Thomas F. Torrance

THE PORTRAITVRE OF THE IMAGE OF GOD IN MAN.

In his three estates, of { Creation. 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 description of the severall members of the Body: and the two principall faculties of the soule, the Vnderstanding 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 diverse Scriptures.

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

The second Edition, corrected and enlarged.

By *John Wemse*, of *Lathocker* in *Scotland*, Preacher of Christs Gospell.

LONDON,
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TO THE RIGHT WORTHY, Sr. DAVID FOVVLES

Knight and Baronet, one of his maiesties Councell established in the *Nerth*.

Here were two pillars before *Salomons* Temple, (right worthy Sir) *Jachin*, that is, *God will establish*; and *Bohaz*, that is, *strength*. These two pillars were set up, to uphold the portch 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.

1 King.7.21.
2 Chron.3.17.

Of these two, *religion* stands upon the right hand to uphold, (as *Iachin* did:) and *Justice* upon the left hand (as *Bohaz* did,) *Religion*

 hath

hath the firſt place, and therefore the Iewes ſay well, that it is for *Jeruſalems* 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 ſoone clap together, *and the heavens ſhould goe away with a noyſe.*

Num. 2.

2 Pet. 3. 10.

The pillar which upholds the world upon the left hand is *Juſtice; it upholds the earth, and the Kings throne.* It is ſaid *Habak.* 1. 4. *Jam defluit 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 Fever; if it keepe an equall ſtroake, then wee know he is ſound and whole. The pulſe of the Common-wealth is *Juſtice.* If *Iuſtice* be 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 whole.

Pro. 16. 12.

Now Sir, theſe two pillars, *Religion* and *Iuſtice,*

stice, have beene your maine study how to uphold them in your place, and that these two, *might kisse one another*, as the *Psalmist* speakes; For *piety*, your care hath beene still, *that these Foxes which spoyle the Vines*, should be catcht, (that is, these Locusts and Seminaryes, *which come out of the bottomlesse pit*; and *goe about secretly to devoure Widowes houses*, and subvert these tender yong 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 truth. Secondly Sir, what your care is for Iustice, that she may flourish, all the Country about you can witnesse, from the highest to the lowest. *Iethro* said to *Moses*. *Why sit yee all the day long, from morning till night, judging the people?* Your care (I may say truely Sir) from morning till night, is to judge the people, and to give upright justice to his Majesties subjects.

Psal.85.10.

Cant.2.15.

2 Tim.3.6.

Exod.18.14.

There are foure Iudges most remarkeable in the Scripture, *Moses* for his mildenesse; *Salomon* for his wisedome, *Job* for his *pity*, and *Samuel* for his *equity*; with the mildenesse of *Moses* ye can moderate in discretion your censures; and with *Salomon*, wisely Iudge what belongeth to every one; *ye are*, as *Iob* speakes,

Numb.12.3.

1 King.4.29.

Iob.29.

1 Sam.12.3.

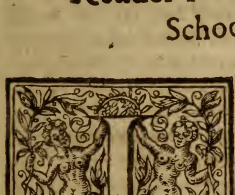
Iob.31.16. *The bleſſing of him that is ready to periſh; yee are an eye to the blind, and a foot to the lame; yee ſee none periſh for want of cloathing, nor the poore without a covering: ſo that the loynes of thoſe that are warmed by you, bleſſe you*; and yet in all this ye may ſay
1 Sam.12.3. with *Samuel, Whoſe Oxe have I taken? or whoſe Aſſe 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) ye have beene my greateſt incourager, to ſet me forward in my ſtudies. Yee have Iudgement 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 criticke cenſures of ſome not ſo well affected. Now for all your care both for *Religion* and *Iuſtice*, the
Iere.35.19. God of Mercy meete you againe. *Jonadab*, for his obedience to his Father *Rechab*, had a promiſe made to him, *that hee ſhould not want a man to ſtand before the Lord for ever.* So Sir, for your obedi-

obedience and care, that yee have to doe ſervice 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 be alwaies upon you, and your moſt Religious and Noble Lady and children, I bid you all farewell.

IOHN WEEMSE,

Preacher of the Goſpell.

An Advertisement to the Reader for the right using of School-Divinitie.



It is a question that hath beene much exagitated 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 extremitie, 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 sprig the other way, would altogether have* Philosophy *banished out of the Church. But we are here to follow a middle course, neyther to seclude her out of the Church, neyther to suffer her to advance her selfe above* Divinity; *shee is but the handmaid to her mistresse* Divinitie: *therefore she must not take upon her to rule in the house, and to over-rule her mistresse, as* Hagar *would have usurped above* Sara: *i shee have any charge, it must be over these who are under her; she must then submit herselfe as a dutifull handmaid to her mistresse.*

There is in a man sense, imagination, reason *and* faith: sense *corrects* 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 bones. When sense *is deceived,* reason *corrects it; when*

1.2.3.4

one puts a ſtaffe in the water, to his ſight the ſtaffe ſeems to be broken; but yet reaſon *corrects his ſight, and teacheth him that the water cannot breake the ſtaffe; ſo when a man is in a feaver, ſweet things ſeeme bitter to his taſte, yet this reaſon teacheth him that the fault is in his taſte, and that the things are ſweet in themſelves.*

When reaſon erres, ſhee cannot cure herſelfe, but her miſtris Divinity *muſt come in and teach her.* Sara, *when ſhe was old the Lord promiſed that ſhe ſhould have a child, ſhee did laugh at it, her* reaſon *thought it impoſſible, that a woman ſtricken in yeares ſhould have a child: but her miſtreſſe* faith *corrected it, and ſhe beleeved by* faith, *that which her* reaſon *could not take up. Philoſophy is but a hand-maid to Divinity, therefore ſhee muſt be* ἐμμένουσα *and not* ὑβαπκὴ, *that is, ſhee muſt hold herſelfe within her owne bounds and not tranſcend them.* Necodemus *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 applyed by him in Divinity, for we are borne againe as Chriſt teacheth,* Iohn 3, by the water and the Spirit, *and not by entring into our mothers wombe againe. This vaine exceſſe of reaſon and fleſhly wiſedome, is that which the Apoſtle condemnes,* 2 Cor. 10. *ſo* 1 Cor. 3. 19.

Againe, when by naturall reaſon & Philoſophy, *we take up a thing; and by* faith *we beleeve the ſelfe ſame thing, if* reaſon *claime the firſt place here, then ſhe is not a dutifull hand-maid.*

There are ſome things in Divinitie which are mixtly divine; *there are other things* meerely divine: *theſe things which are* mixtly divine, *in ſuch reaſon may ſerve but onely in the ſecond place;* primo creduntur, & poſtea intelliguntur: *as a man beleeves the immortalitie 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 beleeve it,* ex authoritate dicentis, *relying I upon the truth of him that ſaith it, and all the evidence which get by* reaſon *is nothing to this certitude: if* reaſon *ſhould goe before like an uſher to make way to* faith, *we ſhould never beleeve. The* Schoolemen *ſay well,* Rationes præcedentes minuunt fidem, ſed rationes ſubſequentes augent fidem: *Reaſons going before faith weaken faith, but reaſons comming after faith ſtrengthen it:*

reaſon

reason *makes not the matter more sure*, ex parte veritatis dictantis, sed ex parte intellectus assentientis: *in respect of God the speaker, but in respect of the weaknesse of our understanding, for by this accesse of further knowledge it is more confirmed. A gardner when he is about to plant a tree, first he digs the earth and makes an empty roome in the bosome thereof for the planting of the tree: then after he takes the same earth (which if it had not beene digged up, had stayed the planting of the tree) and casts it about the root of the tree againe, for the fastning of it: he takes also the stones which he had digged up with the earth, and kills the mole which would have beene hurtfull to the tree: so, first the Lord empties our soules of all* naturall reason; *and this heavenly gardiner makes a roome, wherein he plants this supernaturall grace of* faith *by his owne hand; but when he hath planted this heavenly plant faith in the soule,* reason *will serve for two uses; 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 meerely divine,* & quæ cadunt directè sub fide, *and fall directly under faith, as the mystery of the Trinity and the incarnation; what can* reason *or* Philosophy *doe here; but admire these hid mysteries which shee can never reach unto? if* reason *the hand-maid have alwayes her eyes towards her mistris, then we may make good use of her in the Church.*

The Vine-tree *of it selfe 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 onely comfortable knowledge, but yet* Philosophy *as the* Mandrake, *being set by it, may have the profitable use also. Schoole divinity hath most incroched upon the truth and obscured it; framing all religion according to the platforme of Philosophie. There was one* Demonides *a Schoolemaster in* Athens *having crooked feete, he had his shooes made according to his feete: one stole his shoes from him; but he wisht that the feete of those who had stolne his shooes, might become like unto the shooes. This was a foolish wish, to desire the straight foot, to be made conforme to the crooked shooe, whereas the shooe should be made conforme to the straight foot. What is* Schoole divinitie, *but a crooked shooe? therefore to conforme* divinitie *to it, were to conforme the straight*

foot to the crooked shooe : Divinity *must be the square to correct that which is not straight.*

Although this schoole divinity hath beene mightily abused, yet the abuse takes not away the use. For the right using of the schoolemen we must remember, that there is a threefold judgement, 1. *the judgement of* veritie, *the second is the judgement of* prudency, *the third is the judgement of* charity.

1.2.3

1 *The judgment of* verity *is onely to be found in the Scriptures, and all other writings should be tryed by them, as the canon and touchstone : but the Church of* Rome *would have the Scriptures to be tryed by the Fathers and Schoolemen.*

2 *Secondly, the judgment of* prudency *is requisite in reading of them; men should not dote upon them : for this is generally the fault of most of them, that yet shall finde little piety or matter of holinesse in all their writs.* 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 minds inlightened by the holy Scriptures, and their affections sanctified, they may make use of them.*

1 *Some of them we may reade distinctly and judiciously; some of*
2 *them we are to read cursarily; and some of them we are but to*
3 *looke upon here and there : some meats we cut first, then we chaw them, then we digest them; other meats we swallow them; and other meats we taste onely of them. So we should use these Schoolmen : some of them we should reade distinctly : others of them we should swallow, as it were and run over lightly: and others of them we should taste and looke but upon them here and there.*

Againe, prudency *should teach us, what we 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 hypothetical propositions, and the manner of their disputations; for often times they dispute* ex alienis principijs, *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 philosophical reasons : whereas these mysteries should rather bee adored than searched after : and herein* Athanasius *sayd well,*

etiam

Etiam vera de Deo loqui est periculosum.

And last of all, they distinguish where the law distinguisheth not.

The third judgement is the judgement of charity; *when wee reade them and finde many grosse errours in them; we are not for that to reject them, for we shall finde sometimes points notably well cleared in them. The Iewes have a proverbe,* Comede dactylos, & projice foras duriciem; Eate the Date, and cast away the stone; *so should we in reading of them, take that which is good, and cast away their errours. The* Toade, *although it be a loathsome creature, yet we will take a stone out of the head of it, and use it: the* Muske-kat *is an il-favoured creature, and yet we will take the muske of it to perfume things with: the* Raven *was an uncleane creature under the Law, yet* Elias *was fed by it: so we may get many profitable helpes 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 licke up their excrements, but onely follow them in so farre as they follow Christ. We must not give to them glorious titles, for then as* Iob *saith, We must give titles to men, as* Iacobus 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 another,* venerabilis incaptor; *to another,* doctor fundatissimus; *to another,* doctor illuminatus; *to another,* doctor resolutus; *and a thousand such.*

Among the Iewes, when the holy Ghost was not revealed unto them, then they tooke glorious titles upon them, as one was called אר העולם lux mundi, R. Iude, *his title was,* Rabbonu הקדש doctor noster sanctus; Saddaas *was called,* הנאון illustris; Abenezra *was called,* lapis auxilij; *they were also called* פתחים apperti, *the men that saw; for they reckoned the people but blinde,* Rom. 1. *and leaders of the blinde; then they disdained the people,* Ioh 7.49. this people who know not the Law: *they called also the people* populus terræ. *So when these glorious titles were given to the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.*

We should in charity judge their errors, for they lived in the

houre of darkenesse, and few there were then to oppose against them, and what marvaile if they did oftentimes stumble: so that this was but infirmitie in them, and not malice.

