round about and seeth not thy beauty, it hearketh, and heareth not thy harmony, it smels but smells not thy savour, it seeths but feeles not thy lightnesse, for thou hast these things in thee O Lord after an inspeakeable manner.

But here wee must marke that wee must not still proceede in denial, for then our mindes would evanish to nothing; but at last wee must rest in some positive thing, which carrieth some resemblance of God; he is not a body, because a body is composed, hee is not like to other Spirits mutable: but
a Spirit immutable, most simple, and of himself.

Secondly, we proceed, \textit{per viam eminentiæ}, good and evil are said to be comparatively with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodness of himself; therefore hee must have it of him, who is absolutely good; The Scriptures teach us how to take up God thus, the excellent things, it calleth them Gods things or belonging to God; as high mountains it calleth them \textit{Gods mountaines}, \textit{Num. 10. 33.} tall Cedars it calleth them, \textit{Gods Cedars}, \textit{Psal. 80. 11.} great wrestlings it calleth them \textit{Gods wrestlings}, \textit{Gen. 30. 8.} So it is said, \textit{Ninive was great to God, that is, very great.}\textit{Jonas 3. 3.} So, \textit{Moses was faire to God,} that is, very faire, \textit{Act. 7. 10.} So when the Scripture will expresse great things, it compounds them with the name of God, \textit{Iab, so with the name of God, El, 2 Sam. 23. 20.} \textit{Arriel,} that is, as yee would say, \textit{A very strong Lyon,} to teach us that when we see any excellent thing in the creatures, wee should elevate our minde to the infinite beauty and greatnesse which is in God, \textit{Gen. 33. 10.} therefore \textit{Jacob} when hee saw 	extit{Esaus} loving countenance, it was as though he had seene the face of God.

When the beames of the Sunne strike upon a watry cloude, the beames are reflected backe againe to the Sunne, and leave behind them in appearance to our sight imaginary colours, which is the Rainebow. All the creatures should be reflexed backe againe to God; the beauty in the creatures is but a shadow, untill we come backe to the beauty in God; and as we count little children foolish, who come to catch the Rainbow by the two ends, so are they foolish who are bewitched with the beauty in the creatures, and ascend not to the beauty in God.

Thirdly,
Thirdly, we proceed to take up God, *Per via*mn causationis, from the effects to take up the cause; as first, to that first matter, which the Philosophers call *Materia prima*, or that *Tohu vabohu*, void of all forme, *Gen.1*. Secondly to the Elements; thirdly, to that which is composed of two of the Elements, as the vapours of Water and Ayre, the exhalations of Aire and Fire. Fourthly, to those that are made of three Elements, as the meteors. Fifthly, to those that are made of all the Elements, as the inferior creatures. Sixthly, to those that have vegetative life only, as Plants and Hearbs. Seventhly, to those that have sense, as the Beasts. Eightly, to those who have reason, as men. Ninthly, to those that are intellectuall Spirits, as the Angels. Lastly, to God himselfe. Thus we proceed from the lower steppe of *Iacobs* ladder, *Gen.28.12.* and ascend up to God himselfe.

There are three sorts of causes, the particular cause, the universall cause, and the supereminent cause. *Adam* could not be led by the effect, to take up the particular cause; as here is an Image; therefore *Polyclitus* made it; here is a Picture; therefore *Apelles* painted it. Secondly, from the effect, he could not be led, to take up the universall cause alone; as, here is a man, therefore the Sunne hath begotten him; but this, here is a man, therefore the Sunne hath furthered his generation; *Nam sol et homo generant hominem; the Sunne and a Man beget a Man*; But from the effect he was led to take up the supereminent cause, as here is a world, therefore God hath made it.

Man before the fall, could clearely make up this conclusion; here is a world, therefore God hath made it, but since the fall he maketh not this conclusion clearely, for the greatest Philosophers thought the world to be eternal with God, and here they stucke as mice in pitch.
There is a twofold disposition of the causes of all things in their operations; _Series causarum_, an order of causes, and _circulus causarum_, a circle of causes, _Hos. 2.21._ I will hear the Heavens, and the heavens shall hear the earth, and the earth shall hear the corn and the wine, and they shall hear Israel, this is _series causarum_. Secondly, this is the circle of causes, as dew breeds clouds, clouds breeds rain, rain breeds dew, and so about again, _2 Pet. 4.4._ This yeare as the last yeare, all things continue alike since the beginning: from the effects here we may be led to take up the first cause, and so ascend to God.

Man before the fall went by the order of causes, either from the cause to the effect, or from the effect to the cause. From the cause to the effect; God must hear the Heavens, that the Heavens may hear the Earth, and the Earth must hear the Corn and Wine, that they may hear Israel. From the effects to the cause, as the Wine and the Corn heare Israel, therefore the Earth hath heard the Corn and Wine, and the Heavens have heard the Earth, and God hath heard the Heavens. But Man after his fall goeth like a blind horse in the milne, round about in the circle of second causes, _Ps. 12.9._ _Impij ambulant in circuitu_, and never elevate their minde to the first cause God.

_Adam_ before his fall, saw God clearely in the creatures as in a glasse.

We see three ways. First, _στρείγω_, streight out thirty or forty miles. Secondly, when we see _αναστείγω_ streight up, then we see so many thousand miles up to the Stars. Thirdly, _σατανοσκίμω_, downward, then we see but hard before us.

Man before the fall saw streight out, beholding God; but now hee lookes downward onely; now hee is _μυθ._ _2 Pet. Chap. 1. Vers. 9._ A pur-blind Man feeth
Of Adams acquired knowledge.

Prop. 
Illustr. 
Gradus perueniendi ad visionem Dei sunt hi. 1. in creaturis 2. visibili signo 3. in umbris 4. in carnes 5. per fidem 6. in gloria.

7th nothing but that which is hard before him.

**Object.** The effects cannot demonstrate the cause, unless they be proportioned to the cause, but there is no proportion between the creatures and God; therefore no creature can shew that there is a God.

**Answ.** We may demonstrate that there is a God by his creatures, although we cannot have a perfect knowledge of him by them.

Wee ascend by degrees to the knowledge of God.

First, wee see him in his creatures: Secondly, by some visible signe; as Esay saw him, Es. 6. *In creata gloria.* Thirdly, in umbris, as the Iewes saw him: Fourthly, in carne, as the Apostle saw him: Fifthly, per fidem, as the believers see him: Sixthly, in gloria, as the glorified see him. Adam had a more cleare sight of God than that which hee had by the creatures; he had a more cleare sight than that which Esay had; hee had a more cleare sight than that which the Iewes had; he had a more cleare sight than that which is by Faith: but he had not so cleare a sight, as the glorified have in heaven of God.

The knowledge which man hath by the creatures shall vanish in the life to come.

1 Cor. 13. 10. Prophecie and knowledge shall be abolished in the life to come; because of their imperfection; this imperfection the Apostle noted in these words, 1 Cor. 12. 9. We know in part, and we prophecy in part, we know in part by the creatures, and so wee apprehend. So we know imperfectly by prophesie, 1 Cor. 13. by γνῶσις, here the Apostle understands that knowledge which we have of God by the creatures, Rom. Chap. 1. Verse 19. *το θεόν* ὑπερήφανος, that is, which wee naturally know of God by the creatures: and by *prophecy* here, he means, not onely the foretelling of things to come,
but also the interpretation of the Scriptures, 1 Cor. 14. when that which is perfect shall come, both these sorts of imperfect knowledge shall be abolished; this the Apostle declares by the example of little children, 1 Cor. 13. 11. whose knowledge groweth daily by experience, then their former weak knowledge is abolished. So he declares this by the similitude of a glasse, and of a darke speech, ver. 12. There is a twofold glasse by the which we know God; the first, is the Scriptures; the second, is the booke of nature; but by both these we get but an obscure sort of knowledge of God; and as in an enigmatical or darke speech we apprehend certaine signes, but wee come not to the full meaning of the things signified, as Sampson proposed to the Philistims this Riddle, Out of the eater came meate, and out of the bitter came sweet, Isag. 14. 15. The Philistims could understand, what was bitter, and what was sweet; but they could not understand the meaning of the Riddle. So it is but an obscure fìght we get here and enigmatical, comparing it with the fìght which wee shall have of God, in the life to come.

A greater light obscures alwayes the lesser, as the Moone giveth no shaddow when the Sunne shineth; but shee casteth a shaddow when the Sunne shineth not; So the Planet Venus casteth no shaddow when the Moone shineth, but shee casteth a shaddow when the Moone shineth not; Here the greater light, obscureth alwayes the lesser. So in the life to come, the glory that shall be there, shall obscure all the light that wee get by the creatures now; for if it shall abolish the preaching of the Law and the Gospel, and the knowledge that wee get thereby, 1 Corin. Then hee shall give up the Kingdome to the Father; What Kingdome? his personall Kingdome (preaching of the Word, administring.
Of Adams acquired knowledge.

ministrating of the Sacraments such; if that knowledge shall cease in the life to come, why shall not the knowledge which wee get by the creatures cease.

In a dimme light wee can perceive a thing which a greater light doth obscure, as the light of the Starres obserues not the light of a Glow-worme; but yet the light of the Sunne obserues both. So the knowledge which Adam had by the voyce of God, and that seopavita, the sight of God which he saw, obscured not the knowledge which he had by the creatures. But in the life to come, the bright light in glory shall obscure both.

The sight which we have now of God, farre differeth from the sight which Adam had in his estate of innocencie.

When we looke upon a thing by two media middles, if the nearest middle be perspicuous and more cleare, and the furthest or remotest middle, be thicker or more obscure, then things appeare more cleare and evident unto us; but if the nearest middle be obscure and grosse, and the remotest clearer, then things appeare lesse to us. A man when hee beholds a Fish in the water, he seeth her by two middles. First, by the Aire the clearer middle, therefore the Fish seemeth greater to him and nearer: but the Fish being in the water, and beholding a man upon the banke: (first through the water the groffer middle, and then through the aire the clearer middle) the man standing upon the banke seemeth but little, and a farre off to the Fish. So we see the Starres by two middles; first, by the Aire which is the grossest middle, then by the heaven, which is the purer and remoter; therefore the Starres seeme but little to us and a farre off.

Man before his fall did looke upon the clearer and more perspicuous middle, hearing Gods voyce, and
Of Adams acquired knowledge.

law that sequens, the sight of God: then he looked upon the more obscure middle, which is the creatures; therefore hee got a more cleare sight of God and nearer. But after his fall he looks first upon the creatures, and then hee heares his word; therefore the sight which hee gets of God here, is more obscure and remote.

The diversitie of the sight arising three manner of ways. First, from the object. Secondly, from the organ. Thirdly, from the middle. First, if the object be clearer or obscurer, then the sight differeth. Secondly, if the middle be clearer or obscurer, then the light differeth; as if a Christall glasse be interposed, the sight is clearer; but if a greene glasse be interposed, the sight is obscured. Thirdly, if the organ be hurt, or when the spirits of the Eye are disturbed, as we see in drunken and mad men, to whom one thing appeares two, and in these who runne till their heads be giddy.

The diversitie which wee have of the sight of God in the life to come, and in this life, arising not in respect of the object God, for he remains One still to all; the diversitie then ariseth, partly from the diversity of the means, for God doth not manifest himselfe, by the like means to all, and partly from the diversity of our apprehension, for all apprehend him not in a like manner, but in the life to come the diversitie shall not arise from the diversitie of the means, being to some clearer, and to some obscurer; but onely according to the diversitie of our capacitie, as a pint cannot containe a pottle, and this shall make the degrees in glory, 1 Cor. 15.

A collation betwixt the first Adams knowledge and the second Adam Iesus Christ.

First, the fulmesse of knowledge is of two sorts. First,
The second collation betwixt the first Adam knowledge, and Chrifts.
Thomp. part. 3, 4. 5. art. 10. Chriftus consideratur, ut viator, & ut comprehensio

Of Adams acquired knowledge.

Duplex est plenitudo scientiae, 1. respectu scientiae. 2. respectu ejus in quo est.

Duplex plenitudo scientiae respectu objecti, intensive, & extensive.

Quadruplex cognitio fuit in Chrifti, divina, facialis, insula, & experimentalis.

Duplex consideratio Chrifti, ut Deus, vel ut homo.

In respect of knowledge it selfe. Secondly, in respect of him that hath the fulnesse of knowledge, The fulnesse, of knowledge, in respect of knowledge it selfe, is then, when one attained to the highest and uttermost of knowledge, both quoad essentiam, & virtutem intensive, & extensive, that is, when hee hath it so farre forth, as it may be had, and to all the effects and purposes, whereunto knowledge doth or can extend it selfe; this kinde of fulnesse of knowledge was proper to the second Adam Chrift, of whose fulnesse we receive, Ioh. i. 16. The first Adam had fulnesse of knowledge, in respect of the subject of him that had it, according to his estate or condition, both intensively to the uttermost bounds that God had prefixed, and extensively in the vertue of it, in that it extended to the performing of these things, that hee was to performe in that place and condition that God had set him in.

Secondly, Chrift the second Adam was both viator and comprehensio, (the Apostle toucheth both these estates, Phil. 3. So runne that ye may comprehend:) Chrift when hee was viator tasted of all our three estates; for first, he was free from sinne, that was our estate in innocency; secondly, hee felt the punishment of our sinnes, which is the condition of man fallen; thirdly, hee saw God face to face, when he was here viator upon the earth, which shall be our estate in glory. So Christ being both viator and comprehensio, his knowledge differed farre from the first Adam; for as hee was comprehensio, hee had beside his divine knowledge, his blessed knowledge, which they call faciale cognitio; and besides that he had inditam or insulam cognitio; and thirdly, acquired or experimentall knowledge. Chrifts knowledge then was either as hee was God, or as hee was Man: as hee was Man hee was either comprehensio or viator; as hee was
comprenfor he had that blessed knowledge, called sacralis; as hee was viator, his knowledge was either infused, or experimentall; his infused knowledge, was either knowledge of naturall things, in which hee excelled Adam in his first estate; or his knowledge in spirituall things, and herein hee excelled the Apostles and Angels themselves, in the knowledge of the mysteries of our salvation. His experimentall knowledge, was that whereby hee learned things by experience as we doe. In his infused knowledge he grew in the habites. In his experimentall knowledge hee grew from the privation to the habite, as he was comprehenfor hee grew not in the habite, as hee was viator, hee grew in the habites of things which were infused into him; as he was viator hee grew from the privation to the habite, in these things which he learned by experience.

Christ's infused knowledge differed from his blessed knowledge; for by his blessed knowledge he saw things in verbo in the word, but by his infused knowledge he knew things in genre proprio, & per species serum, by the formes of things as they are here below. Secondly, his blessed knowledge, semper est in actu, it is ever in act; but by his infused knowledge, hee goeth from the habite to the act, turning himselfe to the view of things here below actually: as when Christ asked of Peter, Matt. 17, 25. Whether or no doe the Kings Children pay tribute; Christ had the habite here, and knew well enough that the Kings sonnes pay no tribute; now hee turns this habite to the act, when hee propounds this question to Peter. Againe, there is a twofold knowledge, abstractive, and intuitive: I have the abstractive knowledge of a rose in winter in my minde; I have the intuitive knowledge in my minde whè I see the rose grow in lune. Christ's abstractive knowledge is the habite; and his intuitive knowledge is the act. Christ he excelled the Angels, in this infused knowledge, for
Of Adams acquired knowledge.

for although they have species connatas rerum, naturally bred with them, yet this infused knowledge farre surpas. sed theirs; so it farre surpassed the knowledge of all the Prophets, for his Body and Soule being hypostatically united to the God-head, he must have a more perfect knowledge than any other man could have infused in him. Thirdly, he had experimental knowledge, and herein he grew from the privation to the habite; as in his infused knowledge he grew but from the habite to the act. When a Doctor goeth to the Schoole to teach, he proceedes from the habite to the act, and hee grows in the habite: Christ grew thus in his infused knowledge, but hee grew not so in his blessed knowledge. When a boy goeth to the Schoole to learne, he goeth from the privation to the habite, and so did our Saviour Christ, in this third sort of knowledge experimental; and hee knew more when hee was thirty yeere old, than when hee was twelve; hee could not tell what woman touched him in the multitude (when they crowded about him,) untill the woman with the bloody-flix, fell downe before him and acknowledged it was shee, Lk. 8. 45. So he could not tell whether there were figges upon the figge-tree by this sort of knowledge, Marke 11. 13. and in this sense hee was ignorant of the day of judgement, Math. 24. 36. this ignorance in Christ was not sinfull ignorance, it was ignorantia purae negationis, but not praes dispositionis, for hee was ignorant of nothing of that which hee was bound to know; when hee was here upon the earth hee was ignorant of this day of judgement as Man, Math. 24. 36. both in his infused and experimental knowledge; first, in his infused knowledge, for all infused knowledge proceedes from the habite to the act, for by exercising the habite wee come to the act; but Christ by his infused knowledge could not come to the act, to know
of this day in particular. He knew that God should judge the world, and that he should judge it on a certain day, here he proceeded from the habite to the act; but from the habite he could not proceed to this particular day, for this is, superioris scientie; farre lesse could he know this particular day, by his experimental knowledge. But now being in glory and having received all power, and being appointed judge of the Church, it is most probable that now as man hee knoweth this day.

In his experimental knowledge hee farre excelled Adam; for Adam non pernoestavit in honore (as the Jewes say) Psal. 49. 3. Hee lodged not one night in honour; they gather hence that Adam fell in the day of his Creation; and consequently could not have such experimental knowledge of things as Christ had. This his experimental knowledge, hee learned it not of any teacher as we doe, neither from any Angel: hee was taught by no man, for when he was twelve yeeres of age he could reason with the Doctors, Luke 2. So John 7. they marvelled whence he had such learning, seeing he was not taught. Secondly, hee had it not from an Angel; an Angel in his agony came and comforted him, Luke 22. that it might evidently appeare that hee was Man, and stood in neede of comfort; but they never came to instruct him.

We and the Church of Rome differ about this ignorance of Christ, for they hold that Christ is said to be ignorant of the day of judgement, because he would not reveile it to others; the Scriptures say hee grew in knowledge as hee grew in stature, Luke 2. but he truely grew in stature: therefore hee truely grew in knowledge. Secondly, the Scriptures say, Luke 2. that hee grew in grace with God and Man; but hee cannot be said to seeme to grow in grace with God; therefore

Of Adams acquired knowledge.
Of Adams acquired knowledge.

he cannot bee said to seeme to grow in grace with Men, but verily and truely to grow. There is in an Infant, the first act of reason, when hee beginneth to speake; and the second act, when hee beginneth to learne; and the first act of knowledge, is the second act of reason; an Infant hath the first act of Reason, but not the second. A learned Man when he is sleeping hath the first act of knowledge, but not the second.

The Iesuites will have Christ, when hee was an Infant, to have the first act of knowledge, as the learned man when he is sleeping: and they make him onely to proceede from the habite to the act in knowledge. But we hold that in his experimental knowledge, hee was like other children, who have onely the act of reason, and proceeded from the privation to the habite.

A collation betwixt the knowledge of the first Adam, and the knowledge of the Angels.

First, the Angels take up things by one act, they neither discover nor reason; they learne not hoc ex hoc: sed hoc post hoc, this of this, but, this after this; they proceed not by way of Syllogisme, enthymeme, or induction as wee doe; they are intelligentes creatura, but not ratio-cinantes, understanding creatures, but not reasoning; so shall the knowledge of Man, which hee shall have of God in the life to come, bee intellectual and not by discourse; the Apostle Ephes. 3. io.

faith. The Angells learne by the Church, they take up in an instant the cause with the effect; but Man before the fall tooke up the cause by the effect in time: in thunder there is lightning and the cracke, these two goe in an instant together: and thus the Angels take up the knowledge of things; but Man cannot in an instant take them up together because of the organs of the body.

Object. But it may seeme that they goe from the signe
signe to the thing signified, Exo. 12. the blood was sprinkled upon the lintels of the doors, that the Angel might not destroy their houses.

**Answ.** The Angel reasoned not thus as we do; here is the signe, therefore here is the house; but this blood was sprinkled upon the lintels of the doors, to confirm and assure the doubting Israelites, that the Angel should not destroy them.

The Sacraments are not instituted for Angels, or for men angelicall like unto Angels, but for poore and doubting sinners.

**Adams experimental knowledge**, was gotten from formes drawne from their singular objects, as the face in the glasse, differeth from the face it selfe, and the print in the waxe from the seal; so that which Adam abstracted from the creature, differed from the creatures themselves; but the knowledge of the Angels is not abstractive, they behold the essence of things, and take them up. The Angels have three sorts of knowledge. First, their morning knowledge, which is the knowledge they have of the mystery of the incarnation, 1. Pet. 2. They desire to looke into this mystery. Secondly, their midday knowledge, which is the knowledge they have in beholding the God-head. Thirdly, their evening knowledge, which is the knowledge they have in beholding the creatures below here. Adam before his fall, had not this their morning knowledge, nor their midday knowledge, but he had their evening knowledge.

**Quest.** How should Adams children have come to his knowledge if he had stood in innocency?

**Answ.** Some thinke they should have had the use of reason, and perfect knowledge at the very first; and that they should afterward have growne to more experimental knowledge. Secondly, others hold that so
soone as they had beene borne, they shoule have had
the use of reason, so farre foorth as to discerne outward
things good or evill; as the little Lambes by natures in-
stinct, doe know the Wole, and flee from him, and
seeke the dugge of their dammes,) but not to discerne
things concerning morall vertue and the worship of
God. Thirdly, others hold that they should have had
no use of reason at the first, and this seemeth to be the
foundest; for the gifts bestowed upon Adam were of
two sorts. First, the gifts that were bestowed upon him,
secundum naturam specificam, as hee was the roote, out
of which all mankind proceeded, and these gifts all his
children shoule have beene partakers of. Secondly,
the gifts which were bestowed upon him personally;
such were these, presently to know after his Creation,
and to be immediately created of God, and to be created
a perfect Man in full stature; these he was not to com-
municate to his posterity: they shoule not so easily
have come to this knowledge as Adam did, to whom
he could not propagate his actual knowledge, but his po-
tential; for they were to be borne, as in weakenesse of
body, so without actual knowledge, so not having uni-
versall notions in their mindes, but being appointed by
God to seek for knowledge, by inward light and out-
ward meanes: yet they shoule have farre more easily
attained to the meanes than wee doe now and more
certainly. For the Soule of man is like a Prince
that useth spies: if they bring no newes hee knoweth
nothing; if they advertifie lies, then the counsell
goeth awry. So if a man bee blinde and deaf, then
hath hee no understanding. So if phreneses possesse
the braine, it blots the formes of things, and the
phantasie proveth vaine and brings no true relation
to the Soule: But Adams senses arising of the exact
temperature of the Body, gave full information to the
phanta-
phantasie, and so it should have beene in his posterity, as they grew in time, they should have received without any errour, the impression of any object. Thus should they have attained to the knowledge of humane things and so much the more easily should they have come to the knowledge of God, than man doth know.

Man before his fall tooke up God by way of Analogie, or proportion, and not fully as he is.

There is a full taking up of God whereby onely hee taketh up himselfe, neither Man nor Angel can thus conceive him. Secondly, there is a conception, and taking up of God by way of Analogie, as Adam seeing such goodnesse and beautie in the Creatures, gathered by way of Analogie, what goodnesse and beauty must be in God. The creatures are not like God univocè, that is, simply like unto God, neither equivocè, having onely a resemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a false conception of God when we take him up falsely.

There is an Analogie of similitude, and an Analogie of proportion. Analogie of similitude, as when it is said, Be ye holy as I am holy, Levit. 19. 2., but there is no Analogie of proportion betwixt God and man, Esay. 40. 18. Adam tooke up God by Analogie of similitude, but not by way of proportion.

Man tooke up God by way of Analogie, but since the fall he hath a false conception of God: as when the Jewes resembled him to a Calfe eating hay; and the Papists paint him like an old Man: So they conceive not God by Analogie of similitude, when they resemble him by an Idoll.

Object. Seeing Gods attributes and essence are one in themselves, how can we take them up as distinguished without errour? Makes not this a false conception in our understanding?
Answer. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our understanding conceives them, _Est inadeguatus conceptus sed non falsus_, it is an unequall conception but not false. The matter may be cleard by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are united, _purè & eminenter_, simply and eminently. So although justice and mercy bee divers in operation toward us, (for he punisseth not by his mercy, nor sheweth mercy by his justice) yet in God they are one, _purè & eminenter_.

Secondly, the thunder when it breaks upon a tree, it bores the hard, it burnes the dry, it scatters the leaves, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they have divers operations upon the creatures, yet they are one in themselves; when I conceive these operations distinctly in my understanding, this is not error in my conception of God.

Thirdly, the light is one in it selfe, yet as this light is reflect upon the creatures, we take it up diversly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, we take them up distinctly.

Man before his fall could not take up that fully, which was in God; this was no sinne in him, for it was but a negative conception: it was more than his nature could reach unto. But Man after his fall conceives of God privatively, that is, hee takes up lesse of him than hee is bound to take up.

There are three things that hinder us to take up a thing. First, _summa formostas_, the great beauty in it. Second,
condly, *summa informitas*, the great informitic in it. Thirdly, *summa deformitas*, the great deformitic in it. Wee cannot take up God for the great beauty that is in him; hence is that saying, *Wee have seen God, therefore wee shall die*, Iudg. 13. 22. Wee cannot take up the first dayes worke, for the great informitic in it, being without all fashion or shape. We cannot take up sinne for the great deformitic that is in it.

**Quest.** What should a man doe, seeing he cannot behold the glory of God, or take him up?

**Answ.** Wee must looke upon the Man Christ, for, he who seeth the Sonne, seeth the Father, Ioh. 14. 9. A Man cannot behold the Sunne in the Eclipse, it so dazeleth his eyes; what doth hee then: hee fets downe a basen full of water; and seeth the Image of the Sun Eclipsed in the water. So, seeing we cannot behold the infinite God, nor comprehend him; wee must then cast the eyes of our Faith upon his Image Christ; when wee looke into a cleare glasse it casteth no shadow to us, but put Steele upon the backe, then it casteth a reflex: So when wee cannot see God himselfe, wee must put the Manhood of our Lord Iesus Chri$t, (as it were a backe to his Godhead,) and then hee will cast a comfortable reflex to us.

**Quest.** Shall wee comprehend God in the life to come?

**Answer.** Wee shall not simply be comprehensores, but, rather apprehensores; that is, our understanding cannot comprehend him, but it shall take hold of him.

**Object.** But the Apostle faith; 1. Cor. 9. 24. So run that yee may comprehend; so, Philip. 3. 12. then it may seeme that wee shall bee comprehenders of God in the life to come.

**Answ.** There is a double, sort of comprehending the
Of Adams acquired knowledge.

the first is visu, in the vision; the second, manu: in the life to come we shall comprehend him and lay hold on him: but we shall not see him totally and fully: and so we shall apprehend rather than comprehend in the life to come.

Object. If we comprehend him not infinitelie in the life to come, it may seeme that we cannot bee blessed then; for no finite thing can make a man blessed.

Answ. Apprehendimus infinitum sub ratione infiniti, sed non infinitè; We apprehend an infinite thing, as being infinitè, but not by an infinite apprehension, for wee apprehend him who is infinite, but finitely: and it is a true axiom. Omne receptum est in recipient, non per modum recepti, sed per modum recipientis; that is, every thing is received by the receiver, not according to the thing received, but according to the measure of the receiver.

Quest. Is not our apprehension infinite then?

Answ. It followeth not; the thing is infinite extrinsecè, in it selfe; but not intrinsecè & formaliter, in the intellect. So wee say, sin is infinite objective, because it is committed against the infinite God, and not intrinsecè, respecting the forme of it. But that which we apprehend of God is extrinsecè finitum, but intrinsecè & formaliter infinitum.

Chap. Xlll.

Of Adams revealed knowledge of God.

Man in his estate of innocencie knew the true God in his attributes, naturally, but he knew not that there was a trinity of persons in one true God but by revelation.

Quest. Whether beleeved Adam before his fall the in carna-
carnation, as hee beleaved the trinitie of persons?

_Answ._ Hee could not beleeve the incarnation, for then hee should have understood of his owne fall, and consequently, hee would have beene in a perpetuall feare before the fall.

_Object._ But it may bee said, that _Adam_ might have knowne the end not knowing the meanes, as _Joseph_ knew that he should bee ruler over his brethren, but hee knew not the meanes how that should bee effected, as that hee should bee sold to the _Madianites_, and be a slave in _Egypt_; So _Adam_ before his fall might have knowne of Christ's incarnation, and yet not know his owne fall.

_Answ._ _Joseph_ knew by revelation that hee should bee Lord over his brethren; but _Adam_ before his fall (for ought we finde,) had no such revelation, and therefore could not know Christ's incarnation, for it was not knowne till God revealed it to him after his fall: _That the seede of the Woman should tread downe the head of the Serpent_, Gen. 3.

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**Chap. XV.**

**Of the knowledge which Adam had of the Creatures.**

_An_ in his first estate had the first principles, created in him of all sciences and liberall arts, whereby he might understand the nature of the creatures here below, and so learne by them.

As hee was _Pater viventium_, the Father of all living, so he was _Pater scientium_; for as hee was able to beget children, so hee was able to teach his posterity.

_Adam's knowledge_, the Angels and ours, differ foure manner of waies. First, hee had his knowledge _per species infusas_, and not _per species connatas_ as the Angels have
have; we have our knowledge now, per species acquisitas, he had not his knowledge by experience as we have, yet he should have had his experimental knowledge of sciences and arts if he had stood.

**Quest.** Whether was his knowledge one sort of knowledge with ours, or different?

**Answ.** It was not a different sort of knowledge from ours, although his was infused, and ours acquired. The sight which we have naturally, and that which was miraculously restored by Christ to the blinde, was one sort of sight, though the one was supernatural, and the other natural: so although Adams knowledge was infused and ours acquired, yet it is one sort of knowledge, because they are both set upon the same objects.

Secondly, Adams knowledge and ours differed in extent of knowledge, for hee had the knowledge of all things which might bee knowne; that befalls to no man now, for he knoweth not that which he should know.

Thirdly, his knowledge and ours differed, for he knew the cause of every thing; wee for the most part take up onely the effects of nothing, but know not the causes. The load-stone draweth the yron to it, yet being rub’d with garlike it cannot draw the yron to it; here he could understand the cause, but we perceive onely the effect, that the yron is drawne up, but know not the cause; Tripolium, tripoli or turbes, changeth the colour of it three times in a day; for in the morning it is white, at the middle of the day it is of a purple colour; and in the evening it is light, red, of a scarlet colour; hee knew the reason of it, wee know onely the effects. God knoweth the cause and the effects of things more excellently then they are in themselves; Adam knew as much as was in the creatures, but we know lesse than is in them. There are some colours que...
Learned by the creatures.

Qua exequant visum, as the greene colour is equall with our sight; there are some colours qua superant visum, that exceede our sight, as the snow scatters our sight; there are some colours that are deficient and lesse than our sight, as the tawny colour: these colours which scatter the sight, the Greekes call Δρακεται, these which gather the sight, they call νυκτιζα, the creatures they are lesse than Gods knowledge, they are equall with Adams knowledge, but they exceede our knowledge now. The knowledge that man had before the fall of the creatures and since is illustrate by this Apologe, the Wolfe desired the Crane upon a time to suppe with her, and powred thinne pottage upon a table which the Crane could not picke up, because they were so thinne; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which shee could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt only the glasse without. Man before his fall was like the Crane, who could dive easily into the glasse, hee could easily take up the nature of the creatures; but since the fall hee is like to the Wolfe, licking without the glasse, never putting his head within, to attaine to the secrets of nature; therefore it was that antiquity fained veritie to bee hid in a deepe well.

Fourthly, his knowledge and ours differed in the sure retaining; for man in his whole estate could not forget things taught him; but man now doth forget the things that are taught him: wee are now like to the houre glasse, for that which wee receive in at the one care goeth out at the other; or like to a sieve, which keepeth the branne and letteth the flour ege. So now wee forget the good, and retaine the bad.

A collation betwixt that knowledge which Salomon had
had of naturall things, and that which Adam had before his fall. Man in his innocent estate excelled all that ever were in the knowledge of naturall things.

But it may be sayd, 1. King. 3. 12. that, *there was never none like Salomon, in knowledge, before him, or shall be after him,* therefore Salomon excelled Adam in knowledge. Some answer, that the comparison is here onely of Kings; there was never such a King in Israel, that had such wisedome as Salomon; but in divine things Adam excelled him. But we must not grant this, for in the knowledge of naturall things Adam excelled all; then the comparison must onely be betweene Salomon and other sinfull men since the fall, hee excelled all sinfull men in knowledge, but not Adam in his innocent estate.

Quest. How did Adam understand all sorts of trades and sciences before the fall, seeing his posterity is said to finde out many after the fall, Gen. 4. As some of Cains posteritye found out the Art to worke in brasse, some to make tents; so Noah after he came out of the Arke planted the first vineyard, Gen. 9. 20.

Answ. He had the knowledge of all the liberall sciences before the fall, but the mechanicke and servile trades that serve for mans use after the fall he knew them not, for he was not to eate bread by the sweat of his face: his worke should have onely bee ne a recreation to him.

The first Adam had knowledge of the liberall sciences, but since the fall hee poreth onely in the earth; and delights onely his senses, as the finding out of musicke; and for his profit, as folding of cattle, Gen. 4. But before the fall hee had his mind elevated higher to God, and to the knowledge of the liberall sciences; and as the sciences followed Adam (the Divine;) so when the Gospell was restored, all liberall sciences follow it.
Learned by the creatures.

it, as the shadow doth the body, and was restored with it.

Adam knew all Arts and sciences before his fall, therefore Philosophy is not an invention of the heathen, for it came first from Adam to the Patriarches, and so hath continued still; the ancientest of the Philosophers are but of late, and they did learn the most of it out of Egypt; the exemplar of Philosophy was from God; that which was framed to the exemplar was from man.

Quest. Whence commeth it that some men excell others so farre now in Arts and liberall sciences?

Ans. It comes from a new gift of God; it is a new gift of God to excell even in these mechanike things and liberall sciences: as the Lord gave to Bezaleel and Aho- liab a special gift to worke in gold and silver, curious worke for the Tabernacle, Exod. 34.1, Esa.28.26. For his God doth instruct him to discretion, and doth teach him. God giveth a new gift to the husbandman to excell in husbandry. It istrueth that after the fall Man lost not altogether this naturall knowledge; Vulneratus est in naturalibus, & spoliatus est in spiritualibus; that is, he was wounded in his natural knowledge, and spoiled of his supernatural, for if he had altogether lost this natural knowledge, the life of man could not have beene entertained; but to excell in this knowledge, this must bee a supernatural gift.

So much of Adams understanding wherein his knowledge consisted, both inbred and acquired. Wee come now to his Will, wherein chiefly consisteth the consent to these things which his understanding hath discerned, and here standeth the power that the Will hath over all the actions of men.

Consequence.

Duplex Philosophia: exemplaris & exemplata.
CHAP. XVI.

Of the Will of Man.

There are two principal faculties in the soul; the understanding and the will, which continually accompany it, both in the body, and out of the body.

The understanding, is an essential faculty in the soul, whereby it knoweth, judgeth, and discerneth naturally truth from falsehood.

The will, is an essential faculty in the soul working freely, having liberty to choose, refuse, or suspend, not determine to one thing.

It is called a faculty, and not a habit; because a habit is determinate to one thing; but a faculty may make choice of more. Secondly it is said, to work freely, to put a difference betwixt it and natural agents, which still work after the same manner, and are always carried to the same object: as the Sunne naturally cannot but heate, and it is but by accident if it breede cold: againe, it is said, to work freely, to put a difference betwenee it and the actions of the beasts, which are but semiliberae actiones, for the beasts cannot but chuse still the selfe same thing, being alike affected; as being hungry they cannot chuse but eate, as the stone being heavy cannot but goe to the center. Creatures without life, have neither liberum motum, a free motion, (because they are moved by another)neither have they liberum judicium, free judgement, because they are not moved by reason: the beasts have a free motion, because they move themselves, according to the natural instinct which God hath indued them with: but they have not a free judgement, for they are not directed by reason. Man hath both
both free motion, and free judgement; whereby he worketh freely. Natural agents determinate no end to themselves; but reasonable creatures propound and determinate an end to themselves: therefore no natural agent hath freedom, but instinct.