But if they could now behold from heaven the Church of Rome, (who brags that she succeeds to them) with her new plots, as her equivocations, mentall reservations, allowing the killing of Princes, absolving subjects from loyaltie towards their Prince; wives from their husbands, children from their parents; and giving to images not onely cultum respectivum, which the schoolemen granted to them; but also cultum conjunctum, or coadoration; 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 sayd the Painter: why dost thou then so paint them said the Cardinall? the Painter replyed, They blush so now when they behold the corruptions of you who take upon you to be leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained 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, he 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, hee 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 Philosophie establisheth neyther punishment nor reward, unlesse 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 habits and vertues; therefore it is that they set themselves so against the imputed righteousnesse of Christ: the morall Philosopher cals vice a voluntary evil, therefore they inferre, that concupiscence

cupiscence is not sinne, because it is not altogether voluntary.

Thirdly from the Politickes, in policie, the best sort of government is monarchicall, therefore the Popes governement must be monarchicall. Againe, in Princes Courts, men use mediators to goe to their Prince, therefore they conclude, that we must use the intercession 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.

Fouthly, from the Physickes; Physicke teacheth us that the body turnes to corruption, & dissolves; upon this they inferre, that man before his fall, his body should have dyed naturally, as it doth, if supernaturall righteousnes had not kept back 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 alwayes 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 mere privation.

Sixtly, 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 exorcismes. 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 spoile you with Philosophie. *Courteous Reader, if there be 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 be 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,

IOHN WEEMSE.

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1. Cor. 15. 49.
As we have borne the image of the earthly Adam, *so shall we beare the image of the heavenly* Adam.

THE PORTRAITVRE of the Image of GOD in MAN, in his Creation, Restauration, and Glorification.

GOD, *who dwelleth in a Light inaccessible*, 1 *Tim.*6.16. communicates his goodnesse to his creatures freely.

Proposition.

Every good thing communicates it selfe to another: the Sunne among the Planets communicates Heat and Light; it communicats Heat to all, and Light to many creatures, but yet the Heat is hurtfull to some. So justice amongst vertues is the most excellent vertue, and communicates it selfe to all Societies, and no Societie could subsist without it, not Robbers and Theeves, unlesse some kind of justice were amongst them: for if one should take all, the Societie would soone dissolve. Iustice communicates not her selfe perfectly to this Societie, for in this sort of Societie there is great injustice: but God communicates his good-

Illustration.

Duplex Bonitas imperfecta & perfecta.

Pro.29.28.

neſſe to all his Creatures in a perfect meaſure, fit for their condition, and is hurtfull to none.

Prop. God communicates his goodneſſe to his Creatures ſundry wayes; by divers degrees and perfections.

Illuſt. To ſome he gives Being onely; to ſome hee gives Senſe, and to ſome Reaſon; to ſome he gives ſuch a Matter and ſuch a Forme, 1 *Cor.* 15.39. *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 Terreſtriall bodies.* A man when he 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 diverſly unto the creatures, as not being all capable of a like goodneſſe; although he communicate not his goodneſſe to all his creatures in a like degree, yet all are partakers of his goodneſſe.

Duplex Bonitas, unita & diſperſa.

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

Illuſt. Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, *Eccleſ.* 6.7. *All the travell 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 ſeene 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.

Illuſt. 1. In all other of Gods workes hee uſeth meanes as in generation, corruption, diminution: in theſe, hee is not the ſimple and ſole cauſe; but in crea-

tion

tion he is the onely cause, and useth no meanes. *Deus est causa simpliciter in creatione, at essendi in hoc in alijs: God is the onely simple cause in creation; but in his other workes, hee is onely the cause of being this or that.*

Duplex Causa, simpliciter & essendi in hoc.

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 betweene the first cause and the first effect.

Illust. 2.

Inter primam Causam & primum Effectum nihil intervenit Thom. contra Gentiles.

God is the onely cause of creation; therefore the Angels can be no instruments in creation, farre lesse can they create a thing. *Augustine* saith, *Dæmones 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 hasten the production of things, but not in an instant, as God made *Adam* 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 hasten nature, so they can bring accidents into nature: for if *Iacob* 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 he dyed, how could they finde another marked after the same manner? *Augustine* answers, that the divell represented to the Cow ingendring, a Bull with the like markes, and so the Cow brough forth the like. And thus the divell continued Idolatry in *Egypt*. Here we see how they can bring accidents

Consequence, I.

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dents into nature, but the Devils could not create the Oxe of *Egypt*.

Consequence. 2.

God onely creates: this distinguisheth him from the heathen God, and *the vanities of the Gentile. Ier.* 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? to this effect, that when the Iewes should go into *Babylon*, and there should be 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.*

Prop.

God created the world of nothing.

Illust.

Nihilest negativum, comparativum, & privativum.

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.* 7.19. *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 figge-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. *Hee calleth upon things that are not, as though they were.*

Deus in creatione processit a negatione ad habitum; a totali privatione ad habitum; & a partiali privatione ad habitum.

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 *partiall privation* to the *habit*; when he made the day to succeed to the night.

God

God hath ſundry Royall prerogatives which onely belong to himſelfe.

Prop. Illuſt.

Firſt God can create a thing of nothing; therefore the Magitians of *Egypt*, who in ſhew had many things, yet could not truely make the baſeſt *creeping things*, *Ex.* 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 diſſolue a body into duſt by burning it, but he cannot ſimply turne it to nothing, for onely God by his power muſt doe this; *Annihilatio eſt ſuſtractio 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 naturall preparation turne one ſubſtance into another, *as water into wine*, *Iohn.* 2. and *Lots wife into a pillar of ſalt*, *Gen.* 19. therefore the Divell when he would take a proofe of Chriſt whether hee 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 hee hath ſeene already; a man can make a mountaine of gold, becauſe hee 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 he cannot ſimply invent a forme. Fiftly, it is God that onely can put life into the creatures. Sixtly, to preſerve and guide them continually.

Tanta eſt diſtantia ab ente ad non ens, ut à non ente ad ens.

Soli ui Dei eſt creare de nihilo, convertere in nihilum, transformare, addere formas rebus, vi fificare, & conſervare.

Illuſt. 2.

Hee who needeth moſt helpes to his worke, is the moſt imperfect worker. There are three ſpeciall workers conſidered in their place and degree; *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*.

Art, Natura, Deus, operantur. Eſt agens indeficiens.

ture, 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.

Illust.3. The tradesman when he worketh, he must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not need of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor patterne to worke by.

God when he 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, than there was in the rocke to give water, *Exod.*27. Thirdly he created man out of a subject that had *no hability to produce the matter*, and of nothing simply, touching the forme, as he made his body out of the earth, which had no disposition in it for making of the body; so hee created the soule of nothing, which is the forme of the body, he produced the soule of beasts, both in the body, and of the body.

Ex inhabili subjecto.

Creatio in materia, sed non ex materia.

He made the world of nothig, EX, *hic non notat materiam sed ordinem*. OF. *signifieth not here any matter, but order onely.*

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

Answ. The creatures are sayd to be three manner of wayes. First, in the cause, as the Rose in winter is in the root, 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,

Esse in sua causa, ideale, reale.

2
3

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.

Prop.

The creatures are but as the ſhaddow 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 dye and returne 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.

Prop.

The order of the Creation.

God in the creation kept this order; in the univerſe, he proceeded 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, he 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 he made the ſeede; ſo he made the Woman after the Man, as more imperfect and paſſive.

Progreſſus ab imperfectio ad perfectam in Univerſi creatione; at in particularium creatione a perfectio ad minus perfecta.

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 ſaith, *That every*

Duplex perfectio, graduum, & partium.

ry dayes worke was good, but when it ſpeakes of all together, it ſayes, *They were very good*; *Propter ordinem univerſi, & hac eſt vltima & nobiliſsima profectio in rebus*; *This is the laſt and moſt excellent perfection of the creatures*, and this could 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 he 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 ſeverall works of God by themſelves, they might have beene made better; but conſider them with the whole, they could not have beene made better. Conſider Chriſts humane nature by it 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 beene made better, becauſe it was better for the curing of our miſerie, that his body ſhould be mortall and paſible. Secondly, it may be anſwered, God could have made theſe things which he made better *accidentally*, but not *eſſentially*, becauſe he could have made Man or Angell with more excellent gifts than he 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 optimũ non pertinet vt optima faciat, ſed vt optimè & ſumma potentia & ſapientia*; *It belongs not to the chiefe good, to make things good in the higheſt meaſure of goodneſſe, but by his power and wiſedome onely to make them good.*

Thom. part. prim queſt. 15. art. 6. Eſſentia cujuſque; rei conſiſtit in indiviſibili, Ergo *nihil poteſt addi vel detrahi. Vbi natura eſt intenſa aut potentia in habita non eſt creatio.*

Queſt. Whether are Miracles a Creation or not.

Anſw. Where Nature is onely enlarged or hindred; they

they are not called a Creation, but a Miracle: but where the things are ſuddenly brought forth, or the Eſſentiall formes multiplyed, 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, *Act.* 7. or when *Sara* that was barren conceived, *Gen.* 21. or when the Sonne went backe ten degrees, *Eſa.* 38. or when it ſtandeth ſtill, *Ioſh.* 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, *Reſpectu cauſæ efficientis non materiæ, In reſpect of the efficient, and not of the materiall cauſe*: Shee knew no man, for the holy Ghoſt over-ſhadowed her, *Luk.* 1. Manna made for the ſuſtentation of the *Iſralites*, 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 hundreth thouſand people, it was a Creation; In the taſte it was ſweet like honey, a Miracle; in the colour traſparent, 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 there 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 onely about the Campe of *Iſrael*, and in no place, elſea 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 Maricle.

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

Baſil

Inepist. Adcasarieuses. Creatio ex nihilo, regenerationis et resurrectionis.

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 παλιγγενεσία, or a new creation, *Matth.* 19. 3. *Mat. 19. 28*

Chap. I.

Of the Creation of Man.

Doctrine.

Differt theologia ab omnia alijs scientijs.

Moyses 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 Divinitie, till *Moyses* come in and shew this. The *Anatomist* will describe every member of his bodie, but never speake of his Maker. Here we see the prophaneneſse of man, for he maketh lesse account of this science than of any other; he 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 ten talents, 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 worthiest 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 Philosophers

losophers 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 Philosophie. So if men knew how much they stood in need of Divinitie, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Divinitie passeth for the most part from the *materiall* and *formall cause*, and thinketh upon the *Efficient* and *finall*, the first and the last cause, and so while other sciences are eyther plunged in the basenesse of the matter, or curiously searching into the formes of things (which can hardly be knowne) the Divine is carried backe to the contemplation of the first cause, to *eternitie*, and to the last cause in *eternitie*, which are the onely comfortable meditations.

Causa materialis, formalis, efficiens, finalis.

Chap. III.

Of Mans Body.

THe body of man was created of the earth.

Prop.

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 moyst and heate, 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.

Illust. 1.

God made all things in weight, number, and measure *Wisd.* 11. 17. *In weight*, that the earth and water should be 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 proportionable amongst themselves, if this harmonie be broken, it bringeth destructiō of the body, as if the heat prevaile then it bringeth

Illust. 2.

Omnia operatus est Deus in pondere, numero, et mensura.

eth feavers, if the cold prevaile then it bringeth lethargies; if the moyst prevaile then it bringeth Hydropsies: so that the extreame qualities (according to the situation of the Elements) heat and cold, must be temperate by the middle qualities of the middle Elements, moyst and dry.

It is to be marked, how God hath showen his wisedome 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 be made a *spirituall 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.