There are three properties of the Will. First, the conformity of the will with the understanding. Secondly, the liberty of the will; for when it followeth the last judgement of the understanding, it followeth it freely. Thirdly, the power of the will, whereby the will after the election, (which now it hath gotten by the direction of the understanding) applieth it selfe to the attaining of the object.

The first property of the will is, that in the operation it dependeth upon the understanding, and followeth the direction of the mind.

The will followeth the direction of the understanding, either in choosing, suspending, or refusing; this is called, sequacitas voluntatis; the will of it selfe is but cæsa potentia, and hath nothing but a desire; which yet hath not desire to any particular object, except it be led by the light of the mind: hence come these sayings, nihil in voluntate quod non prius fuerat in intellectu; error in notitia parit errorem in voluntate, quod intellectus male judicat, voluntas male appetit, & tantum diligimus quantum cognoscimus; that is, there is nothing in the will which was not first in the understanding: So, error in knowledge breeds error in the will: So a false judging of a thing, breeds a false desire of a thing: So, the more wee love, the more wee know.

There is in the understanding, intellectus, or ratio speculative, which is of things to be known by Man; and intellectus, or ratio practica, of things used to be done by Man, and fall under his election. Again, in Man's practical reason, there is reason going before, say-
Of the will of Man.

ing, this may be done; and another following the practicall understanding, saying, this shall be done; and this last judgement, of practicall understanding, the Will followeth, and faith, this will I doe, she is in suspense before shee heare this last conclusion.

Quest. What is the reason that the will doth not alway follow the last judgement of the understanding: for oftentimes it goeth a plaine contrary course in that which the understanding hath discerned, as Medeasaid, Video meliora proboque, deteriora sequor; I see the good, but I follow the bad.

Answ. The ground of this proceeds from the understanding: for the understanding having discerned a thing to be good, the affections draw the minde to a new resolution, as wee see in that complaint of the Apostle, Rom. 7. The good that I would doe, that I doe not; and the evil that I would not doe, that I doe; but still the Will followeth the last resolution of the understanding; otherwise of it selfe it is but cæcapotentia.

The understanding hath a mutuall dependance from the Will, and is set on worke by it.

The Will, wils the end without any deliberation, appetitu innato; and before any deliberation, there goeth an act of the Will still, whereby wee will deliberate upon such a purpose, and it faith volo deliberare, before the minde enter in deliberation: when the will is set earnestly upon a thing, it stirreth up the minde to thinke upon it, and upon the meanes whereby it may attaine unto it, that it may have the appetite satisfied, therefore the understanding cannot discern a thing to be true or false, before the will appoint the end, and so set the minde on worke.

There is a reciprocall dependance then betwixt these two, the Will dependeth upon the deliberation of
of the mind; both particularly setting downe the object, and how it should exercise it selfe about the object: but the mind dependeth upon the will, quoad exercitium, but not, quoad specificationem, for when the mind hath given out her last determination concerning any particular object, the will must chuse that particular and not another, and neither refuse it nor suspend it; and it must chuse it in that measure of earnestnesse, as it is knowne to be good; tantum quisque vult quantum intelligit se velle debere, every man desireth so much as he understands. But upon the other side the will seteth onely the mind on worke, and conveneth the councell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promiseth to follow their conclusion. Example, when a controversy ariseth in the Church, the supræme magistrate conveneth a synode, and commandeth them to give out their determination and Canon; but commandeth them not to encline more to one side than to the other; here he commands exercitium, and leaves specificationem free: but when hee hath heard their determination, according the Word of God, hee taketh him to that side which they conclude to be best, without either suspending or refusing; and so followeth them both, quoad exercitium & specificationem. Yet in this similitude there is some dissimilitude; for the magistrate, yea every private man hath judicium discretionis; but the will hath no judgement in it selfe, for it meereely dependes upon the judgement of the minde, which maketh the necesstitie of the dependance of the will upon the minde, to be greater than the dependance of the King upon his Councell, or of any private man, upon a Synods determination.

This naturall reciprocation of the minde and the will, is sensibly perceived, by the instruments of the
understanding and the will in the body, whereby they exercise their functions, to wit, the heart and the braine: the spirits are carried from the heart to the braine, and when the heart waxeth hoate with an earnest desire of the will, then the braine is more busied, and intended to finde out the way how the heart may be satisfied; and againe when there is a cleare and a full knowledge in the braine, then the spirits runne from the braine to the heart, and stirre up the heart to pursue for the obtaining of the knowen good) which reciprocation bringeth forth a happy worke when the unruly affections, and sinful appetites mixe not themselves with the businesse to marre all.

Quest. Whether will we a thing first, or understand we it first, and then will it?

Answ. We will a thing before we understand it, by an inbred desire and blinde appetite, but we cannot will a thing in respect of the meanes, untill the understanding give light first. In all our actions there concurre foure things. First, the object which is the thing we apprehend. Secondly, the apprehending power or the understanding, judging this to be good or evill. Thirdly, the will which is mooved by the understanding. Fourthly, the members mooved by the will; here the understanding considering the object giveth light both will.

Quest. Where begins sinne, first, whether in the both or in the understanding?

Answ. The habite of sinne is first in the understanding, because all sinne comes from error which is in the understanding. Againe, when the understanding is considered by it selfe without any operation, then sinne is first, in it; but when the understanding and the will worke together, then sinne is first in the will.

Here wee may gather that the sinne in the will is greater.
Of the will of Man.

greater than the sinne in the understanding, because in the understanding there is onely a habite of sinne, but in the will there is both the habite and the Act of sinne, and therefore wee see that the Will is punished with greater rebellion than the understanding is with darkenesse; Pharaohs heart was hardned, he knew the judgements of God, but yet his Will continually rebelled.

Quest. Whether is there a sinne in the will without error in the understanding or no?

Answ. Sinne is in the understanding two wayes. First, originally when the understanding is so blinded, that it can give no direction to the Will. Secondly, interpretatively, when the understanding hath shewn the truth to the will, and the sinne is committed first by the Will; yet for lacke of consideration, the understanding approveth the act of the Will, and so followeth it in the same sinne, which is by reason of the dependance of the understanding from the will: as a man going to murther, the Will sets downe the wicked end that the understanding may devise the cruel meanes: yet the understanding had shewn the truth to the will before, that it was good not to murther.

Quest. Whether doth ignorance in the understanding make the will, willing or not willing in the near ager.

There is a threesfold ignorance. The first is the ignorance antecedens, when a man is ignorant of that which hee is not bound to know, nor could not know, which if he had knowne he would not have done it; here, ignorance is the cause of the fact; as a man cutting wood his axe head flesch off and killeth a man ignorantly, he doth the thing ignorantly; which if hee had knowne he would not have done; here the ignorance in the understanding, makes not the will, willing, because he sinnes ex ignorantia.
The second is called *ignorantia concomitans*, when a man doth that thing ignorantly, which if hee had known hee would not have done, but would have done another thing as bad, and is sorry that hee hath not done it. A man conceives a hatred against such a man, hee mistaking the man, killeth another in place of him ignorantly; when this is told him, hee is sorry that hee hath not killed his enemy; when hee kills the other man, his ignorance is not *willing ignorance*, neither is it *unwilling ignorance*: It is *not willing ignorance*; because hee would not have killed the man whom hee killed; it is *not unwilling ignorance*, because hee would have killed his enemy, and was sorry that hee killed him not, so that his ignorance was partly willing, and partly not willing; here he finnes *ignorantia*, but not *ex ignorantia*: Ignorantly hee killed the man, although ignorance was not the cause, for hee did it of set purpose.

The third is called *ignorantia consequens*, when a man is wilfully ignorant, and draws on the ignorance upon himself; and then excuseth his sinne; a man in his drunkenesse, killeth a child ignorantly; this ignorance, is a *willing ignorance*, because the man willingly was drunk, and contracted this ignorance; and therefore hee should be punished both for his drunkenesse, and for his sinne; this is called *affectate ignorance* and *will*.

The second propertie of the will, is the liberty, *will*, whereby it chuseth freely.

Some of the Schoolemen hold that *freedome is originally in the understanding*, and formally in the *will*, as Aquinas; others hold that this *freedome is formally both in the understanding*, and the *will*, but first in the understanding, and then in the *will*, as Durandus; but we hold that freedome is onely in the *will*.

Wee will show that this freedome cannot be *originally*.
Of the will of Man.

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nally in the understanding, by these two reasons.

First, the understanding is neither free from coaction, nor naturall necessitie: it is not free from coaction; for the understanding is forced to know a thing which it would not know, contra inclinationem totius suppositi, contrary to the inclination of the whole person, as the Devils are forced to believe that there is a God; so, a man that is sicke unto death is forced to believe that he shall die, contrary to the inclination of the whole man who would live; but the will can no wayes be thus enforcing to will. Again, the understanding is not free from naturall necessitie: for if arguments which necessarily conclude be proposed to it, it cannot chuse but believe them: if probable arguments be proposed to it, then it hath but a concept or opinion, with a feare to the contrary: but if arguments of like probability on both sides be proposed to it, here it is necessitate to doubt, unless the inclination of the will, come in, to incline it rather the one way than the other? we may imagine any thing that we please, but we cannot give our lightest assent unto a thing, unless there be some colour of reason at least to induce.

All the powers of the Soule, are determinate by the will in their actions, and that necessarily, without any heare in them; as the seeing eye, cannot but necessariily, if they be laid before it, so the understanding is forced to understand, when truth is laid before it; but the will although it be determinate by the understanding, yet this determination takes not away the liberty of the will and places it in the understanding originally: again, the understanding is determinate by the object, necessarily and naturally: but the will is determinate by the understanding, necessarily yet freely.

Freedome is radically and originally in the will; therefore

Conseq.
fore Bellarmine halts here, both contrary to himselfe and to others of his owne coate; he is plainly contrary to himselfe, as Benius the Iesuite markes well; for first (faith Benius) he placeth libertie radically in the understanding, whereby the will is determinate by the last judgement of reason; and yet in the third Booke and eight Chapter, of free-will and grace, Bellarmine faith, *voluntas in eligendo libera est, non quod non determinetur necessario a judicio ultimo & prætico rationis; sed quod istud ipsum ultimum & praedicum judicium rationis in protesta voluntatis est, that is, The will is free in chusing, not that it is determinate necessarily by the last judgement of reason, but because this same last judgement of reason, is in the power of the will. Benius faith, that he cannot see how these two can stand together, that the understanding in the last judgement shoule determinate the will, and that the same last judgement of reason shoule be in the power of the will: so that the patrons of free will in Man, do not agree among themselves concerning the originall of freedome, sometimes placing it in the understanding, and sometimes in the will. Here we conclude, that freedome is originally in the will, for when the understanding hath demonstrate the truth unto the will: although the understanding necessitate the will to chuse; yet it doth not inforce it; but it chuse that which it chuseth freely.

Secondly, we will shew that this libertie is not both in the understanding and the will, formally; for if it were formally in both, then it should follow that there were two free wills in man, one in the understanding, and another in the will; and consequently a double election, and a double cause of sinne; but the formall cause of sinne is in the will; therefore Bernard faith *cesset voluntas propria, & infernus non erit, that is, Let the will cease from sinning, and there shall not be
a hell, therefore there cannot be a formall cause of free-
dome in the understanding.

It rests then that freedom is both originally and
formally in the will. We must not thinke this an idle
schoole distinction, and so let it passe; for covertly
under this, (that they make the understanding to be
radically and originally free,) they cover their poysson
of free-will, and so vent it to the world: for
freedom being originally in the understanding
since the fall (unto good; ) it directs the will in
every action; and the will being determinate by the un-
derstanding, then there must be yet free-will in Man
since the fall, naturally to embrace good, as well as
evil.

Ques. What is the understanding to the will then,
when the will chuseth, seeing it is not the originall of the
liberty thereof?

Answ. It is the cause of the determination of the will,
but not of the liberty thereof: It cannot be the efficient
cause of the liberty of the will although it might seeme
so to be; as for example: remission of sinnes is pro-
mised and given, if we forgive men their trespasses: yet
our forgiving of men their trespasses, is not the cause
why God remits our sinnes, but a condition; so, the fire
heath not, unlese there be a mutuall touch betwixt
the agent and the patient, but yet this mutuall touch of
the agent and the patient, is not the cause why the fire
burneth but a condition; So, although the will chuse
not without the light of the understanding, yet the understanding is not the cause, why the will chuseth
freely, but a condition without which it could
not chuse; the cause is one thing, but the condition is an-
other.

Obiect. A condition never precedeth an effect; as ye
cannot see unlese the window be opened, and yet it
it will not follow, that if the window be opened (which is the condition) that yee will freight see, unless the light come in; (which is the cause why we see:) but when the understanding showeth the light to the will, it is not as condition, but a cause, why the will chuseth this thing, and not that; as the light makes the coloures actually visible, which were but potentially visible, before the light did shine.

Answ. There is a twofold condition. First, when the condition includes a cause: as if a man breath, hee hath lungs; here the condition of breathing is his lungs; which is also the cause of his breathing. Secondly, there is condition, which is onely a condition, and includeth no cause in it; as the opening of the window is the condition without which we cannot see: if the window be not opened, the light cannot come in; and yet the opening of the window is not the cause of the light, for the cause is in the light it seife, why the object is visible. Againe, the light shuning upon the object is not the cause of our seeing the object, for the cause is the eye, and the light is the condition without which we cannot see the object. So, the understanding is onely but a condition to the will, and not a cause, why it chuseth freely, because the freedome of the will, is onely in it seife, embracing the object freely, without any externall cause moveing it.

The will of God neither turnes nor returnes; it is like the pole which stands immoveably in the firmament: the will of the Angel turnes, but returnes not; it is like the winde, which being setted in one ayrth stands still there: but the will of man both turns and returnes; it is like the winde, sometimes in this ayrth, and sometimes in that.

In the Angels there was primum instans, & securum instans: the Angels, in primo instanti, were incompleté
complete liber, they were then but viatores; for although they did at the first only actually choose good, in the first moment of their creation, yet they were not confirmed in good, *Job 4:18.* They found not constancy in his Angels: but in the second instant, the good Angels, were complete liber and confirmed in good; as the bad Angels were settled in evil, the good Angels confirmed in good, were comprehensores, but not viatores; and the bad were confirmed only in evil, and are continually viatores. So the first Adam was incomplete liber and viator, and therefore might choose either good or evil; so the renewed Adam is incomplete liber & viator, because naturally he chooseth evil, and by grace he may choose good; but, the second Adam Jesus Christ, being both comprehensor and viator is complete liber and cannot choose evil; the old Adam is viator only, and chooseth only evil.

When the Divels and wicked men are said to be determinate to evil, it is not so to be understood that they are determinate to one sort of evil only, for they may go from one sort of evil to another; as the Devil inticed the Jews to kill Christ, and yet he inticed Peter to dissuade Christ from going to Jerusalem, that he might be saved; and yet they are still determinate to evil.

An Angel differeth from the Soul of Man four ways. First, *naturally,* for the Soul doth animate the Body, but an Angel animates not a Body. Secondly, they differ in their *definition,* for the Soul is a reasonable creature, but an Angel is an intellectual creature. Thirdly, the Soul may be moved by the inferior faculties, but the Angel is only moved by God. Fourthly, the Soul makes choice either of good or evil, but an Angel of good only, or of evil only.

Willingness is the most absolute perfection of the will, and therefore when the Saints ayme at this, it
is noted as one of the highest degrees of perfection in this life to be willing to doe good, Psal. 110. My people are a willing people.

The liberty of the will is twofold, the liberty of contrariety and the liberty of contradiction: Man had liberty of contrariety before his fall to chuse good or evill, and liberty of contradiction, to doe, or not to doe: these two sorts of liberties are not the perfectest estate of the will, for when it hath power to chuse or not to chuse, it imports a weakenes in it, but when it is determinate to the good, then it is fully satisfied, this is reserved for Man in glory. The Apostle, Rom. 6. 18. used this word liberty, more improperly, when hee faith, free from justice, and servant to sinne; when hee calleth this freedome, it is most improperly freedome; for, if the Sonne make us free, then wee are free, 10b. 8. 36. So wee say to serve God, this service is not properly service, but freedome.

The essentiall property of the will, is freedome, that it cannot be compelled by no externall agent in the free chusing; although in the externall action thereof it may be forced.

God worketh diversly upon the will; sometimes hee changeth the will, and converts it; as when hee changed and converted the will of Saul, and made him an Apostle: Secondly, sometimes hee changeth the will, but converts it not; as when Esau came against his brother Iacob, hee changed his will, and made him fall upon his necke and weep, Gen. 33. 4. But yet converted him not; so when Alexander the great, came against Jerusalem, minding to destroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them sundry priviledges, and bestowing gifts upon them; here his minde was changed, but not converted. Thirdly, sometimes God nei-
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the second sort of necessity takes not away the freedom from it, for the will cannot be both enforced, and yet free; as heat cannot be made cold: but yet the will may be necessitate; for as the water which is cold may be made hot, so the will which is free may be necessitate: and the third sort of necessitate establishes the freedome of the will.

Man in his first estate had free choyce of good or evil, but was necessitate to neither of them: in his second estate, he is a servant to sinne and necessitate to it; in his third estate, he is free from the servitude of sinne, but not from the necessitie of it: in his fourth estate he is voluntarily good, and necessarily good, but hee is not free libertate indifferentiae; as man was before the fall, for that includes a weakenesse in it.

In Adam's first estate his will was free from sinne, and necessity of sinne, because he had neither internum, nor externum principium, to move him to sinne; so he was free from misery but not from mutability. In his second estate he is subject to the necessity of sinning to misery, and to the servitude of sinne; but free from coaction. In his third estate, hee is free from the dominion of sinne, from the servitude of sinne, and from compulsion, but not from the necessitie of sinning. In his fourth he shall be free from misery, servitude mutability, and necessity of sinning: but not from necessity and willingness to love God. In his first estate he was liber, free; in his second estate he was servus, a servant to sinne; in his third estate he is liberatus, freed from sinne; but in his fourth estate hee shall be liberrimus, most freed from sinne.

The will working freely, hath power to determinate itself as it is directed by the understanding, in civill and morall actions, and in indifferent things; but in actions spirituall it is onely determinate by God.
Of the will of Man.

The will hath power by the light of the understanding to determinate it selfe, in civil, and morall actions; and God in these likewise doth determinate the will, Prov. 21.1. The Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water; when the King determinates his owne heart, the Lord also determinates it; for every particular agent, determinates his owne instrument to his worke; but the will is the instrument of God, (for onely the uncreated will hath an independant power) therefore the will being but a seconde cause, is determinate by God. When God determinates the will in civil things, he doth it by changing, restraining, or over-ruling it, but when he determinates the will (which cannot determinate it selfe) in spiritual things, then he converts the will and inclines it, and here he is the sole and onely cause.

Object. That which is moved from a cause without it selfe, is said to be compelled; but the will cannot be compelled, therefore it may seeme that it cannot be determinate by God.

Answ. That which is moved by an externall cause, is said to be compelled, if the externall cause take away the proper inclination of the seconde cause; but if it leave the seconde cause to the owne proper inclination, then it is not said to be compelled, but to worke freely.

Object. But the motion is rather ascrib'd to him who mooves, than to that which is mooved, as we say not that the stone killed the man, but the man who threw the stone; if God then moove the will, it might seeme that the will were free and not to be blamed in the action.

Answ. If the will were so mooved by God that it mooved not it selfe, then the will were neither to be praised nor to be blamed; but seeing it is both
both moved and moves itself, and is not like a stone in a man's hand, which is moved and moves not itself; therefore it is to be blamed in the sinful action.

The will, in moral and civil actions, is not determinate, in the means, which lead to the end: (for that the understanding doth only) but respecting the end, it, both determinates itself naturally, and is determinate by God; but in spiritual things, it is only determinate by God, both in the means and in the end, Phil. 2:13. It is God who worketh both the will and the deed in us.

The grace of God determinates the will only to good: therefore these extenuate mightily the grace of God, who grant, that God in the conversion of Man doth powre in a supernatural grace in his heart; but yet this grace doth not determinate the heart of man, for that the will doth naturally and freely; and to draw out the act of Faith (say they) there needs no concurrence of the grace of God, but only moral persuasions. So Fonseca, who holds that God only sets the will on work, but leaves the will to work by itself, he determinates (faith he) only in specification, but not in exercitio; in inclining the will to embrace such an object, but the operation about that object is left free unto the will itself, this it may performe freely without God's grace.

**Objeét.** But it may seeme that God determinates the sinful actions of men as well as their moral, both in the means and in the end, and is the cause of the one as well as of the other, as God knoweth certainly that the Antichrist will sinne, therefore the will of the Antichrist is determinate to sinne, by the decree of God.

**Answ.** This followeth not, because putting the decree of God, the Antichrist will sinne; these two go not together as the cause and the effect, for God's decree is not
not the cause why the Antichrist sinneth; but it only followes Gods foreknowledge and is not an effect of it, for there is a twofold connexion of things; first, of the cause with the effect, and so the effect necessarily followeth the cause. Seconly, of the antecedent with the consequent: the sinnen of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Object. But it may seeme that Gods decree is the cause of sinne, Heb. 12. 39. They could not beleue, for Esay said, he blinded their eyes, and hardened their hearts. Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it onely.

Answ. These evill things God foreseeth to fall out, because they are to fall out; and they fall not out because hee foreseeth them to fall out: when I see a man writing, he writes not because I see him writing, but because he is writing. Therefore I see him write; so the Antichrist sinneth not because God foresew him to sinne, but because the Antichrist was to sinne therefore God foresaw him to sinne. God foreseeth other waies good actions, for he decreeth them, and they fall out as effects of his decree: but it is farre otherwaies in mans fillfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall property of the Will (which is libertie) cannot be changed, but the equalitie of the Will (which is good or evill) may be changed.

There are two things to be considered in the Will. First, the essence or the essence of it. Secondly, the operation of the Will: the essence of the Will cannot be changed but the operation may bee changed: it may lose holinesse and sanctification in the choyce, but not the essence.
of it: a clocke when it is out of frame sheweth the time but not the true time of the day, and as the saylers compasse striken with thunder, the point of the needle stands alwayes at some ayrth, but not at the right ayrth, and so when Wine is turned into Vinegar it keepeth still the colour and quantitie, but it hath lost the right relish: so the Will of man after the fall, freely chuseth that which it chuseth, Non corrupitur quoad agendi radicem sed terminum.

Man in his first estate, willed onely good, both in the end, and in the meanes: but man in his corrupt estate wils the end either as good or apparant good; but he maketh choyle of the meanes often as evill: the will respects the end, and election the meanes: no man wils the end as it is evill; but the meanes leading to this end are oftentimes chosen as evill. The adulterer and the theefe, they will the proper ends of their adultery and theft (which are pleasure and gaine) as good or at the least good in shew; but the meanes they know are oftentimes evill, and chuse them as evill that they may attaine to their ends. A gaine, the unregenerate man sometimes wils the end but not the meanes, Prov. 13.4. The sluggard wils, and he wils not; he wils the end because it is good; but he wils not the meanes because they are painfull and laborious; so Hos. 10.11. Ephraim as an oxe delighted in threshing but not in plowing; hee delighted in threshing, because the oxe might not bee muzled when hee did thresh; Deut. 25.4. but hee delighted not in plowing; that is, to take the paines to plow up his heart, and mortifie his sinnes; Balaam wished, that he might die the death of the righteous, Numb. 23.14. but hee endeavoured not to live the life of the righteous.

Man after his fall had liberty in civill and morall actions.
Of the will of Man.

This libertie which man hath now in his corrupt estate, unto any good hath sundry impediments both outward and inward; and although our election be free yet the execution thereof is not in our hands. There be three externall impediments in our libertie: first, Gods overuling of the will of Man, who although hee take not away the libertie of the will from us, yet he oftentimes furtherth us in good, and hindereth us in evill; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at; as wee see in Ieroboam, 1 King.13.5, and Sennacherib, Esa.37.29. For the ways of man are not in his owne power, Pro.16.9. The second impediment of our libertie is Sathans seducing, who oftentimes seduceth the will when it is inclined to good and perswades it to evill, Ephe.2.2. which perswasion is effectuall in the sonnes of infidelitie: sometimes Sathan hindereth the children of God, as hee hindered the Apostle that hee should not come to the Thessalonians, 1 Thess.4.17.18. The third outward impediment is, the multitude of objects laid before us, which partly allure the minde if they be pleasent, and terrifie the minde in they be fearfull.

The inward impediments which hinder the wills libertie, are. First, the want of Gods image. Secondly, the blindnesse of the understanding. Thirdly, the infirmity of the will. Fourthly, a naturall violence; Fifthly, a proneness to evill. Sixtly, the vehemencie of the affections, which draw the will after them, and trouble the Judgement.
Of the Will of Man.

Chap. XVII.

Of Mans Will in his conversion.

In the first point of Mans conversion, God infuseth a new habite of grace.

The conversion of Man is not wrought, first by stirring up of his Will, or by alluring or persuading him, but by pouring grace into the heart. Socrates said that hee was but to his schollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceived: so he said, that he onely but drew forth the wit, which was naturally within the schollers. But it is not so in the first point of a man conversion, for the Preacher doth not helpe forth the graces in a man; but he is like a father, begetting him a new againe through the Gospel, 1 Cor. 4. 15.

Man before his conversion to grace is passive.

There is in some patient a neere power, as when powder is laid to the fire it hath a neere power to bee kindled by the fire. Secondly, there is in some patient a remote power as when greene wood is laid to the fire, it may bee kindled although it be long ere it burne. Thirdly, there is in a patient a passive or obedientiall power, or that which they call potentia, vel est pot, potens, vel remota, passiva, vel mere passiva, as when the potter makes a vessell of clay. Fourthly, there is a mere passive power, as a stone hath no aptnes to bee made a living creature. Man before his conversion, is not like powder, which had a neere power to take fire; he is not like greene wood with hath a remote power to take fire; he is not like the stone that is mere passive; but he is like the clay in the potters hand that is passive and capable to bee formed according to the will of the potter; and in this sense is that of Augustine to be understood, Velle credere est gratia, sed possesse credere est nature, to be willing to beleive is of grace, but to be able to beleive is of nature; with Cajetan expounds wel, posse credere is meant of the potential or obedientiall power.

God
God hath three sorts of workes which hee workes in our justification. First, such workes as are onely proper to God, as to stand at the doore and knocke, *Revel. 3:10.* to open the heart, and to inspire, &c. In which our will, giveth neither concourse nor co-operation; therefore in these we are onely passive; and the will is *active*, not being as yet *active* in *selfe*; *Non habet activum concursum hic, sed solum modo receipt*, the will hath no *active* concourse unto grace here, it hath onely an aptness to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habitation of Faith, Hope, and Charity, for to the bringing forth of such excellent qualities, nature can doe nothing; Man here also is passive, as the ayre when it is illuminate by the light. Thirdly, such workes in the act, as to beleev, repent, &c. which God workes not in us without us; unto which purpose is applied that of *Paul, 1 Cor. 15. The grace of God with me;* and that of *Augustine, cooperando percipit, quod operando incepit.* So the will of man, by this concurring grace is made, *peditsequa*, and a subordinate agent unto grace, grace being *comes* and *dux*; and the will being *peditsequa*, *sed non pravia*, attending grace, but no wayes going before.

In the point of Mans conversion the will being moved, afterwards moves it selfe.

This action of the will is, first from *grace*; and secondly from the will it selfe; in both these acts God concurs as the first agent, and the will as the secondary. In the state of corruption, the *Will* is the true efficient cause of sinne, in the estate of justification, the will is truly induced with grace; but in both these estates the *Will* is a true efficient, but differently: for in the sinfull estate the will is the *principall efficient*; but in the estate of grace it is subordinate to the grace of God, and not collateral; the holy Ghost quickning it and reviv.
Of the will of Man.

Quest. Whether is the conversion of man, with his Will, or against his Will?

Answ. The Will is considered two ways. First, \( \text{Ut est natura quaedam,} \) as it is a creature ready to obey God, who rules the universe. Secondly, \( \text{Ut est principium suarum actionum,} \) whereby it freely wills, or nils; in the first fence it is not against the will that it is converted; in the second fence, as it is corrupted, willing sinne freely, (before sinne be expelled) it is against the Will. The water hath the proper inclination to goe downward to the center, yet when it ascends upward and keepes another course, \( \text{ne detur vacuum,} \) left there should be any emptinesse in nature, it runnes a course contrary to the own proper inclination: so when the will obeyeth God (in the first act of mans conversion,) it is not against the Will, if ye respect the will as it followeth the direction of God; but if ye respect the will, as it is corrupt and sinfull, it is against the will to obey God.

Quest. Whether is the conversion of man, a miracle, or not?

Answ. We cannot call it a miracle; for there are two conditions required in a miracle. First, that the cause which produceth the effect, be altogether unknowne to any creature; for if it be knowne to some, and not to others, it is not a miracle; the eclipse of the Sunne, seemes to the country man a miracle, yet a Mathematician knoweth the reason of it, therefore it is not a miracle. The second condition required in a miracle is, that it be wrought in a thing which had an inclination to the contrary effect; as when God raiseth the dead by his power, this is a miracle, because it is not according to the nature of the dead that ever they should arise againe. So when Christ cured the blind, this was a miracle, for nature would
would never make a blinde man to see; so when Christ cured Peter's mother in law of a feaver on a sudden, this was a miracle, for nature could not doe this in an instant. If any of these two former conditions be lacking it is not a miracle. Therefore in the defect of the second condition, the creation of the world is not a miracle, because such a great effect is proper to the nature of so glorious a cause: but if Man or Angel could create, it were a miracle, for it is contrary to their finite nature to produce such an infinite effect. So, the creation of the Soule is not a miracle, because God worketh ordinarily here, nature preparing the body, then God infuseth the Soule. But if God should create a Soule without this preparation of nature, this should bee a miracle in respect of the second condition: as when he created Eve without the helpe of Adam, and Christ's manhood in the wombe of the Virgin, without the Virgine. So the conversion of Man is not a miracle, because the reasonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it be contrary to the inclination of the forme of the water to bee hote, yet it may receive heate, and when it receives heate it is not a miracle. But improperly the conversion of Man may be said to bee a miracle, in respect of the first condition required in a miracle, because it is done by God who is an unknowne cause to us, and although it bee not properly a miracle, because the second condition is deficient, yet it is a greater worke than a miracle, Nam aliquid est magus opus, sed minus miraculum, ut creatio.

In Mans conversion we must not take from grace, and give to nature.

It was a maxime received amongst the Iewes, Satius est addere de profano ad sacrum, quam demere de sacro.
Of the will of Man.

"They had rather take from the
prophane day, and add to the Sabbath, than to take
the holy Sabbath, and add to the prophane day:
but men now had rather take from grace and give to na-
ture, than take from nature and give to grace.
"When the Fathers laboured to overturn one
error, they fell in another: as a gardener who goeth
to make a crooked prigg, he bends it some times
too farre the other way: so they, that they might ab-
soholutely defend the grace of God against the
maintainers of error, they rooted out free-will, and
gave man free-will in no actions but concluded all under the necessity
of Gods predestination as the Stoickes among the
heathen. But we must not so stand in the defence of
grace that we overthrow free-will, neither wea-
ten that to free-will, which is due to grace only.
The fathers that they may pleaede for free-will, have found out a new
platform of explanation, for
which free-will things that are come, (not allo-

ficially but conditionally), what man or Angell may be
able to doe by the freedome of their wilis, no decree of
God going before, considering them in such or such
condition, with such or such circumstances. But
there is no such middle sort of knowledge in God, for
God knoweth his works from the beginning. After-
18. God knoweth all the things that are conditionall,
although they never take effect, absolutely and per-
fectly: as for example, he foreknew that Abraham
never should have defiled his wife. Gen. 20.6.
"I know that thou didst this in the simplicitie of these hearts, therefore I have
vertheleffe he hindered him that he sinned not with his
wife by his refraining grace. Gen. 13.17. God would not bring the
Israelites
Of the will of Man.

Israelites directly to the land of Canaan, but he led them about by a large circuit, lest perhaps (faith God) it fore-thinke them, when they see the enemy come against them, and they returne backe to Egypt; this word perhaps is not a doubting in God, or a middle sort of knowledge, but certainly hee foresaw it would have come to passe, therefore he prevented it by a sure remedy. There is no sort of knowledge in God, but either simplicis intelligentia, or visionis; simplicis intelligentia, is of things possible, scientia visionis is of things that certainly come to passe.

Object. But they alledge that place, 1 Sam. 23.11.12. when David consults with God, what would become of him if hee stayed at Keilah, whether the Keilites would deliver him into the hands of Saul or not: it was answered conditionally in this sense, if ye say, Saul will come, & if he come, the Keilites will deliver you up into his hands: hence they reason thus: God foretold this future condition; therfore he foreknew it. But hee foreknew it not by the first sort of knowledge, because that is of things possible, which may come to passe, or not come to passe; neither doth God foreknow this by the second sort of knowledge, because that is of things that will certainly come to passe; but it is a third sort of knowledge of things that may come to passe conditionally. Therefore say they, there is a middle sort of knowledge in God.

Amsw. This sort of knowledge, that is proposed conditionally, is absolute in God, and dependeth not upon the uncertainetie of the condition, for an hypotheticall or conditionall proposition may be true in the connexion, and yet in the parts it may bee false; and so God knoweth it to be false. The Apostle faith, if an Angel come from heaven and teach another Gospel than that which we have taught, let him be accursed, Gal. 1.8. But an Angel cannot come from heaven to teach another Gospel, So,
Of the Will of Man.

So, 1 Kings 22.28. If thou return againe in peace, the Lord hath not spoken by me. But the Lord spake by the Prophet Micaiah, and the King was never to returne in peace. Although these speeches bee conditionally set downe, yet God knowes them absolutely that they shal either come to passe, or not come to passe: and so there is not a middles sort of knowledge in God.

Quest. How did God force David: betraying by the Keilits unto Saul, whether contingently or necessarily?

Ans. When God lookes ad opposita, hee produceth his effects freely, and contingently, because it must either be or not be; as the Keilites might have delivered or not delivered, David into the hands of Saul; but when God determinates himselfe to one of the opposites, then he absolutely and necessarily foreknowes it; as hee knew absolutely that David should flee and not be betrayed. That which is contingent conditionally in the cause, may be infallibly necessary in the effect, as, if Peter runne, hee mooves; here hee mooves necessarily because hee runnes, and yet hee runnes not necessarily; for hee may either runne or not runne: so this betraying of David was necessary in the effect if hee had stayed at Keilah, but it was contingent in the cause, for he might either have stayed there or not stayed. Aet. 28. Paul saith if any of you goe out of the shippe ye shall all perish: but if yee stay in the shippe yee shall all bee saved: they might have stayed in the shippe or gone out of her, but respecting the event, they behooved to stay in the shippe and bee saved: So that, contingent things fall vnnder the prouidence of God, and Gods prouidence takes not away their contingency; no more then it did alter the nature of the bones of Christ, when hee foresaw that a bone of him should not be broken, Joh. 19.36. but necessarily the events of them follow and are foreseene of God. When God wils a thing, it comes
not necessarily to passe; but when God wils a thing necessarily, then it must come to passe: God wils the eclipse of the Sunne, he wills but this contingently, be-cause it may either be or not be; but when he wils the eclipse necessarily, then it must come to passe: in sensu conjuncto, that which he wills it must come to passe; but in sensu diviso, that which hee will, may not come to passe; for hee needed not to have willed it: for as Thomas in his Booke, contra gentiles faith, Quodam eventum ex necessitate suppositionis & immutabilitatis, eo modo quo provisa sunt, seint contingentem & libere; ea que Deus determinavit libere & contingentem eventura, ea contingentem eventum; & necessario quae determinavit necessario. That is, some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseen: to wit, contingently and freely; but those things which God hath determinated to fall out contingently and freely, they shall fall out contingently; and those things that he hath determinate necessarily to come to passe, shall of necessi tie be.

Quest. Seeing the purposes of God are but absolute, why are his promises and threatnings set downe conditionally?

Answ. He sets them downe conditionally to move sinners more earnestly to repent, Ion. 3. 5. Yet fourtie days and Ninive shall be destroyed. But hee keepes up the condition here, to move the Ninivites the more earnestly to repentance; and the event sheweth, that this was Gods purpose not to destroy the Ninivites, because they repented, here by degrees hee manifests his counsell unto them.