1 Cor. 14.

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

Illust. 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. Iob.* 20. 23. Because now it is indeed bread and food for the wormes.

Abenezra. R. Salomon.

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

Illust. 1. *Psal.* 139. 15. *How wonderfully hast thou made me below in my mothers wombe:* A speech borrowed from those who worke, *Opus Phrygionicum, Phrygian or Arras worke.* The body of man is a peece of curious Tapestry or Arras work, consisting of skin, bones, muscles, and sinewes.

Rukkami, metaphora ab acupictoribus.

2. The excellencie of the body of man when he was first created, may be shewen by the excellent gifts wch have beene 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

reliques found in ſinfull 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 ſweetneſſe of *Hazael* who was ſwift as a roe, 2 *Sam*.2. The beauty of *Abſolon*, 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, *Ioh*.2. at the marriage in *Cana* of *Galile* exceeded farre the naturall Wine; how much more did the body of man in the firſt creation exceede our bodies now.

The members of the body of man, are applyed to other creatures, as *the Head of ſpices*, *Can*.4. *Renes tritici*, the *Kidneyes 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. 3.

The meaſures of every thing are taken from the body of man; as the *Inch*, the *Foot*, the *Palme* and the *Cubit*. 4.

There are ſundry members in the body of man which God aſcribes to himſelfe; as the *Head*, the *Heart*, the *Eares*, the *Feete*, to expreſſe his attributes to us. 5.

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 wch the Angels are not called unto, & after the making of man he left nothing, but to make himſelfe man. 6.

God hath placed wiſely the members in the body. *Prop.*

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 *Veins*, *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*. *Illuſt*. 1. *Membra radicalia*. *Officialia*.

There

There are other members, which are ſerving members; as the *Hands*, *Feete*, and ſuch.

2. The members of the body helpe one another, the ſuperiour rule the inferiour; as the eyes, the whole body; againe, the inferiour ſupport and uphold the ſuperior; as the *Feete*, the *Legges*, and *Thighes* ſupport the whole body.

3. 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 *ſympathy* 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 feete, he 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 varietie of the members of the body ſheweth alſo this wiſedome of God: *If all were an eye, where were the ſeeing*, 1 *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 ſignifie, 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 chiefeſt 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 spices are called, *the head of spices*, *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 he is like to them. So the man is the womans *Head*, he hath moe gifts than the woman, he should instruct and teach her, shee 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 Christaline homour were not backt with a blacke humour, the *Eye* would give no reflex; so if glasses were not backt with steele, the glasse would give no reflex. Secondly, although a man have two eyes in his head, yet he receiveth but one sight at once, because his optick nerves meet in one. So although he have two eares, yet hee heares but one sound at once; because his acousticke nerves both meet in one. So although there be 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 it selfe hath no colour; for if it had any proper colour in it selfe, then the object should ever appeare in that colour which the *Eye* hath; as it is evident in *Icteriacis*, in those whose eyes are so vitiate, that all

Visu & oculo Videmus, sed Visu effective & formaliter, oculo instrumentaliter.

all colours ſeeme alike to them, and in thoſe who have the yellow Iaundiſe, becauſe the eye is vitiate with yellowneſſe, all things appeare yellow to them. So when the minde of man is preoccupied with dangerous error. When Chriſt told his Diſciples that he muſt be whipt, crucified, and riſe the third day; the Text ſaith, *They underſtood none of theſe things, being 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 Cnriſts 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 *araneæ tunica*, like a ſpiders webbe; the ſecond, *retiformis*, woven like a net: the third, *uvea*, like a berry: the fourth, *Cornea*, like horne: the fift, *adnata tunica*, the cover of the eye, or the eye-lids. *David* to expreſſe the ſpeciall care that God hath over his Saints, ſaith, *Thou keepeſt mee as the apple of thine eye*, *Pſal.* 17. 8. That is, thou haſt a ſpeciall care over me, thou guardeſt me many wayes, as the apple of the *Eye* is guarded with theſe five tunicles.

A Collation betwixt the Innocent and old *Adam*.

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 bargaine; it is now *pronubus ejus, cujus tactus eſt miniſter*, the ſpokeſman of the wedding with ſinne, and touch is his ſervant, and becauſe it is now the moſt ſinfull ſence, 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 evill 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 fruites.* Here he alludes to the cuſtome of the Iewes: for he who had a

good

good eye, payd one of forty, when hee payd his first fruits; he who was of a *midle sort of eye* payd one of fiftie; but he who had a *coveteous eye*, payd 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 evill 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 sort:

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 an honourable part of the body; therefore of old they did hang Eare-rings and Iewels 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. 1

Secondly, the *Eare* is an honorable part for instruction: the Philosophers call it *sensum disciplinæ*, *the sense for instruction.* 2.

Thirdly for delight, the *Eare*, is the most excellent sense; therefore *Salomon* calls the *Eares, the daughters of Musicke*, *Eccles.* 12. 3.

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. 4.

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

6. Sixtly, there is not a member the Divell envieth more than the *eare*, becauſe it is *Ianua vitæ, the gate of life*, as we ſee in the man poſſeſſed with a *deafe Divell*, *Marke* 9. 25. he poſſeſſed that *ſence* as the moſt excellent, to hinder him from hearing.

A collation betwixt the innocent and old Adam.

Before the fall, the *eare* was the gate of life; but ſince the fall, in the corrupt man, it is the gate of deſtruction, *Evill ſpeeches corrupt good manners.* 2 *Cor.* 15. and now he is like unto the deafe adder, *he 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.

A collation betwixt the innocent and old Adam.

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

Of the Tongue.

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

Secondly,

Secondly, a man hath two eares, and but one *Tongue*, to teach him to bee ſwift to heare and ſlow to ſpeake, *Iam.*1.19. 2.

Thirdly there is but one *Tongue* in man, to teach him not to be *bilinguis*, of a double *Tongue*. God will not have *a heart and a heart in a man*, *Pſal.* 12. ſo he will not have a *Tongue and a Tongue* in him, *Pro.*8. 13, that is, a double *Tongue*. 3.

A collation betwixt the innocent and old Adam.

Before the fall, the *Tongue* of man was like *the pen of a ſwift writer*, *Pſal.* 45. 1. and uttered thoſe thinges 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 poyſon*, *Iam.*3.8.

Coll. 2.

Before the fall, he ſpake but with one *Tongue*; but ſince the fall, he is *bilinguis*, he ſpeakes with a *double tongue*, *Pro.* 8. 13. and ſometimes *trilinguis Eccleſ.* 23. *Lingua tertia commovit multos*, a third *tongue* hath troubled many. The *Chalde paraphraſe* calleth a backbiter, a man with a threefold *Tongue*, or a *Tongue* which hath three ſtrings. 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 eares to *Minerva*, the tongue to *Mercurie*, the armes to *Neptune*, and the eye to *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.

Duplex eſt cauſa phyſica & moralis.

The *Physicall* cause, God hath placed them so neere the liver, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* 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 entreated 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, *Wisedome commeth with length of dayes upon her right hand*, *Prou.* 3. 16. The ancients reckoned upon their *left Hand*, untill they came to an hundred yeeres, and then they began to reckon upon their *right hand*. So the meaning of *Salomon* is, that wisedome should make them to live a long age, even to a hundred yeeres. As wee reckon with the *Hand*, so wee worship with the *Hand*: *Iob* protests, that he *blessed not his hand when hee saw the new Moone*, *Iob*, 31. 27. The Idolaters they used to kisse their Idols, *Ose* 13. 2. But because they could not reach to the Moone to kisse her, they kissed their *Hand* in homage before the Moone: and *Iob* purged himselfe of this kinde of Idolatry. And the speciall providence of God is to be 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 thicke, that he should not speake distinctly; we see by experience, that those who have thicke lippes, speake not distinctly.

Of

Of the internall members of Mans Bodie.

Of the Heart.

All the passions are seated in the *heart*; we see in *Feare*, such as are transported therewith, call backe the blood to the *heart*, as to the place where feare 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 feare. 1.

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 seate 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. 2.

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 Divell, *Iud.9.* strove no faster about the body of *Moses*, than they doe about the *heart* of man; there- 3.

fore the Lord faith, *Sonne give me thy heart*, *Prou.* 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, Frst out of the *heart*: Secondly, they compare it to *Salomons* throne, as the statelieſt place where the King sits; So the Lord dwels in the *heart* of man, as in the throne. Thirdly, to *Moses* Tables, in which he wrote his Law. *Prou.* 3.3. *Write Wisedome upon the Tables of thy heart.*

collation betwixt the ancient and old Adam.

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*, *evill speakings*, 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 Iakes; but a farre greater change now unto the *heart* of a man, being now a receptacle of all uncleannesse.

Coll. 2.

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 heat proceeds from the *heart* to the right hand, then to the left: But when the heat equally disperseth it selfe to both the hands, then as man is *Ambidexter*, he hath the use of both the hands equally alike. By the right hand wee doe things more easily, 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 couragious *heart*, apt to doe good, and a most honourable part, wherein the Lord hath his residence; but the *heart* of man since the fall, is a weake *heart*, a faint *heart*, flow

ſlow to doe any good, as a baſe and ignorant *heart*.

Of the Liver.

The *Liver* is incloſed by a net called *Reticulum*, the ſeventie tranſlate it λόβον, as ye would ſay an huske; for even as the huske incloſeth the Corne, ſo doth this net compaſſe the *Liver*; and it is to bee marked, that God hath fenced his nobleſt parts; as the braine, with *Pia mater*, and *Dura mater*; 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 be ſuch a thing as a Lyon; ſecondly, the Lyon muſt bee ſet right upon the ſeale; thirdly, the ſeale 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 *Logicall* verity it is other waies; 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 beleeve this to be true, or not, it makes

Veritas eſt in re ut in cauſa; in enunciatione ut ſymbolo; in mente ut in ſubiecto; hæc dicitur complexa veritas.

Veritas, theologica, logica.

makes not much; it is a *Logicall* truth, becauſe there is an agreement betwixt the matter it ſelfe and the *Tongue*. But a *theologicall* truth will have an agreement in all the three.

Auguſtines notation then of a lie is not perfit: *mentiri eſt contra mentem ire*; to lye, is to ſpeake contrary to the minde; for it expreſſeth not fully the nature of a lye; for a man may lye, ſpeaking an untruth, taking it to bee truth; therefore *Iohn* maketh an untruth a lye, 1 *Ioh.* 2. 4. He that ſaith *I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him*; For if the matter be not true in it ſelfe, although hee take it to be truth, and do utter it; yet it is a lye: it is a materiall lye, and an untruth, although it bee not a formall lye. So Hereticks broaching their errors, which they take to be truth, teach lyes.

Before the fall, man ſpake as he thought; but ſince the fall, he hath found out equivocations, and mentall reſervations, and ſpeaketh oftentimes contrary to that which he meanes.

Of the Ribbes.

There are two ſorts of *Ribbes* in the body of man: the firſt, called by the *Anatomiſts*, *Coſtæ legitimæ*; whereof there are ſeven; theſe defend the vitall parts: the ſecond *Coſtæ ſpuriæ*, whereof there are five lying to the belly.

Queſt. When *Abner* ſtroke *Hazael* at the fift *Ribbe*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

Anſw. It is meant of the inferiour *Ribbes*, which wee call the ſhort *Ribbes*; & any of theſe five *Ribs* is called the fift *Ribbe*. When *Abner* ſtrucke *Hazael* at the fift *Ribbe*, he ſtrucke him on the right ſide, becauſe he was behind him; but when *Ioab* ſtrucke *Amaza*, hee ſtrucke him on

on the left ſide, becauſe hee was embracing him. The ſtroke of *Abner* was deadly, becauſe hee ſtroke him through the liver; and the ſtroke of *Ioab* was deadly, becauſe he ſtrucke him in at the *Pericardia*, that compaſſeth the heart round with water to refrigerate it; for the nether part of the heart reacheth downe to the fift *Ribbe*. When the Souldier pierced Chriſts ſide, *Ioh.* 19. 34. it is ſaid, *He pierced his ſide, and there came forth water and bleod*: the *Syriacke Paraphraſt* ſaith, *He pierced his Ribbe*: that is, *the fift Ribbe*, where the *Pericardia* lay.

Of the Intrailes.

The *Intrailes* are called by the Hebrewes, *Rechamim*, and by the Greekes σπλαγχνὰ, the bowels of compaſſion, *Luk.* 1. 78. When a woman ſeeth her child in any danger, her bowels earne within her; which is attributed to Chriſt himſelfe, when he ſaw the people ſcattered in the Wilderneſſe, *Mark.* 6. 34. ἐσπλαγχνίσθη *He had compaſſion upon them*: in the Greeke it is, *His bowels did earne within him*; he is *a pitifull high Prieſt, who is touched with our infirmities*, Heb. 4 15.

Of the Intraile called Iejunum inteſtinum.

When the meate is out of the ſtomacke, and the *Hungry gut*, called *Ieiunum inteſtinum*, emptie; then man begins to be hungry; this gut by the Greekes is called νῆστις, & from it comes the Greek word νηστεύω, to *faſt*.

Of the Kidneyes.

The *Kidneyes* lie in a hid and ſecret part of the body; therefore *David* when hee would declare how God knoweth

knoweth hid and secret things, hee saith, *Thou triest my Reines*, *Ps.* 139. that is, *my secretest cogitations*; for although 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 farre from their Reines.*

A Collation betwixt the innocent and old *Adam*.

Before the fall, all the members of mans body, were the weapons of righteousnesse; 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*, Esai. 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 bee Lute-strings; but in a man since the fall, every member is hurtfull. In the sacrifices under the Law, the caule and the fat about it, was commanded to be taken from the heart, the liver, and the kidneyes, *Exod.* 29. 13. *Levit.* 3. 3. 4. *Esay* 6. 10. It was to be taken from the *heart*, to signifie that the seat of our understanding (which is the heart) is corrupted; from the *Liver*, to signifie that our anger is corrupted; from the *Kidneyes*, to signifie that the seate of our concupiscence is corrupted.

Coll. 2.

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*, *Pro.* 11. 22. The Philosopher gave this counsell 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, bodily beauty was the image of the soules goodnesse. But the Proverbe now go'th, *The propereſt man at the Gallowes and the faireſt woman in the Stewes*; those who

who belie their owue *Physiogmony*, are rather to be punished than others; because they belie that good promise which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hardface*, *Dan.* 8. 23. The impudent countenance of him, shewed his perverse minde. *Socrates* confessed, that the deformity of his body, did justly accause the naturall deformitie of his soule; but that by industry and learning he had corrected that perversitie of his minde. One looking upon his deformed body: sayd unto him, *O excellens anima, quam deforme hospitium nacta es; O excellent soule, how basely art thou lodged in such a body.* The Schollers of *Hippocrates* carried upon a time, the picture of their master to one *Philomenes*, who was exquisite in Physiognomie, desiring his judgment what he thought of their master? who sayd, that he was one much given to lechery. But the Schollers found fault with *Philomenes*, that he should so have judged of their master *Hippocrates*; and this they told their master; who confessed, that *Philomenes* had judged aright: but he sayd, the love of Philosophie, and honesty, had overcome the corruption of his heart, and he had gotten that by studie, which nature had denied him.

Of the five senses.

The spring and originall of the *five senses*, is in the common sense seated 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 all the *senses* are layd up here as in a storehouse, 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

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; *Recipiunt sensilia per immissionem, sed discernunt sensilia per emissionem; They receive the objects by immission, but they discerne 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 universall. Thirdly, unto every *sense* there is required a double nerve; 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 delectantur, & in extremis corrumpuntur, They are delighted in objects proportionable, but extremities corrupt them*; as if the object bee too little, we cannot behold it, or if the sound bee too vehement, it spoyles us of hearing. Fiftly, to perceive a thing by *sense*, these things are requisite, the object must be present, but neither too farre, nor too neere. Secondly, there must be a middle to carry the object to the *sense*. Thirdly, the organ must be sound and whole. Fourthly, the mind must be actually intended to the object.

Differunt sensus, obiectis, & medijs.

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 mids; but seeing and hearing have an outward mids; as the light

light, and the ayre. Thirdly, in their vtilitie, for the taste is most profitable, *Ad conservationem individui*, for the preservation of our persons; the touch againe discerneth heate and cold, and other elementarie qualities; that the creature may eschew things hurtfull; and so it serveth also, *Ad conservationem speciei*, *For the continuance of our kind*; but seeing and hearing serve for our instructions. Fourthly, they differ in generality, because the touch is not determinate to one organ, (but is seated in all the members of the body) as the rest of the senses are. Fiftly, they differ in retaining of their impressions, for the grossest senses retaine most strongly.

Vtilitate.

Generalitate.

Retentione.

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 *Wel-being*, and comfortable life, then other senses are more deare to us, as our seeing and hearing.

The *Touch* in the beast, is the most excellent sense; for when a Dog senteth after a Hare, it is onely for the *Touch*, he delights not in the smell for it selfe, as we doe; to a naturall man, *Seeing* is a more excellent sense than the *Hearing*, it serveth more to invention than *Hearing*, 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 *Middles* whereby 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 blindnesse of the minde, as well as the darkenesse of the body: the eye moves the imagination more than the hearing doth, therefore to the naturall man it must be the most excellent sense; but to the child of God, hearing is the most excellent sense;

For

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

A collation betwixt the innocent & old *Adam*.

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 theſe five Sutors come by courſe to this young maid (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 perfitted.

CHAP. IIII.

Of the Immortalitie of the Body.

Prop. MAns body before the fall was immortall.

Illuſt. 1. A thing is ſaid to be immortall. Firſt, ἀσιοδῶς, *Eſſentially*, thus God is onely immortall, 1 *Tim.* 6. 16. Secondly, *Ex dono creationis, by creation*, as the Angels and the ſoule of man. Thirdly, *Ex hypotheſi, by condition*, as *Adams* body had beene immortall, if he had ſtood in Innocencie. Fourthly, *Ex dono novæ creationis, by the reſurrection*, as our bodies and the new Heavens ſhall laſt perpetually after the reſurrection.

Immortale multiplex, ἀσιοδῶς, ex dono creationis, ex hypotheſi, ex dono novæ creationis.

Illuſt. 2. The Phyſitians obſerve three eſtates in man. Firſt, ἀντιακμὴ, *Cum plus accedit quam decedit*, when more nouriſhment remaines with the body, than goeth from the body; this ſhould have beene in *Adams* poſteritie, if he,

hee had not fallen. The ſecond eſtate is ἀκμαία, *Cum quantum decedit per pugnam, nutritio tantum apponit*; When as much nouriſhment remaines as decayeth. The third eſtate is ὑπερακμὴ *Declinans ætas, ubi accedit minus quam deficit*, this is the decaying eſtate of man, when leſſe nouriſhment remaineth than decayeth; and this was not in *Adam* before his fall.

Cibos aſſumimus, ut corruptio quæ poſſet accedere ex conſumptione naturalis humidi eviteturr,

When we put water into wine, at the firſt the wine converts the water unto 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 wholſome food. It is true, there was ſome contrarietie here; for otherwayes he could not have beene nouriſhed, but this was without the hurt of the whole, which remained whole and perfit; ſo that his body ſhould have beene *æquivalenter incorruptibile, Licet non videretur eadem 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 hee had ſcoured the Sea from Pirats by her) they hung her up as a memoriall to the poſteritie; 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 *eadem numero navis*, that ſelfe ſame Shippe ſhe was before. So ſhould the body of man have beene ſtill the ſame body, by ſupplying new and equall ſtrength for that which failed.

Plutarchi Moral.

The Church of *Rome* holds, that the body of man before the fall was mortall of it ſelfe, and that the immortalitie of it, came onely from without, from that ſupernaturall righteouſneſſe which God cloathed *Adam* with, and that death is onely but by accident from ſinne, becauſe it removeth the bridle, *originall righteouſneſſe*, which held backe death: and (they ſay) that the ſoule required

The tenet of the Church of *Rome*, concerning the immortality of the body.

quired a fit body to exercise her functions; but it could not have such a body, except made of contrary humors: hence it received a body joyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousnesse.

Bellarm: de grat. primi hominis, cap. 9.

Againe, they hold, that this necessitie 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 bellie, but after the fall, she was to glide with paine upon her belly, this was the punishment of sinne. 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 righteousnesse had not restrained his death.

In sensu coniuncto non poterat mori, sed in sensu diviso poterat mori.

But wee hold, that *Adams* body in his innocent estate, was naturally incorruptible *ex hypothesi*; that is, so long as he stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperature, 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 necessitie hee must die; then it was in *potentia remotissima*, in a most remote power to death, now it is in *potentia propinqua*, in a most neere power: *Angeli non poterant mori, neque necesse erat eis mori; Adam poterat mori, sed non necesse erat ei mori, sed Adamo corrupto, necesse 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 hee should die: but Adam*

Adam being corrupted, it is necessary that he should die.

Our reasons to proove the immortalitie of *Adams* bodie before the fall, are these.

Our reasons to prove that the body was naturally immortall, and not supernaturally.

Reason. 1.

First, the soule desireth naturally alwayes to be in the body, therefore naturally it might attaine to this end; (for naturall desires before the fall were not frustrate) so that it behooved the body naturally to be immortall, and not supernaturally (as they hold) for the further clearing of this, we must consider the soule, eyther 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 naturall desire of it is to remaine in the body. Againe, when the soule exists out of the body, *est præter 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 meanes; 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 righteousnesse, 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,

Aliquid est contra, aliquid præter naturam animæ.

Esth. lib. 2. dist. 19.

De summo bono, lib. 1. sect. 68.

Secundum vegetativam & sensitivam facultatem habuit actum naturalem, sed secundum superiorem facultatem, habuit actum supernaturalem.

and afterward to remaine ſtill without the body.

Secondly, *Leſſius* the Ieſuite anſwers after this manner, That there are three faculties in the ſoule; the vegetative, ſenſitive, and underſtanding facultie; he ſaith, that the ſoule ſhould have had an inclination and deſire to the body naturally, according to the vegetative & ſenſitive faculties, but not according to the underſtanding or ſupreme facultie wch required a ſupernaturall power to worke this deſire. The ſoule (ſaith he) being ſatisfied in her naturall deſires, in her vegetative and ſenſitive faculties, cannot long for thoſe againe, by a ſupernaturall deſire; for it longeth now, *to be like the Angels of God; neither marrying, nor giving in marriage, Matth.* 22.30. But ſupernaturally in the eſtate of bleſſednesse ſhee deſireth ſuch a body, which ſhall not hinder the body to attaine to her ſupreame and laſt end. *Anſwer.* It is true, that after the fall, the vegetative and ſenſitive faculties hinder the intellectuall facultie to attaine to the ſupreame 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 intelligentiæ 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.

Consequence.

Hence we may gather, that the ſoule after the reſurrection

rection shall enjoy a greater measure of blessednesse, 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 thinke of God and spirituall things, it must be abstract from the senses; as the Prophets had their heavenly visions intellectuall, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soule.

Adam after his fall lived 930. yeares, *Gen.* 5. *Methusalem* 960. yeares, wanting this supernaturall, 1. righteousnesse, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; therefore it was not supernaturall righteousnesse that made him immortal. *Reason.* 2.

God made the *Israelits* cloathes *Last forty yeares in the Wildernesse*, *Deut.* 29. 5. And *Manna* in the golden pot, *Heb.* 9. 4. corruptible in it selfe, yet to last so many hundred yeares. And if *Iosephs* bones lasted 215, yeares, *Iosh.* 24. 31. And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for so many hundred yeares; how much more could God make *Adams* body to have continued without corruption naturally, if hee had stood in innocency? *Reason.* 3.