Example, when a towne is beleaguered, the Counsaile of warre ordaines that whosoever goes upon the walles shall die the death, this is to terrifie soylediers, that they goe not upon the walles; the enemie make a sudden assault in
in the night, a fouldier runnes up upon the walles, and repells the enemy; whether shall this man die for it or not? the Counsell of warre explains themselves, and that which they set out absolutely before, they interpret it now this way; our meaning was that no fouldier should goe up upon the walles that hee might not give intelligence to the enemy: but this fouldier hath repelled the enemy; therefore hee hath not violated our Law, neither is he culpable of death. See the example of Jonathan, i Sam. 13. So when God faith forty dayes, and Ninive shall be destroyed, keeping up the condition, if they repented not; when they repent, he explains his former sentence, and shews that it was not absolutely his meaning they should die, but onely to terrifie them, and to move them to repentance.

The Jesuites, when they subordinate the Will of man, to the conditionall knowledge of God; they leave mans will indifferent here, to chuse or not to chuse; and upon this freedom of mans will, they ground the decree of God, to predestinate this man, and to reject that man. But if this platforme hold, then it will follow, that when the will of this man imbraceth grace, and the will of that refuseth it, it must either be the cause of predestination or the condition; but no Christian ever said that the will of man was the cause of predestination, except the Pelagians and their followers; if they make this act of the will the condition of mans election, then they jumpe with the Arminians, who measure the efficacie of grace from the event of the will, which notwithstanding some of the Jesuits strongly deny:

Quest. If the will be neither the cause nor condition of our predestination, which is it then?

Ans. It is but a meane, for the fulfilling of mans prede-
stination; for a mans name is not written in the Booke of life because hee assents willingly, to the promises of
of the Gospel, and believes them: but because his name is written in the book of life, therefore hee believes, *Act. 13. 48.* As many as were ordained unto eternal life believed. If a King should discerne that none should be courtiers with him, unless they were trained first up in the wars; this trianing up in the wars is neither the cause not yet the condition, which mooves the King to make choice of them; it is a meane whereby they are received into the Court, but no motive which mooved the King. So, Faith whereby a man is adopted to be the Sonne of God, is neither the cause nor yet the condition which mooves God to elect Man, but whom he electeth freely, then he gives to believe.

If it be asked of Bellermine, wherfore this man is saved and not that man: hee will answere that there is no other cause but the good pleasure and will of God.

Secondly, if it bee asked of him; why he gives this man *gratium congruam,* or fitting grace, and not that man: hee will answere: because his will is to save this man, and not that man.

Thirdly, if it be asked of him, wherfore this man receives grace and not that man: hee will answere: because grace is fitting for this man and not for that man: hee calleth this *fitting grace,* not when the will is determinate by grace (as we hold,) *Physica determinatione,* or *Hypophysica* rather; neither will he make it to depend *ab eventu,* as the Arminians doe from the *Will* of man; but hee finds out a middle betwixt these two, placing it onely *in morall persuasions,* and the efficacy of the willes determination to depend upon Gods grace: for God ( faith hee ) foreseeth, that the will cannot refuse, because hee hath fitted it so to the will, at this time and in this place; so that he cannot now *absolutely* reject the grace of God, but *conditionally:* and he faith *in sensu dicto* hee may reject the grace of God; but not *in sensu*
sensu composito. Example, when I see a man writing, he cannot but write; and yet considering this act of writing by itself, he writes freely; so joyning Man's Will with God's Decree, a man cannot but Will; and yet respecting the Will in itself, he may Will grace or not Will it when it is offered to him, because grace doth determine his Will (faith he) here he wills infallibiter, sed non necessario.

But the Arminians hold that the conversion of man altogether depends from his Will, and that there is no other cause why this man chuseth and that man refuseth grace, but onely the will.

Fourthly, if it be asked, whether or no this man may resist the grace of God or not; he will answer; by the absolute freedome of his will, hee may resist it; by this it followeth that they will establish a real act in the will, which is neither subject to God's providence, nor predestination; but if they acknowledged the consent of the will, to be a meane for the fulfilling of predestination, in this we would agree with them.

Secondly, the Jesuites that they may pleade for free will make three sorts of grace, sufficient, abundant, and effectual grace, and they make abundant grace a higher degree than sufficient grace; as that grace which was offered to Corazin and Bethsaida, Matth. 11. because they had a more effectual calling than Tyre and Sidon: they make that effectual grace, when one actually receiveth the grace offered, and applyeth it to himselfe.

But this distinction of grace cannot hold, for how can that be sufficient grace, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this sufficient grace, which is not effectual; sufficient grace hath ever the owne effect, for whom God will have converted, they cannot but be converted, Rom. 9.19. VWho can resist the Will of God? Againe those that are not converted
converted, they of themselves cannot be converted, God gives them neither willingness nor sufficient grace (to whom is he debtor?) for if God gave them this willingness, then it should be both sufficient and effectual grace to them.  

But we hold that both sufficient and effectual grace are the free gifts of God, because without me (faith Christ) ye can do nothing, Joh. 15.5. Neither in sufficient, nor in effectual grace, are only offered to the Elect; and that which was offered to Chorazin and Bethsaida was only sufficient to leave them inexusable and not to convert them.

Thirdly, the Jesuites plead for nature, holding that God concurses generally only with the second causes, in giving them a natural power to work; but not by moving and applying them to their operations, as the Carpenter applyeth his axe to cut. Neither they have any influence in the action it selfe, ascribing nothing to God, but the conservation of the second causes; and if hee worke with the second causes, they make not man subordinate to God, but as two causes working together, as a weake and a strong man, carrying a loade.

But we hold, that God not only concurses generally with the second causes, but applies and moves the second cause to worke; not as the second causes are co-ordinate with God, but as subordinate; so that when God works upon his will, he giveth not only a general influence, whereby he sustaines the Will; but also he hath a particular influence into it: neither is the will his fellow helper in the action, but subordinate to him, for in producing of the effect God likewise concurs particularly.

To conclude this point, that the will of man separates not itselfe, Cor. 4.7. it is manifest thus; if effequall grace be offered to two, and an inequall effect follow, the one
Of the will of Man.


one of them embracing grace, and the other of them refusing; one of these two absurdities must necessarily follow, either that the grace of God was not an equal remedy for both, because it cured them not both, which is blasphemy; or else that there was not a like corruption in both, which is flat Pelagianism; If man will make the separation, then the Apostles question, 1. Cor. 4. 7. (who hath separated thee) is easily answered; and man then should have wherein to boast, Rom. 11. 18.

God is onely the effectuall cause of mans conversion.

There are three sorts of causes. First, a Physicall cause. Secondly, a moral cause. Thirdly, a miraculous cause. A physicall cause, is that which really and truly produceth the effect, and is called an effectuall cause in the Schooles. A moral cause, is improperly and metaphorically a cause, because it produceth not properly an effect; onely it proposeth arguments to induce or to perfwade. A miraculous cause is that which worketh above the course of nature.

God in mans conversion, is not only the moral cause; because moral persuasions suffice not to produce a supernatuall effect, it onely proposeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds up an apple to his child; or when the master of the game, sets up a recompence, a reward to the runners; hee doth nothing but allure or perfwade them, he makes them not able to runne.

Secondly, God is not onely the moral cause of mans conversion; for then hee should have no greater stroke in mans conversion, than the Divell hath, in perverting the children of disobedience, to their destruction. for the Devill in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his will; and worketh onely per illicium, inticing him onely to sinne; but
but the man himselfe changeth not his will: God doth not onely worke upon our wills by morall persuasions, proposing rewards to us, exhorting and commanding us; but changeth and directly workes upon the will, therefore the Apostle faith, Phil. 2. 13. Both the will and the deed are from him.

God is the Physicall cause of mans conversion, or rather like a Physicall cause, by drawing, inclining, and moving the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, he useth morall persuasions to him to come foorth, then hee comes as a Physicall cause by breaking his bolts and taking him forth: if God did nothing in mans conversion, but by morall persuasions, then hee should never come out of the fetters; for by nature he is like the deafe Adder that stoppeth his eare at the voyce of the enchanter, Ps. 58. God is not the miraculous cause of mans conversion; because the conversion of man is not a miracle, as we have shewen before.

When God converts a man to grace; first, he opens the heart, and then he enters; the heart all this time being dead, untill God awake it.

In order of causes, God first he opens the heart, and then he enters; but in order of time, when he opens, he enters. The Jesuites make God when he enters, the efficient cause of mans conversion; and they make the heart when it opens, the materiall, or dispositive cause of mans conversion; and one of them goeth about to cleare the matter by this comparision out of Dominicus a Soto, thus.

When the winde beateth upon a window, by entring in, it opens the window, and by opening the window it enters in; in respect of the efficient cause it enters in by motion, but in respect of the dispositive cause, it first opens, and then enters.

But his comparision is false, for God must first open the

**Prop.**

**Iliust.**

Greg. de Valer. dis. 8. g. 3. p. 4.

Duplex causa, efficientes, & dispositiva.
Of the will of Man, the heart, and enters before the heart openeth we receive grace, so that the second act of God, and our openings are not temperate: for when we receive, he opens: although God opening goeth before in order of causes; yet in time it goeth with our receiving, as the green wood hath a remote power to take fire, but only a present or sudden power whereby grace makes him able to the works of holiness. Man before his conversion, hath not a new and sensible power to do good as the green wood hath a remote power to take fire, but only a present or sudden power whereby grace makes him able to the works of holiness. Man hath a remote power before he get grace, to the works of holiness. Bellarmine, in his next Book, of Free will and Grace, Chap. 15. firms up the co-working of the Grace of God, with Free will in man, in the conclusions following.

This proposition we willingly grant, for man willis not like powder ready presently to take fire. This proposition might be granted, first against the Pelagians, who denied all grace, and against the same Pelagians, who acknowledged preventing grace; but not sufficient to man's conversion. Whether it be from infidelity to faith, or from famine to righteousness, neither is helping grace.

This stirring up of grace, he meant infused grace, which after that it is stirred into the heart of man, it stirs him up to do good.

This stirring up of grace, is given to man without any preparation to grace.
Wee agree to this proposition, if by stirring up grace, he meant infused grace.

Stirring up grace is not granted to man, without his working, although it be given to him without the cooperation of free-will: this proposition he goeth about to cleare thus: stirring up grace (faith he) comprehends two things in it. First, initiun boni cogitationus. Secondly, initiun boni desiderij; but, to thinke, and desire, are the actions of the mind and will; wherefore a man cannot desire and thinke any thing, without his owne action.

Yet because there are some sudden motions, which antever all deliberation of reason; therefore they cannot be the acts of free-will, such are these impure thoughts, that are cast into the heart by the Diuell, against our will these are the free motions of the will; therefore the Apostle, Rom. 7. faith, I doe not these things, but sinne that dwells in me; so it may be said of these first good thoughts because they proceed not from the will, I doe not these, but the grace of God which prevents me.

These primoprimi motus, which antever the use of reason, are partly with the will; and partly against the will; they are not with the will, because they arise before the consent of the will; neither are they against the will, for then the heart should not delight it selfe in them when then arise. So the first motions of the spirit in the heart, are not altogether with the will, because it is sinfull, neither altogether against the will, because the will is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the will, involuntarium, voluntarium, non voluntarium: involuntarium, when the will no wayes wils a thing; voluntarium when the will wils it altogether; non voluntarium, when it partly wils it, and partly wils it not: in this last sense it is, that our will consents to the working of Gods Spirit in our conversion.
Of the will of Man,

Conclus. 6. That we may assent to stirring up grace, or to Gods internall calling, helping grace is necessary.

Our conf. Wee agree to this proposition, if this grace be taken for infused grace.

Conclus. 7. Neither stirring up grace, nor helping grace, impose any necessity to man, but that he may either chuse or refuse Gods calling.

Our diff. Wee hold that after grace is infused in the heart, although it compell not the will to doe good, yet it necessitates it.

Conclus. 8. It may be that two having the same internall motion, the one may be called and not the other.

Our diff. Wee hold, that the will of the man called inwardly, is so determinate by grace, that he cannot but chuse his conversion; but the will of the other not being determinate by grace cannot chuse it.

Conclus. 9. The conversion of man to God, as it is a work, it proceeds from free will onely, and Gods generall helpe assisting; as it is good, it is onely from grace; as it is a good work, it is partly from the will and partly from grace; and hee goeth about to proove this; because (faith he) the efficient cause of humane actions (as they are actions) is the will of man; and as they are free-actions, they proceed from the freedom of the will; and as they are godly actions, they proceed of grace; therefore grace makes the action good and supernaturall.

Our diff. Wee hold that the action, not onely considering it, as it is good, but considering it, as it is an action proceeding from the will, is necessitate by God.

Conclus. 10. These actions which a man doth after his conversion, he needes not to these actions a new grace, but onely a continual direction, prote&ting and keeping the seed already sowen in the heart.

Our diff. Man after his conversion hath neede of a continuall influence of grace, as the Organs have neede continually
naturally of one to blow them, otherwise they will make no sound; they would make the grace of God in man (being once infused, to be like a clocke, if the pesse be drawn up in the morning, it will goe right all the day.

The habite of grace is infused into the heart, but not without the preparation of mans owne will.

Wee hold that before grace be infused in the heart, there is no preparation in man. And thus farre Bellar- mine goeth about to prove that there is free-will in man naturally yet unto good, and would extenuate the grace of God.

The effications grace of God, being offered to man, he cannot resist it.

We are to marke, what the will of man can doe before his conversion to God; secondly, what it can doe in the first point of his conversion: thirdly, what hee doth after his conversion. And there is a threefold grace answerable to these three estates: first, there is vocans, an externall calling: secondly, working grace internally, answering to the third estate. The first grace is oftentimes resisted; 1 Cor. 7.13. When I call upon you early in the morning, yee answer mee not, Psal. 81.14. Oh that my people had hearkned unto me. So Matth. 23.37. How often would I have gathered thee under my wings, but thou wouldt not. The working grace answerling to our third estate, may be said to be resisted, not simply, but secundum quid; for this resistance is not betwixt the will and the grace of God, but betwixt the flesh and the spirit, Rom. 7. The working grace answerling to our second estate, cannot be resisted in the first point of mens conversion: when God gives a man a will to convert, he must first take away the resistence that hindered his conversion, before that ever he give him the will to convert; if hee first take not away the impediments he cannot convert: God gives not grace to a man that
resist in the compound sense (as they speake in the schooles, ) that is, so long as he remaines unwilling hee gives him not grace, but in a divided sense, when hee gets grace, resistence is taken from him.

Resistance is, when two strive together: if they be of equall strength, then the one of them prevails not against the other, if they be not of equall strength, then the weaker succumbs, and the stronger prevails; if the agent be hindred by the patient, and yet prevale at the last, it is called incompleta resistentia, an imperfect resistence, but if the patient be of such strength, that is frustrates the agent of his purpose, then it is called completa resistentia, a perfect resistence. When Michael the archangell, and the devill, strove about the body of Moses, 1ude 9. if the devill had gotten the body of Moses, and had set it up and made an Idoll of it, then it had beene a perfect resistence; but Michael prevailing against the devill it was an imperfect resistence. So when the will of man strive against the grace of God; if these two were of equall force, then the one of them should not prevale against the other; but because they are not of equall force, although the will resist for a time, yet he yeldes to the stronger, the grace of God: and so it is but an imperfect resistence, for at last it yelds to the grace of God.

Man in his conversion cannot resist the grace of God; therefore that division of Bellarmines is false. First, he faith, that some who are called inwardly by the spirit, may reject the calling together. Secondly, some neither receive the grace of God nor reject it, but suffer God to knocke at the heart, and is no wayes moved by it to open. Thirdly, some neither receive nor reject grace, but they begin to be delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawne by the grace of God: this is false, for it is the Lord only, that hath the key of the heart to open or shut.
Man in his first estate, had not neede of preventing grace, yet he had neede of stirring up, or preparing grace, to stirre him up not from sinne or sluggishnesse, but from the intermission of his action: but man regenerate hath neede of preventing grace, preparing grace, working grace, and perfecting grace; and as the Lord promised, Deut. 11. 12. Mine eye shall be upon this land from the beginning of the yeare to the end: so unless God looke upon man, from the beginning to the end of his conversion, all is in vaine. Wee see, Num. 17., when Aaron's rod was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossom. Thirdly, to bring forth ripe almonds: So although there be no grace in us, yet the Lord stirres up good motions in our hearts; then he seconde these with new desires, then at last he make us to bring forth good fruites: so that the beginning, proceeding and end of all good workes come of God; when wee acknowledge this from our heart, then we offer a burnt offering to the Lord.

But it is said in Mark. 4. 26. that the Kingdome of God is like a husbandman, who when hee had sowne his seede, hee lyes downe and sleepe, and in the meane time it growes and shoots forth into the blade, and then to the eare; therefore it may seeme, that when God hath once sowne the seede of grace, hee addes not a new influence of grace to it.

Ams. That parable is onely meant of the Preacher, who after hee hath sowne the seede, can doe no more, but commits the event to God; but the parable can no wayes be applied to God; for after that the seed is sowne by God, hee must give both the first and the latter raine: or else it will not fructifie. The Schoolemen say well, ad singulos actus desideratur gratia, unto every action that a man doth grace is required.
Man in his restitution receiving the grace of God, cannot lose it again.

The certainty of the perseverance of the Saints in grace, is proved. First, in respect of God the Father. Secondly, in respect of God the Sonne. Thirdly, in respect of God the holy Ghost. First, in respect of God the Father, with whom there is no shadow of change; and none can pull his sheepe out of his hands. Job. 10. 29. Secondly, in respect of God the Sonne, the Apostle faith, 1 Cor. 6. that, his members agglutinantur Christo; they are glewed to him, Thirdly, in respect of the holy Ghost, he is called the earnest penny of our salvation, 2 Cor. 5. he is not called the pledge of our salvation; for a pledge may be laid in pane, and may be taken up againe; but an earnest penny is a part of the bargain and cannot be taken up againe.

There is a mutuall obligation betwixt God and man, which sheweth the perseverance of the Saints. We give a pledge to God, 2 Tim. 1. 12. I know whom I have beleived, and I am persuaded that hee is able to keepe that which I have committed unto him; so, God giveth the earnest penny of his Spirit to us; Ephes. 1. 13. In whom also after that ye were sealed with the holy spirit of promise, which is the earnest of our inheritance; although we have the possession of both, yet the keeping of both is committed to God who is a faithfull keeper, so that now the child of God, cannot fall away againe, not onely in respect of the event, but also for the continuance of their Faith.

Queref. When a man falls into any notorious sinne, as murthre, or adultery; whether is his faith lost or not?

Answ. Not, for he falls not from his univerfall and first justification, whereby all his former sins were remitted to him, he falls only from the particular justification of
of that fact; this guilt of that fact which is particular, takes not away the first justification: here, amittis jus ad rem, sed non jus in re; hee loseth not the right of his former justification, but onely the use of it for the time; and when hee repents of that particular fact, hee gets not a new right to his first justification, but is restored againe to the use of it. When Nebuchadnezzar became madde, hee was caste out of his Kingdome and lived amongst the beasts; when he became sober againe and understanding, hee got not a new right againe to his Kingdome, but onely was restored to his possession: so when a man fals by sinne from God, when he repents hee gets not a new right to his justification, but onely he gets the right use of his former justification.

**Quest.** Whether is the child of God, quite cut off from Christ, when he commits any great sinne?

**Answ.** If we respect Gods part, hee is not cut off: for justification upon Gods part, implieth not any quality in man, but his free favour in pardoning; so that the question is not, what man deserved? but, what God doth in justifying man? It is he who justifieth the ungodly, Rom. 4.5. But if we respect mans part in sinning, and according to his feeling before he repent, hee is cut off; but not respecting Gods first justification. A woman com- mits adultery, shee deserves to be repudiate from her husband, yet the marriage is never dissolved upon her husbands part, untill he give her the bill of divorce. So the sinner when he falls into any great sinne, upon his part he deserves fully to be cast off, and yet hee is not cast off by God, because he hath not given him the bill of divorce: demeritoriae incursit ius Dei, licet non effe- tive, he deserves the wrath of God, although the Lord powre not out his wrath upon him.

**Quest.** What loseth he then by his fall?

**Answ.** Hee loseth not the habit of his faith, nei- ther.
the act of his faith, but only this act of his faith is suspended for the time, Acts 20:9. When Eutyches fell downe out of an upper loft, all that beheld him thought he had become dead; yet when Paul embraced him in his arms, he said, he is not dead; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous Corinthian who had laine with his fathers wife, 1 Cor. 5:1, was to be excommunicated and cut off from the Church, That his spirit might be saved, and the flesh destroyed; he had the spirit all this time in him when he had fallen into this great sinne, and had not quite lost the grace of God: so that the child of God seemeth to be cut off for the time, and the holy spirit seemeth to be quenched in him, yet grace commeth in and bloweth up the sparkles, that were lurking all this time under the ashes of sinne: example of this we may see in David, lying so long both in murther and adultery.

Therefore these who hold that a man may lose his justifying faith, either altogether or for a time; and then by the grace of God working repentance in the heart of man, it may be restored to him againe; they mistake the nature of true faith, for that which is justifying faith, is a fountain of living water springing up unto evereal life in man, John 4:14. Neither can it be totally taken from a man, and restored againe, for Jude ver. 3. faith, that faith is but once given to the Saints. Peter after his fall, went out and wept bitterly, Matt. 26. Deus hic non infudit novum habitum, sed suscitavit, God infused not a new habite in Peter, but wakened up the habite that was sleeving in him; for his seede remained still in him, 1 John 3.

FINIS.
THE SECOND
PART OF THE IMAGE
of God in Man, in his
Creation, Restauration,
and Glorification.

CHAP. I.
of the Passions of man in general.

Passion, is a motion of the sensitive appetite, stirred up by the apprehension, either of good or evil in the imagination, which worketh some outward change in the body. They are called passions, to put a difference betwixt them and the faculties of the Soule, which are naturally inbred in it; and betwixt the habits which are infused and acquired, but the Passions, although they be naturally inbred in the soule, yet they must be stirred up by outward objects: They are not like habits, which are always alike and permanent, neither are they like bare imaginations and phantasies drawne from the objects, and reserved in the memory: but they arise from a knowne object,
Of the Passions in generall.

Object laid up in the imagination, appearing to us either pleasant or hurtfull. They are wrought by an apprehension in the imagination, because the imagination stirreth up immediately the senses, then the understanding faculty judgeth them to be true or false, and the will considereth them as good or evil. As the understanding judgeth them to be true or false, it stirreth not up the appetite, but as the will judgeth them to be good or evil, yet not absolutely, but as good or evil to us, or ours: and these faculties are rightly joined together, for the sensitive faculty of it self is blind, neither could it follow or decline any thing unless the understanding faculty directed it: so the understanding faculty were needlesse, unless it had these passions joined with it, to prosecute the truth, and to shun the falsehood.

Ques. Whether are these passions placed in the sensitive part, or in the reasonable?

Ans. They are placed in the sensitive part, and not in the reasonable, because the reasonable doth not employ any corporall organs in her actions, for when we reason, there is no alteration in the body. But the passions appeare in the blood, by changing and altering of our countenance, and they are a middle between the body and the minde, and have correspondency with both; Hence it was that God commanded his people, to abstaine from blood, Gen. 9. 4. and that they should offer blood in their sacrifices, Heb. 9. 22. that so the soule might answer for the soul which sinned, Levit. 17. 11. 12.

Although these passions be in the sensitive part, as in the subject, yet the understanding is the principall cause which moveth them. If there were a commotion amongst the common people, moved by some crafty Achitophel, the commotion is properly in the people as in the subject, but it is in the craftie Achitophel's head, as in the cause, who moveth the sedition. So these passions are
Of the passions in generall.

are in the will and understanding, as commanding and ruling them; but in the sensitive part, as in the proper subject. In beasts the phantasie sets the sensitive appetite on worke, but in man the phantasie apprehending the object, presents it to the understanding, which considers it either as true or false, and the understanding presents it to the will, and thence ariseth the prosecution of the good; or shunning of the evill in the sensitive appetite, with an alteration of the spirits in the body.

The passions of man ruled by reason.

Wee see by experience that these passions that draw nearest to reason, are soonest subdued; and these passions that are furthest from reason, are more hardly subdued. A man will sooner subdue his passions than a woman or a childe, because he hath more reason, and a man will sooner quite his anger, than his fleshly lusts; because they are all further from reason; and the Philosophers shew this by the example of a Horse or a Bull, they are sooner tamed, because they draw nearer to reason, but the fishes cannot be tamed, because they have no resemblance of reason.

Whether are the passions that antevert the will ruled by reason or not? Ans. The passions which antevert the will are not from the will and reason, neither are they altogether against the will and reason, but partly with the will and partly against the will. These passions which antevert the will, do not excuse but extenuate the fact, in tanto, sed non in toto, they excuse the fact in a part, but not fully.

These passions excuse sinne, in tanto, sed non in toto; therefore it is a false division which the Church of Rome maketh of the passions of the soule. They say there are first primo-primi motus in the soule, which arise sodainly before reason thinke of them; these thoughts the will cannot
Of the mill of man,
cannot repress, because they proceed from our natural inclination; and are neither mortal nor venial. Secondly, they say that there are secundo primi motus, which arise suddenly after the first motions, these the will may repress (they say) if she take diligent heed to them: these they make venial sins. Thirdly, (say they) there are in the soul secundi motus, when the will gives the full consent: they make these mortal sins.

But the first motions of all without consent are sin, and damned in the last Commandment; and the motions which arise with consent, are damned in the seventh commandment by Christ, Mat. 5.28. He that lusteth after a woman hath committed adultery with her already in his heart; then the motions which arise without consent, are damned in the last commandment.

These perturbations do not extenuate sin so far as ignorance doth.

The perturbations are ruled by prudence, but because these perturbations follow not the light of reason, their sin is greater than the sin of ignorance, which is want of knowledge in the understanding: The servant that knoweth his Master's will and doth it not, shall be beaten with many stripes, Luke 12.47.

**CHAP. II.**

**Of the division of the Passions.**

All the passions may be reduced first, to the concupiscible and irascible faculties of the soul. Secondly, there are as many passions in the soul as there are divers considerations of good and evil. First, good and evil are considered absolutely; then love and hatred have
in his conversion.

have respect to these. Secondly, good and evil are considered in the good which may be obtained; and in the evil which is imminent, the good which is looked for and may be obtained, that we desire, and it is called desiderium. The evil if it be imminent hath no proper name, but is called abusively, abomination, seu fuga mali. Thirdly, when either the good is obtained or the evil present; if the good be obtained, then it is called gaudium, joy: if the evil be present, then it is called tristitia, sadness: so that there are five passions in the contemptible.

In the irascible appetite there are five. If the good be to come, and not obtained; either it is possible to obtain it, or impossible; if it be possible to obtain it, it stirres up two affections in the irascible: first, hope, which expecteth bonum difficile, that is, when goodness can hardly be obtained. It hath an eye to good; which distinguisheth it from fear; it hath an eye to future good, which distinguisheth it from joy, that enjoyeth the present good. Hope lookes to good hardly to be obtained, which distinguisheth it from desire, that is, of things easily to be obtained. If the good be easily obtained, it stirres up audaciam boldness: this respects evil, but yet such evil which it thinkes it may overcome and it prosecuteth the means which tend to the attaining of the good; it respects evil by accident, hoping to shunne it. Secondly, if the good be thought impossible to be attained, then it workes desperation: this passion hath not an eye to evil as evil but by accident, because it seeth the good impossible to be attained. If the evil be imminent and not present, then it workes fear: If the evil be present and impossible to be eschewed, then it worketh angry, which hath no contrarie. Some of the Moralists reduce all these passions to two, love and desire; for whatsoever thing that is good
is either in our present possession, and this we love; or is absent and wished for, and this we desire; so that every good thing, we either possess it, or desire to possess it. Againe, these passions may be reduced to four principal; for every passion is a motion to good; and in this kind hope is the last; or a motion and turning from evil, and in this kind fear is the last; or it is a rest and enjoying the good, and in this kind delight is the last; or a restlessness in the object, and in this kind sadness is the last.

Those who write of the winds, some make foure of them, some eight, some sixteen, some thirtie two; so these who write of the passions, some make more and some make less. Every one of these passions may be branched out againe into severall branches; as sadness hath under it; first pity, which is a griefe of the evil which befalls others, as if it befell ourselves. Secondly, envy which is a sadness that we conceive, for the good that bealleth others, wishing that it were our owne. Thirdly, heaviness, which grieves the minde when it seeth no way to escape. Fourthly, repentance, which is a sadness for by-past sinnes. Fifthly, zeal, which is a sadness arising from the dishonour of that which we love most. So the daughters of fear are; first blushing which is a fear arising from the losse of our good name, for some filthy thing presently done. Secondly, shame-fashions, which is a fear arising for some evil to be committed. Thirdly, astonishment, which is the fear of some evil that suddenly befalls us not looked for. Fourthly, agonie, when we fear that which we no-ways can eschew; and so may the rest of the passions be branched forth.

The passions which are dispersed in the inferior faculties, are united after a more excellent manner in the superior
Of the Passions in generall.

As seeing, hearing and smelling, are different in the organs of the body, and yet in the soule are united eminenter. So the passions in the sensitive part, are distinguished into their irascible and concupiscible faculties, and upon divers considerations arise divers passions, fixe in the one and fixe in the other, but in the will they are united eminenter, and have onely but two considerations either of good or evill.

The first Adam had these passions as they are eminenter in voluntate, for he had prosecutionem boni, & aversionem amalo, pursuite of good, and a turning from evil: but he had not as yet distinct objects for them to work upon.

Christ the second Adam had distinct objects to exercise his passions upon, by taking the punishment of our sinnes upon him: but Adam had not sadness, anger, and such actually, but potentially. The Angels have joy, love and that filial reverence, whereby they offend not God but they have not griefe, sorrow, fear of punishment, and such passions. Adam had his passions without perturbation or turbonion. Christ had his passions with turbonion, but not with perturbation. 10b. Ii. 33. hee was mightily troubled in the spirit and was troubled in himselfe. But we have our passions with perturbation.

Christ took our passions upon him as he tooke our nature.

As hee was Ben adam, the son of a man for us; so he was Ben-enosh the sonne of a fraile man, Psal. 8. 5. subject to passions and miseries, he tooke our miserables passiones, but not detestabiles; he tooke not our sinfull passions upon him, as despaire or boldnesse; but he tooke all the rest; as in the concupiscible appetite, hee tooke our love upon him, our desire, our hatred of evil, our abomination or abhorning of sinne, our joy, our sadnessse. Againe in the irascible faculty, hee tooke
Of the Passions in generall.

A collation betwixt the Second and old Adam.

Illustr. 2.

our anger and feare upon him: but he tooke not despaire upon him, because he thought not the evill of punishment layde before him impossible to be overcome: he tooke not audacia upon him, because it lookes to evill possibly to be eschewed: it lookes directly to good, yet because it lookes accidentally to evill, he could not take it upon him.

Christ when he became man, was not ἀναστρεφόμενος, without all affections, hee was not ἀπαθής, impatiens affectiones, he was not ἀθωματικός, for his affections were not proper to himselfe, but he was ἐυτροφός, having his affections well ordered; he was ὑμηττομενός, having his affections like ours; hee was ὑμηττόμας, for hee had a fellow-feeling of our infirmities; hee was μιστικομενός, Heb. 4.15. for hee had such a fellow-feeling, that hee can measure out to every one of his members, that which is fit for them to suffer.

Quest. How could Christ take our passions upon him, as our feare and sadnesse; seeing he was comprehender, and beheld the glory of God in the highest measure of happinesse?

Answ: By the singular dispensation and wisedome of God; for this happinesse and glory was kept up, within the closet of the mind of Christ, that it came neither to his body nor sensuall part, and so hee might be fully happy, and glorified in the superior facultie of the Soule, and yet this glory not to shew it selfe in his body, and inferior faculties, as it doth now in glory.

Christ's passions when he lived here, did not arise in him before reason directed them, they rose not contrarationem, aut prater rationem; contrary or besides reason: wherefore, Joh. 11.33 it is said that Jesus θάπαξ αὐθάντως, trouble or moved himselfe, at the death of Lazarus; for his reason commanded his sadnesse, Math. 26. οἰκτιστής, hee began to bee sad. Hierome faith well, Passiones Christi.
Of the Passions in General.

Christi respectu principij semper sequuntur rationem, they alwaies follow reason when they arise, and as the Centurion, if hee had said to one of his soldiery, Go, and hee goeth and to another come and be commeth; and to the third doe this, and hee doeth it, Math. 8,9. So Christ's affections were directed by his reason, to goe and come at the commandement thereof. In his agonie they never disturbed his reason, for in his agony they were like a glasse; which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our passions anteveret reason, they trouble and blind reason, they are like the foule glasse, when we stirre it, presently it growth dimme and the mudde ariseth. The flowers of Egypt, that are continually watered by the waters of Nilus, (which are grosse) yeeld not such pleasant smelles as other flowers doe: So our sinfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our passions are like the bearded Counsellors of Rehoboam, who drew away the King to his destruction, 1 King. 12.8 Secondly, the passions in Christ differed from ours, quoad gradum, for when once his reason commanded them to retreate and stay, they did proceed no further; therefore in Christ they might have rather beene called propassiones than passiones, because they were the forerunners and beginners of passions, and might be stayed at pleasure, and had no power to transport his reason.

Some things are neither to be prayed for, in ortu nec progressu, in their rising nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to bee prayed for in ortu, but not in progressu, as just anger in man since the fall: hence the Apostle, Ephes. 4,25. Sait, be angry but sinne not, that is, take heed that your anger continue not, for if it doe, it will turn to

[Page 147]
Of the Passions in generall.

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<th>Inter Christi passiones nulla sunt contrarietas, insecabilitas, aut importunitas.</th>
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<td>sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both inortu et progressu, and these were proper unto Christ.</td>
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<td>There was no contrariety and contradiction amongst Christ's passions. Secondly, there was no instability in them. Thirdly, there was no importunity in them. But since the fall, there is a great contrariety and contradiction amongst our passions, and great instability, and great importunitie In Christo fuerunt penales sed non culpabiles, in nobis sunt penales sed et culpabiles. In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne. First, in their contrariety or contradiction; it is written in the life of Anselme, when he walked in the field hee saw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted up, the stone drew her downe againe; which moved Anselme to weepe, lamenting how men indueavored to flee up to heaven, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; covetous man that is given to adultery, is drawne by two wilde horses contrary-ways; for his covetousnesse bids him hold in, but his adultery bids him spend. Secondly, now our affections are instable, like the winds changing from this coast to that, like Amnon who now hated Thamar more than ever hee loved her before; Thirdly, now the affections importunate us, for sometimes they lie sicke as Ahab did, if they get not Naboths Vineyard, 1 King. 21. or like Rachel who cried to Jacob, Give me children else I die, Gen.30. or like the horseleech which hath two daughters, that cry continually, Give, give, Prov.30 15.</td>
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The regenerate man, is renewed in all his passions, as we may see in Davids love, Psal.119 97. How doe I love thy law: In his hatred, I hate thy enemies with a perfect.
Of the Passions in generall.

Ps. 130. 12 In his desire, mine eyes are dimme for waiting how doe I long for thy salvation, Psal. 35. 9. In his feare, his judgements are terrible, I tremble and quake. Psal. 119. 120. In his delight, thy testimonies are my delight, Psal. 119. 16. I rejoice more in them, then in a rich spoile, Psal. 119. 192. In his sorrow, mine eyes gush out with rivers of water, Psal. 119. 136. But the unregenerate, are renewed in none of these passions.

The affections of man since the fall are fearefull tormenters of him.

It is a greater judgement to be given over to them, than when the people were given up to be slaine by Lyons, 2. King. 17. 25, and it may seeme a greater judgement to be given over to these passions than to bee excommunicate and given over to Sathan, for sundry that have been excommunicate haue beene reclaimed and called backe againe, 1. Cor. 5, but very few of these who are given over to these passions are reclaimed.

It is a mercy of God when a man falleth, that God hath not given him over to his sinfull appetite wholly, but haue some seed of grace working within him, which restraines him, that he work not sin with greediness, and makes him long to bee at his first estate againe; as wee see in that inclementious Corinthian, 1. Cor. 5, when he had committed that beastly sinne in lying with his fathers wife, yet the Spirit that was lurking within him, stirred him up to repentance, and made him to long to bee at his first estate of grace againe.