The fourth reason is taken from the cause of death, which is sinne; there was no sinne in his naturall 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, *Vltimum consequens peccati*, the last consequent of sinne upon the 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*, *Reason.* 4.

Corpus consideratur vt est purum, impurum, non purum.

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

A collation betwixt the innocent, and old *Adam.*

Man before the fall, his body was immortall naturally; Christ the second *Adam* his body was mortall willingly, but not necessarily, for *He tooke our infirmities upon him, Esay.* 53, *Ioh.* 10. therefore *Augustine* saith well, *Traxit quidem mortalitatem sed non contraxit, & non fuit necessitas in Christo respectu peccati, sed respectu pœnæ. Hee tooke our mortalitie upon him, but he 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 layd upon Adam for his sinne; necessitie of death is inbred in us; but death was willingly assumed by Christ.* But yet when he had once willingly taken upon him our nature & infirmities, he must die; for it is appointed for all who have taken our naturall infirmities, to die. A man gives his word willingly such for a summe for his friend, but when he hath willingly given it, a necessitie is layd upon him to pay it. So Christ willingly tooke this debt upon him, and now must of necessitie pay it.

Trilex necessitas, illata, innata, assumpta.

A collation betwixt the innocent, old, and glorified *Adam.*

The first *Adam* before his fall, his body was immortall, *Ex hypothesi*, that is, if he 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 deformitie or defect in his body. But since the fall, the body is a mortall body,

a

a deformed body, and corruptible. But in the life to come, the soule shall be satisfied in all her desires, & all evill shall be removed from it, both actuall and potentiall; there shall be no actuall evill, because grace being consummate in them, it excludes all sinne; there shall be no potentiall evill 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 wee say the bodies shall bee impassible, wee meane of the hurtfull passions that may hurt the body, but other wayes the senses shall have their comfortable passions from the objects; *Passio sensus est perfectiva, passio naturæ est afflictiva vel corruptiva; The passion of the sense, perfits the sense,* (as Musicke doth our hearing) *but the passions of the nature corrupts and afflicts 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 *Corinth. Chap.* 15. *Vers.* 42. *The body is sowne in corruption, and is raised in incorruption.*

Dos.
1 *Immortalitatis sive impassibilitas.*
Duplex malum, actuale, & potentiale.

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.

Dos.
2 *Claritatis sive gloriæ.*

it. But the body in glory ſhall be moſt beautifull, having the glory of the ſoule tranſparent in it: as we 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 bee a corporall glory, for this maxime holdeth, *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 receiving, 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 ſayd to be beautifull three manner of wayes. Firſt, becauſe of the comely proportionable colour of it; as *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-glaſſe, 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 *Adam* before the fall, was that naturall beauty ariſing from the comelineſſe & proportion of his body, wherein hee exceeded all the ſonnes of men; The beauty in *Moyſes* and *Stephens* face, was like the beauty 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 *Matth.* 13. *The juſt ſhall ſhine as the Sunne in the Kingdome of my Father.* Chriſts glorious transfiguration, was a forerunner of that glory that wee ſhall have in heaven: *Wee ſhall be made conformable to his glorious body*, 1 *Ioh.* 3. 2. This glory in Chriſts 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 he hath in Heaven, becauſe it was not per-

Triplex pulchritudo, externa forma, procedens ab extrinſeco, procedens ab intrinſeco.

permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, 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.* 15. 43. *It is sowen in dishonour, and riseth in glory.*

Adams 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 *Adams* body. Man since the fall, hath a heavy and a lumpish body, unapt to execute the fun ctions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule having attained to the fulnesse of the desires of it, the desires of the soule mooving the body, the body must be most nimble to obey. In the first *Adam* there was no resistance in the body to the soule, but in the glorified *Adam* the soule shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule 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 Eg before it bee hatcht, is heavy & 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 saith, *We shall be taken up to meete Christ*, 1 *Cor.* 15. Our bodies then being agile, we shall meet Christ in the Ayre, 1 *Cor.* 15. 43. *It is sowen in weakenesse, and raised in power.*

Dos. 3. Agilitatis.

The first *Adams* body was a naturall body, and was to bee entertained by food as our bodies to preserve

Dos. 4. Subtilitatis, sive spiritualitatis.

ſerve it from corruption. The old *Adams* body, although it be entertained by food, yet cannot be preſerved from corruption. But the ſoule of the glorified *Adam* enjoying God, adheres to him perfectly; therefore the body enjoying the ſoule, ſhall be perfectly ſubject to the ſoule, and ſhall be participant of the ſoules properties, ſo farre as poſſible it can, having the vegetative and ſenſitive facultie fully ſubject to the reaſonable ſoule, *Then the meate and drinke of the ſoule ſhall be, to doe the will of the Father*, *Ioh.* 4.34. And to live upon *that hid Manna*, *Reve.* 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 ſoule, 1 *Cor.* 15.44. *It is ſowen a naturall body, and riſeth a ſpirituall body*; It is called a ſpirituall 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 Mans Body.

Prop. Illuſt. 1. 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 rejoyce, that there is no creature which diſdaines to ſerve him; yea, *The Angels are miniſtring ſpirits for his good*, *Pſal.* 104.4. And no marvell that he 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

the Iewes ſayd, 2 *Sam.* 19.43. *Have we 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 celeſtiall world. Thirdly, the angelicall or ſuperceleſtiall. 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 vrens*, burning fire: This ſame fire is in the Heavens, and there it is *ignis fovens & vivificans*, it quickneth and nouriſheth all things. There is fire above in the celeſtiall ſpirits, and there it is, *ignis ardens & amor Seraphicus*, 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 foure elements. Secondly, the celeſtiall fire, the influence of the Planets in him. Thirdly, the ſuperceleſtiall fire, the love of God heating and burning within him, *Luk.* 24. *Did not our hearts burne within us*?

Illuſt. 2.

Quadruplex mundus, elementaris, caleſtis, ſupermundanus, & microcoſmos.

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 *ſtones*; So the *chriſtall* betwixt *water* and the *diamont*; *Mercury* or *Quickſilver*, betwixt *water* and *metals*; *Pyrrhites* the *fireſtone* or *marcaſite*, betwixt *ſtones* and *metals*; the *corall* betwixt *roots* and *ſtones*, which hath both a root and branches; *Zoophyta*, or plants reſembling living creatures (as the *Mandrake* reſembling a man, the hearbe called the *ſcythian lambe*, reſembling a lambe) are a middle betwixt *animals* and *plants*; So *amphibia*; (as the Seale and ſuch) betwixt the *beaſts* living on earth, and in the Sea; ſo

Illuſt. 3.

so *Struthiocamelus*, the *Ostrich* betwixt *fowles* and *beasts*; So the *fleeing fishes* are a middle, betwixt the *fowles* and the *fishes*; the *batt* 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 of Man betweene the three estates of his life.

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

1.

In the mothers belly, the first seven dayes it is feede onely, and then there is feare onely of effluctions, but if the mother retaine the seede the first seven dayes, 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 shee is abhort; if she part not with this before the fortieth day, then it is *fœtus vivens* a living child, till the birth.

2.

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.

3.

Answerable to these under the ceremoniall 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.

Prop.

THe soule of man is an immortall substance.

Illust. 1.

That the lives of beasts are mortall.

1. *Reason.*

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 perisheth 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 facultie, for they neyther 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 worke alwayes alike, (being mooved onely by nature, and not by art) as all the Swallowes make their neſts alike, 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 periſheth, the life periſheth alſo.

2. *Reaſon.*

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 own proper goodneſſe: in beaſts there is no deſire found, but in their preſervation of their kind 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.

3. *Reaſon.*

Delights perfect the operation, and as ſawces give a good reliſh to the meate, ſo are delights to our workes: 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.

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The life of the beast is said to be in the blood, which is not to be found so in the soule of man.

Reason.4. If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds, smels, and tastes, because an immortall substance doth apprehend all the formes alike; as wee 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 bee 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.

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

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

Chap. VII.

Of the Immortalitie of the Soule.

THat the Soule of Man is immortall, it is proved by these reasons.

Reason.1. First, the Soule when it understands any thing, it

it abſtracts from the things which it underſtands, all quantitie, 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 ſtomackes when they receive meate; change and alter the outward accidents of the nouriſhment to the owne nature, whereby it becomes fleſh and blood. So the Soule when it conceiveth of a thing, it ſeparateth all theſe dregges of particular circumſtances from the body, and conceives it univerſally in the minde. When a man looketh upon a horſe, hee ſeeth him of ſuch quantitie, of ſuch a colour, and in ſuch a place; but when he is conceived in the minde, then it is an univerſall 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 bee fruſtrate, but the naturall deſires (which are not ſinfull in the Soule) cannot be fruſtrate, *Natura nihil facit fruſtra, 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 ſinfull deſire cannot be fulfilled: as if one ſhould deſire to be an Angell; but naturall deſires, (as the deſire to be happy & 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 wch men have to leave a good name behind them, and ſo the deſire that they have that their poſterity be well,

Reaſon 2.

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 *Absalon* for a memoriall of himselfe, set up a pillar in the Kings dale, 2 *Sam.* 18.18. And the poorest tradesman hath this desire when he can reach no higher, he will have a stone layd upon him, with his marke and name upon it; this very ambitious desire in man is a testimony in his minde that he acknowledgeth the immortalitie of the Soule.

Dist. 44. 9. 2. *Quest. Scotus* mooves the question here, how shall we know that these naturall 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 seeke 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 kind *ut nunc*, onely for the present, they desire not the continuance of their kind perpetually; but man naturally desireth *esse absolutum suum*, his perpetuall being, included within no bounds.

Reason. 3. 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 onely singular things, but the kinds of all things, and universalitie; therefore the understanding

ſtanding cannott be a Body, and conſequently mortall.

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 intellectuall.

Anſw. The fire may conſume ſingular things, by adding continuall 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 univerſall 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 Soule is neither ſubject to time nor motion; therefore the Soule is not corruptible: That the Soule is not ſubject to motion, it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the Soule being free from motion and perturbation is moſt perfect, and then it is moſt fit to underſtand things; as the water the more cleere it is, it receives the ſimilitude of the face more clearely. Therefore it was that *Eliſha* when he was to receive the illumination of prophecy, he called for a Minſtrell, 2 *King.* 3. 14. to play ſad muſicke to ſettle his affections. *Reaſon. 4.*

Theſe things that are true, have no neede of a lye to further them, but to uſe the immortalitie of the Soule as a middle to further us, to the duties which wee are bound to doe, were to uſe a lie, if the Soule were not immortall; 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 *Reaſon. 5.*

he findeth the recompence of his losses. This perswasion of immortalitie, made the heathen undergoe death for the safety of their conntrey; 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 madnesse in men, to undergoe 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 we 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, *Mark*. 8. 35.

Reason 6. The Soule is immortall because God is just; for God being the Iudge of all, *Gen*. 18. 23. it behooveth him to punish 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 remaines another life, wherein the soules of the godly are rewarded for wel-doing: the Prophet saith, *Ier*. 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 they doe wickedly*. To the which objection he answereth; (that he may defend the justice of God) *Gather them together as a flocke to the sacrifice*; whereby he signifieth that after this life, they shall smart 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. *Vers*. 32. 33. *God is the God of the living, and not the God of the dead*. As Christ proves out of this place, the resurrection of the body; so hence is clearly prooved the immortalitie of the Soule:

Reason 7.

Soule: for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of salt, to note the perpetuitie of it, *Num.* 18. 19. If these with whom God makes his covenant existe not, then the covenant must of necessitie cease; but the covenant of God indures for ever; therefore these with whom he makes the covenant must live for ever. God calling himself the God of the Patriarches after their death, *Exod.* 3. 6. then the soules must be immortall after the separation from the body.

Reason. 8.

It is sayd of *Iosias*, although hee was slaine in the battell, yet, *He 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 he was slaine*, 2 *Chron.* 35. It is sayd of *Abraham* onely that he was gathered to the body of *Sarah*, *Gen.* 25. 10. but of the rest simply it is sayd, 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.

Reason 9.
Quest. 1, *Tuse.*

The Heathen most of them were perswaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, because she sang sweetly before her death, like the children of God, who sing sweetely before they die; being perswaded of this immortalitie, die pleasantly, singing their last most joyfull song. And the *Romanes* 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.

Duplex Vita, absoluta & χετικὴ seu relativa.

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

Answ. The soule of man hath a twofold life, one *absolute*, another *relatiue*. The *absolute* or *essentiall* 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 *relatiue*, 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 *personall* and cannot be lost. Some perhaps may thinke that this distinction may bee more shortly expressed, and more plainely, by the life of nature, and the life of grace; but they are mistaken, for both these sorts of lives, as well *essentiall* as *relative*, were naturall to *Adam* before his fall.

Consequence.

Our soules are immortall substances, as the *Chaldeans* say, *in eodem cretere temperatas esse animas nostras cum cœlestibus, 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 bodyes; but remember that we have spirits onely subject to him, *who is the Lord of our Spirits, Revel.* 22.6.

A collation betwixt the first *Adam*, and old *Adam*.

The soule is immortall; the *Sadducees* 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, *Cor.* 1.18, 23. hath it in the present tense, *morimur, we die*, to note the beastlinesse 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 asked them, why then study you to keepe the Commadements of God, seeing yee beleeve not the immortalitie of the Soule? they answered, that it might goe well with them in this life; but men

now

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 he would make choyse to bee an *Epicurean.*

Chap. VIII.

Of the conjunction of the Soule with the Body.

Prop. Illust. 1.

THe soule is joyned to the Body immediately.

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.

Consequence.

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 bee joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: we 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 sweetenes are but accidentally found in Sugar, for whiteneſſe may be found, where there is no sweetneſſe; 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; there-

Duplex inseparabilitas, logica & physica.

Inseparabile logicum quod cogitatione potest separari tantum ut risibilitas in homine. Inseparabile physicum cum unum non dependeat ab alio necessario ut nigredo in corvo.

fore there are Spirits that subsist by themselves without bodies.

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

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

Object. But it might seeme that the Apostle puts the Spirit betwixt the soule and body, as a middle to joyne them together, therefore the Soule and Body are not joyned immediately. 1 *Thess* 5.23. He prayes, *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 meanes 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* erred, who held that the phantasies or imaginations were a middle to joyne 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.

Prop. The soule being one, yet hath three distinct *Faculties*, the *Vegetative*, *Sensitive*, and *Reasonable faculties.*

Illust. In the conception the *Vegetative* and *Sensitive faculties* are vertually in the seed, untill 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 be no hurt, neither to the mother nor to the child, then the striker shall*

Anima vegetativa & sensitiva, est virtus seminis, preparans materiam ad recipiendam formam intellectualem.

shall not die; but if there follow death of either of them, then the striker shall die. If she part with the child before it bee quicke in her belly, then she shall not die; but if it bee a quicke child, and she part with it, then he shall die. *Physitians* and *Canonists* hold, that before the forty dayes it is not a living child; It is then called *Golem, Psal. 139. verse 16. Massa rudis, corpus imperfectum* before the members be fashioned in it; The *seventie* reade these words, *Exod. 21. verse 22.* ἐξεικονισμένον *Non signatum*; which they referre to the imperfect child when the woman abhorts, and the *Rabins* call it *Asiman*, which word they borrowed from the *Greekes*, as money not sealed or stamped; therefore the Law saith, *Si exierint jeladédha, nati eius, her sonnes*, the Law then meaneth of a perfect and a formed infant, when a reasonable soule quickens it; Why should one give life for life, when as yet the life is not perfect? *Adams* body perfectly fashioned, saith *Augustine*, received life and not before. So infants bodies perfectly fashioned, receive the reasonable soule.

The soule is joyed to the body to make up one person.

Prop. Illust.

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; she is not in the body as the Spider in her web, as *Chalcidius* held, determinate to one part of the body, and from thence giving vertue and influence to the whole body; as the Spider dwelling in the middle of her Cob-web, feeles 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 transparent ayre, in all and every part thereof, still resting whole when the ayre is divi-

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 ſhe ſhew her powers in the body; and as the Sunne in diverſe places worketh diverſe effects, here Harveſt, there Spirng; here Evening, there Morning; ſo doth the ſoule in our little world worke diverſely, upon diverſe obiects, here ſhe attracts, there ſhe decocts; here ſhe quickens, there ſhe 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 coniunction 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. Reuel.6.10. To be joyned againe to them in the reſurrection.*

Conſequence. 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.*

Prop. The Soule is appointed onely to animate one Body.

Illuſt. The body of a flee, muſt onely have the life of a flee in it, the Soule of a man cannot animate the Body of an other Man, or an Elephant, *Materiæ individuales ejuſdem ſpeciei ſunt ita determinatæ; 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.*

Anima non eſt vnibilis omni corpori ſed organico, & naturali ad ſuſcepti-onem corporis apto.

The

The soule can animate no body but the owne body of it; therefore they erre who thinke that the Soule of Man may enter into the body of a beast and animate it, 2. The *Pythagoreans* and the *Iewes* erre, who held that the Soules went from one body to another. *Mark.6.16.* *Consequence.*

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

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. *Illust. 1.*

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

Answ. The more excellent that the forme is, the more nearely 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 stricter conjunction then the life of a 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 basenesse of the forme which is onely drawne out of the matter.

We beleeve that Christ tooke upon him the nature of Man; and therefore a soule: which would not follow, if the soule were not an essentiall part of man, but onely a ruler of the body. Christs Divinity might have ruled his humanity; But *Apollinaris* was condemned for taking away of Christs Soule, and putting onely his Divinity in place of a soule to rule the body. *Illust. 2.*

There are some formes which rule onely the body,

but doe 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 sayd 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 saide to eate by way of metaphor, but not properly; because of the manner of the true eating; and the Philosopher saith, 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 (saith he:) So the eating of the Angels was but metaphorically a eating, for they eate not to disgest, or to nourish their bodies.

Arist. 2. de anim.

Consequence.

In this that the Soule is joyned to the body as the forme, we may admire the mervailous worke of God, for if *David* wondred at the mervailous fashioning of the body in his mothers wombe, *Psal.* 139. much more may wee admire the mervailous conjunction of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwayes 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, it comes nearer in order to the beast then the plant doth, because it feeles; therefore it is well sayd by one, *Sapientia Dei conjungit fines superiorum principijs inferiorum; the wisedome of God hath conjoyned the ends of the superior with the beginning*

Tho. Aquin. contra gent.

ning of the inferiour; as the ſhel-fiſh to bee the baſeſt a mongſt the ſenſitive, and more noble then the vegetive. So the body of man is the moſt excellent and higheſt in degree of the inferiour creatures; the ſoule (againe) of man is the loweſt of intellectuall Spirits; marke then 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 intellectuall ſubſtances from the earthly bodies; and yet it 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 bodie joyned to the ſoule, maketh the ſoule a compleate ſpirit. *Prop.*

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

The Soule was joyned to the body, to goe upward to God, and not to be depreſſed by the body. *Prop. Illuſt.*

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 downe by the body, when man ſtood in innocency. The

Prop.

Illust.

Anima est simplex in essentia & multiplex in potentia.

The Soule hath sundry operations in the body.

When it groweth; it is call *anima*; when it contemplates, it is called *a 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 assents lightly, it is called *opinion*; when she defineth a truth by certaine principles, then it is called *judgement*.

Prop.

Illust.

God hath wisely placed the faculties of the Soule and the Body.

He hath placed the *intellectuall faculties* in the *Braine*, as highest; the *affections* in the *Heart*, the *naturall 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 *Maries*, *Luk.* 10. 42.

A collation betwixt the innocent and old *Adam*.

Man before his fall lived the life of God, but since the fall he lives onely the naturall 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 whither it bee the naturall life or the spirituall life which they live. *Zeuxes* the Painter painted grapes so lively, that hee deceived the birds, and made them come fleeing to them. *Dedalus* made αὐτοκινητοὺς images mooving by themselves, hee made men beleeve that they were living; but *Pygmaleon* 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,

full, that they make men beleeve indeed that they live the life of God; and sometimes they deceive themselues, thinking that they are living when they indeed are dead: the quickening power of the soule desires onely *being*, and so it rests: the sense would not onely *be*, but also *be well*: but the understanding aspires above all these to eternall blisse: these three powers make three sorts of men, for some like plants doe fill their veines 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.

Prop. Illust. I. *Duplex est motus, rectus, & circularis.*

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 goine 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 seone after they came forth from him; others againe make it as large as the world, and run through all things, seeking blessednesse, but finding none, after a large and wearisome compasse, 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 streight

ſtreight line, but never returne backe to him againe, and therefore are miſerable eternally. The beaſts content themſelues with their owne proper objects, never looking to God.

Conſequence. Therefore when beaſt sin the Scriptures are brought in prayſing God, *Pſal.* 148. It is onely to ſtirre up man that he may prayſe God.

Illuſt. 2. All the creatures in ſome ſort returne 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 be made like to him in underſtanding, who ſhould turne about againe, to prayſe and honour him; and not onely to be an occaſion of his prayſe (as the beaſts are,) but ſhould directly prayſe him.

A collation betwixt the innocent, and old *Adam.* 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 he 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: we come to the Image of God, by which he comes to be participant of the nature of God.

Chap. X.

Of the image of God in Man.

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

Illuſt. 1. God hath an *eſſentiall Image*, and a *perſonall Image*; his *eſſentiall Image*, is holineſſe and righteouſnes, common to all the three perſons; his *perſonall Image*, is Ieſus Chriſt: When

When Man is ſaid to bee made to the *Image* of God, hee is to bee vnderſtood to bee made according to the *eſſentiall Image*, and not to his *perſonall Image* : for if it were meant of his *Perſonall Image*, then as *Auguſtine* markes well, hee 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 eſſentiall Image, and is conformed to the Image of his Sonne Chriſt Ieſus, *Rom.8. Thoſe whom he fore knew, hee predeſtinated to be made like to the image of his Sonne.*

Duplex imago, eſſentialis, & perſonalis.

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 burnes the wood, the heate in the wood is like in eſſence with the heate in the fire. Secondly, one thing is like to another in knowledge and underſtanding, as when wee feele or ſee the fire burning. Now the goodneſſe 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, and in this principally conſiſts the image of God.

Illuſt.2.

Duplex eſt ſimilitudo, ſecundum naturam & in cognitione.

There is a twofold *ſimilitude* ; the firſt is *naturall*, the ſecond by *repreſentation* ; the *naturall ſimilitude* is when one thing is like to another by nature, as one egge is like another : and this is twofold ; either *perfect* or *imperfect* ; *perfect* as betwixt theſe things that are of the ſame kind, as the Sonne is the perfect Image of his Father, 2.*Cor.*4.4. *Imperfect* is that which is ſomewhat like in nature, and by way of *Analogie* to that which is *perfect*, as created wiſedome in Man hath ſome *Analogie* with the increated 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 *formall*. *Obiective* when one maketh a ſimilitude, according to the patterne which hee hath before his eyes ; and this is ſeene in artificiall things,

Illuſt.3.

Duplex eſt ſimilitudo, naturalis, & repreſentativa.

Duplex eſt ſimilitudo naturalis perfecta aut imperfecta ſeu analogica.

Duplex ſimilitudo repraſentativa, objectiva, et formalis.

things, as when *Ahaz*, 2 *King*. 16. made an Altar, according to the patterne of the Altar which hee saw at *Damascus*. *A formall representation* of a *similitude* is, when the minde formes the *similitude* of a thing; and this kind 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 *Moses* 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 he was made according to the *perfect Image* of God, for Christ is onely the *perfect naturall Image of the Father*, *Heb.* 1. but he was made to his Image by way of *Analogie*, not expressing his *Image* fully and naturally. Man was not made to the Image of God *objective*, because God had no patterne without himselfe to make him by; he was made to the *Image* of God *formally*, when he was made to the *exemplar* that was in the mind of God.