There is a notable apologue serving for this purpose, when Ulysses in his travailes had left his men with Circe that Witch, she changed them all into divers sorts of beasts as into dogges, swine, Lyons, Tigers, Elephants. When he returned, complained that Circe had done him wrong in turning his men into beasts, Circe replied that the benefite of speech was left unto them.
them all, and so hee might demand of them, whether they would be changed into men againe. Hee began first with the Hogge, and demanded of him whether he would be a Man againe or not, he answered, that he was more contented with that sort of life then he was before; for when he was a man he was troubled with a thousand cares, and one griefe came continually after another; but now he had care for to fill the belly, and to lye downe in the dounghill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, untill he came to the Elephant, who in his first estate had beene a Philosopher; he demanded of him, whether or not he would be a man againe; he answered, that he would with all his heart, because he knew what was the difference betwixt a brutish and a reasonable life. This application of the apologue is this. These beastly creatures given over to their sensuall appetites, transformed and changed by Sathan into beasts, in their hearts they desire never to returne to a better estate, but to live still in their swinish pleasures, and to follow their sensuall appetites.

But these who have the Spirit of Grace in them, and are fallen into some haynous sin, having tasted of both the estates, like the Elephant they desire to be backe at their first estate againe. 

Divinitie and moral Philosophy differ farre in shewing Man his sinfull passions; the moralists shew nothing but the out-side of these sinfull passions: they leave them without, like painted Sepulchres, but within full of rottenness and dead mens bones, Math. 23. 27. They hold up ῥηπόθλημα, a counterfeit glasse, which maketh her sinfull passions looke a great deale better than they are.

This counterfeit cure of the moralists curing the passions is not unfitly compared to a Barber; for a Barber doth
doth nothing to a Man but trimmes him, washes him, and shaves him; he goeth not like a skilfull Physitian to finde out the cause of his disease, but onely outwardly layes a playster to the sore, and the passions, mendaciter subjiciunt se santum rationi; they neither shew the beginning, progresse nor remnant of their sinne. But Divinitie sheweth this first as in a cleare glasse, the ground of all our sinnefull passions. First, it lets us see in the bottome original sinne the fountain of all the rest, which the moralist knoweth not. Secondly, it lets us see the first motions of the heart (which are without consent) to be sin: and as in a cleare sun-shine wee see atomos, the little mots which are the least thing, that the eye of man can perceiue: So the Law of God lets us see the first motions, arising from original sinne, to be sinne before God. Thirdly, Divinitie lets us see, that unadvised anger is a sinne before God. Fourthly, it lets us see, that Hee who calleth his brother acca, is to be punished by the Counsell, Mat. 5.22. Fiftly, it lets us see what a sinne the fact it selfe is. Sixtly, it lets us see that when the revenge is pardoned, yet remaines some dregges behind, that we remember not; therefore the Law saith, Levit.19.18. Ye shall neither revenge nor remember. This the moralist cannot doe.
Of the passions in general.

Prop. Illust.

The moral philosophers cure the passions by moral virtues only.

There are eleven moral virtues, that cure these passions, which virtues attend them, as Pædagogues waite upon their pupilles, and they sing unto them as nurses do to their babies, μη σωθείτε, μη βοήθεσθε, μὴ βοήθεσθε, μὴ βοήθεσθε.

These passions have their beginning in the appetite, and end in reason, but the virtues have their beginning in reason, and end in the sensitive appetite; therefore they may firmly rule the passions.

The eleven virtues, are Liberality, Temperance, Magnificence, Magnanimity, modesty, Fortitude, Justice, meekness, assailability, urbanity, or Courtesie; and Verity; and as the eleven passions are reduced to foure, so are the eleven virtues reduced to foure, which are called the foure cardinall virtues: Prudency, Temperance, Fortitude, and Justice.

These virtues cure the perturbations of passions, when they are either in exceede or defect, by drawing them to a mediocrity; and at last they attain to their last happiness, being ruled by the heriocke virtues.

The moralist maketh a double middle. First, when virtue is opposite to vice, and then the vice is to bee corrected by the virtue; here the one extreame is the meane, which must rectifie the other extreame. Secondly, when the virtue is interposed betwixt two vices, then the virtue must mediate betwixt them.

Here we may observe, that there is a greater difference betwixt the virtue and vice, than betwixt two vices; for there cannot be a middle betwixt virtue and vice; but there is middle betwixt two vices; this the Scripture sheweth.
Of the Passions in generall.

Of that, 1 Chron. 27:15. I would yee were either both or cold, but because yee are luke-warme, therefore I will spew you out of my mouth: God will have no middle here betwixt truth and falsehood, therefore he abhors more luke-warmeness than coldness: coldness is not to be corrected by luke-warmeness as the middle, but it must be reduced to hornesse.

But there is a middle betwixt vice and vice, and these two are corrected by the virtue in the middle.

Example in the concupiscible appetite, there are the vices of Prodigalitie in excesse, and the vice in defect is avarice, these two are to be reduced to the middle liberalitie the virtue. So again in the concupiscible appetite there is Morologia, scurvity; Hos. 7:3. They make the Kings heart merry with their lies; such was the jefting of the boyes at Elisa, 2 King. 24. The other extremitie is rusticitie or fulinenesse, such was that clowne Nabul, and these can abide no mirth. These two extremities are to be corrected, by turpitudine, which is when a man sheweth himselfe pleasant without just offence to his neighbour, as when Elisa jeasted at the idol Baal, 1 Kin. 18:27. So for a man to have too great a desire of honour, this is called pride. The other extremitie is, to be altogether averse from honour, this is called pusillanimitie or baseness of minde; these must be moderated by the virtue indulging a moderate love of honour.

Example, 1 Tim. 3:1. Hee who desireth a Bishopricke desireth a good worke, this is the middle; but when Amos the Monke cut off his right ear, that they should not make choyce of him to the ministr, this was the extremitie in defect. The other extremitie is, when presumptuously, men secke this calling, as when the high Priests sought the Priesthood by bribes.

Quest. What sort of middle is this, when virtue moderates betwixt two vices?

Ans.

Est nomen, uetty.
Answ. There is a twofold middle; the first is called an Arithmetical middle, the second is called a Geometrical middle; the first is called, medium rei, the second is called medium persona seu rationis.

Medium arithmeticum, or medium rei, keepeth always an equall proportion betwixt the two extremes; as when the Israelites gathered their Manna, they put it all in one heape, then every man got his Gomer measured out unto him, for they got all alike Exod 16.19. 2 Cor. 8.15. But medium geometricum, seu persona, vel rationis, draweth nearer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to those that are strong, and milke to babes, Heb. 5.13. So the vertue that is placed betwixt two vices, it keepes Geometrical middle, and stands not eually betwixt the two extremes, for prodigalitie commeth nearer to liberality than avarice doth.

Marke a difference betwixt moral vertues and theological; the moral vertues are the middle betwixt the two extremes; but in Divinitie, if ye shall consider the theological vertues as they have a respect to God, (and that infinite good) they cannot be a middle, for these which have a middle, faile either when they come short or exceed the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Object. But hope seemeth to bee a middle betwixt presumption and despaire, then in the theological vertues there may be a middle.

Answ. There is a double middle; the first is called medium formale, a formall middle; or, the middle of quantitie: and this respects the inward essence of the vertue, here no middle is found: the second is called a material middle, or a middle of proportion, and in this we may either exceed.
exceed or come short, because of the eight circumstances that accompany every action, which are comprehended under this technical verse.


That is, every action is tried by these circumstances:

As who doth it; what he doth; where he doth it; and by what instrument, &c. If we respect these circumstances, then a man may exceed or come short of religion.

Example, true worship is the middle; and supposing atheisme and superstition are the two extremities; if we respect religion in itself secoundum formalem, as it is medium quantitatis absoluta, here we cannot exceed and be too religious, for religion it selfe is opposite to all defects of religion. So hope, in respect of the inward forme of it, looking directly towards God, wee cannot exceed here, although we come short; but respecting the matter of it, and weighing all circumstances in hope a man may presume or despaine; as who hopeth, what he hopeth for; when he hopeth; and such.

The matter may be cleared by another example when we consider Justice as Justice, we cannot exceed in Justice, or be too just; but considering Justice in respect of circumstances, a Judge may be either too just, Eccles. 7. 16. non esse nimium iustus; be not too just; and so exceed the middle: or he may be deficient in Justice, having no respect of the poore in judgement, these two are equally abomination before the Lord, Prov. 17. 15. to let the wicked goe, and condemn the innocent, the one in excess, and the other in defect. So, Exod. 23. 4. Ye shall not have pittie upon the poore for his poverty.
Of the curing of the Passions.

As these passions are cured by drawing them to the virtues, the mediocrity; so, they are cured when all these virtues are joined together, and ruled by the Heroic virtues; and then the moralists hold that a man may attain, ultimum finem, to true happiness, itself without any help of God’s grace, only through the remnants of the Image of God remaining still in them yet after the fall.

When all these passions are cured by the virtues, the moralists make up a perfect Lady whom they paint forth to us after this sort: they say her forerunners are, obedience, continence and patience; her attendants which attend her are many, as security, hope, tranquillity, joy, reverence, clemency, modesty, and mercy: they describe her selfe this way; her head is wisdome, her eyes prudence, her heart love, her spirit charity, her hand liberality, her breast religion, her thighs justice, her health temperance, and fortitude her strength.

But this Lady trimmed thus, is but a farded Helena, untill grace come in and sanctifie her. We see this betwixt Diogenes & Plato, & betwixt Aristippus and Diogenes, how every one of them discovered, that their virtues were but shewes of virtues. When Diogenes saw Plato delight in neatnesse and cleanness, and to have his beds well drest, he went and trod upon his beds, and he said calce Platonis Fastum, I tread upon Plato’s pride. Plato replied, sed majori Fastu, with a greater pride. Again, when Plato saw Diogenes goe with an old cloake full of holes, he said he saw his pride through the holes of his cloake. When Diogenes was dressing rootes for his dinner, Aristippus came in. Diogenes said unto him if Aristippus were content with such a dinner, he needed not to fawne upon Kings & flatter them. Aristippus replied, If Diogenes could use Kings, he needed not to eate of such rootes; thus we see how Diogenes taxed Aristippus pride.
and Aristippus againe Diogenes his counterfeit humility.

So wee see likewise their virtues to bee counterfeit virtues; for they counted this an Heroieke virtue to kill themselves, either for feare of shame as Lucrecia did, and Cleopatra; or for vaine-glory, as when M. Curtius leapt into the gulf at Rome, in the time of a great pestilence, thinking there was no other remedy to take it away.

Question. What are we to thinke of these passions ruled by the morall virtues in the heathen, whether were they finne or not?

Answer. God liketh the workes of men two wayes. First, by a general liking of them, because they proceed from the reliques of intire nature yet left in man, Rom. 2.14, for by nature they did the things of the Law, 1 Cor. 11.14. doth not nature it selfe teach you?

Secondly, he liketh them according to his good pleasure, when he loved them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renewed men; neither did they proceed from the corruption of nature, as when a man sinne; but from the sparkle of natural light, which he left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is said, 2 King. 10.30. Jehu did that which was good in the sight of the Lord. So, Gen. 20.26 thou didst this in the integritie of thy heart.

But if we consider these virtues according to the Gospell, then we must call them sinnes, because they proceeded not from faith; for without faith it is impossible to please God, Heb. 11.

Secondly, if we respect the end of their workes, they are sinnes, because they did them not for the glory of God, but for their owne prayse.

Thirdly, in respect of the subject of their good works, because
because the persons were not renewed who did them. If the person be not renewed, his workes cannot be accepted before God. Aurichalcum, latten or copper, is called a false mettall, not because it is a false substance, but because it is false gold. So these workes of the heathen, are false vertues, because they proceed not from faith; but they are not simply false.

CHAP. III.

How the Stoickes cure the Passions.

The Stoickes take another course to cure these passions; for they would root them out of the nature of man, as altogether sinfull. A man having the gout, one layeth a plaitter to his feet, which so benummmed them that he can walke no more, here the physicke is worse than the disease. So the Stoicks when they seele perturbations in the passions, they would pull them out; here the remedy is worse than the disease. As at the first, in Athens the thirtie tyrants caused to bee put to death some wicked man; but afterward they began to kill good citizens; so the Stoickes at the first set themselves against the sinfull passions, and at last against the good Citizens, the best passions: for they would roote out of man the chiefeshelpes, which God hath placed in the soule, for the prosecuting of good, and declining of evil: if there were not passions in the soule, then there should be no vertues to moderate them; for, take away feare and hardnesse from fortitude, then fortitude were no more a vertue.

The passions are ascribed both to Christ and God, and therefore are not to be rooted out.

Christ himselfe tooke these passions upon him, therefore
fore they cannot bee sinne, Luke 10. 21. Hee was an-
grie, Marke 3. 5. He was sad, Math. 26. 38. and rejoys-
ced, Luke 10. 21. They are sanctified by regeneration. The Apostle, Rom. 1. 30. condemns the want of na-
tural affection, hee calls them υπερηφανεια, without natural affection.

They are ascribed to God ἀρετος μεταξυς, therefore they cannot be sin. If the Stoicks should reade that there are Lands and Countreys, as Delos and Egypt, which had never felt the violence of earthquakes, and which had continued immoveable, when all other parts of the world had beene shaken, would they beleive it? Why should they then beleive that there are men to be found voyd of all passions: They grant us this power, to tame Elephants, Tygers and Lyons; (and yet not to destroy them) why will they not allow us this power then, to supprese these passions, when they rise against reason? They must not then be rooted out but moderated: we must not take away diversitie of tunes in Musicke, but reduce them to good order, and so make up a harmonie.

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CHAP. V.

How Christ careth the Passions.

Christ taking our nature and passions upon him, it is hee that onely reduceth them to right or-
der. Christ rectifieth the passions, four manner of wayes. First, he subdueth the passions that they arise not inor-
dinately; Esay 11. 5. it is said, Justice shall be the girdle of his loynes, to signifie that by justice all his senfluall af-
feci-
Of the curing of the Passions.

Fections are suppressed. Again, Rev. 1:13. Christ is brought in, with his girdle about his paps; to signify that Jesus Christ subdued, not only his sensitive faculties but also the intellectual, in his will, and understanding; and it was for this that the High Priest under the law was forbidden to wear his girdle, about his sweating places, Ezek. 44:18. that is, about his middle, as the Chal. de Paraphrase interpreth it, not beneath, but about his pappes; to signify the moderation of all his passions; It is a true axion: quod operatur Christus pro nobis, operatur in nobis, that which Christ doth for us, he doth in us: He subdueth his own passions, that He may subdue our passions.

Secondly, Christ reconciles the passions, which strive so one against another : Judg. 17:6. when there was no King in Israel, every man might doe what he pleased; so these passions doe what they please, contradicting one another, till Christ come in to reconcile them. Moses when he saw two Hebrewes striving together, he sayd, ye are brethren, why doe ye strive? Exod. 2:13. So when Christ seeth the passions striving one with another, He saith, Ye are brethren, why doe yee strive? Acts 7:24.

Thirdly, Christ sets the passions upon their right objects, whereas before they were set upon the wrong objects, and he turns these inordinate desires the right way. A man takes a bleeding at the nose, the way to stay the blood is to divert the course of it, and open a vein in the arme. So the Lord draweth the passions from their wrong objects, and turns them to another. Mary Magdalen was given to unclean lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, Luk. 8:4. So she turned the passions of Saul when he was a bloody murtherer, to thirst for grace, Acts 9. We know a woman's appetite to be a false appetite, when she desireth to eate raw flesh,
Of the Passion of Love.

Flesh, or coales, or such trash: and that shee is mending againe when her appetite is set upon wholesome meates. So when the passions are set upon wrong objects, then a man is in the estate of sinne: but when the passions are turned to the right objects, then a man becomes the child of God.

Fourthly, when Christ hath sent these passions upon the right object, hee settles them that they cannot bee moved; for as the needle in the compasse trembleth still, till it bee directly setled towards the North pole; then it stands. So the affections are never setled, till they bee set upon the right object, and there he tyes them, that they start not away againe, Psalm 86.9. David prayeth, knit my heart to thee, O Lord. The beasts when they were brought to be made a sacrifice, were tyed with cords to the horns of the Altar, Psalm.118.27. that they might not start away againe: So the Lord must tye the affections to the right objects that they start not away againe.

The passions are either in the concupiscible or irascible part of the Soule. There be six passions in the concupiscible appetite; Love, hatred, desire, abomination, pleasure, sadnessse.

CHAP. VI.

Of the Passions in particular, in the concupiscible appetite.

Of Love.

Love, is a passion or affection in the concupiscible appetite, that it may enjoy the thing which is estee..
Man before the fall loved God above all things and his neighbour as himself.

God is the first good cause and the last good end: he is the first true cause, by giving knowledge to the understanding; he is the last good end, by rectifying the will; therefore the understanding never contents itself, until it know God, and the will never rests till it come to the last good end; God is α to the understanding, and ο to the will. He is man's chiefest good, therefore he is to be preferred to all things, both to our own selves, and to those things we count most of, beside our selves wherefore, Luk. 14. he saith; He that loveth his life better than me, is not worthy of me. So Math. 10. He that loveth his father or mother better than me, is not worthy of me: so he that prefers his own love before God, is not worthy of the love of God.

There are three sorts of love; emanans, or natural love; imperatus, or commanded love; elicitus, or love freely proceeding.

Natural love is that love, whereby every thing hath an inclination naturally to the like, as heavy things naturally goe downe to the center of the earth: beasts are carried by sense and instinct to their objects, the Pismire in Summer layeth up provision against the Winter, Prov. 6. 8. This natural instinct the Grecians call μόριον. So man is carried to his object by love: & because he must love something, what better object could he choose to love than God?

Commanded love is that, whereby reason sheweth us some good thing to be loved, and then our will commandeth us to love the same. If wee had no more but reason, to shew it to us, and the will to command us, these wee enough to moove the affections to love God.
Of the Passion of Love.

Love, proceeding freely is that, when the affections make choice of God freely; when as they consider his goodness that breeds admiration in them: when they do consider his beauty, that breeds love in them, and his sweetness doth satisfy their whole desires; so that nothing is so worthy an object to be beloved as God, who hath all these properties in him.

God loved us first, John 3:16. Therefore we are bound to love him again.

There are three sorts of love.

First, the love that seeks his own profit only; as when a subject loves his Prince only for his goods: such was the love of Laban to Jacob; here the Prince is not bound to love his subject again; neither was Jacob bound to love Laban for this sort of love.

Secondly, the love that looks to filthiness and dishonesty; such was the love which Potiphars wife carried to Joseph, Genesis 39:9. Joseph was not bound to love Potiphars wife again, in this sort of love.

The third sort of love is most pure and holy love, and in this love we are bound to love back again. God loved us before we loved him; hee loved us freely and for no by-respect, there fore we are bound to love him first and above all things.

The Part loves the being of the whole, better than itself; this is seen in the world the great man, and in man the little world: for the water in the great world ascends, that there should not bee vacuum or a vastness in the universe (for the elements touch one another) as we see when we poure water out of a narrow mouthed glass, the water contrary to the nature of it, runneth up to the ayre, that there may
may not be a void place: it preferres the good of the whole, to the owne proper center: so in the little world man, the hand casts it selfe up to preserve the head. So God being all in all to us, we should hazard all for him.

Man in innocencie loved God onely for himselfe.

Some things wee love for themselves onely, some things we love not for themselves, but for another end. A sick man loves a bitter potion, not for it selfe, but for another end, which is his health.

Some things we love both for themselves and for another end; as a man loves sweet wine for it selfe, because it is pleasant to his taste, then he understands also that it is good for his health, here he loves it not onely for it selfe, but for his healths sake. But Adam in innocencie loved God onely for himselfe.

Quest. Whether are we to love God more for the more benefits he bestowes upon us or not?

Ans. Thomas answers thus, God is to be beloved although hee should give nothing but correct us: as a good child loveth his father although he correct him: but when it is said, we are to love God for his benefits: for, notes not the final cause here, but the motive: therefore Augustine faith well, Non dilege ad premium, sedipse Deus sit premium tuum; love not for the rewards sake, but let God be thy reward; it is a good thing for a man to thinke upon Gods benefits, that he may be stirred up by them to love God, and love him onely for himselfe and for his benefits. Moses and Paul so loved God that they cared not to bee eternally cursed, rather than his glory should be blemished, Exod. 32.33. Rom. 9 3.

Objec. But when God promised, Gen. 15.1, 2. to be Abrahams great reward; Abraham said, What wilt thou
thou give me seeing I goe childlesse? then the father of the faithfull might seeme to love God for his benefits, and not for himselfe.

\textit{Answ. The Text should not be read thus, I am thy exceeding great reward, but, thy reward shall be exceeding great, as if the Lord should say unto him, thou wast not inriched by the spoile of the Kings, but I shall give thee a greater reward.} Abraham replies, what reward is this thou canst give me seeing I goe childlesse? Abraham had sown righteousnesse, and therefore should reape a faithfull reward, Pro. 11. 18. though he were not inriched by the King of Sodome, Gen. 14: 22. So that, Abraham loved God onely for himselfe in the first place; and he seekes a reward (succession of children) in the second place, and by this his Faith is strengthened, for he adheres to the promise of God, Gen. 13. 15. 16.

The first Adam loved not the creatures for themselves; neither loved he God for another end, but for himselfe; neither loved he God for himselfe and for another end, but onely for himselfe: therefore the Church, Cant. 1. 4. is commended, quia amat in rectitudinis; because he loveth God directly for himselfe; but now men love the creatures onely for themselves, and herein they are Epicures. Some againe love God for the creatures, and these are mercenaries; but these who love God for himselfe, these are his true children; and herein Augustines saying is to be approved, who faith, frasimur Deo, & utimur aliis, we enjoy that which wee love for itselfe, but we use that which wee use to another end. But the natural man would enjoy the creatures, and use God to another end.

Man in innocency loved God, judicio particulari, his et num, above all things; that is, he knew himselfe to bee the true God, and so loved him. But since the fall, he loveth him, above all things judicio universalis, for his N n 3 will
Of the passion of Love.

Wil oftentimes followeth not his judgment: the he loved himselfe for God, but now he loves all things for himselfe; this inordinate love of a mans selfe breeds contempt of God; but the ordinate love, inspired by God, teacheth us first to love God and then our selves, 1. Ioh. 4.7. Let us love one another, because love is of God, where he sheweth us, that the love of our neighbours must proceed from God, therfore the love of our selves must begin also at God. It is true, John faith, 1 Ioh. 4-20. If we love not our brother whom we see, how can we love God whom we see not? not that the love of the regenerate begins first at our neighbour, but this is the most sensible note, to know whether we love God or not: this love is a posteriori, as the other is a priori.

Object. But it may seeme that a man in corrupt nature, may love God better than himselfe, because some heathen haue given their lives for their country, and some for their friends?

Answ. This corrupt love, was but for themselves and for their owne vaine glory, and in this they love them selves better than any other thing.

We are bound faith Saint Augustine, to love some things supranos: secondly, to love some thing, quod nos sumus; thirdly, to love, some things, juxta nos; fourthly to love some things, infra nos.

Man in his first estate, loved God above himselfe; in the second roome, his owne Soule; in the third place his neighbours soule; and last his owne Body. He was first bound to love himselfe, & then his neighbour: his own soule before his neighbours soule; his owne body before his neighbours body; for this is the rule under the Law, Thou shalt love thy neighbour as thy selfe, Math. 22. 39. The rule must bee before the thing ruled. It is not said, Luk. 3. 12. he that hath a coate let him give it to him, who wants a coate; but he who hath two coates.
Of the Passion of Love.

...let him give one to him who wants a coat; but under the Gospel the rule of our love must be, as Christ loved us, so we must love our neighbours, Joh. 13. 34. But man since the fall hath inverted this order mightily, he loves his own body, better than his neighbours soul, than his own soul, yea better than God; and oftentimes his hogges better than his own soul, yea than God himself, as the Gergesites did, Math. 8. 34.

Quest. Alexander Hales moves the question, whether the Angels proceed thus in their manner of love; if God be he who is above them, whom they are bound to love above themselves, and in the second room themselves, & juxta se, other Angels: what place must the soul of man come into, in their consideration? whether juxta, or infra, and what must be the estimation of the body of man in their love?

Hee answers, that the Angels of God doc love the souls of men now, infra se, but when we shall be as angels, like unto the Angels of God, Math. 22. 33. then we shall be loved of them in our souls, juxta, sed non infra se. And as touching our bodies they are beloved of them infra se, because the Angels ( faith he) desire primum primum, & secundum, their first reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministríe towards the bodies and souls of men, for keeping them, when they shall give up their account and say, behold here are we, and the children whom thou hast given us, Joh. 17. 12.

Man before his fall loved God with all his heart. He loved nothing supra Deum, he loved nothing in equal ballance with God, he loved nothing contrary to God, hee loved him with all his heart, soule, and strength, and Christ addeth &c nunc, with the efficacie of theminde and the will, Mat. 22. 31. and the learned scribe, Mark. 12. 31. addeth a fit word ouere, with...
with his whole understanding. By which diversity of words God lets us see, that man when he was created, loved God unfainedly, and that all the Fountains or Springs within his soule praised him, Psal. 87. 7.

The first Adam loved God with all his heart; but since the fall he loves God diviso corde, Hos. 10. 2. and he loves something better than God, contrary to God, and equall with God. The Church of Rome makes a double perfection, perfectio viae, & perfectio patriae, or perfectio finis, & perfectio ordinis; they say there is not perfectio patriae found here; but perfectione viae, we may love God with all our heart this way (say they.) But this is false, for when we have done all things, we must call our selves unprofitable servants, Lk. 17. 10.

Wee are to love God more than the creatures, yet it falleth out often, that wee love the creatures intensive, more than God; but the child of God loves not the creatures more apprettative. A man may more lament the death of his son, than the want of spirituall grace; and yet in his estimation and deliberation, he will be more sorry for the want of Gods grace, than for the want of his sone.

The first Adam loved God with all his heart, both in quantity and quality; but the renewed Adam is measured by the soundness of the heart. Peter being asked of the measure of his love, Joh. 21. 15. Lovest thou me more than these? he answered onely concerning the truth. For being asked of the quantity, he answered onely of the quality, Lord thou knowest I love thee; it is the quality thou delight'st in, and not the quantity. Hence it is, when the Scriptures speake of perfection, it is to be understood of sinceritie: in one place they are said, to be of a perfect heart, and in another, of an upright heart. 1 Chron. 12. 33-38.

The love which the renewed man beares to God now,
is but a small measure of love, in respect of that which we shall have to God in the life to come; in the life to come, our hope and faith shall cease, 1 Cor. 13. Our faith and hope ceasing, our love must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, vis gemina fortior; so when faith and hope shall be shut up, our love shall be doubled: Cum veneris quod perfectum est, aboleris quod imperfectum est, 1 Cor 13. It is true, Gratia perfectit Naturam, Grace perfects Nature; and so doth Glory, quoad essentiam, as touching the essence; sed evacuat quoad imperfectiones, it takes away all imperfections. Faith and Hope are but imperfections in the soul, comparing them with the estate in the life to come, they shall be abolished then, and only love shall remaine, 1 Cor. 13.8.

Man by naturall discourse, since the Fall, may take up that God is to be beloved above all things, although he cannot love him above all things.

That which all men commend in the second room is better than that which many commend in the first room. When the battle was fought at Thermopylae against Xerxes King of Persia, if it had been demanded of the Captaines severally who was the chief cause of the victorie, this Captaine would have said it was hee: and this Captaine would have said it was hee: then if yee had asked them all in the second place, who fought next best to them, all of them, would have answered, Themistocles: therefore hee won the field. So aske men severally in their first cogitations, why man should love God; some will answer, because he is good to them: others, because he bestowes honours upon them: and so their love is resolved into worldly respects, and not into God. But shewed them the instabilitie of riches, the vanitie of Honour, and such like, then all of them in their second cogitations, will be forced to grant, that God is to be beloved for himselfe.
The Notes to know the love of God, since the Fall.

The market to know whether we love God are,

First, Love makes one soul to live as it were in two bodies, Nam animam magis est ubi amat, quam ubi animat; The soul is more where it loves, than where it animates: This made the Apostle to say, Gal. 2.20. I live not but Christ lives in me.

The second note is; that those who love dearly, rejoice together and are grieved together. Homer describing Agamemnon's affliction, when he was forced to sacrifice his daughter Iphigenia, he represents all his friends accompanying him unto the sacrifice, with a mournful countenance: and at Rome, when any man was called in question, all his friends mourned with him. Therefore it was, that good Uria would not take rest upon his bed, when the Arke of the Lord was in the fields, 2 Sam. 11.9.

The third note is, that these who love, would wish to be changed and transformed one into another, but because this transformation cannot be without their destruction, they desire it as neere as they can. But our conjunction with God in Christ is more neere, without the destruction of our persons, 1 Thes. 1.7.23. I in them, and they in me; and therefore we should love this conjunction, and most earnestly wish for it.

The fourth note is, that the man which loveth another, not only loves himself, but also his image or picture, and not only his reall forme, but also his imaginary: they love them that are allied, or are in kin to them, or like them in manners. So, hee who loveth God, hee loves his children also who are like him, and also their spirituall kinred and affinitie.
The seventh note is, when there is any thing, that may seeme to preserve the memory of love more lively in our soules, we embrace the invention here; wherein Artemisia Queene of Caria, shewed an act of wonderful passion, towards her husband Mausolus, for death having taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a living tombe, wherein the rellickes of her husband might rest, from whom she could not endure to live separated. The child of God hath a comfortable and true conjunction with Christ, eating his flesh and drinking his bloud, and these two can never be separated againe.
Of Adams love to his neighbour.

As Adam loved God with all his heart, so he loved his neighbour as himself.

He loved his own soul better than his neighbours soul, he loved his own body better than his neighbours soul; but he loved his neighbours soul better than his own body. We are to love our neighbours as ourselves, we are to preferre the safety of the soul to the safety of the body, therefore our soul is called, our darling, Psalm. 22.15. which is most to be beloved.

We may not follow the Phisitians then, who prescribe sometimes phisicke to their patients to be drunk, that they may recover their health. Navarrus holds that it is not a sin in the patient, that hee drinketill he be drunke for the recovery of his health.

Although we are to preferre the safety of the soul, to the safety of the body; yet we are not for the good of the soul to dismember the body, as Origen did: mis-interpreting these words, Math. 19. Many are made Eunuches for the Kingdom of God, taking them literally, when they are to bee understood metaphorically.

As we are not to dismember the body for the good of the soul, so we are not to whip the body for the good of the soul. A man cannot make a free choyce of that which is evill in it selfe, as the Moralists prove against the Stoickes: who did chuse poverty, although they knew it to bee evill in it selfe: but for a man to whip himselfe, it is evill in it selfe, for in this he usurps the magistrates authoritie.

The magistrates authoritie stands in these foure things: to kill the body: to mutilate the body: Ex. 21.24.
Eye for eye, and tooth for tooth; to whip the body, Deut. 25.3, and to imprison the body, Levit 24.12. Killing of the body takes away the life it selfe; cutting a member of the body takes away the perfection of the body; whipping of the body takes away the delight and rest of the body: imprisoning of the body takes away the liberty of it. Now as we may not kill our selves, cut a member from our selves, imprison our selves; (for all these belong to the Magistrate) so neither are wee to whip our selves.

Againe, it is not lawfull for a man to weaken his body by fasting. 1 Tim. 5.33. It was not lawfull for Timothy to drinke water for the weakning of his body, therefore it is farre lesse lawfull for a man to whip his body. We read of Baals Priests who cut their flesh 2 King. 18.28, but neither of the Priests of the Lord, Deut. 14. We have a warrant moderately to fast sometimes, that the body may bee more subject to the soule, 1 Cor. 9.37. I chaste my body, and bring it under subjectton, So, Coloss. 3.5 mortife your members; but never to whip it. We are not to exceed our strength or to disable our selves, for Gods service: for God doth not desire the hurt of his creature who is about his service: hee will rather forbeare some part of his service, than an ox or an ass shall want necessary food: much lesse will he have a man to indanger himselfe, though it be in his service.

We are to preferre our owne temporary life to our neighbours.

If our neighbour bee equall of degree with us, then wee should preferre our owne life to his life, or if he be our inferior, we should likewise preferre our owne life to his. But if he be our Soveraigne, we are more bound to save his life than our owne: as for the safetie of the Princes life, the subject is to give his life, 2 Sam. 19.43. so for the safetie of the common wealth.

Prop.  
Illust. 1.
A man may hazard his life for the safety of another man's life, who is in prison, peril of death, *Majus enim bonum proximi preference mi nori proprio, sed non aequali; we are to preferre the greater good of our neighbour, to our owne good that is lesse; but not where there is equal. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to lose my neighbours life, than not to hazard my owne.

We are bound more to save our owne lives, than the lives of our equals: therefore that friendship which is so much commended by the heathen betwixt Pylades and Orestes, the one giving his life for the other, was not lawfull. So of that betwixt Damon and Pythias, when the one would have given his life for the other.

As we are to preferre our owne life to our neighbours life; so we are to preferre ourselves in temporary things belonging to this life, to our neighbour.

Temporary things serve either for our necessity, or for our utility, or for our sufficiency, or for our superfluity. For necessity, things serve for the maintenance of our life; utility, for our vocation; sufficiencie, for our delection; superfluity, for wantonness and excess.

In wishing temporary things, we should put our selves in the first degree, and our neighbour in the second; that which is out of superfluity, I should wish for his sufficiency; and out of my sufficiency, I desire his utility, to further him in his calling; and out of my utility, I should further him in his necessity, to preserve his life: that is, with things necessary to my calling I ought to relieve his life. But men now will not give of their superfluity, to entertaine their neighbours necessity and life: as Nabal would not give to David, 1 Sam. 25.10. And the rich glutton to Lazarus, Luk. 16. out of their superfluity, to supply their necessity.

*Ad quattuor in servientia temporaria, propter necessitatem, propter utilitatem, propter suerfluitatem.*
Quest. Are we bound to love all our neighbours alike?

Answ. Some answer that we are bound to love them all alike, sed non effectu, we are bound, say they, to love all alike in our internal affection, but we are not bound to help all alike; for we are more bound to those who are nearest to us, and to help them most with our goods.

But Aquinas sheweth this to be false, and sets downe this as a true position, that some of our neighbours are more to be loved than others, tum affectu, tum effectu. His reason is, because the hatred of some of our neighbours, is a greater hatred, than the hatred of other of our neighbours; therefore we are more bound by the rule of charity, to love some of our neighbours (quoad affectum internum, in our internal affection) than other: as well as we are bound more to help them externo effectu. This is clearer by the rule of contraries. The antecedent is proved, He that curseth his father or mother shall die the death, Levit. 20. But the Law appoints no such death to him who curseth another of his neighbours; therefore it must bee a greater sinne to curse their Parents than other of their neighbours, or to wish them evil. Therefore we are more bound to love them in our affection, as we are more bound to help them than others?

Quest. Whether are we bound to love those more, in whom we see more grace although they be strangers to us: than those of our kindred, in whom we see not so great measure of grace.

Answ. We are to love those most, in whom we see most grace objective, that is, in respect of the blessednes that is desired, because they are neerer joyned to us in God. A center, out of which issueth many Lines; the further they are extended from the Center, they are the further...
Of the Passion of Love.

further dis-united amongst themselves; and the neerer that they draw to the Center, they are the neerer united. So, those who are neerest to God, should be neerest to us, and we should wish to them the greatest measure of happiness.

But those who are neerest to us in the flesh, and in the Lord, Phil. 2:21, should be more deare to us appre- tiative, and in our estimation, although they have not such measure of grace. And so Christ loved John better than the rest of his Disciples, Joh. 13:23, because he was both his cousin german, and had more grace in him: but he wished not a greater measure of glory to him than to Paul, objective; For he that doth most his will, are his bro- ther and sister, Math. 12:50.

So that we come under a threefold consideration of Christ here; for he is considered as God; as Mediator God and man; and as man: Christ, as God, loved not John better than the rest; Christ, as Mediator, loved him not better; but Christ, as man, loved him better than the rest.

We are more bound to love our Parents, than any o- ther of our neighbours, both in temporall and spirituall things, 1 Tim. 5:4. If a widow have children, let them learn to requite their Parents: in the Syriacke it is, rependere famus parentibus. A man divideth his goods into three parts: first, so much he spends upon himselfe, his wife, and servants; secondly, so much he gives to the poore: thirdly, so much he lends to his children, looking for interest backe againe. Againe, we are more bound to them, than those of whom we have received greatest be- nefits; yea, than him that hath delivered us from death: Dij s & parentibus non possunt reddi aequalia. This is αἵπετασίων, as the young Storkes uphold the old when they are flying. Hence comes γηγονεὶς πελάγης that is, as the fathers have sustained the children, so should the chil- dren the fathers againe. The
The Hebrewes say, What is the honor that the children owe unto their parents? They owe to them maintenance, and reverence; they should give them meat, drinke, and cloathing; they should leade them in, and leade them out. And they adde further, we read, Honour the Lord with thy substance, and Honour thy father and mother: thou art to honour God with thy substance, if thou haue any substance; but thou art to honour thy parents, whether thou haue any substance, or not; for if thou have not, thou art bound to begge for thy parents: So faith R. Salomon, in his Gloss upon Lev. 10. 3.

Wee are to love our Parents more than our Children in giving them honor, for they are neerer to us than our Children, being the instruments of our being.

Wee are to succour our Parents, in case of extreme necessity, rather then our children: Filium subvenire parenti proprio, honestius est quam sibiips. It is a more honest thing to helpe the Parent, than a mans selfe; and there is a greater conjunction betwixt the father and the sonne in esse absoluto, than betwixt us and our children; and therefore in that case of necessity, he is more bound to helpe his father than his child.

Where there is not such a case of extreme necessity, hee is more bound to helpe his Child then his Parent; The Children lay not up for the Parents, but the Parents for the Children, 2. Cor. 12. 14. And the reason is, because the father is ioyned with the son, as the cause with the effect; Sed causainfluit in effectum. The cause workes in the effect; so should the Parent communicate with his child.

Secondly, the father is ioyned with the sonne as with a part of himselfe, and comming from himselfe: which cannot be said of the child to the father.

Thirdly, the love of the father towards the child is

elder,
elder, and continueth longer; for the fathers love their children even from their Cradle: but the children love not their fathers, till they be come to the yeeres of discretion; for the more old that love is, the more perfect it is.

We are more bound to love our father than our mother: we are more bound to love our wives than our parents, because the man and the wife are one flesh; and, a man should leave his father and mother, and cleave to his wife, Math. 19. For reverence and honour, he is more to honour his parents than his wife, but otherwise he is to supply her wants in temporary things before his fathers.

As we are to preferre our owne temporary life to our neighbours life, so also we are to preferre our owne spiritual life to the life of our superiors or equals.

Our temporary life should not be so deare to us as his spiritual life; and we ought to imitate Christ, who gave his life for the spiritual life of his children, 1 Thes. 3.16.

Quest. But what is the spiritual necessity of our neighbour, for the which we are bound to give our temporary life?

Answ. There is a threefold necessity: first, that which is not an urgent necessity; secondly, that which is an urgent necessity; thirdly, that which is an extreme necessity.

First, when the necessity is not great, and when my neighbour can provide for his spiritual life, without the hazard of my temporary life: in this case I am not bound to give my temporary life for his spiritual life.

Secondly, if the necessity be such, that he cannot without great difficulty save his spiritual life, in this case I ought to hazard my temporary life for his spiritual life.

Thirdly, if his spiritual life be in extreme necessity;
for then I am to lay downe my temporary life for him.

Here we see that pastors who are the shepheardes of the soules of the people, are bound to watch over their people committed to their charge, and with losse of their owne lives to succour them in their absolute extremity, 10b. 10. 11. The good shepheard giveth his life for the sheep, but the hireling fleeth.

We are not to give our temporary life for the spiri-tual life of our neighbour, but in case of extreme necessity, therefore that case which Navarrus propounds in his cases of popish conscience, is not to be allowed. If a Christian should have a child borne to him amongst the Pagans, and the child were neere death, whether or no were a Preacher bound to baptize that child although he knew certainly that the Pagans would kill him? Navarrus holds, that this child being in a spirituall imminent danger of eternall death for want of baptismem, the Preacher is bound to baptize him, although he knew it should cost him his life. But there is no such necessity of baptismem, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessity is but an imaginary necessity, and if a man in this case would hazard himselfe, he were guilty of his owne death.

Although we are to preferre our owne salvation to the salvation of others, yet we may desire the deferring of it for a while for the good of others.

Phil. 1. 23. 24. It is good for me to be dissolved, but better for you that I remaine in this body: it was for this cause that Ezekiel is desired to live, that he might goe up to the house of the Lord and see Gods glory set up there, and the peoples salvation set forward, Esaie, 8. So Martinus said, Si adhib Dominesium populo tuo necessarium, non recusabo laborem: if I can be steadable yet Lord to thy people, I refuse not to undergoe any travell amongst them.
Although it be lawful for us to desire the deferring of our happiness for a time, for the good of others: yet it is not lawful for a man to desire the perpetuall delay of his blessednesse for the good of others.

Object. But Paul wished, that he might be Anathema for the people of God, Rom. 9. 3. and so Moses wished that he might be raised out of the Booke of life for the Iewes, Exod. 32. 32.

Answ. It was for Gods glory that they wished this, and not simply for the Iewes, because Gods glory was manifested in them.

In the spiritual things which a man is bound to desire for himself and his neighbour, he is more bound to desire his owne salvation, as if it were necessary either for mee or Peter to perish, I had rather Peter perished: but these who are more holier than I am and have greater graces, they are more to be beloved in respect of the good that is desired, and I am more bound to seek a higher degree of glory to him, than to myselfe; and herein I follow the will of God, because I should be content of that measure that he hath bestowed upon me.

We are to preferre our owne salvation to the salvation of others: therefore it is not lawful to committ a sin, for the safety of our neighbour, Matt 16. What availeth it a man to get the whole world, and lose his owne soule? Sinne is the losse of the soule.

Man before his fall loved his neighbour as himselfe: but the unregenerate now, they think it is love sufficient if they hate not their neighbour. Others (as the Pharisees) thinke that their love is sufficient, if they think well to their friend, and hate their enemies. There is a third fort who will have compassion upon their enemies if they submit themselves to them, but this may be found in generous beasts, as in the Lyon.
Of the Passion of Love.

The regenerate man loves his neighbour as himself, not only him who is his next neighbour called vicinus or his doore neighbour, or him who is neere in friendship or blood to him: but him who is neere in nature to him, being his owne flesh: therefore the Apostle expounding these words, Luk. 10. 27, Thou shalt love thy neighbour: expounds thy neighbour, Rom. 13. 8. any other man.

But the love of the unregenerate, extends not it selfe so farre, for he loves his friend, and hates his enemy: but Christ extends this love of our neighbour to our enemies also, Mat. 5. 44, and the Law expoundeth it so likewise: for in Exo. 23. 4, it is said, Thou shalt love thine enemy: but Deut. 22. 1, the same law being repeated calls him, thy brother. Now neighbour & brother in the scripture are used in one sense: and it is to bee marked that when the two Hebrews strive together, Moses calleth them brethren. Act. 7. 25, Ye are brethren, why do ye strive? So that our enemies are our brethren as Christ sheweth in the parable of the Samaritane, Luke. 10

Quest. How are we to love our enemies?

Answ. Our enemies are considered, First, as our private enemies: or as Gods enemies, and to his Church Secondly, wee must distinguish betwixt our owne private cause, and Gods cause. Thirdly, we must distinguish betwixt the persons of evil men, and the actions of evil men.

We are to love our enemies, although they have wronged us, and should love their persons: we are to pray against their sinnes, but not their persons, 2. Sam. 15. 31. Act. 42. 9. We are bound to wish to our private enemies, things temporary, unlese thesethings be hurtfull to them: but if they be enemies to the Church, we are not to supply their wants, unlese we hope by these meansto draw them to the Church.
But if the persons sin unto death, * 10. 5. 19. then we are to pray, not only against their actions, but also against their persons; and because few have the spirit to discern these, we should apply these imprecations used in the Psalms, against the enemies of the Church in general.

Quest. Whether is the love of God and of our neighbour, one sort of love or not?

Ans. It is one sort of love; the formal object of our love in this life is God, because all things are reduced to God by love; the material object of our love is our neighbour, here they are not two sorts, but one love: and as there is but unus spiritus & varia dona, one Spirit and diversity of gifts, * 1 Cor. 12. so there are duo præcepta & unus amor; two precepts and one love.

The remedies to cure sinfull love since the fall.

That we may cure our sinfull love, and set it upon the right object:

First, we must turne our senses, that they be not incentivum et fomentum amoris perversi; that is, that our senses bee not the provokers and nourishment of perverse love. It is memorable which Augustine markes, that the two first corrupt loves began at the eye. First, the love of Eve beholdings the forbidden fruit, which brought destruction to the soules of men. Secondly, when the Sonnes of God, saw the daughters of men to be faire, they went in to them, * Gen. 6. 1. this sin brought on the deluge; it had beene a profitable lesson then for them, if they had made a covenant with their eyes, * 10b 31. 8.

Secondly, it is a profitable helpe, to draw our affections from things beloved, to consider seriously, what arguments we may draw from the things which we love, that
that we may alienate our minds from them; and wee shall find more hurt by the things we set our love upon, than wee can find pleasure in them. If David when he look't upon Bethsabe with an adulterous eye, had remembered what fearefull consequence would have followed: as the torment of conscienc, the desiling of his daughter Tamar, and of his concubines, and, that the sword should never depart from his house, 2 Sam. 11.12. and a thousand such inconveniences, hee would have said, this will be a deare bought sinne.

Thirdly, consider the hurts which this perverse love breeds, He who loves sin hates his owne soule, Psal. 10.5.

Fourthly, let thy minde be busied upon lawfull objects, and idlenesse would bee eschued, it was idlenesse which brought the Sodomites to their sin. Qui otio vacant in rebus negotiosissimam incident; these who are given to idlenesse fall into many troublesome busineses.

CHAP. VII.

Of Hatred.

Hatred is a turning of the concupiscible appetite from that which is evil, or esteemeed evil.

Man in his first estate loved God with all his heart: but since the fall, he is become, a hater of God, Rom. 1.30 and of his neighbour, 1 Tim. 2.9. and of himselfe, Psal. 10.5. How can God (who is absolutely good) be hated, seeing there is no evil in him?

Answ. God cannot be directly the object of our hatred: bonum in universali, cannot be hated; God is both truth and goodnesse, therefore he cannot be hated. The understanding lookes to truth, and the will to goodnesse; God is both truth and goodnesse; therefore hee

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cannot be hated in himselfe, but in some particular respect, as men hate him, because he infliceth the evil of punishment upon them, or because hee commandeth them something, which they thinke hard to doe; as restraining them in their pleasure or profit. 

So the wicked they hate not the word as the word, but as it crosseth the lewd appetites, and curbes their desires. 

Gal. 4. 6. Am I become your enemie because I tell you the truth? The Sheepe hates not the Wolfe, as it is a living creature; for then it should hate the Oxe also; but the Sheepe hates the Wolfe as hurtfull to it; and in this sense Men are said to be haters of God.

These who behold that infinite good, cannot hate him, but of necessity love him; therefore the sin of the devils was, the turning away of their sight from God, and the reflection of their understanding upon themselves, admiring their owne sublimity, remembering their subordination to God; this grieved them, whereby they were drowned with the conceite of their owne pride; whereupon their delectation, adoration, and imitation of God and goodnesse were interrupted. So long as they beheld the Majesty of God, they had delectation in his beauty, adoration of his majesty, and imitation of his exemplary goodnesse.

Diabolus tric amitit in lapsu, delectionem in pulchritudine Dei: adorationem majestatis: & imitationem exemplaris bonitatis. 

Arist. Ethic. 8. c. 6.

Quest. Whether is the hating of God, or the ignorance of God the greater sinne? it may seeme that the hating of God is the greater sinne; Nam Corjus oppositum est melius, ipsum est peius, for that whole opposite is best, it must be worse it selfe; but the love of God is better than the knowledge of God; therefore the hating of God is a greater sinne, than the ignorance of God.

Anf. The hatred of God, and the ignorance of God, are considered two ways; either as hatred includes ignorance, or as they are severally considered. As hatred includes ignorance, then hatred is a greater sinne than ignorance.
Ignorance, because he that hates God must be ignorant of him.

But if we consider them severally, then ignorance is to be distinguished into *ignorantia pura negationis*, and *ignorantia prava dispositionis*; and this latter ignorance, proceeding from a perverse disposition of the Soul which will not know God, as Pharaoh sayd, *Who is the Lord that I should know him, and obey his voice*, Exod. 5. 2. must be a greater sin than hatred, for such ignorance is the cause of hatred; and in vices the cause must be worse than the effect: but perverse ignorance is the cause of the hatred of God. Therefore this sort of ignorance, is a greater sinne than the hating of God.

We must not then understand the *axiome* according to the first sense here; for there is no contrarietie betwixt hatred and ignorance; because the one includes the other. But where they are severally considered, then the rule holds in these oppositions which are opposite in the same respect; as one contrary to another, one contradictory to another; if white bee the most bright colour, then blacke must be the most darke colour: here the axiome holds, because there is a direct opposition in contrariety of the same kind. So, good is to be followed, good is not to be followed: this opposition holds in contradiction of the same thing.

But this rule will not hold betwixt a contrary and a contradictory joined together, *secundum gradus perfectionis*: as, love is a greater vertue than knowledge, therefore not to love is a greater vice than hatred: this doth not follow; for hatred is a greater vice, than not to love.

Now, when the hatred of God, and the ignorance of God are compared together, with their opposites love & knowledge, *secundum oppositionem et comparative*, love and hatred are opposed contrarily; but knowledge and ignorance.
Of the Passion of Hatred.

Part 2.

Ignorance are opposed privately and contradictory.

Now there is a greater opposition betwixt two contradictory, than betwixt two contraries; therefore the ignorance of God must be a greater sinne, then the hatred of God: and herethe Axiome holds. The misery of the damned (it is thought,) consists not so much in the want of the love of God, as the want of the fight of God.

The Lord Jesus Christ his hatred was a perfect hatred of sinne, both in parts and degrees: hee hated sinne to the full, both intensively and extensively; as he loved God with all his heart, strength and might, so hee hated sinne intensively to the full with all his strength and might, and also extensively; that is, hee hated all sorts of sinne with a perfect hatred, and chiefly those sinnes that were most opposite to the glory of God his father, as was idolatry.

But the regenerate, hate sinne with the perfection of parts, but not of degrees, Psal. 139.22. Doe I not hate them with a perfect hatred who hate thee: that is onely a perfection on parts, but not in degrees.

Againe, they hate not sinne to the full intensively: for, the good that they would doe, that they do not, Rom. 7.15. neither doe they hate sinne to the full, extensively. David hated Idolatry, but yet not to the full, when hee brought home the Arke of God from Tamaroth in the house of Abinadab, and set it up in the house of Obed-Edom, 2 Sam. 2.10. he tooke away the Philistines golden Myce, and the Hemorrhoides, 1 Sam. 6.4. but yet hee set the Arke upon a new cart which he made himselfe(for the men of Bethshemesh had cut the Philistines cart,1 Sam. 6.14.) which he ought not to have done: for the Arke should have beene carried upon the Priests shoulders, Numb. 7.9., and not upon a cart: heere in he followed the example of the Philistines: so Junius expounds it.
Some of the good Kings of Judah took away the Idolles, but yet the high places were not removed, 2 King. 12.4. the reason of this is, because, Idolatry is a worke of the flesh, Gal. 5.20. And we hate not the workes of the flesh perfectly.

The hatred of the regenerate is a perfect hatred in parts against sinne, although not in degrees. But the hatred of the wicked is but a faint hatred against idolatry of this or that sort.

The hatred of the wicked is not a perfect hatred against idolatry: therefore they labour to reconcile true & false religion: such were these in Corinth, who were both partakers of the cuppe of the Lord, and the cuppe of Divels, 1 Cor. 10. and these who halted betwixt God and Baal, 1 King. 18.21. So these who would agree us and the Church of Rome, making no difference in the fundamental points of our religion; but, what communion can there bee betwixt light and darkness: 2 Cor. 6.14.

There were some who studie to reconcile the Stoicks and Peripateticks: but Cicero sayd, they cannot bee reconciled, quia nonagitur definitus, sed de ipsa hereditate; we controvert not with the church of Rome about land-marke, but for the inheritance it selfe.

In Christ there was a twofold hatred. First, the hatred of abomination. Secondly the hatred of enmity the hatred of abomination was when Christ distafted the evil done against his Father, himselfe, or his members; hating this sinne as contrary to his goodnesse, and as hurtfull to his members. The hatred of enmity is when Christ will eth the punishment of the person because of the evil he is defiled with; hee will have a man to be punished as a wicked man, but not as a man. As by the first sort he hated the sinne, so by the second he hated the sinner.
But the unregenerate, sometimes doe hate the person, but not the sinne; *Judah* bad bring foorth his daughter in law *Thamar* and burne her *Gen. 38:24*. when he was as guilty of the sin himselfe; in this he was not regenerate.

Some againe connive at the sinne, for the person; as *Eli*, who bore with the sinnes of his children because he loved them so well, *1 Sam. 2:23*. Some againe hate the person for the good found in them; as, *Odi* *Michaiah*, *I hate him*, *1 King. 22:8*. Some care not, if both the sinne and the person perish together. *Gobrias* willed *Darius* to kill him and his enemy together; *sed non probamus illud, pereat amicus cum inimico*, we approve not that, let a friend perish with a foe; but we should save the one, and kill the other. *Levit. 19:17*. *Thou shalt not hate thy brother in thy heart, but reprove him*; *We should hate his sinne but love the person.*

**Hatred, Anger and Envy**, differ; first, anger is particular, as we are angry with *Peter* or *John* for some offence they have done us; but hatred is generall against the sinne it selfe.

Secondly, anger may bee cured by processe of time, but hatred is incurable, for no time can cure it.

Thirdly, anger hath bounds, if one be angry at another, and see any calamity befall him, which exceedeth the limits of a common revenge, he hath pitie upon his enemy: but hatred is never satisfied.

Again, hatred differeth from envy; for hatred ariseth upon the conceit of the wrong done to us or ours, or generally to all mankind; whereas envy hath for the object, the felicities or prosperities of other men.

Secondly, hatred is also in brute beasts; but envy is onely found in man.
The remedies to cure sinful hatred.

The remedies to cure this sinful hatred are: first, consider that the man whom thou hatest most, may be helpfull to thee again. Joseph once most hated of his brethren, yet necessity moved them to love him again. So the Elders of Gilead who did hate Jeptheh and expelled him out of his fathers house, Judg. 11. 7. but when the time of tribulation came, he became their beloved head and Captaine.

Secondly, if we would make good use of our hatred, we must employ it against vice, and against these objects, the love and pursuit whereof may pollute the heart, and blemish the image of God which shineth in our foules.

Thirdly, if we should cure hatred, we must represent the miseries which doe commonly accompany the pursuites of envy; we must set before our eyes the shipwrack of so many famous persons, that have lost themselves upon this shelfe, and wee must represent to our selves the crosses, paines, and torments which this wretched passion doth cause.

Chap. VIII.

Of desire.

Desire is a passion which we have to attaine to a good thing which we enjoy not, that wee imagine is fiting for us.

Desire differeth from love and pleasure; it differeth from love, for love is the first passion which we have of any good thing, without respect whether it

Desiderium est voluntarius affectus, ut res qua bona existimatur & desiderius vel existat, vel possideatur.

Desert desiderium, ab amore & desideratione.
it be present or absent: but desire is a passion for good
that is absent; and pleasure is the contentment that we
have when we have gotten a thing.

Man in the first estate, his desires were rightly set and
moderate.

His desires were either of spiritual things, or natural
things. In spiritual things, his desires were speedily car-
ried to the right object God: for as heavy things the
neerer that they draw to the center, the more speedily
they are carried to the same, so Adam's desires being so
neere God the center, they were speedily carried unto
him; and in natural things his desires were few and mo-
derate; for even as the Children of God, the neerer
they draw to their end, they have the fewer desires of
worldly things: so, Adam being so neere that heavenly
glory, few and moderate were his desires of worldly
things.

The desires of Christ were always subordinate to the
will of God his father: but the desires of the regenerate,
they are many times not subordinate to the will of God.

Object. But it may be sayd that Christ's desires were
not always subordinate to the will of his father, when
as he desired the cup to passe, which his father willed

Answ. There is a three-fold desire: first, a natural
desire: secondly, a reasonable desire: thirdly, a spiri-
tual desire: every one of those by their order are sub-
ordinate to another, and there is no repugnancy a-
mongst them.

A man hath Saint Anthony's fire in his hand, a Chi-
rurgian comes to cut it off; the natural desire shrinks
and puls backe the hand, because nature seckes the pre-
servation of itselfe: but the reasonable desire faith, ra-
ther than the whole body shall be consumed, hee will
command the Chirurgian to cut off the hand; here is no repug-
repugnancy betwixt the natural and reasonable desire, but a subordination. In feavers, we desire to drinke, and yet we will not; and so in apoplexies to sleepe, and yet we will not.

This will of reason made Seevola to hold his hand in the fire untill it burnt. A martyr is carried to the stake to bee burnt, the natural desire shrinks, seeking the preservation of itselfe; but yet it submits itselfe, to the spiritual desire, which commeth on, and faith: rather than thou dishonour God, goe to the fire and be burnt; this spiritual desire made Cranmer to hold his hand in the fire untill it burnt.

In Christ there are three desires or wills; his divine will; his reasonable will, and his natural will. There was no repugnancy amongst these wills, for his reasonable will, absolutely willed that, which his divine will willed; and although his natural will was different from his other two wills, declining the evil of punishment, and seeking the preservation of itselfe: yet there was no contrarietie here, for these which are contrarie, must be contrary secundum idem, et circuidem, according to the same object, and in the same respect; but, his natural will, and his divine will the one willing that the cup should passe, and the other willing it should not passe, were in divers respects; for God willed Christ to die for the purging of the sins of men; but Christ as man willed the cup to passe, seeking the preservation of nature only.

Christ's humane will was conforme to the will of the Godhead, in the thing willed formally; that is, when hee beheld this cup, as the middle to purchase mans salvation; but it was divers from it, considering the cup materially in itselfe, as it was a bitter cup.

Example when a judge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weale; here is no contrarietie betwixt
twixt the two wills. But if the wife of the theefe, should will her husband to live, as an enemy to the common-wealth, then her will should be contrary to the Judges will.

This natural will in Christ hindred not his divine and reasonable will; and it willed nothing but that which these wills willed it to will, for they had the absolute commandement over it: neither was there any strife betwixt them, as betwixt the flesh and the Spirit in the regenerate, Gal. 5. but still a subordination.

The subordination of the wils in Christ, may be illustrated by this comparison. Although the inferior spheres of the heavens, be carried another course than the highest spheres are, yet notwithstanding they hinder not the course of the highest sphere, but all their motions are moderate and temperate, by the motion of the highest sphere. So although this natural will in Christ seemed to goe a divers course, from his reasonable and divine will; yet it was moderate by his superior wills, and did nothing but that which his superior wills willed it to will, Esay 53. He offered himselfe because hee would, Ioh. 10. I lay downe my life: so that every will kept that which was proper to it selfe. Voluntas divina, justitiam; voluntas rationis, obedientiam; voluntas carnis, naturam volebat: that is, his divine will, willed justice; his reasonable will, willed obedience; and the will of his flesh, willed the preservation of his nature.

Answ. How faith Luke 22.44. that he being in his agony hee prayed along space that the cuppe might passe, then it might seeme, that there was a contrarietie betwixt his wills?

Answ. This strife was not properly betwixt his two wills, but betwixt his natural will and death, which nature shunned as contrary to it: this fight wee see in children and in brute beasts; in children who have not the
the act of reason; this is no other thing then the fear of imminent evil.

Christ desired this cup to pass. There is a double desire or willing in the will: either an absolute will, or a conditional will: absolute, as when I wish a thing without any condition: as, happiness. Conditional, when I will it with a condition: as, a man would not give his purse to the robbers, if he could escape death; hee wils this conditionally only to escape the danger. So our Lord willed not absolutely to drink this cuppe, but seeing that God his Father had determinate this way, that mans salvation should bee purchased, Christ would drink this cup.

In Christ's desires there was no reluctation, but subordination: but in the regenerate, their desires are with some reluctation, and they are not fully subordinate. When Christ saide to Peter, They shall carry thee whither thou wouldst not, Joh. 21. 18. meaning what death he should die; there was some sinfull reluctation here, betwixt Peter's spirituall desire; and his natural desire; although hee gave his life in the end for the truth.

But the wils of the unregenerate, are no wayes subordinate to the will of God. When Christ saith, Let this cuppe passe yet not my will be done but thine, Luk. 22. 42. here is not a correction of Christ's desire, but only an explication of it. But when Peter gave his life for the truth there needed a correction of his desire, because there was some unwillingnes in him.

But the wicked their desires have need of subjection to the will of God.

Christ's natural will sought the preservation of itselfe, which his divine will would not: hence it followeth that a man may naturally will that without sinne, which his spirituall will wils not.
We should learne by Christ's example to subiect our
wills to the will of God, and to seek the things of this
life, but with condition.
If Christ submitted his natural will, to the will of the
Father which was not sinfull, much more must wee
learne to submit our sinfull desires to his will.
The desires of the regenerate are moderate; the desire
of the unregenerate are immoderate. Agur prayeth,
Prov. 30. Da miki lechem chukki, panem dimensi mei,
as the Israelites, had their Manna measured out to them
in a homer: Exod. 16. So Agur desires that God would
give him the measure that is fit for him. They are con-
tent with that circu us prov, Luk. 11. 42. which signifyseth
a mans flint: where he alludeth to the care of govern-
nours of families or stewards, who doe allow to every
one in the house their portions see James 2. 15. They ha-
vint meat and cloth they are content, 1 Tim. 6. 8. nature
taught some men to be content with little, grace can
teach them to be content with lesse.
The Prophet Esay in his fourteenth chapter and
fourth verse, noting the insatiable desire which men
have to riches calls Babel gold thirsty Babel: and Haba-
cuk 2. 6. faith, Woe be to you who load your selfe with thick
clay; meaning gold and riches, The desires of beasts
are finite, but the desires of unregenerate men are in-
finte when they come to the measure what will suffice
them.
The Philosopher faith, the cause of this, is to live, but
not to live well; the beasts when they are satisfied for
the present content themselves, neither seek they any
more: the Lyon when he hath killed the Bull, satisfies
his hunger, but hides not up the rest in the ground:
neither doe the sowles lay up any thing, Math. 6. 26. one-
ly creeping things and most imperfect lay up: as, the
Pismire hordes up in Sommer against the Winter, Prov. 6.
But man is not satiate for hoarding and treasuring up for the time to come; his desires are so infinite.

The ancient Philosophers compared the first matter, to an infamous strumpet, who is never glutted with present pleasure, but still doth meditate upon new imbracings, for it still desireth new forms. But we have more reason to compare our desires which are insatiable to this strumpet.

Quest. Whether are man's desires infinite or not?

Answ. They are not actually infinite, because nature tends always to some finite thing; for no man desireth infinite meat; yet his desires are infinite by succession, because these bodily things which we desire are not permanent. Nam percutente uno desiderio sucede alterum One desire being gone, another comes in place of it: Christ saith, He who drinks of this water shall never thirst again; so he that hath true desire after righteousness shall be satisfied; but he that thirsts after the things of this life, shall be in a continual thirst, like the Horse-leach which hath two daughters, crying continually, Give, give, Give, give, Prov. 30. 15.

The remedies to cure these sinfull desires.

That we may cure these sinfull desires. First, we must take heed that these desires of ours be not suffered to gather strength, but we must choke them in the very beginning, and dash the heads of the young ones against the wall, Psal. 173. Crush this Cocatrice egg in the beginning, lest it come to a Serpent, Esai. 30. 6. In consibus est arcensius hostis, the enemy is to be beaten back while he is in the borders.

Secondly, we must think often how near we are to death, and this will restrain our covetous desires.
Of the passion of Abomination.

via & multum viatici, To have a short way and much provision, is a foolish thing.

Thirdly, to remedy our covetous desires we should marke, that there is no passion so much to bee detested as it, because this monstrous passion draweth no contentment from that which it gathereth together. Wee abhorre more the Cantharides, than Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the savage beasts when they kill any feede themselves and satisfie their hunger: So these covetous desires when they have scraped much together they make no use of that which they have gathered.

Of the passion of abomination contrary to desire.

Abomination is a passion which is opposite to desire, for it is the same which makes us to abhorre or flee that which wee most distaft; this was in Christ himselfe. Luk: That which is in high request with men, is in abomination before God: abomination and hatred, both abhorre evill, but abomination doth shunne evill in a higher degree than hatred, and hath a greater detestation of it. Hatred respects the evill present, abomination the evill to come.

Chap. IX.

Of Pleasure or delight.

Pleasure, is a passion arising from the sweetnesse of the object which wee enjoy. As the fabricke of the heaven makes the motion upon the two poles of
of the world: which are as the two points where it begins and ends. So all the passions of our soule depend upon pleasure and paine, which arise from the contentment or distaste, which we receive from the objects.

As desire lookes to the thing to come, and love to the thing present; so pleasure looks to the delight in enjoying the thing.

God was the center of mans delight in the creation.

Something is in the center, primo et per se; as the earth by itself, and there it rests immovable. Secondly, the metals in the earth are in the center, immovable, but not primo, for there they are by the earth whereof they proceed. Thirdly a stone above the earth is in the center, but rests not there immovably, Fourthly, some things are not in the center, as when iron is drawne up by the loadstone: so when a man rests in a shippe he is not in the center.

To make the application: Jesus Christ the second Adam is in the center (God) primo & per se, first and by himselfe, and rests there immovably, therefore his delights must be the greatest. The Angels and the glorified Spirits are in the center, and rest there immovably, but they are not there, primo & per se, therefore their delight is not so great as Christs. Man in his creation was in the center, but hee was there mutably, therefore his delight was not so great as the light of the glorified Spirits.

But man unregenerate rests not at all in the center, he is like the iron drawne up by the loadstone which is not in the center: or like a man who rests in a shippe: therefore his delight must be most miserable. The soules of the wicked are sayd to be, in a sling, 1 Sam. 25. 21 the soules of my Lords enemies shall be in a sling: wee see in what a violent motion a stone when it is put in a sling, it is not then in the proper center; so the soule when it
is turned from God, it never rests because it is out of the center. But when it returnes to the center, then it restes and takes true delight; therefore David prayeth, Psalm 43. returne my soule to thy rest: come from thy pleasures and rest on God.

Therefore the rich man in the Gospel, Luk. 12.18. when he had his barnes full, and then sayd, soule take thy rest, he put his soule out of the center, from true joy.

The moralists mark three sorts of pleasure, the first is called pure joy: the second not pure joy; the third impure joy: it is sayd, Luk 10.21. that Christ rejoied in his Spirit: this was pure and most excellent joy in Christs understanding, and it had no grieffe as contrary to it, beholding that comfortable object, God. Secondly this pure joy it bred in his understanding, it came into his will, and here the joy was mixed, being partly pure, and partly not pure; pure when it willed the salvation of man, partly not pure but mixed with grieffe, when it willed the salvation of man, by drinking of that bitter cup. But descending from his understanding and will to the sensual part, it was there non pura, because in his sensual part he had no comfort: but it was never impura, neither in his will nor sensual part: but now when he is in glory, as his joy is pure in his understanding, so it is altogether pure in his will and inferior faculties.

In corrupt man his joy begins not in his Spirit, but onely in his brutifh and senstive part, and so ascending up to his will and understanding, makes it impure joy altogether.

Quest. It may be asked, how could Christ have the full measure of joy at the same time, and the full measure of sadness; seeing two contraries cannot be in the same subject at once, in intensis gradibus, in the highest degree?

Answ. Good and ill are two contraries, so that how much.
much the love of goodnesse increaseth, so much the de
testation and hatred of evil decreaseth, but sadnesse and
delight are not contraries, but divers, because they are
exercised about divers objects; as sweetnesse and bitter-
nesse, are not contrary but divers. Sadnesse ariseth not
from joy but from love, and it lookes to another object
than joy doth: but good and evil which are contraries,
looke both to one object; for if I love a thing, I dis-
taste all things contrary to it; but when I am sad for a
thing I am not joyfull for the contrary, but I love it; so
that the contrarietie ariseth here in respect of good and
evil, and not in respect of joy and sadnesse. So that these
might be both in Christ together.

Secondly, it is answered, joy was in Christ in the
highest degree, in his understanding and will, as behol-
ding the divine essence immediately; sadnesse was in
Christ in the highest degree; as carrying the punishment
of our sinnes upon him: these two passions here were
set upon divers objects; and therefore Christ might have
had the full measure of joy and sadness at the same time.

True joy or delight is onely in the understanding.

There are two sorts of delights, one in the sense or
brutish; these are called voluptates, pleasures: the other
are called spiritual delights, onely in the understanding,
and these the most perfect delights.

Quest. Whether doth mans cheife happinesse consist
in these delights or not?

Answ. These delights which are not perfect cannot
be a mans cheife happines, but accompany his happines.
For there are two conditions required in cheife happines
First, that it be not ordained for another end. Secondly
that it have sufficient goodnesse of it selfe.

The first condition is not found in this perfect delight,
because it is ordained for another end: that is, for true
happines whom it accompanies: so likewise it is defective
in
Conseq. 1.

A collation betwixt the innocent, renewed and old Adam.

Conseq. 2.

duplex ordo inter operationes brutorum, respectu Dei, respectu sensibil appetitus,

in the second condition, for it hath not sufficient good-ness of itself but from true happiness: therefore man's chief felicity cannot consist in it.

True happiness is not in the delights of the senses, therefore the Epicures, Chilians, Turks and Jews, who place their chief felicity in worldly pleasures erred; Salomon Eccles. 5. when he seemeth to place our happiness, in these he speaketh in the person of the Epicurean.

Our chief happiness consists not in pleasure, therefore the pleasure of the understanding, if it be not from the Spirit of God, and abstract from the senses, must not be in the highest pitch of our felicity, which requires a spiritual delight, and joy in the holy Ghost.

The first Adam, his delight was in his understanding, but yet he placed not his chief felicity in it, for it was only a companion of his felicity: and so it is in the regenerate Adam: but the old Adam his chief delight is in his sense, and therein he placeth his true happiness. The delight of the regenerate is in his operation, and his delight is to do the will of God: but the delights of unregenerate men and beasts are their last end, and all that they do is for delight.

There is a two fold order, betwixt the operation and delectation in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitive appetite. If we respect God the creator of them: God joined these delights with the operations, as we put lawces to relish meat, but he did not appoint these operations for pleasure. If we respect the desires and delights in beasts themselves, who know no other good but the sensual good, then all which they doe is for delight; so the unregenerate follow not God their creator and his first institution, to make delight serve to their chief felicity; but all that they doe, they make it serve for their pleasure and delight.

Object.
But seeing beasts follow the instinct of nature, how comes it to passe that they keepe a contrary course to Gods institution, who appointed delight for operations, and not to make delight their last end?

Answ. God in the creation had a double intention or purpose; his principal, and secondary purpose: his principal purpose was, at individua & species propagentur & conserventur; that particular things might be propagated, and their kinds preserved; and for this he appointed delights to serve for their operations, as hunger to give appetite to meate.

His secondary purpose was (respecting the beasts) by putting a natural inclination in them to doe, that they might attain pleasure.

Example, when the lawe is made, which proposeth rewards of wel-doing, the law of the first intention proposeth, that men should give themselves to wel-doing, and ordaines rewards onely for that; but in the second place as necessary, it intends, that he which is stirred up by rewards should seeke his reward for wel-doing: in the first he lookes to wel-doing, and then to the reward; in the second being stirred up by the reward he is encouraged to doe well.

So God in his first consideration lookes first to their doing, as the chiefest end, and then to delight as subordinate to it; the second consideration here is not contrary to the first. But God ordained not man in his first creation to make pleasure his laft end, as hee did in beasts, or his first end, as the wicked; but now the Epicure faith, Let us eate, let us drinke, for to morrow we shall die, Ep. 22.13.1 Cor. 15.32.

Spirituall delights, are more pleasant than sensuall delights.