Prop. Illust. 1.

A *similitude* differeth much from an *Image*.

Vt aliquid sit imago rei tria requiruntur, 1. ut sit simile, 2. ut proceda at inde aut naturaliter aut artificialiter.

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 seale in the waxe from the seale it selfe.

When

When it is the image of a thing made by *Art*, it representeth not the thing *artificially*, but *naturally*; for the image of *Cæsar* is not *ex instituto*, the image of *Cæsar*, at the appointment or pleasure of the Painter; for then any signe which the Painter should make; should bee the image of *Cæsar*; but *Art* must imitate *nature* as neare as she 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.

3. *ut illud ipsum ad vivum representet.*
In imagine sunt exemplar & exemplatum, 2. naturaliter representat, 3. particularitter.

There are foure wayes to take up the Image of God in man. First wee know a man *in vestigio*, by the print of his foote; Secondly, wee know him, *in umbra*, by his shadow; Thirdly, wee know, *in speculo*, in a glasse; Fourthly, we know him, *in filio*, in his Sonne. Wee know a man *in vestigio*, by the print of his foote, *Speciem hic cognoscimus sed non indiuiduum.* We know that a man hath beene 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 & they shew to us his greatnesse and power, but no more. We know a man *in speculo*, in a glasse, when wee see the image of his face in the glasse, here wee discerne and know him more particularly. Man in his first Creation was like to this image: When we see a mans sonne 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.

Illust. 2.
Quatuor modis, deũ cognoscimus, 1 In vestigio 2. in umbra, 3. in speculo, 4. in filio.

Man

Conseq. 1.
Epiph. haeres. 70.

Man was made in holinesse to the Image of God; therefore the *Anthropomorphitæ* (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; other wayes, as *Theodoret* marketh well, wee should bee forced to ascribe a monstrous body to God because hee is saide to have wings, to have pennes, *Psal.* 18. and *to have seven eyes, Zach.* 4.

Conseq. 2.
Hieron. Oleaster, in Gen. 1.

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 vpon 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.

Conseq. 3.

These who thinke that man was made to the image of God (that is, according to the humane nature of Christ which hee was to assume of the *Virgin Mary*) erre also, for God saith 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 likenes of other men, *Phil.* 2. 7. It is true that by grace *these whom he foreknew he predestinate to bee like the Image of his Sonne. Rom.* 8.

A collation betwixt the innocent, old, and renued *Adam*.

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 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 bee marked, because the Moone in her fulnesse is in opposition, furthest from the Sunne; but the Church in her *Plenilunio* of grace, she is nearest the Sunne of righteousnesse. The Moone in her conjunction is nearest to the Sunne; but the Church in her conjunction being darkned by sinne, is furthest from her Spouse the Sunne of righteousnesse.

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 righteousnesse; 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.

A collation betwixt the Innocent and second *Adam*.

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 he 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.

Conseq.

The Image of God consisted in perfect holinesse and knowledge.

Prop.

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

Illust.

A collation betwixt the Innocent, second and renewed *Adam*.

The first *Adam* was holy, ὁλοῖος, fully; but not ὁλοτελῶς,

hee had not the gift of confirmation in holineſſe, to make him continue to the end. Ieſus Chriſt the ſecond *Adam* was holy ὁλῶς & ὁλοτελῶς, he was full of grace and holineſſe, and could not fall from his holineſſe: but the renewed *Adam* is holy, ὁλοκληρῶς & ὁλοτελῶς, he is but renewed in holineſſe in part, and through Chriſt hee cannot fall from his holineſſe.

Chap. XI.

Of the knowledge of Adam in his firſt creation.

Prop. THis Image of God made *Adam* to have perfect knowledge, both of God and his creatures.

Illuſt. 1. There is a perfection in parts, and a perfection in degrees: he 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.

Illuſt. 2. 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 knowlege.

Chap. XII.

Of Adams inbred knowledge of God.

Prop:

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

Illust. 1.

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 minde, but not this or that way revealed, by his creatures, or by his word.

Principia de deo Vel sunt per se nota vel secundùm nos.

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 it selfe, because there is no neede of a middle to proove it. But it is not a principle knowen in it selfe to us, because we must use middles, that this principles may be stirred up in us.

Illust. 2.

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 opposito differunt; cognoscimus deum, per extromissionem, cognoscimus scientias per intromissionem.* The knowledge of God wee have it by extromission; but the knowledge of the first principles we have by intermission. The understanding at the first is voide of all formes, yet it is capable of all formes; as the eye being voide of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the

Duplex est intellectus, agens, & possibilis.

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 intellectuall agent, the poſſible faculty now actually underſtands. As the woman in the Goſpel who loſt her groat, could not have found it againe untill the candle was lighted: ſo this poſſible power in the underſtanding, could receive no objects from the imagination, unleſſe this light intervened, and thus the firſt principles of ſciences are bred in the minde; for if I had never ſeene 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, *Quicquid eſt in intellectu, prius fuerat in ſenſu.*

κοινὴ ἔννοια. *Object.* If all our knowledge comes from the ſenſes, how are theſe principles ſayd to be naturally in man?

Anſw. They are ſayd to be naturally in him, becauſe they are framed in the minde, without any reaſoning or diſcourſe; but the concluſions drawne 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, ſayd 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 hee 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.

Conſeq. The principles of ſciences, are not naturally inbred in us, therefore *Plato, Origen*, and *Averrois*, erred who held

held that the Soules 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 actuall knowledge of those imprinted notions. This comparison then, cleares not the purpose well, if a master were to seeke his fugitive servant in a multitude, it were in vaine for him to seeke him, unlesse he had some pre-notions of him, in his shape and favour; or carried some picture drawen by others. So unlesse something were drawen within us, we could never take up those things without; but there is no such principles drawen in our minde at the first, untill they be formed out of the imagination, and layd up in the minde; and by these we may enquire, after that which we understand not.

Conseq. 2.

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 naturall to him: But the first knowledge of God, is inbred with us, and is enlightned with that first light, *which enlightens all men comming in the world, Ioh. 1. 9.*

A collation betwixt the innocent and old *Adam.*

This inbred knowledge, which man had of God before the fall, is most obscure now since the fall; as he who writes with the juyce of an onyon, the letters cannot be read at the first, unlesse the paper be holden 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 nearely, and to waken that which is lurking within them; The Poets say, that *Oedipus* knew that he had a father, but he knew not, that *Laius* was his father; So man by nature know-

Rom. 1. 20. *deum negarunt, non ex habitu naturæ, sed ex affectu malitiæ.*

knoweth that there is a God, but he knoweth not the true God.

Quest. Whether is this inbred knowledge which we have of God; or the knowledge which we have of him by the creatures more cleare?

Duplex est universale, confusum & abstractum.

Answ. 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 *universale confusum. Example*, when wee behold a man a farre off: first, we take him up to be a creature, then we take him up to bee a living creature, and then to be a man, and at last to be *Peter* or *Iohn*: here we proceed, from the universall 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 had of God, Act.17. When they worshipped the unknowne God*; so that of the *Samaritans, Ioh.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 *universale abstractum.* So, first we learne particular things by sense, and then universall things by our understanding; The Philosophers found out a sort 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 proceede 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

Cognoscimus particularia per sensum, ut universalia per intellectum.

Duplex ordo, inventionis, & auscultationis.

Fonseca.lib.2.c.2.s.8.

to

to the effect. In the first, we proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceede from the *simple* to the *compound*, and from the universall to the particular; in the first we 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 eare, this is a more perfect kind of learning, this is called *ordo auscultationis*.

Ordo compositionis & resolutionis, seu ab universali, ad particulare, & contra.

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 captiue, and more and more obscured it, *Rom.* 1. 18.

Prop.

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 theologie, 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 he fighting of the Elements, winds and raines. Secondly, morally when they placed, *Virgo Iustitia* the daughter of *Iupiter* betwixt *Leo* and *libra*; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Iupiter* begate *Venus* upon the froth of the Sea; whereby they signified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froath in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.

Illust. 1.

Necessitas peperit Physicam; civilitas, moralem philosophiam; delectatio, mythologiam. Triplex mythologia, physica, moralis, & theologica.

Chap. XIII.

Of Adams acquired knowledge of God by the creatures.

Prop. Illust. 2.

Tribus modis perveniturad cognitionem Dei. 1. per viam negationis,

MAn before his fall, knew God by the creatures. We are led to take up God sundry wayes. First, *per viam negationis*, as God is not this, nor this; therefore he is this: the Scriptures proceede thus in describing God, as, *God cannot denie himselfe*, 2 *Tim.* 2. 13. *God dwels not in houses made with hands*, *Act.* 17. *God neyther steepes nor slumbers*, *Psal.* 121. 4. Here we proceede as the carver of an image doth, hee cuts off this and this, and 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 deniall, 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; olfacit & non percipit odorem tuum, palpat & non sentit levitatem tuam, habes enim hæc in te domine deus modo ineffabili*: that is, *My soule looketh round about and seeth not thy beauty, it harkneth, and heares not thy harmony, it smels but smels not thy savour, it feeles 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 deniall, 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 himselfe.

Secondly, we proceed, *per viam eminentiæ*, good and evill are sayd to bee comparatively with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodnesse of himselfe; 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 calles them Gods things or belonging to God; as high mountaines it calls them *Gods mountaines*, *Num.* 10.33. tall Cedars it calles them, *Gods Cedars*, *Psal.* 80.11. great wrestlings it calls them *Gods wrestlings*, *Gen.* 30.8. So it is sayd, *Ninive was great to God*, that is, very great. *Ionas* 3.3. So, *Moyses was faire to God*; that is, very faire, *Act.* 7.20. So when the Scripture will expresse great things, it compounds them with the name of God, *Iah*, so with the name of God, *El*, 2 *Sam.* 23.20. *Arriel*, that is, as yee would say, *A very strong Lyon*, to teach us that when we see any excellent thing in the creatures, we should elevate our minds to the infinite beauty and greatnesse which is in God, *Gen.* 33.10. therefore *Iacob* when hee saw *Esaus* loving countenance, it was as though he had seene the face of God.

2. per viam eminentiæ.

When the beames of the Sunne strike upon a watry clowd, the beames are reflexed backe againe to the Sunne, and leave behind them in apparance 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 the two ends, so are they foolish who are bewitched with the beauty in the creatures, and ascend not to the beauty in God.

Cant. 8.6. Flamma Iah.

Thirdly,

Per viam causationis.

Thirdly we proceede to take up God, *Per viam 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*, voyde 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 Aire, the exhalations of Aire and Fire. Fourthly, to those that are made of three Elements, as the meteors. Fiftly, to those that are made of all the Elements, as the inferior creatures. Sixtly, to those that have vegetative life onely, 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.

Illust. 2.

Triplex causa, particularis, universalis, & supereminens.

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 *Polycletus* 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 & 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.

A collation betwixt the Innocent and old *Adam.*

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 eternall with God, and here they stucke as mice in pitch.

There

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 heare the Heavens, and the Heavens shall heare the Earth, and the Earth shall heare the Corne and the Wine, and they shall heare Israel*, this is *series causarum*. Secondly, this is the circle of causes, as deaw breeds clowdes, clowdes breeds raine, raine breeds deaw, and so about againe, 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.

Dup'ex processus causarum, inseret, & in circulo.

Man before the fall went by the order of causes, eyther from the cause to the effect, or from the effect to the cause. From the cause to the effect; God must heare the Heavens, that the Heavens may heare the Earth, and the Earth must heare the Corne and Wine, that they may heare *Israel*. From the effects to the cause, as the Wine and the Corne heare *Israel*, therefore the Earth hath heard the Corne 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, *Psal.* 12.9. *Impij ambulant in circuitu*, and never elevate their minde to the first cause God.

A collation betwixt the innocent and old *Adam*.

Duplex ordo in cognitione rerum; συνθετικὸς & ἀναλυτικὸς.