There is a neerer conjunction betwixt the soule and its delight, than is betwixt the sense & the sensitive object.
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<td>1</td>
<td>For first, the understanding reacheth not only to the accidents of things, but perceiveth inwardly to the essence and substances themselves; the senses see only the accidents of things, and therefore cannot bring in so great delight. Secondly, a man takes pleasure in the knowledge which he hath conceived in his understanding of a thing, although it be most unpleasant to his sense. A Painter delights to conceive a Black-more in his minde and to paint him rightly, and yet he hath not so great a delight to looke upon him. So a Carver delights to fashion a Monster although he delight not to looke upon him. So a Poet delights to describe a Fleece, although he delight not to seee them: all these prove that the intellectual delights are farre to be preferred to the sensual. Thirdly, the delights of intellectual things are more permanent, and therefore breed a greater delight in man than the sensitive whose objects are vanishing. Fourthly, because corporall delights are in the sensitive part, they have need to bee ruled by reason: but the intellectual things are in reason it selfe, which is the rule; and therefore more moderate; and consequently breeds the greatest delight; as that Musick which breeds the greatest harmony delights most. Lastly, sensual delights may exceed measure, but the intellectual delights cannot exceed measure. In the first Adam the delights of his soule redounded to his body, neither took they away the natural operations of it; for he did eate, drinke, and sleepe. In the glorified Adam the joy of the soule shall redound to the body, that some thinke he shall have no use of the baser senses, but only of his noble senses, seeing and hearing. But in the old Adam there redounds no glory from the soule to the body, for he is altogether sensual.</td>
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<td>A collation betwixt the innocent, second glorified, and old Adam.</td>
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The remedies to cure the sinfull delights.

That we may cure these delights, First, we must consider, how hurtfull these pleasures are to the word of God, for they choake it as well as thorny cares do, Luk. 8. These who are lovers of pleasure are in greatest danger.

Secondly, that we be not taken up with pleasures, let us remember that which Valerius Maximus bringeth out of the Philosopher, saying that it was a most profitable precept of the Philosopher, that we should looke upon pleasures going away, wearied, deformed, and full of repentance: we should look upon the sting and taile of these Mermaidis, and not upon their beautifull faces: therefore the Apostle setteth before us, The shape of this world passing away, 1 Cor. 7. Looke not upon them as they are comming, but as they are going. Putiphares wife, Gen. 39. and Amnon, 2 Sam. 13. 9. beheld them as they were comming with sweetnesse and solace; but Joseph and Thamar beheld them as they were departing with shame, griefe, and remorse.

Thirdly, Augustine when he speaketh of the Philosophers who placed their chiefe happinesse in pleasure, faith, that the rest of the Philosophers used to refute them, by a picture, in which pleasure sat as a Lady in her throne, and commanded every vertue to doe somewhat for her, and to quite something for her, so that by this light, it might appeare to them, how absurd a thing it was for them to place felicity in pleasure.

Fourthly, wee should chace from us the objects of pleasures, lest they be the cause of our ruine, and in this case we must follow the old wise men of Troy, who counselled Priame to send backe Helena to the Grecians, and not to suffer himselfe to be any longer abused with the charmes of her great beauty, for that keeping her within
in their citie was to entertaine the siege of a fatall and
dangerous warre, and to nourish a fire which would
consume them to ashes. So we must chace away these al-
luring pleasures which will bring destruction to us.

They shew that pleasure and sensual delights, are the
greatest enemies to the soule, by this Apologue: Psyche
the daughter of God & Nature, had two sisters elder than
her selfe, who were married before her; the eldest com-
plained that she was kept close up in prison, and never
had liberty to goe abroad; the second was also marri-
ed, but she had more liberty than her eldest sister, for
shee might goe abroad, but both of them envied
their youngest sister Psyche, (being most beautifull) that
shee was married to one of the gods above, therefore
they both conspired to draw her away from the love of
her husband, shewing her what pleasures and content-
ments, she might have here below, if shee would leave
him: so she followed their direction and persuasion;
but at last she fell in repentance, and resolved to turne to
her first love againe.

The application of the apologue is this, that the soule
hath first the vegetative faculty, which is the eldest si-
ter, who is shut up within the body as a prison, that she
cannot goe abroad; then she hath the sensitive faculty,
the second sister which heares, and sees, and hath the
intelligence abroad; both these envy the youngest sister
the understanding faculty, therefore by delights and sin-
full pleasures, they labour to draw their youngest sister
from the contemplation of God, to whom shee was
married, untill the soule by repentance returne unto
God againe.
Of the Passion of Sadness.

Chap. X.

Of Sadness and grief.

Sadness is a passion of the soul which ariseth from a discontent that we have received from the objects, contrary to her inclination.

Sadness differeth from dolor or griefe: for Sadness is properly in the understanding, and that is called heaviness; but griefe is only in the sensitive part, and it is common to men and beasts. Secondly, Sadness is of things past, present, and to come, because it followeth the understanding that comprehendeth all these times; but griefe is only of things present.

The first Adam before his fall had no Sadness; because as yet he had not sinned: but the second Adam Jesus Christ, taking the punishment of our sinnes upon him, had great Sadness, carrying the burden of the sinnes of all the elect, both past, present, and to come.

There was a double Sadness in Christ: the first, was of passion, the second, of compassion, he was much grieved for the paines he sustained himselfe, then doluit; but much more for that which he had in compassion for us, for then condoluit. Wee in the state of corruption are more grieved for that which we suffer ourselves, than we can be grieved for any other: but Christ was more grieved for us, that we were separate from God.

Againe, they marke, that Christ compassion nobis, he had pity upon us, either by way of charity, as when he saw the people hungry in the wilderness he had compassion upon them. So when he wept for Jerusalem, Mat. 23, or by way of obligation, when he was bound by obligation to satisfie for us upon the Crosse.

Ob. Sadness is of these things which befall us against our
our will, but nothing befell to Christ against his will, therefore sadnese was in Christ.

**Ans.** A man may be sad for these things, which are not absolutely against his will, but in some respect; as the cuppe which Christ dranke, if we will respect Gods glory and mans salvation, he dranke it willingly; but respecting the cuppe it selfe, it was against his will, because of the paine.

Some sadnese ariseth prater rationis imperium, besides the command of reason; as these first motions which upon a sudden doe surprise men. Secondly, there is a sadnese, contra judicium rationis, against the judgement of reason, which subdueth reason for a while, and this may be also in the children of God. Thirdly, there is a sadnese, secundum imperium rationis, according to the command of reason, for his reason commands him to be sad; in the two first senses, Christ was not sad, but hee was sad in the third sense.

Bonaventure, interpreting these words of Seneca, tristitia turbans non est in sapiente, expounds it well; tristitia perturbans non est in sapiente: although sadnese trouble a wise man, yet it perturbs him not; for a man not to be sad when he ought to be sad, est durities et non sapientia, it is hardnese of heart and not wisedome; rejoyce with those that rejoyce, and weep with those that weep, Rom.12. Christ himselfe had this passion, and although he was troubled with this passion, yet hee was not perturbed with it.

**Quest.** When Christ faith, Math.26.38. My soule is heavy unto the death; whether was this sadnese in the superior facultie of the soule, or in the inferior?

**Ans.** If we take the superior faculties of the soule largely, then this sadnese was as well in the superior as inferior facultys of the soule; but if we take them strictly, then this sadnese was not in the superior facultys.

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**Duplex facultas animae, superior, & inferior.**

**Facultates superiores, sumuntur vel stricte, vel large.**
The superior faculties of the soul are taken largely both in the understanding and the will, when they look not only to God immediately, but also to the means which lead to eternity; as to the sufferings, pains and griefs, which it is to undergo before it come hither; they are taken strictly, looking only to eternal things as eternal, and respecting only God himselfe. When Christ's soul beheld immediately God and man's salvation, then it was not sad, but when he beheld the means leading unto this salvation, there arose the sadness.

They clear the matter further by this comparison. A man that is leprous, the Doctor prescribes him to drink some poison for his health; now in his understanding he conceiveth what a good thing his health is, and in that hee rejoiceth; there is no sadness in the understanding here, taking the understanding strictly; so hee wileth his health, taking the will strictly, and there is no sadness in it neither; but when he wileth his health by this physicke, and remembers that he must drinke this poison, here comes in the sadness.

There was griefe and sadness, in Christ's soul, both in the superior and inferior faculties; therefore these who hold that Christ suffered only in his soul by sympathy, from the pains which arose from the body, & not immediately in his soul; extenuate mightily our Lord's sufferings; for the soul of Christ was immediately the object of the wrath of God, and therefore the Prophet Esay cha 55 9 calleth them his deaths, because he suffered the first death, and the equivalent of the second death for us.

The dignity of Christ's person, 1. made him acceptable in the sight of God, 2. it made his sufferings to be meritorious, 3. his sufferings were meritorious for compensation in circumstances, but not in substance: therefore death itself could not be remitted to him, neither griefe, horror, nor sadness, in the first two respects. But because some
some things were unbeseeing the person of Christ (as the torments of hell,) the compensation of this was supplied by the worthinesse of the person; yet he suffered the equivalent of it, in paine and smart, and this bred his sorrow.

Example, a man is owing a summe of money to his neighbour, either he payes him back againe in the same kind, as gold for gold, or by the equivalent, as silver for gold; and this is sufficient to discharge the summe. So Christ payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour such a summe, either he must pay it, or goe to prison; to goe to the prison is not a part of the summe, for if he pay it before he goe to prison, he hath satisfied the debt. So Christ suffering these paines for us, although he descended not really into hell to suffer, yet he payed the debt, and for this his soule was heavy even unto the death, Math. 26.38.

The sadness of the regenerate is a sadness that hath respect to God, which bringeth salvation; but the sorrow of the worldlings brings death to them. 2 Cor. 7.10. The sadness which is towards God brings repentance to salvation which is not to be repented of; but the sadness of the world brings death.

Quest. Can godly sorrow make a man sad, seeing God is the most comfortable object?

Answ. The beholding of God in himself can bring no sadness to man, for he is a most comfortable object; but the beholding of sinne which hindreth us from the clear sight of that object which is most comfortable, it is that which breedes the sorrow in the regenerate.
The remedies to cure Sadness.

To cure this passion of sadness: first, we must consider that it is sometimes set upon the wrong object; sometimes it is immoderately set upon the right object. When it is set upon the wrong object, it must be turned to the right object. We are not to comfort a man so long as the passion is set upon a wrong object, but we must doe as the saylers doe, who when they are in a wrong course, turne the ship another way.

Secondly, when the passion is set upon the right object, if the passion be in defect: then the passion must be more sharpened, as the sayles are to be hoysed up when it is too calme; but if the passion be too vehement, then it must be moderate; for if the wind bee too great, then the sayles must be pulled downe a little.

Secondly, reason must sharply censure this passion, and chide it, and say with David, Psal. c. Why art thou cast downe my soule; for if reason speak but gently to this fullen passion, it will be more fullen: as Eli's insolent sons after the mild reproose of their father were more insolent, 1 Sam. 2.25.

The leaste tooke a wrong course to nourish this passion of sadness, and to give way to it: first they hyred mourning women, Amos 5.16. these were called praefica and sticinæ, quia apuditos, id est, sepulchro conditos, camera solebant: secondly, they used in their burials, when thole of older age were buried, to sound the dead sound with a Trumpet, or with a Cornet: and thus the Poet approveth when he saith;

Cum signum lucus cornu grave mugis
adunco,

That is,

Q q
On cornet pipes they play the mournful sound,
When corpse of aged men are layd in ground.

But when their little children died, they used to play
upon a Whistle or some small pipe, which Cælius Rodi-
gin, makes manifest thus;

\[ \text{Tibia, qui teneros suetum deducere manes,} \\
\text{Lege Phrygum mesta.} \]

That is,

Whose use it was with musicke to convey,
The tender soules the Phrygian mournfull way.

When Iarius his little daughter was dead, Math. 9.23. Christ thrust out the minstrels who played at her death. When they hired mourning women and minstrels to nourish this passion, they did as if a mother should hire a bawde to prostitute her daughter.

When thou art in thy griefe, behold the joyes reserved for us in heaven, this will settle thy griefe: the Thes-
salonians mourned immoderately for the dead like hea-
then, 1 Thess. 4.13. because they remembred not that
glorious resurrection.

Remember Christ's passion, the Prophet Esay saith, that it was, with his stripes that we are healed, Esai. 53.5. The first stripe that Christ got in his passion was this
sadness. And he began to bee sorrowfull, Mark. 26.38.
My soul is heavy to the death, and this breeds joy to
us; remember also that Christ was annoymted with the
oyle of gladness above his fellowes to make us glad,
Psal. 45.

Go to the Preacher to whom the Lord hath given the tongue of the learned, Esay 50.4. that he may speak a word in due season to the weary heart; the Preacher must
Of the Passion of Hope.

not comfort for worldly sorrow, but rather make them for this more sorrowfull: so when he seeth the sinner cast downe, he must then remit of his severity, and then begin to comfort him. It was the fault of the Church of Corinth, 1 Cor. 5. when they saw the incestuous Corinthians too much humbled for his fault, and like to be swallowed up with grief, that they would remit nothing of the strictness of their censures; so the Primitive Church was too strict in their censures; continuing the penitents too long under them, which brought in Satisfaction afterward in the Church.

Let us use the remedy of the Sacraments: the Jews used to give these who were carried to execution wine, applying that place, Prov. 30. to this purpose, give wine to him that is of a sad heart; when we see our selves as it were carried to execution, then a draught of this precious wine of Christ’s blood will refresh us, and make us looke cheerefull againe.

CHAP. XI.

Of the passions in the irascible part of the soule.

Of the passion of Hope.

There be five passions in the irascible appetite; hope, despair, fear, boldness, and anger.

Hope is a passion of the soule, that we have of the impression of future good, which presents itselfe to our imagination, as difficult to obtaine, whereby we endeavour to pursue it, conceiving that wee are able to attain unto it, and in the end to get the possession.

Hope differeth from desire, which extends it selfe to all kinde of good, without any apprehension of diffi-
culty; and therefore desire belongeth to the concupiscible appetite; whereas hope is subject to the Irascible, and respecteth the future good gotten with difficulty, for no man did ever hope for things which hee holdeth impossible to attaine unto.

Hope is considered here as a naturall vertue in the first Adam, and not as a theologcally or supernaturall vertue, as it is in us now, and it is placed in the soule; ut operationem expeditam reddat, that it may further man in his operation, 1 Cor. 9.10. bee that plougheth, plougheth in hope, and he that thresheth, should bee partaker of his hope.

The first Adam had hope to injoy the life to come, and to bee translated to a better estate, if hee continued in obedience; this hope was naturall to him, and hee hoped without difficulty to obtaine the thing hoped for; for as Thomas sheweth well, this difficulty of hardnesse to obtaine the thing hoped for, is not alwayes necessarily required in him that hopes; nam ipsa etiam versatur circa bonum facile; Hope may bee exercised about that which is easie to obtaine; but the true reason wherefore hope is said to bee of things hardly obtained is this, because hee that hopeth, hath one above him who is more powerfull than hee is, who may performe that which hee hopeth for; and herein stands the reason of this why it is said hardly to bee obtained, because wee hope, that that must bee performed by another, though it bee not hard to bee obtained in it selfe.

So the first Adam, hoped that God would performe that which he hopeth for without any difficulty. It is true, our hope now is with great difficulty, and many wrastlings, therefore it is compared to an anchor which holds the shipp in a storme, Heb. 6.16.
The hope in the glorified, although it be evacuate in the life to come, touching the substance of our blessedness, yet touching the adjuncts of this glory, they say, we may have faith, and hope still: as the soules glorified believe the second comming of Christ, and they hope for the rising of the body, & the perfection of the Church. But when it is objected, how can hope and vision stand together, for faith and hope are of things not seen, Heb. xi. They answer, That they cannot stand together touching one object, and in the same respect; for they cease in the life to come, when the soule beholds God the most absolute object, but yet in respect of secondary objects, and things yet not accomplished, which the Saints beleive shall be accomplished, relying upon the authority of him who hath promised, not seeing them yet by light as they doe God himselfe: in this respect they say, that faith and hope are not yet altogether abolished in the heavens.

The hope of the unregenerate, is but somnium vigilantium, a waking mans dreame: for as dreames in the night fill us with illusions, and vaine formes, which abuse us and make us imagine that we are rich in our extreamest povertie and greatest misery: So hope abusing the imagination of the unregenerate, fills their soules with vaine contentments.

**Chap. XII.**

**Of Despaire.**

Despaire is contrary to Hope. There are two kindes of oppositions in the passions of the soule; the first is found amongst these, that have contrary things for their objects, and that is only...
only amongst the passions of the concupiscible part; as betwixt love and hatred, whereof the one regards the good, and the other the evil, which are two contraries and can never be in one subject together, at one time in the same respect. The second opposition is observed, betwixt these that regard the same object, but with divers considerations, and that is found amongst the irascible passions, whereof the one seekes the good of the object, & the other flees it, by reason of the difficulty which doth environ it. Example: courage, and feare, doe both regard an imminent danger, which presents itself to the imagination: but courage lookes upon it to encounter with it and vanquish it. Fear regards it to avoid it, and flee from it; and so despair is contrary to hope after this manner: for the object of hope (which is a good, difficult to be obtained) draws us upon the one side so farre as we imagine a power to obtaine: but despair doth respect it on the other side, when we apprehend that by no meanes we can enjoy it; then we give over and despair. This passion of despair was neither in the first, nor second Adam.

Object. All paines of the damned ought to be suffered by Christ, but despair is a paine of the damned; therefore it ought to have beene suffered by Christ.

Answ. Desperation is not a paine or a cause of the paine properly, but an adjunct or consequent of the sinne in the sinner, that suffereth punishment, arising from an inward cause. Christ had no griefe of conscience, which is an adjunct of sinne in the wicked, so neither had hee despair.

It is a shamelesse slander in those who charge Calvin as though he gave out that these words of Christ (my God, my God, why haft thou forsaken me,) were words of despair: hee accurseth such hellish blasphemie, and sheweth that howsoever the flesh apprehended...
destroying evils, and inferior reason sheweth no issue out of the same; yet there was ever a most sure resolved persuasion resting in his heart, that he should undoubtedly prevail against them, and overcome them.

**Quest.** Whether is infidelity and the hating of God a greater sinne than despaire, or not?

**Ans.** Insidelity and hating of God in themselves, are more hainous sinnes than despaire; for they are directly against God, who is in himselfe truth and goodness: but despaire is only against God: because the wretched sinner cannot perceive his goodnesse to him, therefore it is not so great a sinne as the former.

**Quest.** Whether is presumtion or despaire the greater sinne?

**Ans.** Despaire is a greater sinne than presumtion, because it sins against the attribute of God's mercy, which is God's most glorious attribute towards man; for God inclines more to shew mercy than to punish: therefore when he punisheth, he is said facere opus non sum, Esay 28. 25. When he punisheth, he punisheth to the third and fourth generation; but he sheweth mercy to the thousandth generation, Exod. 20. 6. therefore it must be a greater sin to contemne his mercy than his justice.

Despaire makes a man contemne God's mercy, and presumption his justice. As despaire is a turning from God; so presumtion is an immoderate conversion to God: presumtion makes a man think to obtaine mercy without repentance; but despaire makes him think it impossible to obtaine mercy though with repentance.

Desperation in men is either sudden, or longer advised. Againe, it is either under the sense of God's wrath as Iudas was; or under the Cross as many of the pagans; or under the rage of melancholly or frensie: therefore men that are to fight with this monster, let them resort to
the word of God, and take it to be his second, and with-
all use these remedies following.

The remedies to cure this passion.

That we may cure this passion of despair; First, we
must remember the great mercies of God: if we respect
the dimensions in corporeall things, and apply them to
things spiritual, as the Apostle doth, Ephes. 3. 18. where
he speaketh of the breadth, length, depth, and height of the
love of God, which passeth all knowledge, that we might be
filled with all fulnesse of God. So let us apply these
dimensions to the mercy of God, and we shall finde it
most comfortable. For the latitude and breath of God's
mercy, let us remember that which David faith, miseri-
cordia tua plena est terra, Psal. 33. 5. For the length of his
mercy, let us remember that which the Virgin Mary
singeth in her song, Luk. 1. 50. And his mercy is from one
generation to many generations, to them that fear him.
For the depth of his mercy, as it is a fearefull thing to
looke into the gulph of our sinnes as Cain did: So it is a
comforstable thing to look into the depth of Gods mer-
cy, that where sin hath abounded, grace may superabound,
Rom. 5. 20. Then for the great height of Gods mercy,
what can wee see next under God higher than the
heavens Yet the Prophet faith, Psal. 108. verse 5. Thy
mercies are exalted above the heavens. And for the
indurance of his mercy David faith, Psal. 100.
verse 17. that it is ab aeterno in aeternum. Concerning the
multitude of his mercies some have sought to reduce
them to seven, as Peter did, Matthew chapter 18. verse 2.
but seeing Christ will us, not onely, to forgive seven
times, but seventy times sevengtimes, much more will he,
Math. 18. 22.

Secondly, remember that although thy sinnes were red

Thirdly, when God lookes upon the sinnes of his Saints through Christ, he seeth no iniquitie in them, Num. 23. 25. he seeth no iniquitie in Iacob. There is speculum gibbum, sive sphericum, a glasse made like a round sphere. 2. Speculum concavum, a hollow glasse, 3. Speculum planum, a plaine glasse. We see a thing in a plaine glasse, just as it is, neither more nor lesse : we see a thing in a hollow glasse more then it is, we see a thing in a round glasse, farre lesse then it is. When the Lord lookes upon the sinnes of the wicked, he seeth them just as they are; when Satan lookes upon the infirmities of the Saints, he seeth them more than they are; but when God lookes upon the sinnes of his Saints, hee seeth them lesse than they are, or not at all: Jer. 50 20. In those dayes and in that time, the iniquite of Israel shall be sought for, and there shall be none; and the sinnes of Juda, and they shall not be found.

CHAP. XIII.

Of Fear.

Fear, is a distresse and griepe of the soule, troubled by the imagination of some approaching evill : where- with a man is threatned: without any appearance to bee able to avoyd: it easely. It is called an approaching.
Of the Passion of Fear.

There be sixe sorts of fear: first, natural, whereby every thing shunnes the destruction of it selfe, this is in a beast.

Secondly, humane, which ariseth of too much a desire to this life, 

Thirdly, worldly, when a man is afraid for the losse of his goods, credit, or such, 

Fourthly, servile, to avoid the punishment of sinne, yet they retaine still the love and liking of sinne; it is called servile fear because as the servant or hireling workes not for love of his master, but onely for fear of punishment; so the wicked fear God for fear of punishment, but not to love him. This servile fear is called Esau's fear.

Fifth, initial, that maketh a man cast from him the desire of sinning by reason of the love of God which he hath partly attained unto, and out of the consideration of the woefull consequntses of sinne; with the right eye it beholds God, and with the left eye it beholds the punishment, & as the needle draweth in the threed after it, so this fear draweth in charity, and maketh a way for filial fear, and it is a mids betwixt servile and filial fear.
Part 2. Of the passion of Fear.

Fear: but it is not such a mind as these means that mediate betwixt those that are of the same kind, as the middle colours are betwixt white and blacke, but as that which is imperfect, is a mind betwixt that which is perfect and that which is not.

Sixth, filiall fear, called timor castus, as the good wife feareth her husband onely out of love and not for fear to doth the child of God. This fear is called Isaack's fear: These make the fear of the Lord their treasure, Esay. 36. 6. These sorts of fears, may be taken up after this fort, Some sort of fear is, from the spirit and with the spirit; as initiall and filiall fear are both from the spirit of sanctification, and with the spirit of sanctification: Some fear is, from the spirit, but not with the spirit; as servile fear. 10s. 24. I will send my fear before you. God's spirit workes this in man: but the spirit of sanctification is not joyned with it: as the morning is from the Sunne, and yet not with the Sunne. Again, some fear is, with the spirit, and not from the spirit; as natural fear in man, for the preservation of himselfe: this fear is not from the spirit of God, and yet it is found with the Spirit of sanctification, as in the children of God. Some fear is, neither from the Spirit, nor with the spirit, as humane and worldly fear.

Filial fear excludes servile fear, 10b. 4. 18. perfect love thrusts out fear. Filial fear respects first sin and offfence of God, and in the second roome the punishment: but servile fear respects onely the punishment: the one of them are the children of the free woman, the other are but Hagar's brats, Gal. 4. 24.

Filiall fear, and servile differ altogether: therefore the Schoolemen are mistaken, distinguishing more subtilly than truly betwixt attrition and contrition; they call attrition an imperfect humiliation, as Judas repentance; they call contrition a perfect humiliation, as Peter's re-
Of the Passion of Feare, Part. 2.

A collation betwixt the innocent, second, old and renued Adam.

A collation betwixt the glorified, renued and old Adam.

Duplex timor filialis, evitare malum, & facere bonum.

pentance: and they hold that in mans conversion it is the same feare which remains still, that he had before hee was converted, and it remains in substance (say they) the same feare, and is changed onely in act, because it feares not as it did before, the punishment onely: and these two differ (say they) secundum statum, onely, as that which is imperfect from that which is perfect as a boy differeth from a man. But no feare which is servile feare can ever become a good feare Rom. 8. We have not received the spirit of feare to bondage, but of freedom: it must be a new sort of feare then different from this servile feare, which makes the Children of God stand in awe to offend him.

Man in his first estate, had not mundane feare, nor servile feare, he did nothing for feare of punishment but of love: he had not initialle feare in him, because that implies an imperfection; hee had not natural feare in him actually because there was nothing to hurt him: he had onely that filial feare, that reverence of God, not to offend him. The second Adam the Lord Iesus Christ, he had neither worldly, servile nor initialle feare, but he had natural and filial feare, he had natural feare actually (which the first Adam had not) declining the hurtfull object which he saw before him.

The regenerate have not servile feare, or mundane feare: but natural, initialle, and filial feare. Man in his corrupt estate, hath neither initialle nor filial feare, but natural, humane, worldly and servile feare.

In the life to come, natural feare, humane feare worldly, servile and initial feare shall cease; and only filial feare shall remaine. Filial feare in this life doth two things, first it escheweth evill for feare of offending God, and feare of being separate from him, which shall not remaine in the life to come, for then the Saints shall be so confirmed that they cannot sin. The second part
Of the Passion of Fear.

Of all fear is to reverence God as our chief happiness, and that shall remain in the life to come, there shall be neither evil of punishment, nor evil of sin; there shall be no evil of sin nor there; therefore that part of all fear shall cease: neither shall there be any fear of punishment there, but to reverence God as our chief happiness: Perseveret in patria, non abolebitur, non mimetetur augeatur, reverentia, timoris illis: this fear shall be perfected in the life to come, but not abolished; this fear of reverence shall not be diminished but augmented to the blessed. But all fear in the children of God here makes them to eschew evil both for offending of God, and for fear of being separate from him. But the unregenerate only for fear of punishment, fear him.

The remedies to cure this passion.

That we may cure the sinfull passion of fear. First, many times we fear that which is not evil, but only which hath a show of evil, Psal. 14. 5. They feared where there was no cause of fear: sapimus opinione laboramus, quam re; We are more troubled oftentimes with the conceit of a thing, than with the thing itself: If the thing be evil which we fear, yet it is not so great an evil as we take it to be, or perhaps that which we fear will not fall out; or if it fall out, we shall not be disturbed with it, before it fall out. The evil which thou fearest is either imaginary, momentary, contingent or uncertain, whether it will fall out or not: Seneca faith, Nisi miser ante tempus, quaedam nos magis suportant, quam debeat; quaedam ante suportent, quam debeat; quaedam suportent, cum omnino non debeat: that is, bee not too miserable before hand: some things trouble us more than they ought to doe, some things trouble us before they ought;
Let the fear of the Lord possess thy heart, and then all other fears will be cast out: when the dictator ruled in Rome, then all other officers ceased; so when this true fear of God possesses the heart, then it will banish all other fears.

3 There are some, that fear neither God nor man, as the unjust Judge, Luk.18.2. these are worse than the devils; for, he fears and trembles, Lam.2.19. There are some that fear both God and man; there are some who fear God and not man: and there are some, who fear man, and not God. The remedy to fear God, and to be free of servile fear, is first, to looke upon God's love, and then to his justice, this will breed filiall fear, in thee: but if thou looke first upon his justice, and then upon his love, that breeds but servile fear: if thou looke first upon man, and then upon God, that will breed onely but a humane and worldly fear; if thou look first upon God and then upon man, this will breed filiall fear.

4 The greatest servile fear is, superstitious fear; therefore idols are called terriculamente, Essay.45.16. all other prisoners sleep in their fetters in the night, but these superstitious wretches, are affrighted in their sleepe, and sleepe not soundly: they may be compared to little children, who first blacke the faces of their fellows, and then are afraid of them: so they first set up these images, and then superstitiously worshipping them, are afraid of them: but the true remedy to cure this superstitious fear is, to learne in spirit and truth to worship the Lord, 106.4.

5 The life is taken three manner of ways in the Scriptures: 1 naturally, 2 politically, and 3 theologically.
Naturally, when the soul and the body are joined, and the soul quickens it. Politically, Eccles. 6.8. what hath the poor that knoweth to walk before the living; the poor areas it were dead in respect of the rich who have the comfortable means to make them live well. Theologically, the just live by faith, Habac. 2.4. So Rom. 7.8. and the commandement which was ordained to life; feare him least who can but take thy politicke life from thee, (thy goods:) feare him but in the second degree who can take thy naturall life from thee: but feare him most of all who can take thy spirituall life from thee, this is to kill the soul.

Of the passion of Boldnesse contrary to feare.

Boldnesse, is a passion of the soul, which fortifieth it against greatest miseries, hardest to be avoided, and encourageth it to pursue good things which are most painfull to obtaine. This passion is for the most part joyned with temeritie or rashnesse. When the saints of God stand forth for the defence of his Church or God's glory: it is not boldnesse, but courage or fortitude.

Chap. XIV.

Of Choler or Anger.

Anger, is a passion of the minde for wrong offered; it differeth from hatred; for anger seekes revenge sub ratione justi vindicatiui, it hath respect to justice and revenge, and it is a sudden passion: but the passion of hatred is a bad passion in us, it is ira inveterata. Augustine compares anger to a mote in a man's eye, but hatred to a balke or a beame.
Anger is in God eminenter than beasts it is but umbrage, and in man it is properly.

Bonaventure maketh four sorts of anger; the first, which ariseth from a detestation of the sin, this he calleth affectus purus detestationis; that is, when one detests sinne purely, which might have beene in Adam himselfe before he fell, if he had beene angry with Eva, when shee inticed him to eate of the forbidden fruit. Secondly, when there ariseth a detestation of the sinne, with a certaine trouble in the sensuall part, yet without any perturbation of the minde, and this was in Christ. Thirdly, when not onely the inferiour faculties, but also the superiour are troubled; as in the children of God when they are angry against sinne, their zeale sometimes do disturbeth them, that it hindreth their reason for a while, but afterward it growes more cleare again: as when we lay eye salve to the eyes, the eyes for a while are dimmer, but afterward they see more clearely; so this zeale although it trouble reason for a while, yet afterward it becomes more cleare. Fourthly, it not onely disturbs the inferiour faculties, but also blindes reason, and pells out the eyes of it in the unregenerate, as the Philistines did Sampsoms eyes, Indg. 16.

Sometimes man useth not reason at all, but like beasts follow instinct, as mad men and children; sometimes man useth reason, but his reason is so corrupt and depraved, that his corrupt reason and his perverse will makes his anger to be more sinfull, as Absalons hatred towards Amnon, which he kept two yeares within himselfe, but when he found opportunitie, he killed his brother, 2 Sam. 13. Thirdly, reason may be rightly set, but yet the sensuall appetite so prevails, that it overcomes the will, as in David when hee would have killed Nabai, 1 Sam. 25. Fourthly, reason may be right-
ly set and have the dominion, although anger bee not fully subdued, yet it prevails not, as it falls out in the children of God when they are standing in the state of grace, forgiving as it is, lest non relutetur; it makes some shift in the Children of God, although it resists not altogether. Fiftly, when there is a full and totall subjection of anger, and this was in Christ.

There are two sorts of anger; the anger of zeale, and the anger of repentance; the anger of zeale is, a desire to punish sinne, as sinne in others, and that was in Christ when he whipped out the buyers & sellers out of the Temple, Luk. 19. 45. the zeale of Gods horse did eate him up. Psal. 69. 10. The anger of repentance is, when one inflicts a punishment upon himselfe for his owne sinnes, and is angry with himselfe for his owne sinne, this was not in Christ, but in the regenerate.

The regenerate seek not a revenge, but to commit the revenge to God to whom vengeance belongs, Gen. 50. 19. and if they have authority from God to punish, non excedit nodum, it is not out of measure, Gen. 50. but the unregenerate being but private men, and having no authoritie, will have, tooth for tooth, and eye for eye, Mat. 5. 18. this is the Pharises revenge; and sometimes he comes to Cains revenge, seven for one, Gen. 4. 25. and sometimes to Lameches revenge, seventy for one, Gen. 4. 24. and sometimes to Sampsons revenge, Judg. 16. 18, 29, 30. now let me be revenged for one of my eyes, three thousand for one.

The regenerate are slow to anger and ready to forgive, but the unregenerate are ready to bee angry, and slow to forgive, and if they bee brought from revenge, yet the unreges remaine with them, and still they remember; therefore the Lord saith, Lev. 19. 18. ye shall neither revenge nor remember. The Jewes give an example of this: Simeon sent to borrow of Reuben, a hatchet.
hatchet; Ruben refuseth to lend it, Ruben sent the next day, to borrow a sickle from Simeon; he grants it, but with all his faith, loe here it is, I will not doe to Ruben as he did to me yesterday, although this be not ulitio (as they say,) yet it is retentio.

To render evill for good, that is, perverfitatis, perverse anger, such was that of Judas in felling of Christ, Mat. 26. To render evill for evill, est fragilitatis, anger of infirmity, as 10ab when hee killed Abner, for slaying of his brother Hasael, 2 Sam. 3. 17. To render good for good, as Ahashuerus did to Mordecai, who honoured him, because he had discovered a treason plotted against him, this was equitatis. To render good for evill, this is perfectionis majoris: Bless thee that curseth thee, Mat. 5.

To render evill for evill is naturall for a corrupt man, this is found in beasts; to render good for good, this is the Pharisees righteousness, Mat. 5. 20. Except your righteousness exceed the righteousness of the Pharisees, yee cannot enter into the Kingdom of God: a Christian must doe more than to render good for good. To render evill for good, this the devils doe; but to render good for evill, this the Children of God doe.

There are foure counsellers, which moderate and rule the anger of the regenerate. First, longanimitas, or long-suffering, which holdeth backe anger, lest it happen to intinct the punishment. Second, manfueltudo, mildnesse, which moderates the anger that it exceed not in words. Third, facilitas ad ignoscendum, easiness to forgive, which moderates anger that it last not too long. Fourth, clementia, meekness, which moderates the punishment. The unregenerate wanting these foure counsellers, their anger exceeds: first, they want long-suffering, and presently they are set in a rage: secondly, they want mildnesse, which should moderate their anger, that it exceed not in words; thirdly, they are
Of the Passion of Anger.

are duxorid, implacabiles, Rom. i. they cannot be pleased; lastly, they are cruel and cannot be satisfied in their punishment.

Quest. Whether is a man bound to remit the injury done to him or not, when his neighbour desireth pardon of him?

Answ. Three things arise of an injury done to us: first, hatred in our affection; secondly the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. We are bound to pardon the first, although our enemy sue it not of us; we are bound to pardon the second, when our enemy sues it of us; but we are not bound always to pardon the third; for we may in some cases, repair the wrong done to us by Law, without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes say, if a man have offended his neighbour, he must goe and seeke reconciliation of him: but if he will not be reconciled, hee shall take three men with him, who shall intercede for him, and seeke reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee so cruell, and not to pardon the offence, for it is the manner of the Israelites to bee easily reconciled, and to pardon wrongs, as Joseph was towards his brethren; then he leaves his neighbour inexculscable. But if his brother die before he have offered these things and be reconciled to him, hee shall take ten men, and goe to the place where his brother was buried whom he hath offended, and stand above the dead, and say before these ten men, I have sinned against the Lord God of Israel, and againe this my brother, N. to whom I did so and so.

Christ makes sundry degrees of unjust anger, Mat. 5. He that is angry with his brother, shall be guilty of judgement:
Of the passion of Anger.

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angry and hardly quenched, these are most opposite to
God, who is slow to anger and ready to forgive, Psal. 103.
he is called "$\text{ek}_N\text{t} \text{erech appajim}, as yee would say,
one who hath wide nostrils, for these who have widest
nostrils are most patient, as these who have narrow no-
strils are hasty.

The remedies to cure the passion of anger.

That we may settle this passion of anger; First, we are
to consider the persons of these whom we have offened:
we must give place to wrath, and not intemperate
incendium extinguere, not to quench the fire unsenon-
ably, for then we rather increase the anger, when we goe
about in time of grief to pacifie them. So Jacob gave
place to the anger of his brother Esau for a while, by
the counsell of Rebecca. Seneca saith, Primam irem non
anthebimus oratione mulcere, surdast & timens, dabisimus
illi spatum, remedia in remissionibus morborum profunt:
that is, We doe not about to pacifie anger in the heat of it,
wee give it leisure first to settle; wee cure not seavers in
their height, but when they begin to remit.

Secondly, when others have offended us; that wee
may quench our anger: First, Bee angry but sinne not,
Ephes. 4.25. Anger and sinne are not two twins, yet they
are very like other; as flattery is very like to friendship,
and can be very hardly distinguished from it; for men
oftentimes thinke themselves to bee angry for Gods
cause, when as it is their owne particular that moves
them. The disciples called for fire from heaven upon
the Samaritans, Luk. 9.54. one would have thought this
to have beene holy anger and zeale that moved them for
Gods glory, when as it was their own particular which
moved them: so when the high Priest rent his cloathes
Mat. 26.65. We must learne then to distinguish these
two, else our anger will be but sinfull anger.

Thirdly,
Thirdly, Let not the Sun goe downe upon thy wrath: Anger faith Salomon, Ecclef. 7.9. rests in the bosome of fools; it goeth to bed with them, riseth with them, continueth with them, and goeth oftentimes to the grave with them; the first day it may be easily cured; the second day more hardly; but the third day most hardly: *A threefold cord cannot easily be broken*, Ecclef. 4.12.

Fourthly, Let reason rule thine anger, and command it; we ride not first, and then bridle our horse, but first we bridle our horse and then ride; bee not first angry and then think to bridle thy anger with reason, for then thou wilt deceive thy selfe; but let reason first rule, and then be angry.

Fifthly, Remember that thy prayers cannot bee heard unlesse thou be first reconciled to thy neighbour, Mat. 5.24. Leave thy gift at the Altar, and be reconciled to him. So, 1 Tim. 2.4. the Apostle willeth, that men lift up holy hands without wrath. So, 1 Pet. 3.7. the man and the wife must not jarre, that their prayers be not hindered; so thou canst not heare the word with profit in anger. Therefore the Apostle willeth us like new borne babes to drinke in the Word, 1 Pet. 2.2. so, wee cannot eat our passeover unlesse the leaven of malice and envy be cast out, 1 Cor. 5.8. Let us not celebrate the feast with the old leaven of malice.

Sixthly, remember Christ's example; who when hee was reviled, reviled not againe, Mark 15.32. Learne to spread thy injuries before the Lord as Ezekias did when Rabshakesah railed against him, 2 King. 19.14.

Seventhly, Behold oftentimes the passion of Christ, and that will quench thine anger. The Israelites when they were stung with fiery serpents, Numb. 21. so soone as they looke upon the brazen serpent, they were healed; so when we are injured and wronged by our ene-
Of the Passion of Anger.

Enemies, if we behold the passion of Christ with faith, it will quench the sting of our enemies anger. Anger hath nothing opposite to it, as the rest of the passions have, because it riseth of a present evil which we cannot shun. If it be present and we may shun it, then there needs not a contrary passion. When the evil is not present, and jounted with difficulty if we may surmount it, then ariseth courage; if we cannot surmount it, then ariseth the contrary passion feare. If the evil be present and jounted with difficulty, then ariseth anger, because we cannot shun it; for if we can shun it, there can be no passion there.

Object. But mildness seemeth contrary to anger.

Ans. Mildness is not a passion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein especially the image of God consists. We come to his outward image of God, which is his dominion over the creatures.

Chap. XV.

Of the second part of the image of God in man, in his dominion over the creatures.

Man before the fall was Lord over the creatures, and herein he resembled his Maker.

There is no creature that can use all the creatures but man; first, he had dominion over the insensible creatures, as the elements, for no creature can use the fire but man; he can doe sundry things with the fire that no creature can doe; which argueth that hee was made Lord over it. The Lyon who is the King of...
Of Mans dominion over the Creatures.

Part.2

2. He had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a childe will drive a number of oxen before him; the reliefs of Gods image in man makes them stand in awe of him yet.

There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but joyne them all together in man, hee excelleth them all; which sheweth that man was created Lord over the creatures.

Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, Isa. 3.7. All are tamed by man; which they cannot doe by themselves: that sheweth that man was made Lord over them.

We count that one of the most excellent qualities in beasts, when they can counterfeit man nearest; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

That which hath a shew of reason, & diminute in part onely, should obey him who hath reason perfectly, and understanding of all things: but beasts have onely some shew of reason, they know some particular things, but they have not a full and an universall knowledge of things, therefore they are naturally subject to man.

There is nothing swifter than the horse among beasts, and yet he carries man; the dogge though most fierce waits upon man; the Elephant for as great and terrible as he is, yet he serves to be a sport to man, in publike meetings he learnes to leap, kneele and dance; and other beasts serve to feed man: we eate the honey of the bees, we drinke the milke of cattell, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall;
and they were ready to obey him, hence may be drawn these consequents.

It is lawful for men to hunt after the beasts and to catch them now, because that way he recovers the right over them again, that he had at the beginning.

Man was Lord over the creatures before the fall: therefore he could be afraid of none of them: we see that Eve was not afraid of the serpent, as Moses was when he fled from it, Exod. 4.

Man hath another sort of dominion over the living creatures, than that which he hath over the plants and herbs of the fields: for the dominion which he had over the living creatures was per imperium rationis, but he had dominion over the plants per solum earum usum, only by using them.

Man was made Lord over the creatures, therefore when by sin he becomes a beast, like a dog or a hog; how farre then doth he abase himselfe from his first estate and dominion: Plato called this, Fadum animarum incorporacionem, which some mistaking, thought that he held that the soules of men entred into beasts, but he meant onely that men became brutish and sensuall like beasts.

Quest. How were the beasts so farre distant from Adam gathered unto him, and how could they give homage to him, being so farre from him? Augustine holds that when the beasts were gathered together before man, that it was not by the authority which man had over them being so farre distant from him: but by the ministry of the Angels, or by the immediate power of God, as they were gathered in the Arke to Noah, Gen. 7.8.9. This seems most probable.

Before the fall the beasts were subject unto man: but since the fall he hath lost his dominion; they become enemies,
Of mans dominion over the creatures: Part.2.

A collation betwixt the second, renewed, and old Adam.

Lib.8. cap.8.

enemies unto him, they pick out his eyes, eat his flesh, lappe his bloud. Before the fall God's image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coate of armes, take off this coat of armes from him, and men carry no respect to him. The image of God is as it were the Lords coate of armes, which he put upon him, that made the creatures afraid of him. We have a notable example of this in the primitive Church, as Eusebius testifieth, when the Christians were cast naked to the wilde beasts: yea should have seen them stamping, raging, and staring against them, but durst not set upon them, the image of God so affrayed them: therefore the persecutors covered them with the skinnes of wilde beasts, to make them run upon them.

Christ, when he was in the wildernesse with the beasts forty dayes and forty nights, they hurt him not, Mark. 1. So when the image of God is restored to man in holinesse, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eate the flesh of Iezabel, 1 King.9. 35. yet they licke the fores of Lazarus, Luk.16. 21. The ravens that pick out the eyes of these who are disobedient to their parents, Prov.30. 17. yet they feed Elias in the wilde Press, 1 Kin.17.4. 6. The serpents sting the Israelites in the wilde Press, Num. 21. 6. yet the Viper when it leaps upon Paul's hand hurts him not, Act.28. 3. 5. The fish eate the bodies of the wicked in the sea; yet the Whale preserved Jonas, Ion.1. 17. The Lyons that touch not Daniel: yet devour his accusers, Daniel 6. 17. It is true that there are some relics of the image of God left, which make the beasts to stand in awe of him: therefore Psal. 104. it is said, When men goe to rest, then the beasts come forth to hunt for their prey. But these remnants of the image of God in the unregenerate, doe not so terrifie the beasts, as the image
image of God restored in the regenerate man doth.

**Quest.** What benefit should Adam have had of the creatures before the fall: for he had not neede of them for nourishment: he had not neede of them for cloathing: he had not neede of them for labour: to helpe him to labour in his worke, as we have now?

**Answ.** He had other uses of them, for they were the matter of the praising of God. We see now when Kings and Princes kepe Lyons, Eagles, Bears, Tigers, and such their subiects gather their greatnesse by this, and their soveraigne: much more did Adam before the fall gather the greatnesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimental knowledge of the qualities of the creatures: therefore it is said, that God brought them before Adam that hee might see how he would call them, Gen. 2:20.

As hee was Lord over the beast before the fall, and they were peaceably subiect to him: so they were peaceable amongst themselves, and one of them devoured not another.

Wee see when the beasts were in the Arke, after the fall, the ravening beasts lived not upon flesh, but they agreed all together: which vively represents to us the first estate and condition of the creatures. And as it serveth for the credit of a Master of a familie, that not onely his servants obey him, but also that they agree amongst themselves: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselves.

As man had dominion over the brutish creatures before his fall, so should there have beene some sort of dominion and subjection amongst men before the fall.
Mans estate before the fall was no better than the estate of the Angels but amongst the Angels some are superior and some inferior, for there are degrees amongst the Angels. *Colossians* 1:16. There should have been a willing subjection of the wife to the husband: so then there should have been a subjection of children towards their parents.

There was no servile subjection of man to man before the fall but voluntary.

The relics/we see of this after the fall, when as man had beasts a long time subject to him, but not men servilely. The first Fathers were shepherds a long time before they were Kings, to suppress and hold men under: the first King that ever we read of in the Scripture, was *Nimrod*, which was more than 2000 yeeres after the creation.

Servile and unwilling subjection came in after the fall.

Man is considered three ways: first as he hath a respect unto God, and in this respect all men are servants: it was man's chief felicity to serve God. Secondly, as he is considered with the beasts, in which respect he was Lord over them, for they were made for him. Thirdly, as he is considered with other men: and in this respect, some now are servants, and some are free. First, now by nature some are servants, as the dull and blockish, unto them that are of quicker wit and understanding. Secondly, these who have commandement over their affections now, are morally Lords over these that cannot command their affections. Thirdly, there are servi fortune, as when the poore serve the rich. Fourthly, there are servi belli, as these that are taken slaves in the wars. Fifthly, these who are servants ex pacto that fell themselves.

Servile subjection was contrary to the first estate of
Of man's dominion over the creatures.

of man: therefore every one ought to seeke freedom, providing he may have it with lawfull means, that so he may draw neerer to this first estate, hence it was that God would have such servants, who refused their liberty at the seven yeeres end. Exod. 21. 6. marked with a note of infamie, boring them through the eare: This curse to be a servant was laid, first upon a disobedient sonne Cham, and wee see to this day, that the Moore's Cham's posterity, are sold like slaves yet. When men may not have their liberty now by lawfull means, they should not shake off the yoke of servitude; this was the fault of sundry servants in the Apostles dayes, who thought because they were the Lord's free-men, they might shake off the yoke of their masters: but the Apostle teacheth them another lesson, 1 Tim. 6. 1. Whosoever servants are under the yoke, let them have a due respect to their masters, lest the name of God and the word come to contempt.

Quest. But seeing all men are sinners now, why are not all men slaves?

Answ. If God would deal in justice with us now, all should bee slaves, but God hath mitigated this to some to the end that common wealthes and families might stand.

Adam gave names to the creatures, as their Lord, and in signe of their subjection.

Therefore none should impose names to children but the fathers who have superiority over them, no nor the mother. Yee see when Rachel called her sonne Benoni, Jacob called him Benjamin, Gen. 35. 18. Hence they gather well, that Christ as man had not a father, because his mother is commanded to give him the name, Esay. 7. נָּחַלְךָ et in femina vocabis, in the feminine gender.

Object. But Hagar gave her sonne a name, Gen. 16. 11. and
and yet hee had a father, then it may seeme that the mother may likewise impose the name to the childe.

Ans. She gave this name, at the commandement of the Angell, which Abraham afterwards confirmed; otherwise she had no power to give it.

Therefore these fathers who give this power to others, to impose names to their children: resigne the first part of their authority over their children, which God hath put in their hands.

This dominion which Adam had over the creatures, was not an absolute dominion.

God hath dominium merum, immediatum, & liberum: hee hath absolute, free, or immediate dominion over the creatures: Man had onely but dominium conditionatum: such a dominion that was not an absolute and simple dominion, to use them at his pleasure.

They who had their inheritance in Israel, had not an absolute and immediate dominion, for it was Ema- nuel's land, Esay 8.8. God had the absolute dominion: but theirs was conditionatum, for they might not sell their inheritance to whom they pleased, neither might they alienate their lands perpetually; but onely mortgage them to the yere of the jubilee, Lev. 25.13. So the Levites had not merum dominium of the tythes, but conditionatum, Levit. 23.4. For none of their children who were leprous might eate of them, neither might a stranger eate of them, neither might they sell them to others. Caleb had the property of Hebron, and yet it is said to bee given to the Levites; it was Caleb's by right of propriety, but it was the Priests because they dwelt there, and had the use of the ground.

So Adam before his fall, he was but 

\[ \text{Of mans dominion over the creatures.} \]
Of mans dominion over the creatures.

ate Lord, qui badebat directum dominium, et ad omnes vivos, he had the supreme dominion and absolute use over all the creatures.

Adam had not nudum usum of the creatures, but he was usu-fructuarius. The Lawyers illustrate the matter by this example: if thou get the use of one's garden thou mayest gather roses, hearbs, flowers to thy own use, but thou canst not sell them to others to make benefit of them. But if thou be usu-fructuarius, then thou mayest make benefit of them, and sell the fruit to others.

Another example, If one leave in his latter Will to the use of his flock, thou mayest use his flock for dunging of thy ground; but thou mayest neither shear the sheep, nor milk them; for that pertains to them for whom it is left: but if he leave the usu-fructum, then thou mayest use both the milk and the wool.

Man in his first estate had not only nudum usum, but usu-fructum, he had not only a bare use of them for maintenance, but he was Lord over them. He had not only power uti ijs, sed frui ijs; not only to use them but also to enjoy them: & they distinguish these two: adiuncti sunt alibi usu; that is, it is one thing to give a man the use of a thing, and another thing to give him it unto use: he who giveth the use of a thing giveth not the dominion, over it: but he who giveth it unto use giveth also dominion.

A man may have nudum usum, et illicitum rei; as when a thief takes a man's horse.

Secondly, a man may have nudum usum, sed licitum, et utilem; as when a man hires a horse.

Thirdly, a man may have nudum usum, et licitum, sed non utilem; as when the servant of a banker changeth mony for his Master, all the commodity is his masters.

Fourthly, a man may have usum licitum, utilem, et
proprietatem sed subordinatam: as he who holds his lands in fealty.

Fifthly, he who hath the propriety, & dominium directum: this is called dominium alium, this supreme dominion, Adam had not this supreme dominion, but subordinate to God, Christ is called the Lord of the Sabbath, Mat. 12. 8. and man is called, Lord of the Sabbath, Mark. 2. 27. 28. how is Christ called the Lord of the Sabbath: As the supreme and high Lord. Man is called Lord of the Sabbath, not as the supreme, but as the subordinate Lord.

The first Adam had all things subject to him, but by subordination: but the second Adam had them, by a more excellent manner from God his Father, eminenter, by way of excellency. Psal. 2. I will give thee the ends of the earth for a possession.

Secondly, the first Adam had jus ad rem, jus in re, hee had not onely the right to the things, but also the use of them. But the second Adam had jus ad rem sed pon in re, for the most part; that is, he had the right to them, but the use of few of them for the most part.

Quest. Had Christ nothing in propriety to himselfe, had hee but onely the naked use of things?

Answ. There are sundry sorts of rights. First, that which many have right to in common, as the Levites in Israel had right in common to the tythes: but Barnabas a Levite who dwelt in Cyprus, out of Indea had his possessions proper to himselfe, Acts 4. So the Church of Jerusalem had their goods in common.

Secondly, there is, usus juris et usus facti: the use of propriety, & the naked use of things: the naked use is, when a man hath onely the naked use, that he may neither sell it, nor give it to others: the use of propriety is, when he may both use it himself and give the use of it to others,
Of mans dominion over the creatures.

When a man hires a house, then he hath only the bare use of it, because he cannot let it out to another, but when he hath a Lease of it, then he hath usum juris, and may then let it to another.

Thirdly, there is a right of charity and a right of property: a man coming into a vineyard, he may eat as many of the grapes as he pleaseth to satisfy his hunger, Deut. 23. 24. this is the right of charity: but he may carry none away with him; this is the right of property. So the Disciples when they were hungry upon the Sabbath, pulled the ears of corn, Matth. 12. 2. This was the right of charity, but they carried none away with them, because they had not the right of property; and in this sense it is that Salomon, Prov. 3. 27. calls the poor bagnale tobb, the Lords of thy goods: withhold not thy goods from the owners thereof, that is, from the poor; the poor in their necessity have the use of thy goods. That axiom is true then, Ins charitable manem semper, sed non pro semper, habent enim justendi, non pro omnii tempore sed tempore necessitatis; that is, Charity remaineth always, but we are not at all times to give our goods; there is a time to give them, not all times, but in the time of necessity; and in this sense is that of Luke to be understood, Luke 6. 30. Give to everyone that askes of you; that is, who in extreme necessity askes of you.

Christ had not in common, with the Disciples, in the bagge, Isb. 12. For these that have a common right, one of them cannot give without the consent of the rest; but Christ had a proper right to the bagge, and commanded Judas to use it for the benefit of the poor, Isb. 13. 29. Secondly, Christ had not a bare & a naked use of things, but also he had the use of property in some things, as the clothes which he wore, and the money which he spent;
he had not only the naked use to wear them, but also the property of them, for he might have given them to others: it is true, he had but nudum usum of the house which he dwelt in, *Luk.* 9. 58. The Foxes have holes, but the Sonne of man, hath not a hole wherein to hide his head for he had not the property of any house.

Thirdly, he had not only jus charitatis to things, but also the right of property; neither had he these things as almes, for that which a man laboureth for is not called almes, *solum titulus recipiendi, ratione naturalis necessitatis, facit mendicum*, the onely title of receiving in respect of natural necessity, makes a begger: when it is sought and given in this manner, then it is almes.

Now that the second Adam had not his maintenance given him, by way of almes, it is proved thus; first he had the ends of the earth given him for a possession, *Psal.* 2. and all things were put under his feet, *Psal.* 8. he sent for the mans cult, *Luk.* 19. 30. Which theweth that he had right over all the creatures.

Againe, it is proved thus, if wee sow to you spiritual things, ought yee not to give us temporall things? *1 Cor.* 9. 11. but Iesus Christ sowed spiritual things to them, therefore temporall things were his by right of property.

Thirdly, it is said, *Who feedes the flocke and eates not of the milke of it? 1 Cor.* 9. 7. as the shepheard and sol- dier have the right of property to their wages, so had Christ.

Fourthly, Christ saith *Luk.* 10. *Goe into whatsoever house yee come to, and eate that which is set before you* : the Disciples had not only jus gratitudinis, the right of thankfulnesse; but also jus juris, the right of property: Christ had this right seing he preached the Gospell. When *Paul* tooke no stipend from the *Corinthians, 2 Cor.* 11. 8. *recessit à jure suo*, hee went from his right:
right: therefore others had this right of property, and so had Christ.

**Object.** But Christ willed his Disciples to leave all for his cause, Mat. 10.37. and he set himselve as an example before them of poverty: therefore he did renounce all right of things.

**Ans w.** Wee renounce all things two wayes, either in our affeccion, or in deed: they renounced all in affeccion but not in deed.

Secondly, there are two sorts of poverty; material poverty, and formall poverty. Christ left all things both moveable and immoveable in his affeccion, formall: but not materially: formall poverty is this, when in our affeccion we are ready to renounce all for Christ; but material poverty is, when we are actually called to the renouncing of all.

**Object.** Mark. 10.21. Christ commanded the young man, to sell all, and follow him, if hee would be perfect: therefore it may seeme that materiall poverty, is required of him that would be most Absolutely perfect, and that Christ made choyce of this sort of poverty himself.

**Ans w.** Wee must distinguish betwixt these two: first, to leave all, and to follow Christ: Secondly, that hee who trusts in his riches should sell all.

The first part of this speech belongs to the matter in selfe, and the second to the person: the first is common to all, because all are bound to leave all for Christ in affeccion; but the second part belongs onely to this young man, who was so well conceited of himselfe, trusting in his riches, that he should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when he sold it, but give of that which hee sold to the poore; non dare omnia, sed de omnibus, 2 Cor. 8.9.
Queft. But why bids he him fell all?
Ans. Because he had such confidence in his riches, for they hindered him from following of Christ; therefore hee bids him quite all actually; which precept binds not others, it being particular to him.

Obj. But Christ sayes, if thou wilt be perfect, goo and sell all, then this seemes to be the pitch of perfection to renounce all: and is more than that which the law requires.

Ans. Christ speakes not here of any perfection above the perfection of the Law; but of true perfection which is above imaginary perfection: as if hee should say: thou imagines thou art perfect, and thinkest that thou hast kept the whole Law, if it be so, yet one thing is resting to thee, sell all: thus wee see how Christ applies him selfe to his conceit here.

Obj. But it may be said that this young man spake not out of an ambitious conceit, for the text faith that Christ loved him.

Ans. The event sheweth that hee spake but out of the ambition of his heart, and the words of Christ shew this also, Mark. 10. 24. How hard a thing is it for a rich man to enter into the Kingdom of God: and where it is said Christ loved him, verse 21. The Greike word ἀγάπη, signifieth friendly to speake to him, and to deale gently with him; but Christ liked him not in the estate that hee was in, for hee went away trusting still in his riches, and loving them better than Christ.

Conseq. Christ and his Disciples renounced not all kind of right of those things which they had; therefore that observation of the glosse, upon the tenth of Mark is false. Some have money, and love it; some want money and love it; but these are most perfect who neither have it, nor love it: and to this they apply that of the Apostle, Galat.
Gal. 6.14. I am crucified to the world and the world to me; as though a man could not be crucified to the world, unlea the renounce it all, and go a begging.

Thus the Church of Rome serveth God with will-worship, which hee never required at their hand, *E*say, 1.12. By their vowes of poverty, chastity and obedience: this they make one of their counsels, of Evangelick perfection.

So much of Gods Image in man: both inwardly in his soule, and outwardly in his dominion & superiority over all inferior creatures: it rests to speake of three conseq uents proper to this image. 1. Wherefore Gods image was placed in man. 2. This image being placed in man whether it was naturall unto him, or supernaturall. 3. The benefit he reapeth by this Image: which was his society with the Angels.

**CHAP. XVI.**

Of the end wherefore God placed this image in Man.

God placed this image in man, to keepe a perpetuall society betwixt man and him.

Similitude and likeness are a great cause of love: Adam loved Eve when hee saw her first, because shee was like unto him. As a man when hee lookes into a glaffe, hee loveth his image because it is like to him but dissimilitude breeds hatred. A man loves not a serpent or a Toade, because they are most unlike him, David marvailes that God shoulde looke upon man, *P*sal. 8. but in the end he brings in his similitude in Christ, or else he would hate us.

Secondly, God placed this image in man, as a marke
Of the end wherefore, Part. 2

A collection between the innocent and old Adam.

Conseq.

Theodore, lib. 3, cap. 21.

Of his possession; therefore the Fathers called him num-
num Dei; for even as Princes set their image upon their
coin, so did the Lord set his image upon man; there-
fore miserable are these, who adulterate this coin, and
blot out this Image of God: he deserveth now to be ar-
rained as a traitor before God.

Man in innocency was like unto God, but now he is
become like unto the beasts of the field, Psal. 49. now
God may justly exprobrate unto him. Behold man is be-
come like one of us. There was a great change in Naomi
when she came to Bethlehem; she was not then Naomi
beautiful, but Mara bitterness: there is a greater
change now in man when he is falne from his first e-
state, and lost this holy image.

Man was made to the image of God, therefore no man
should lift his hand against him, Gen. 9. no Prince will
suffer his image to be defaced, much lesse will God.
There arose a sedition at Antioch for that Theodosius the
Emperour exacted a new kind of tribute upon the peo-
ple; in that commotion the people brake downe the I-
mage of the Empresse Placilla, (who was lately dead.)
The Emperor in a great rage sent his forces against the
City to sack it. When the Herald came, and told this
to the Citizens, one Macedonius a Monke induced with
heavenly wisdom, sent unto the Herald an answer af-
ter this manner:

"Tell the Emperour these words, that he is not onely
an Emperor, but also a man; therefore let him not
only looke upon his Empire, but also upon himselfe:
for he being a man commands all these who are men:
let him not then use men so barbarously, who are
made to the image of God. He is angry & that justly,
that the brazen image of his wife was thus contume-
liously used, & shall not the King of heaven be angry,
to see his glorious image in man contumeliouely han-
dled:‡
"dled; Oh what a difference is there betwixt the rea-
sonable soule, and the brazen image; We for this i-
image are able to set up an hundred, but he is not able
'to set up a haire of these men againe if he kill them.
These words being told the Emperor, hee suppressed
his anger and drew backe his forces: if men would take
this course, and ponder it deeply in their heart, they
would not be so ready to breake downe this image of
God by their bloody cruelty.

Chap. XVII.

Whether the Image of God in Adam was naturall or su-
pernaturall?

The second consequent of the image of God being
placed in man, is, concerning the nature of it.
There are two things which principally wee and the
Church of Rome controvert about, touching the image
of God. The first is, condition naturæ, the condition of na-
ture: the second is, condition justitiae, concerning mans righ-
teousnesse.

The Church of Rome holds, that there was concupis-
cence in the nature of man, being created in his pure-
naturalls, but it was not a sinne (say they) or a punish-
ment of sin as it is now, but a defect following the con-
dition of nature; and they say that it was not from God
but besides his intention. And they goe about to cleare
the matter by this comparison: when a Smith makes a
sword of yron, he is not the cause of the rust in the y-
ron, but rust followeth as a consequent in the yron: but
if this rebellion flow from the condition of nature,
how can God be free from the cause of sin, who is the
author of nature?

Duplex conditio imagi-
ni Dei, naturæ, &
justitiae.

Bellarm. lib. 7. cap. 28.

Their
Triplex dissimilitudo comparationis.

That there was no concupiscence in man before the fall.

Their comparison then taken from the Smith and the iron is altogether impertinent: first, the Smith made not the yron, as God made man, therefore he cannot beayd to be the cause of the rust of yron, as God making man, concupiscence necessarily followes him according to their position.

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some external things: they make concupiscence necessary to follow the body.

Thirdly, the Smith if he could, he would make such a sword that should take no rust; but God (according to their judgement) made man such that concupiscence did necessarily follow.

Before the fall there was no rebellion nor strife betwixt the superiour and inferiour faculties in man; and therefore no concupiscence: our reasons are these.

First, our first parents were not ashamed when they were naked, Gen. 2, but after that Adam had sinned and saw himselfe naked, he fled from the presence of God and hid himselfe even for very shame; it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Jesus Christ the second Adam, there was no rebellion, and yet he was like to us in all things sinne excepted, taking our nature upon him, and the essentiallyall properties of it. As to be tempted, Mat. 4.1. Jesus was carried by the Spirit into the desert to be tempted; So to fear, Hebr. 5.7, he was heard in that which he feared. So to be angry, Mark. 3.5. He looked round about on them angrily: So forgetfulness of his office by reason of the agonie astonisning his fenses; Father, if it be possible, let this cup passe from me, Mat. 26.39. Wherefore if this strife, betwixt the superiour
superior and inferior faculties, was the consequent of nature in our whole estate, then Christ should not have beene blamelesse, which is blasphemy: for concupiscence is sin, Rom. 7.7.

Thirdly, if there had been rebellion, betwixt the superior and inferior faculties before the fall; then man in his whole estate had not beene happy for Paul in respect of this concupiscence, is forced to cry out, Rom. 7.11. O wretched man that I am, who shall deliver mee from this body of death: and originall justice had not beene such an excellent gift in that estate, but only a restraint, to restraine this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God be free from sinne who is the author of nature? qui est causa causa, est causa causati, in essentialiter subordinatis, he who is the cause of a cause, is likewise the cause of the effect in things essentially subordinate: but God is the author of mans nature and concupiscence; therefore according to their position, he must bee the author of sinne: this is blasphemy.

The Church of Rome holds, that this holiness was a supernaturall thing to man, and not natural in his first creation: and they goe about to shew the matter by these comparisons.

They say, mans righteousness was in his innocent estate, was like a garland set upon a virgines head; the garland is no part of the virgins body, and although the garland be removed, yet she remains still a virgin. So this originall righteousness, they make it as it were a garland, which being taken away from man, no natural thing is blemished in him.

Secondly, they compare it to Sampsons lockes, which when they were cut off, nothing was taken from Sampsons nature.
Whether the image of God in Adam

Thirdly, they compare it to a bridle in a horse's mouth, which is no part of the horse, nor natural to him, but serves to bridle the horse and keep him in. So say they, this original righteousness, was no natural thing in man before the fall, but served only as a bridle to restrain concupiscence; and they put a difference between a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast his cloke of supernatural righteousness about him to cover him: but since the fall (say they) he is not *homo nudus sed spoliatus*, a naked man, but spoyle of the graces of God.

Hence is that division made by the Iesuites of the estate of man: the first estate (faith he) is of man considered without grace or sinne, (as they term it) in his pure naturals; the second estate is of man in his pure naturals, clothed with supernatural righteousness; the third estate is of man degenerate and sinfull: the fourth estate, is of man regenerate; and the last is of man glorified. But to consider a man both voyde of grace and sinne, such a man was never, nor never shall be; neither did the Jewish or Christian Church, ever divide the estate of man thus.

The Jewish Church taketh up the estate of man in these three; the first they call *Adam ratioc creationis*, because hee was made out of the red earth: the second they call *Enosh*, man subject to all miseries: the third they call *Ish*, man restored to blessedness and happiness.

The orthodoxe christian Church, divides the estate of man thus: the first estate, is *gratis collatio*, the bestowing of grace: the second is, *collate amissio* the loss of that grace bestowed: the third is, *institutio amissae*, the restoring of lost grace; and the fourth is, *confirmation institutae*, the confirmation of restored grace.
We will shew that his original righteousness, was natural to man, and not supernatural: where we must consider: that nature is taken five ways:

First, a thing is natural by creation, as the soul and the body are natural to man, because they give a being to him.

Secondly, for that which floweth essentially and naturally from a thing, as the faculties from the soul.

Thirdly, for that which cleaveth most surely to nature, as sinne doth to the soul now.

Fourthly, for that which beautifieth nature and helps it, as grace doth.

Fifthly, for that which by generation is propagate to the posteritie, as original corruption.

Original justice was not natural to man in the first sense, for it was no part of his essence. It was not natural to him in the second sense, for it flowed not from the understanding essentially, as the faculties of the soul do; but it was natural to him in the third sense, because he was created in holiness, and was the subject of holiness: it was natural to him in the fourth sense, because it made his nature perfect: It was natural to him in the fifth sense, for he should have transmitted it to his posteritie by generation, if he had stood in holiness, as man doth sinne now, which is come in place of it.

Original righteousness to the first Adam was natural, to the renewed Adam, grace is supernatural; to the old Adam, it is against his nature, so long as he continues in sinne.

Our reasons proving, that original righteousness, was natural to Adam, and not supernatural, are these.

First, as are the relicke of the image of God in man since
Whether the image of God in Adam. Part. 2.

Reason 2.

Since the fall, such was the image of God in man before the fall: but the remnants of the Image of God in man since the fall, are naturall, Rom. 2. 13. For by nature they do the things contained in the Law, 2 Cor. 11. Doth not nature teach you this? therefore the image of God in man before the fall was naturall.

Secondly, supernatural gifts are not hereditary, nor propagate by generation, no more than a colt (to use their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should have begotten children in his image in original justice: therefore original justice was not supernatural to him.

Reason 3.

Thirdly, by nature we are now the children of wrath, Ephes. 2. 3. Therefore original justice should not have beene supernatural to man, but naturall by the rule of contraries.

Bellarmine, although he grant that there might have beene a man, created as well without grace as finne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did never generally prevale in the Roman Church: for there were some (faith hee) excellently learned, that thought as wee doe, that man must either be in the estate of grace, or finne; and that there is not a middle estate: and that original righteousnesse was required to the integrity of nature, and consequently that being lost, nature was corrupted and deprived of all naturall and morall restitude. So that man after the fall of Adam, can doe nothing morally good, or that truely can bee named a vertue, till he be renewed by grace; as likewise Adam before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But we must hold for our part, this to be the ground of
of no smaller error which the Church of Rome layeth; that man in his pure naturals, was voyde both of grace and sinne; this is the ground of many other errors which they maintaine.

First, that concupiscence is natural to man, following alwayes his creation.

Secondly, that natural gifts both in men and divels remaine unblemished since the fall.

Thirdly, that the corruption of nature consisteth not in any corrupt qualitie, but onely in the losse of supernaturall grace.

Fourthly, that death is not an effect of sinne properly, but it is from nature, and it is onely accidentally from sin; because sin removes that bridle of originall righteousness, which held backe death.

Fiftly, that concupiscence is not sinne in the regenerate.

Sixtly, that man now after his fall, is in the same estate wherein hee was before the fall in his pure naturals: for Adams sinne hath diminished nothing from that which is natural; and the body, (they say) since the fall is no more passible, than it was before in the pure naturals. So (they say) the minde of man being considered by it selfe, without this supernatual holinesse, is no more weakened by the fall, than it was before the fall in things natural.

Seventhly, that man hath free will left in him after his fall: which grounds are all false. Here we must doe as Elisha did when hee cured the waters of Iericho, 2 King. 3. he went to the spring heads, and there cast in salt: so must we goe to this, as one of the springs from whence many errors in popery proceed, and cure it first.

This popish platforme of mans estate before his fall, is taken
taken from the schooles of Philosophie, but not from Moses and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therefore they took up man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had never heard of man's creation, nor yet of his fall; imagine him to be a middle sort of man, such a man as never was, neither in his whole estate, nor after his fall: but they ought to have remembred that of the Apostle, Colos. 2. 8. Take heed lest any spoyle you by Philosophie.

Chap. XVIII.

Of the consequents of God's image in man; in his societie with the Angels.

The third consequent that followeth upon the image of God being placed in man in his creation, is concerning the societie and fellowship that he had with the Angels so long as he stood in innocency.

Adam in his first estate was little inferior to the Angels.

It shall bee the greatest perfection of man in glory, that hee shall bee like the Angels of God, and bee loved of them, as they love one another. So it was mans great happinesse before the fall, that hee conversed with the Angels, and they loved him.

The Angels did neither minister unto, nor keepe the first Adam before his fall, they onely loved him. The Angels ministered to Christ the second Adam, and loved him, but did not keepe him. The Angels minister now to the renewed Adam, they love him and keepe him; but they
they neither minister to the wicked, love them, nor keepethem.

First, the Angels neither did minister to Adam before his fall, nor did they keepe him, because he was in no danger, onely they loved him: they ministered to Iesus Christ, but they did not keep him, for he was comprehended, as well as visitor. Christ is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by Christ; which priviledge Adam had not of them before his fall.

Object. It may seeme that they did keepe Christ, Psal. 91. they shall keepe thee in all thy ways.

Answ. This is to be understood de Christo mystico, of Christ in his members; that is, they shall keepe thy members in all their ways. But this part of the Psalm was misapplyed by the Divell to Christ in proper person, Math. 4. for the Divell to Christ in proper person, Math. 4. for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

Object. But it may be sayd, that the elect have greater priviledges then, than Christ hath, seeing they both keepe them, and minister to them.

Answ. This argueth not any prerogative that the Saints have above Christ, but onely their weakenesse and wants, that they have need of the Angels to preserve them, as young children stand in need of nurses to waite upon them.

Object. It may seemethat Angels are not ministering spirits in respect of the elect, but in respect of Christ; because the Angell, Rev. 19.22. calls himselfe, not our servant, but, our fellow servant. So the Angels are not called the servants of the kingdomes, but, The Princes of the Kingdomes, Dan. 12. Thirdly, the Apostle proves Christ to be God, Heb. 2. because the Angels are servants to him. A shepheard is not the servant of
his shepe, although he keepes them; but his Masters servant. So although the Angels keepe us, yet they seeme not to be our ministers but Christs.

**Ans.** The Scripture, *Heb. 1.* calls them ministring spirits, sent for them that are elect; and although they be more excellent creatures in themselves, than the elect; yet in Christ, and by Christ, they become ministring spirits to us. Christ himselfe is not ashamed to call himselfe a servant to the elect, *Mat. 20.* I came not to bee served, but to serve: why may not then the Angels be sayd, to be ministers to the elect?

**Obiect.** It is a Maxime in Phylosophy, that the end is more excellent than the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more excellent than the Angels.

**Ans.** The end considered as the end, is always more excellent than the meanes tending to the end, but not absolutely, touching the essence of the meanes; for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ is more excellent than the redemption of man in it selfe, and yet it is institute for another end, so the Sun, Moon, and starres were institute to give influence to the inferiour bodies, herbes, trees and plants; and yet they are more excellent in themselves; but consider them as meanes tending to that end, they are inferiour to them.

The Angels neither love the wicked, nor minister to them, nor preserve them. But here we must marke, when we say they minister not to them, this is to bee understood of their speciall and particular ministring, they attend them not, as they doe the elect; it is true, as God makes his Sunne to shine as well upon the unjust as the just, *Mat. 5.45.* so the Angels may bee ministers sometimes of outward things even to the wicked.
wicked. Whosoever stepped down first into the pool of 
Siloam, 109. 5. 8. was cured whether good or bad: and 
the Angels brought downe Manna in the wilderness, 
Psal. 78. 25. to the bad Israelites, as well as to the good: 
but they have not a particular care of the wicked as 
they have of the elect of God; they come not up and 
downe upon the Ladder, Christ, 109. 52. to minister 
to them as they doe to the elect.

CHAP. XIX.
Of Adams life before the fall, whether it was contempla-
tive, or practick?

Adam had beside the Image of God placed in him, 
two royall prerogatives above any man that ever 
was: the first was concerning his estate and condition 
oflife, whether it was in action, or contemplation. The 
second concerning his marriage celebrated by God 
himselfe, in Paradise. Of the first prerogative is intrea-
ted here.

Mans life before the fall, was more contemplative than 
practicke.

As from the Sunne, first proceed bright beames, 
which lighting upon transparent bodies they cast a 
brightness or splendor by their reflex; and after their 
reflex, they cast shadowes. So from God that glorious 
Sunne, there proceeded first Wisedome, which being re-
flexed upon the mind of Adam to cognosce and con-
template upon things; this contemplation, brought 
forth prudence, and at last arts, as the shadow of pru-
dency. This wisedome or contemplation was in cogno-
scibilibus, in things to be knowne; but prudence was in 
agilibus, in things to be done; arts are in factibilis, in 
things to be done by the hands.
Of Adams condition of life.

**Quest.** It may bee asked which of these two lives is to be preferred before another: it might seeme that prudence is to bee preferred before wisdom; for man is bound to love God above all, and to helpe his neighbour; these we get not by contemplation but by action. Againe, it may seeme that the contemplative life is the best life, because in the active life there are many dangers and perils, but not so in the contemplative.

**Answ.** To cleare this point, wee must marke these assertions following.

First, when we compare these two wisdom and prudence together, either we respect the necessity of them, or the excellency of them. If wee respect the necessity of them; then no doubt, prudence is most fit for our estate now.

If wee marke the excellency of them, then wee must use this distinction, one thing is said to be better than another, either absolutely, or determine to this or that particular: as, to have fourteene feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a philosopher is determinately good for man, but not absolutely good; for it is not good for a horse.

So wisdom and prudence conferred together, wisdom absolutely is better than prudence; but prudence in this case as we are now, is better for us.

Thirdly, if wee consider the end of mans life; then contemplation is better than action; but if wee consider the meanes tending to the end, then action is fitter for us, than contemplation. If wee consider the end, it is more excellent than the meanes; for all these practive arts and operations which man doth, are ordained (as to their proper end,) to the contemplation of the understanding: and all the contemplation of the understanding is ordained for the metaphysickes: and all the knowledge...
Of Adams condition of life.

ledge which we have of the metaphysicks: (in so farre as it precedes the knowledge which we have of God:) is ordained for the knowledge of God, as the last end; Jes. 17: This is life eternall to know thee only, Matth. 5. Blessed are the pure in heart, for they shall see God: therefore the contemplative life, being the last end, must bee most perfect in itselfe; for it standeth in need of fewer helps than the practick life doth.

These two sorts of lives, are so necessary both for this life, and for the life to come, and are so straitly lincked, that we must labour to joyne them together.

The actye life, without the contemplative life, is a most imperfect life, like the fruit pulled from the tree; so the contemplative life, without the actye, is a most imperfect life; but joyne them both together, they make a perfect Argus, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun and Moone: first, as the Moone hath her light from the Sunne, so hath prudentiety, her light from wisedome. Secondly, as the Sunne rules the day, and the Moone the night; so wisedome rules our heavenly life; and prudentiety our earthly life. Thirdly, as the moone is neerer to us than the Sunne, so is prudentiety in this estate neerer to us than wisedome.

Prudentiety and wisedome, the actye and contemplative life, should be joyned together: therefore these onagri, or wildes, the Hermites; who give themselves one- ly to contemplation and withdraw themselves from the society of men, never joyning action to their contemplation; mistake altogether the end wherefore man was placed here.

When Elias was in the wildernes, the Angel came to him and said; what doest thou here? So the Lord will say one day to these unprofitable members (that are in the Church
Of Adams condition of life.

Church and Common-wealth: what do ye in the Wilderness? The Philosopher could say, that hee was either a God or a beast that could live in the Wilderness; this their contemplative life hath pride for the father, and idleness for the mother.

The contemplative life, is the most excellent life, therefore that life that draws nearest to it, must be the best. There are three sorts of lives, the active life, the effective life, and the voluptuary. The active life consists in managing and ruling things by prudence; this was David's life, and it comes nearest to the contemplative life. The effective life consists in dressing of the ground, in husbandry, and such; this was Pazaiah's life: therefore, 2 King. 15. He is called vir agri, because he delighted in tillage; and this is further removed from the contemplative life, than the active life. The voluptuary life was that in Salomon, when he gave himselfe to pleasure and delights, so the life of Sardanapalus King of Assyria; and this is furthest from the contemplative life. Adam had the contemplative life chiefly, he had the active and effective life; but he had not that voluptuary or finfull life, delighting in pleasure.

The first Adam his life was contemplative, active, and effective. The old Adam: his life is voluptuary, for the end of all his actions is pleasure. The glorified Adam, his life is contemplative and active onely, and in this consists his last happinnesse.

In the life to come, the glorified Adam shall have all sorts of perfection in him. First, his desire shall be perfected in his being (every thing naturally desires the being and preservation of itselfe) for hee shall be perpetually. Secondly, his desire shall be fulfilled in these things that are common to him and other living creatures, which is delight; his delights and pleasure shall be spiritual altogether, and these farre exceed corporall
For all delights; because men are contented to suffer many corporall torments for spirituall delights. Thirdly, his desire shall be fulfilled in his reasonable desires; which is to rule his active and civil life: In his active life, so to live vertuously, that he cannot make defection to evill: in this civil life, for all that a man desires in this life is honour, a good name and riches; the desires of all these shall be perfected in the life to come; for honour, we shall reigne with him, Revel. 20. For a good name, none shall have place to accuse or revile them there; for riches, Psal. 111. Riches and glory are in his house. Fourthly, his desire shall be fulfilled in his intellectual knowledge, because then hee shall attaine to the full perfection of these things, that he desires to know; and this shall bee the perfection of his contemplative life; in beholding God, which is the complement of all his other desires, and they all yame at this.

Object. But it may be laid that mans desire shall not be fulfilled in the life to come by beholding God: for the soules in glory long for their bodies againe, and have not their full rest till they injoy them.

Answ. The soules in glory desire no greater measure of joy, than to behold God, who is the end and object of their blessednesse. But they desire a greater perfection in respect of themselves; because they do not so totally and fully injoy that which they desire to possess. A man sitting at a table furnished with variety of dishes, hee desires no more dishes than are at the table, yet hee desires to have a better stomacke: so the soules in glory desire no greater measure of blessednesse than to behold God; but respecting the longing they have for their bodies, they are not come to the fulnesse of their blessednesse till they be joyned together againe.
Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy greater happiness, than it had without the body in heaven?

Ans. In respect of the object which is God, it shall have no greater happiness; but in respect of it selfe, it shall have greater joy, both extensive, because it shall rejoice in the glory of the body, and intensive, because in the conjunction with the body, the operation therefore shall be more forcible, when soule and body are joyned together.

The Academickes make sixe conditions of the life of man whereunto it is resembled, which they set out to us by six metaphors. The first is in the conjunction of the soule and the body; and herein they take the comparison from a man in a Prison, and in this estate man had need of spurre to stirre him up, that he may come out of prison.

The second Condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a Monster, halfe man and halfe beast, the sensual part fighting against the reasonable; here we must take heed ne pars fera voret humanam, lest the brutish part overcome the reasonable.

The third condition makes him an absolute man, and then he is called the little world, or epilogus mundi, the compend of the world; and so hee should labour to keepe all things in a just frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a shippe in the midst of the Sea, sayling towards the haven; reason is the ship; the windes, waves, and rockes, are the many hazards we are expos'd to in this life; the oares are his affections and desires; and when the eye is set upon eternal happinesse, this is like the pole which directs the ship.

The first condition is then, when as the soule is purif
fied by vertue, and elevated above the owne nature, then it is compared to a chariot, which resembles the whole constitution of the soule joyned to the body; the Coach-man is reason; the horses which draw the coach are two, one white and another blacke; the white horse is the irascible appetite, the blacke is the concupiscible appetite; the spurres which spurre these horses forward, are, desire of honour, and feare of shame.

The fixt condition is, when the soule by contemplation ascends to God, then it is compared to a soule mounting upward, then it is no longer considered as yoaked in the coach, for now the horses are loosed, & auri¢a fittens cos ad presepe, tribuit eis nectar & ambrosiam; that is, the coachman loosing the horses, brings them to the manger, and gives them nectar and ambrosia to eate and drinke; for when the soule is taken up with this contemplation, beholding the chief Good, then the appetite is satisfied with milke and honey as the Scripture calls it. As nurses taking pleasure and delight to feed their babes, when they have stilled them, they lay them up to sleepe, and then they take delight to feed themselves: so, when the sensible faculty shall be satisfied, then shall our great delight be in contemplation to behold the face of God and that eternall glory: whereupon is resolved that position laid downe in the beginning, that mans chiefe felicity in his life before the fall, was chiefly in contemplation, and so shall it be in glory: although action in love doe flow from it, as the fruit from the tree.
**Of Adams conjunct life, or his marriage.**

The second royall prerogative bestowed upon 

Adam in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. Hee made not paires of males and females in mankinde, as hee did of the rest of living creatures, but he made the one of the other, first to shew them the neere conjunction which is betwixt them; secondly, hee made the woman of the man, that he might be her head, and the fountaine of all man-kinde, which chiefly belonged to his dignity: thirdly, she was made of him, that she might obey and honour him; Christ faith, Mark. 2. 27. the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, so hee was made Lord over the woman.

This subjection of the woman to the man, was shewed by the veile which was put upon the womans head when she was married, Gen. 24. 65. In the first of Numbers when the husband accused the wife of adultery she was commanded to stand bareheaded before the Priest, as not being now under her husbands subjection, untill she was cleared of this blot.

Secondly, this subjection is notably set out in that heavenly order, I Cor. 11. 3. God is Christ's head, and Christ is the mans head, and the man is the womans head.

Thirdly, this subjection is likewise shewed by that dreame of Joseph, Gen. 37. Where the father is compared to the Sunne, the wife to the Moone, and the children to the starres.
Fourthly, the Persians had this sovereignty over their wives, they had a proverbial kind of speech which was, and they shall speak the language of their own people; that is, they shall live after the manner of their own country, and have commandement over their wives, Esth. 1. 20. *vexit tenu jecar*, they put her in the masculine gender, to signify their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: and againe, when they will discommend men, they put them in the feminine gender; because now they have committed abomination with idols.

Since the fall, this heavenly order is mightily inverted, when the woman claymes sovereignty over the man, and will not bee subject to him: as she seekes superiority over her husband; so if she could, she would pull Christ out of his place, and God the Father out of his.

This inverting of natures order, hath ever a curse joyned with it, when such effectuality. Plutarch hath a very good apologue for this: the members of the body of the Serpent (faith hee) fell at variance among themselves; the taile complained that the head had always the government, and desired that it might rule the body: the simple head was content, but what became of it when the taile tooke the guiding of the head and the rest of the body? it pulled the head and the body, through the brambles and briars, and had almost spoyled the whole body. So let us remember that apologue of the bramble, Judg. 9. When it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the man
man over the woman, as in the mutual use of their bodies: and in this case he is as well subject to his wife, as he is her Lord: but in other things the man hath the superiority over the woman.

**Quest.** Seeing the woman hath as great right over the body of the man, as the man hath over her body, how is it that Rachel with her mandrakes persuaded her husband to lye with her? *Gen. 30.15.* It might seem she had not such a right to claim this of her husband?

**Answ.** In this polygamy, there was some cause of exception, because a man had two wives at once, and that of Christ may be fitly applied here, *one man cannot serve two masters, Mat. 6.24.*

God made the woman of the rib of Adam.

She was not made of the eye as the Hebrewes say, that she should not be wandering and unstable like Dinah, *Gen. 34.1.* Neither was she made of the ear, that she should not be auscultatrix a hearer like Sarah, *Gen. 18.10.14.* he made her not of the foot, that she should not be troden upon like the Serpent: But he made her of the rib, that she might be his collateral, to eate of his morsels, drinke of his cup, and sleepe in his bosome, 2 Samuel, 11.3.

**Quest.** When God took this rib out of Adam's side, whether had Adam a rib more than enough; or when it was taken out whether wanted he a rib? To say that he wanted a rib, would imply an imperfection; to say that he had a rib more than enough, would imply superfluity in Adam; which in the estate of innocencie cannot be granted.

**Answ.** Adam must not bee considered as other men, but as he who represented whole mankind; and therefore having a rib more then other men have, who are but singular men, yet he had not a rib more than enough.
The seed which is in the body of man, is no superfluitie in man, because it serveth for the continuation of his kinde; So this rib was no superfluous thing in Adam, although he had a rib more than the rest of mankind. We count it now a superfluous thing, when a man hath more fingers than ten, so to have more ribs than twenty-four.

Againe, if we say it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out: for we may safely hold, that God put in a new rib in place of it: for when Moses saith, that God shut up the flesh in place of it, it will not follow that he closed it up onely with flesh, but also with a rib, as Adam himselfe afterward shewed, Gen. 2, 23. she is flesh of my flesh, and bone of my bones.

Quest. But how could so little a matter as a bone, become the whole body of a woman, was this the extending or rarifying of the bone, as we see yce rarified into water: or was it by adding new matter to the bone?

Thomas answers, that this could not be by rarification of the bone, for then the body of Eve should not have beene solid enough, but it was as he holds, by addition of new matter. As the five loaves which fed so many thousands in the wilderness. Mat. 14. 17. was not by rarifying and extending them, but onely by adding to them.

Quest. Whether there was the matter which was added to the rib, first turned into a rib, and then made a woman, or was she immediately made a woman of this rib, and the matter added to the rib?

Answer. It seemeth more probable, that the woman's body was made of this matter and the rib, without any new conversion of this matter into a rib; neither need wee to grant two conversions or changes. Therefore
the schoolmen say well, non sunt multiplicanda miracula: it is not probable, that all this matter was changed into a rib, and then it grew up into a body.

**Quest.** Why is she then rather sayd to be made of the rib, then of the matter added to the rib?

**Ans.** Because principally, and chiefly, God chose that rib, to make the woman of it, and then hee added the rest of the matter: although there was much more added to the five loaves (which fed the people in the wilderness) than the substance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefly for this miracle, by adding the rest of the substance miraculously for feeding of the people.

But wee must marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculously added to the loaves, there was not a third thing made up of them: but of this rib and the matter added to it, the woman was made.

God made them two, one flesh.

**Prop.**

First, Adam is created one; secondly, two are made out of one; thirdly, two are made one againe, by consent and conjunction: these three are the worke of God: but when they are dissolved againe and made two by adultery, this is the worke of the diuell.

There are three things betwixt the man and the wife; first, unio: secondly, communio: thirdly, communicatio.

By unio they are made one flesh.

By communio, the man is not his owne, but his wives; the wife is not her owne, but her husbands.

Communicating, is of their goods: *Plato* willed that in his common-wealth, *meum et tuum*, should not be
be heard betwixt the man and the wife: but all should be called the husbands: for as wine mixed with water, although there be much water, and little wine, yet it is called wine: So although the wife bring much substance to the house, and the husband but little; yet all should be called the husbands. So that which is the husbands, must not be reserved for himself alone, but make it meo-tuum, common with the wife. The wife participates of his substance, she is bone of his bone and flesh of his flesh: so his name, he is ish and she is isha. So among the Romans, it was a proverb, When thou art called Caius, I shall be called Caiia: therefore she should be partaker of his goods.

Quest. How is the man and the wife one?

Answ. They are not one, hypostatically: as Christ God and man: they are not one, mystically: as Christ and his Church are one: they are not one, physically: as the foure Elements make up the body: they are not one artificially: as the stones and Timber make up a house: but this unity or conjunction is partly natural, partly moral, and partly divine: the natural part is, that they two are made one flesh: the moral part is, that they should bee alike in manners and condition: and the divine part is the conformation in religion.

Quest. How is it that the Apostle applyeth these words, (1) Cor. 6.16. And they two shall be one flesh, to the Whore and the Harlot, which is spoken of marriage here?

Answ. There are two things in marriage, the material part, and the formal: the material part is the conjunction of the bodies, the formal part is the conjunction of the hearts, and the blessing of God upon them. The Whore and the Harlot are one flesh, materially, but not formally, and thus is the Apostle to be understood.
And they two shall be one flesh, Mat. 19.

This takes away digamie: There are two sorts of digamie, direct and indirect. He is called digamus properly, who hath two wives at one time, for this is direct digamie. Indirect digamie againe, is, when one wife being put away unjustly, he marries another, and of this sort of digamie, the Apostle speaks 1 Timothy 5.9. She must be the wife of one husband: by the Law of God, she might not divorce from her first husband; but it was permitted amongst the Iewes, & commanded amongst the Gentiles. She was but the wife of the second husband jure humano, by humane law: but she was the wife of the first husband still, jure divino, by the Law of God, and shee might not marry another so long as hee lived: if she cast him off, and married another then she was the wife of two husbands.

The Church of Rome makes them Digamos, who marry one wife after another, although the first be dead or lawfully repudiate; and such they debarre to be Priests quia imperfecte representant personam Christi, because they represent Christ's person imperfectly; for they say, Christ in virginitie, married his Church a Virgin: therefore a Priest being once married, and marrying againe the second time, marries not in virginity, neither can he a type of Christ, and his Church. They hold moreover, that a man once being married, if his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene married before, him they seclude from the Priesthood. So if hee have married a divorced woman him they count digamos.

But all these grounds they have drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a divorced woman: he might not marry a widow, because he got not
not her first love: he might not marry a divorced woman, because hee got not her just love, Levit 21.7.14. Hee might not marry a whore, because hee got not her one-ly love. So Christ will have of his Church, her first love, her just love, and onely love: That which was typicall to the high Priest vnder the Law, is it lawfull for them to make a rule of it under the Gospel?

So from the ceremoniall Law they have ordained, that none who hath any blemish in his body may be a Priest; such they make irregular, and not capable of the Priesthood.

So they make defectus natalitium an irregularity, that no bastard can be a Priest, all borrowed from the ceremoniall law.

And they two shall be one flesh, Mat. 19.

This condemns polygamy as well as digamy, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her own body, but her husband: but it was never lawfull for the wifeto have moe husbands at once: therefore it was never lawfull for the man to have more wives at once. A concubine among the Hebrewes is called dividere virum, because when hee is married to more, he is divided among them. Hence the Greeke word παράλλαξις, and the Latine pellex which we call a concubine, or halfe wife.

To prove that Polygamy is unlawfull, wee will con- firm it by two places of Scripture: the first is out of Levit. 18.18. Ye shall not take a woman to her sister: that is, yee shall not take moe at once. That this verse is meant of monogamie is proved by analogie with the 16. verse, where it is said, thou shalt not uncover the naked- ness of thy sister in Law. Againe, the text would be too farre strained if it were otherwise interpreted, for the Scripture calls second wives in polygamie, vexers or eunviors.
Of Adams marriage.

enviers as here: and the Greke ἀνεφελτως, as Penninah is called the adversary of Anna, the other wife of Elkanah, †Sam. 1. 6. So Adah and Zillah, the wives of Lamach. Gen. 4. 23. Thirdly, because digamie and polygamy should no wayes be discharged in all the Scriptures if not here except to the King, Deut. 17. 16. which were contrary to the Scriptures: and this Christ maketh manifest, Mat. 19. 5. and Paul, 1 Cor. 6. 16.

The Karram among the Jews, called by the Grekes ἀνεφελτως (these followed the literal sense of the Scriptures, and therefore were called Dominij verbum:) they followed this interpretation. But the Pharisees (in Christs time) interpreted the words thus, *Tee shall not take a wife and her sister, so long as she liveth: but after she is dead ye may marry her sister, for (say they) as two brethren may marry one wife, Deuteronomie 25. 5. so may one man marry two sisters, one successively after another.

But this was onely a pharisaical gloss contrary to the command of God: for when the Lord commanded one brother to raise up seed to another, that was onely to his eldest brother, and therefore that place of Deuteronomy, *If brethren dwel together, and one of them want seed: τίσιν is to be understood, Primus or primogenitus; for none of the brethren had this privilege but the eldest brother, he was a type of Christ, that was the first borne among many brethren, Rom. 8. 29. If seed had beene raised up to any of the rest of the brethren, it had bin incest, Lev. 18.

The second place to prove that polygamy is unlawfull, is out of Deuteronomie 17. 17. *The King shall not multiply wives.

The Pharisees who gave way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wives; that is, he shall not have too many wives; for they
Part. 2. Of Adam's marriage.

they say David had eight wives, and yet this was no polygamy in him; they add further, that it was lawfull for the King to have eighteen wives, as witnesseth R. Salomon and Lyra. But they say Salomon trangressed this commandment, in multiplying wives.

In this same place of Deuteronomie, it is said: the King shall not multiply gold and silver. Now say they, as the King might exceed other men in riches: whythen was it simply discharged him to have many wives?

To this we answere, that when the Lord makes his covenant, it binds him equally, Who sits upon the Throne, and him who draws the water, or hews the wood, Deuteronomie 29.11. The King hath greater priviledges, in honours and dignities than other men have: but hee hath not greater power to enne, for hee is forbidden to multiply gold and silver: and that is, to seek for more than may serve for his dignity and place: but hee might never multiply wives more then others: for the Law stands immovable, Gen. 2, And they two shall be one flesh.

Obiect. But the Lord said to David, I have given thy masters wives into thy bosome, 2 Sam. 12.8. Therefore a man might marry more wives.

Answ. God gives things two manner of wayes. Sometimes he gives them by a general dispensation and gift: and by this gift a man hath not a right to the thing, unlea hee get it confirmed by another right: and the things which God permits in this sense, may bee layd to bee his gifts. As hee gave Nebuchadnezzar power over the Nations: but by this gift Nebuchadnezzar had no right, for God onely permitted him to tyrannize over them. But when God confirmes this first gift to a man: then he gives it ex bene placito according to his good pleasure, as he gave Eves to Adam, at the beginning.

Dona a Deo dupliciter dantur, & permittunt, ex bene placito.
God gave Sauls wives to David by the first gift, only by permission: but he had never this gift confirmed, therefore no polygamy is lawfull.

**Quest.** But what shall we thinke of this polygamy of the fathers?

**Ans.** Wee cannot hold it to bee adultery, taking adultery properly: for it it had beene adultery in the proper signification: God who reproved David for his adultery so often, would not have suffered this sin unreproved: but our Divines make it a sinne lesse than adultery, and more than fornication.

Yet taking adultery largely, it may be called adultery, Hosea 9.16. They shall commit adultery and shall, not increase: this seemes to be spoken of the polygamists, and not of the adulterers: for it were no punishment for the adulterer to want children: but the Polygamists did chuse many wives of set purpose, that they might multiply children. So that polygamy in the largest sense, may be called adultery. Incest is sometimes called fornication, 1 Corinthians 5. The lesse sinne is there put for the greater sinne: so when polygamy is called adultery in the Scriptures, the more sin is put for the lesse, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

**Quest.** But how came it that the Prophets did not reprove this sinne?

**Ans.** There is in a Countrey a fourfold sin: the first is called vitium persona, the sinne of the person, that they reprooved, which was the sinne of a particular man. Secondly, vitium gentis, the sinne of a whole nation that sin they reprooved, as the Prophets reprooved the Jews for their stiffeneckednesse and hypocristie.

Thirdly, ther is vitium vocationis, the sin of a mans calling, as Rahab is called a Tawerne by Is.2.1. But Iames calls her a Harlot, Iames 2.25. This sin they reprooved.

Fourthly,
Fourthly, there is vitium saculi, when the sinne overspeds all, & is universally received as polygamy among the Iewes: and this ye shall find the prophets seldom to have reproved.

Queft. Whether had the Iewes any dispensation of God in this their polygamic?

Answ. Some hold that God gave them a dispensation: and to prove this, first they say that some Lawes are stable, as the ordinances of the Church, which every man may not alter. Secondly, some lawes are immovable, as the Lawes given by God himselfe in his second Table, cannot be dispensed with, but by God himselfe who gave them. Thirdly, some Lawes are incommutable, which cannot be changed by God himself, without a staine of his holinesse.

They say, that these lawes of the second table which God had made, flow not necessarily from him, as his justice and holinesse doe, but freely: for these he wills, or not wills, without any staine of his holinesse. As for example: God is to be loved, therefore a man may not marry his brethren wife, this doth not follow necessarily in the strictest signification: but the precepts of the first table cannot bee dispensed with by God, without a staine of his holinesse. As for example God is to be beloved, therefore he cannot dispence that one should hate him: sine intrinseca repugnantia.

They say, that God dispensed with the fathers in polygamy, because God is above the Law, which is given betwixt creature and creature, which in that respect is immovable, although God himselfe may change it. But hee is not above the eternall Law: because hee is not above himselfe; therefore hee cannot dispence with that law which is repugnant to his eternity and glory; and these are the precepts of the first table. But seeing polygamy is in the second table, God might
dispence with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensation: They answer that God himselfe faith to Abraham, Gen. 21.

_Hearken unto Sarah, in whatsoever she faith to thee:_ by this admonition, Abraham was mooved to cast out Hagar and her sonne: although this might have seemed contrary to the law of nature, therefore the Text faith, this seemed hard to Abraham. So when God faith to Abraham, _Hearken unto Sarah, in whatsoever she faith to thee: and Sarah bade him take his owne hand-maide_, Gen. 16.1. then Sarah was Gods mouth to him in that point also.

_Answ._ These words, _Hearken unto Sarah in all that she faith;_ are not to bee understood in whatsoever shee faith; but in all that shee faith concerning Hagar and her sonne, in that he was to hearken to her. Againe, _Abraham tooke Hagar before he got this direction for to hearken to Sarah:_ so that this place can be no warrant for a dispensation to the Patriarchs in their polygamy; it was onely a permission which God yeelded unto for the time, as hee granted them a bill of divorce for the hardnesse of their hearts; but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so neere joyned together, that those which breake the one, doe breake the other also.

_Quest._ Why did not God punish this sinne in the fathers?

_Answ._ God doth three things concerning sin. First he pardons sinne; secondly, he punisheb sinne, thirdly, he passed by sinne, Rom. 3.23._ By the forgiveness of sinnes, that passed by._

A sinne actually forgiven, and a sinne passed by, differ. A sinne is actually pardoned in the elect comming to know-
knowledge, when they have remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to bee a sinne which hee committs; and yet the remission of this sinne is concluded within the remission of the rest of their sinnes. The fathers when they got a remission of the rest of their sinnes in the bloud of Christ, they got also the remission of the sinne of polygamy, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, Levit. 4. 15, 17. and among the rest for this polygamy.

Quest. How differed concubines then from other wives? First, they were not solemnly married as the other wives, neither was there any solemn contract betwixt them as betwixt the man and the wife; they had not dowrie; their sons did not inherit; yet when they were married, the Scripture calls them wives; 1 Ind. 19, 1, 2, after that Absolon knew Davids concubines, 2 Samuel 16. David shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widowhood; whence Lyra gathereth well, that these concubines were wives.

Againe, to prove that polygamy is sinne, and unlawfull, it is confirmed by Christs words; when hee reduced marriage to the first institution againe, Math. 19. Whosoever puts away his wife, and marrieth another, committs whoredome, much more he who keepes his wife, and takes another to her, committs whoredome. The Apostle, 1 Cor. 7. gives the like authority to the wife over the husband, as he giveth to the man over the wife: as it was never lawfull for the wife to have more husbands at once, therefore it was not lawfull for a man from the beginning, to have more wives at once.
Of Adams marriage.

This neere conjunction betwixt man and the wife, is called cleaving to her. Gen. 2.

Christ when he expoundes these words, hee faith, *agglutinar uxorii,* heeis glewed to his wife: for as glee joynest two things together, and makes them one: so should love bee a glewing of their hearts together: amor coniugalis debet esse reciprocus, the glew must take hold on both sides, or else the conjunction will not last long. There is a threefold conjunction; first, naturall: secondly, polytike, and thirdly, spiritualis, the first is common to us with the beasts, the second with the heathen, and the third proper onely to the Christian: this third must be the chiefest ingredient, this is that which they say, Nuptia inchoantur in caelis, persciuntur interris, Marriages are begun in heaven, and perfected upon the earth: then thalamus erit pro templo, et thorns pro altari, that is, the wedding chamber shall be for the Church, and the marriage bed for the Altar.

The woman was made a helper to the man. This helper stands in three things. First, in religion, 1 Pet. 3. 7. Take heed that ye harre not, least Satan hinder your prayers, he is speaking to the man & the wife here: such a helper was Priscilla to Aquilla, Acts 18. Job 2. nor Michal to David, when she scorned him as hee was dancing before the Arke, 2 Samuel 6. she was a hinderance to him in his religion. So Salomons wives, when they drew him to Idolatry, 1 King. 11. were not helpers to him in his religion.

Paul notes three sorts of conjunction, 1 Corinth. 6. 16. the first is in the flesh onely, as betwixt a man and a whore, or a harlot: the second in the spirit onely, as betwixt Christ and his members; the third, in the
the flesh and the spirit, when two faithfull are maried together: such will helpe one another in religion.

Secondly, she must helpe him in his labours, a wastful woman is compared to the ivie, it seemes to uphold the tree, and in the meane time suckes out the juycce of it. A foolish woman overthowes her house, Proverbs 14.1. but a vertuous woman is compared to a fruitfull Vine, Psalme 128.

Thirdly, now after the fall, shee must helpe in his griefes. Ezek. 24.16. she is called the delight of his eyes, to Proverbs 5.19. she is called his hinde or Roe: shee must not bee like a drop of raine, or as a smoake in the house, continually to molest and trouble it, Prov. 19.13.

She was made a helper like to him selfe?

The similictude betwixt the man and the wife, consist in three things. First, they must be like in piety, for this, see before in the former proposition.

Secondly, they must be alike in degrees, there would not be too great inequalitie betwixt the persons who marry: but some make the inequalitie in their owne estimation, where there is none at all.

That apologue in the 2 King 14.9. sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field tread downe the Thistle But there was not so great oddes betwixt the ten tribes and the two tribes as betwixt the base Thistle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The Iewes have another apologue, very fit for this purpose. They say that the Moon upon a time fough to marry with the Sunne, the Sun said that the Moon could be no match to him; for he ruled the day and the yeare, hee nourished all things with his heate, hee ruled.
ruled the heart of man, the most excellent part of the body, and by his heat he breeds the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddess: for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeare, she ruled the moneths: if hee nourished things with his heat, yet hee scorched and burned many of them: and if it were not for the moisture which they receive of her in the night, they would quickly perish; if he ruled the heart of man, she rules the braine of man; if he breed the gold, she breeds the silver: therefore there is not so great oddess betwixt the Sunne and the Moone, but they may marry together.

Thirdly, the man and the woman must bee like in age. The mother of Dionysius the tyrant, being very old, desired her sonneto cause a young man to marry her: he answered; I can doe any thing, but I cannot inforce nature: Naomi said, Ruth i. I am too old to marry again.

Among the Spartanes, there was a set time for their marriage: and they had pænæm ἀγαθὰ upon these who had deferred their marriage too long: their punishment was, that they were never suffered to marry. Where these three respects before mentioned (to wit, religion, degrees, and age) are not observed in marriage, sometimes the conjunction of them, is like the coupling of Sampsons foxe-tayles, Judg. 15. which had a fire-brand bound betwixt every of them; so these that are unequally yoaked, the firebrand of Gods wrath falls betwixt them sometimes.

Prop.

Before the fall, it was not good for man to bee alone, Gen. 2.

Illust.

It is good for man not to be alone, for the propagation of mankind: but it is good for man to be alone, in respect of that, quod bonus est utile vocamus, that is, when
hee hath the gift of God to abstaine, for the kinglydome of God, Matt. 19. that hee may the more exercise himselfe in these holy duties of prayer, and other religious exercises.

Here we must marke, that there is a twofold good; to wit, the good of expediencie, and morall good. Morall good is opposite to sinne, but not expedient good. When Paul saith, it is not good to marry, his meaning is, that it is not expedient good at that time to marry, not that hee would make it a sinne; for hee saith also, if hee marry, hee sinnes not.

In respect of circumstances, at that time it was better not to marry, this is onely bonum secundum quid, respectively good in respect of the perfections that were that time risen in the Church under the persecuting Emperours.

Virginity is not a vertue of it selfe, and no more acceptable before God, than marriage is.

This is proved by two reasons: the first is, that all vertues by repentance may bee restored to man. But virginity cannot be restored by repentance, therefore virginity is not a vertue.

All vertues in time and place are commanded, but virginity is left free, and onely Paul gives his advise in it, 1 Cor. 7. Therefore it is not a vertue.

Gerson useth a third reason thus, All vertues are connexa, coupled together; and hee who hath one of them is capable of them all; but married folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue.

But this reason holds not, because all vertues are coupled together that are perfect vertues: but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are prudency, temperancy, fortitude and justice, he that hath one of these hath all the rest, but...
but a man may have one of the inferior virtues, and not have the rest, as the Church of Ephesus had patience, and suffered many things for Christ, yet she fell from her first love, Rev. 2.

Object. But the Apostle faith, I Cor. 7. The unmarried pleaseth the Lord, therefore Virtuinity is a virtue.

Answ. We please God two ways; first, onely by his Sonne Christ as the cause; secondly, we please God in that calling, that God hath called us to, if we have the gift of continency, then we please him in the unmarried life; if we have not the gift, then we please him in marriage, 1 Tim. 2. 15. Women shall be saved through bearing of children; that is, they please God, when they are called to that estate, to live in wedlocke, and to bring up their children in his feare; then they testifie that they are in Christ, so that we please God as well in the one estate as in the other.

Quest. But seeing Virtuinity is not a vertue, what will yee make it then?

Answ. There is a twofold good; First, that which is good in it selfe; Secondly, that which is good for another end; fasting is not a thing that is good in it selfe; for a man is not accepted before God that he fasts, it is but good for another end, that is, when he fasts that he may be the more religiously disposed. So virginitie is not a thing that is good in it selfe; but good for another end, that is, when a man lives a single life, having the gift of Chastity, that hee may be the more fit to serve God.

Virtuinity is no more acceptable before God than marriage; therefore the Church of Rome preferring virginitie so farre above marriage, is strangely deluded: for they glossing that parable of the sower, Mat. 13, say that virtuinity bringeth out a heudred fold; Widowhood sixtie fold; and marriage, but thirty fold.

Againe
Againe they say, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad penam*, that is, marriage hath need of pardon; virginity deserves glory, and fornication punishment.

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (say they) there are three enemies opposite: the flesh, the world, and the Devil; the virgines overcome the flesh; the martyres overcome the world; and the Doctors overcome the Devil, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the married estate; and thus they make the ordinances of God prescribed in his Word, and established by himselfe, to bee of none effect.

*Soli Deo gloria.*

**FINIS.**