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

Prop.

We see three wayes. First, ὀπτικῶς, streight out thirty or forty miles. Secondly, when we see ἀνοπτικῶς, streight up, then we see so many thousand miles up to the Stars. Thirdly, if we looke κατοπτικῶς, downeward, then wee see but hard before us.

Illust.

Man before the fall saw streight out, beholding God; but now hee lookes downeward onely; now hee is μύοψ, 2 *Pet. Chap.* 1. *Vers.* 9. *A pur-blind Man* seeth

A collation betwixt the innocent and old *Adam*.

seeth nothing but that which is hard before him.

Object, The effects cannot demonstrate the cause, unlesse they be proportioned to the cause, but there is no proportion betwixt 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.

Prop.

Wee ascend by degrees to the knowledge of God.

Illust.

Gradus perveniendi ad visionem Dei sunt hi. 1. in creaturis 2. visibili signo 3. in umbris 4. in carne 5. per fidem 6. in gloria.

First, wee see him in his creatures: Secondly, by some visible signe; as *Esay* saw him, *Esa. 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 beleevers see him: Sixtly, *in gloria*, as the glorified see him. *Adam* had a more cleare sight of God than that which hee had by the creatures; hee 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.

Prop.

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

Illust. 1.

1 *Cor.* 13. 10. *Prophesie 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 prophecy, 1 *Cor.* 13. by γνῶσις, here the Apostle understands that knowledge which wee have of God by the creatures, *Rom. Chap.* 1. *Vers.* 19. τὸ γνωστὸν τοῦ Θεοῦ, that is, which wee naturally know of God by the creatures: and by *prophecy* here, hee meanes, not onely the foretelling of things to come, but

but also the interpretation of the Scriptures, 1 *Cor.*14. but 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 weake knowledge is abolished. So he declares this by the similitude of a glasse, and of a darke speech, *Vers.*12. There is a twofold glasse by the which we know God; the first, is the Scriptures; the second, is the book of nature; but by both these we get but an obscure sort of knowledge of God; and as in an enigmaticall 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, Iudg.*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 sight we get here and enigmaticall, comparing it with the sight which we shal have of God, in the life to come.

Duplex speculum scripturarum, & naturæ.

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 shadow when the *Moone* shineth, but shee casteth a shadow when the *Moone* shineth not; Heere the greater light, obscureth alwayes the lesser. So in the life to come, the glory that shall bee 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.*15. *Then hee shall give up the Kingdome to the Father*; what Kingdome? his personall Kingdome (preaching of the Word, administrating

Illust.2.

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.

Illust.3.

In a dimme light wee can perceive a thing which a greater light doth obscure, as the light of the Starres obscures not the light of a Glow-worme; but yet the light of the Sunne obscures both. So the knowledge which *Adam* had by the voyce of God, and that θεοφανεία, 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 light in glory shall obscure both.

Prop.

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

Illust.

Duo sunt media, propinquius, & remotius eaque vel obscura vel clara.

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 he beholds a Fish in the water, hee 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 grosser 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.

A collation betwixt the innocent and old *Adam.*

Man before his fall did looke upon the clearer and more perspicuous middle, hearing Gods voyce, and

saw

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

Illuſt. 2.
Tria requiruntur ad videndum, objectum, organum, & medium.

The diverſitie of the ſight ariſing three manner of wayes. Firſt, from the object. Secondly, from the organe. Thirdly, from the middle. Firſtly, 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 organe 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 bee giddy.

A collation betwixt the innocent, old, renued, and glorified *Adam*.

The diverſity 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 remaines *One* ſtill to all; the diverſitie then ariſeth, partly from the diverſity of the meanes, for God doth not manifeſt himſelfe, by the like meanes 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 meanes, 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 innocent, and ſecond *Adam*.

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

Firſt, the *falneſſe of knowledge* is of two ſorts. Firſt, in

Duplex est plenitudo scientiæ. 1. respectu scientiæ. 2. respectu ejus in quo est.

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, & virtutē intensivè, & extensivè*, that is, when he hath it so far forth, as it may be had, & to all the effects & purposes, whereunto *knowledge* doth or can extend it selfe; this kind of *fulnesse of knowledge* was proper to the second *Adam* Christ, *of whose fulnesse we receive, Ioh. 1. 16.* The *first Adam* had *fulnesse of knowledge*, in respect of the subject or him that had it, according to his estate or condition, both *intensively* to the uter-most bounds that God had prefixed, and *extensively* in the vertue of it, in that it extended to the performing of these things, that he was to performe in that place and condition that God had set him in.

Duplex plenitudo scientia respectu objecti, intensive, & extensive.

The second collation betwixt the first *Adams* knowledge, and Christs. *1 Thom. part. 3. q. 5. art. 10. Christus considerature, vt viator, & vt comprehensor.*

Secondly, Christ the second *Adam* was both *viator* and *comprehensor*, (the Apostle toucheth both these estates, *Phil. 3. So runne that yee may comprehend:*) Christ when he 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, he saw God face to face, when he was here *viator* upon the earth, which shall bee our estate in glory. So Christ being both *viator* and *comprehensor*, his knowledge differed farre from the first *Adams*; for as hee was *comprehensor*, he had beside his divine *knowledge*, his blessed *knowledge*, which they call *facialem cognitionem*; and besides that hee had *inditam* or *infusam cognitionem*; and thirdly, *acquired* or *experimentall knowledge*. Christs *knowledge* then was eyther as hee was God, or as hee was Man: as hee was Man hee was eyther *comprehensor* or *viater*; as hee was com-

Quadruplex cognitio fuit in Christo, divina, facialis, infusa, & experimentalis.

Duplex consideratio Christi, vt Dei, vel ut homo.

comprehensor he had that *blessed knowledge*, called *facialis*; as hee was *viator* his *knowledge*, was either *infused*, or *experimentall*; his *infused knowledge*, was either *knowledge* of naturall things, in which he excelled *Adam* in his first estate; or his *knowledge* in spirituall things, & herein he excelled the Apostles and Angels themselves, in the knowledge of the mysteries of our saluation. His *experimentall knowledge*, was that whereby hee learned things by *experience* as wee doe. In his *infused knowledge* hee grew in the *habites*. In his *experimentall knowledge* hee grew from the *privation* to the *habite*. As he was *comprehensor*, hee grew not in the *habite*; as hee was *viator*, hee grew in the *habites* of things which were infused into him; as hee was *viator* hee grew from the *privation* to the *habite*, in these things which he learned by *experience*.

Differentia inter Christi infusam, & beatam cognitionem.

Christs *infused knowledge* differed from his *blessed knowledge*; for by his *blessed knowledge* hee saw things in *verbo* in the word, but by his *infused knowledge* hee knew things *in genere proprio, et per species rerum*; 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 he turnes 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 when I see the rose grow in *June*. Christs *abstractive knowledge* is the *habite*; and his *intuitive knowledg* is the *act*. Christ he excelled the Angels, in this *infused knowledge*,

Duplex cognitio, habitualis, & actualis.

Cognitio duplex, abstractiva & intuitiva.

for although they have *species connatas rerum*, naturally bred with them, yet this *infused knowledge* farre surpassed theirs; so it farre surpassed the knowledge of all the Prophets, for his Body and Soule being *hypostatically* united to the God-head, hee must have a more perfect *knowledge* than any other man could have infused in him. Thirdly, he had *experimentall knowledge*, and herein he grew from the *privation* to the *habite*; as in his *infused knowledge* hee grew but from the *habite* to the *act*. When a Doctor goeth to the Schooles to teach, hee proceeds from the *habite* to the *act*, and hee growes 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 Schooles to learne, he goeth from the *privation* to the *habite*, and so did our Saviour Christ, in this third sort of knowledge *experimentall*; and hee knew more when he was *thirty yeares* old, than when he 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, *Luk.* 8.45. So hee could not tell whether there were figges upon the figge-tree by this sort of knowledge; *Mark*, 11.13. and in this sense hee was ignorant of the day of iudgement, *Math.* 24. 36. this ignorance in Christ was not sinfull ignorance, it was *ignorantia puræ negationis*, but not *pravæ dispositionis*, for hee was ignorant of nothing of that which he was bound to know; when he was here upon the earth hee was ignorant of this day of iudgement as Man, *Math.* 24. 36. both in his *infused* and *experimentall knowledge*; first, in his *infused knowledge*, for all *infused knowledge* proceeds 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

ἀγνοία χῆ ἀπόρασιν, ὁ χῆ διάθεσιν.

of this day in particular. Hee knew that God ſhould judge the word, and that he ſhould iudge it on a certaine day, here he proceeded from the *habite* to the *act*; but from the *habite* hee could not proceed to this particular day, for this is, *ſuperioris ſcientiæ*; farre leſſe could hee know this particuler day, by his *experimentall knowleege*. 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 *experimentall knowledge* hee farre excelled *Adam*; for *Adam non pernoctavit in honore* (as the Iewes ſay) *Pſal.* 49. 3. He lodged not one night in honour; they gather hence that *Adam* fell in the day of his Creation; and conſequently could not have ſuch *experimentall knowledge* of things as Chriſt had. This his experimentall knowledge, he learned it not of any teacher as wee doe, neither from any Angell: he was taught by no man, for when hee was *twelve yeeres* of age hee could reaſon with the Doctors, *Luk.* 2. So *Ioh* 7 *they marveiled whence he had ſuch learning*, ſeeing hee was not taught. Secondly, he had it not from an Angel; an Angel in his agony came and comforted him, *Luk.* 22. that it might evidently appeare that hee was Man, and ſtood in neede of comfort; but they never came to inſtruct him.

Origen in tract. 3. in Matth.

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

A collation betwixt the Church of *Rome* and us, concerning Chriſts knowledge and ignorance.

hee 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*.

Duplex actus rationis primus, & ſecundus: ita & duplex actus ſcientiæ, primus & ſecundus.

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

A collation betwixt the knowledge of *Adam* and the Angels.

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 creaturæ*, but not *ratiocinantes*, vnderſtanding creatures, but not reaſoning; ſo ſhall the knowledge of Man, which hee ſhall have of God in the life to come, bee intellectuall and not by diſcourſe; the Apoſtle *Epheſ* 3. 10. ſaith *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.

Obiect. But it may ſeeme that they goe from the ſigne

ſigne to the thing ſignified, *Exod.* 12. *the blood was ſprinkled upon the lintals of the doores, that the Angell might not deſtroy their houſes.*

Anſw. The Angel reaſoned not thus as we doe; here is the ſigne, therefore here is the houſe; but this blood was ſprinkled upon the lintals of the doores, to confirme and aſſure the doubting Iſraelits, 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 experimentall 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 ſeale; 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 myſterie 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 hee 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 *experimentall knowledge*. Secondly, others hold that ſo ſoone

Conſequence.

The ſecond collation betwixt the firſt Adams knowledge and the Angels.

Scientia eſt abſoluta et eſſentialis in Deo, in mente humana eſt abſtractiva ſpecies, in phantaſia humana eſt concreta, ſed angeli inuenturi ipſas eſſentias.

Coll. 3.

Triplex angelorum cognitio, matutina, meridiana, Veſpertina.

ſoone as they had beene borne, they ſhould have had the uſe of reaſon, ſo farre foorth as to diſcerne outward things good or evill; as the little Lambes by natures inſtinct, doe know the Wolfe, 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 ſoundeſt; for the gifts beſtowed vpon *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 ſhould have beene partakers of. Secondly, the gifts which were beſtowed vpon 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 hee was not to communicate to his poſterity: they ſhould not ſo eaſily have come to this knowledge as *Adam* did, to whom he could not propagate his *actuall knowledge*, but his *potentiall*; for they were to be borne, as in weakeneſſe of body, ſo without *actuall knowledge*; ſo not having univerſall notions in their mindes, but being appointed by God to ſeeke for *knowledge*, by inward light and outward meanes: yet they ſhould have farre more eaſily attained to the meanes than wee doe now and more certainely. For the Soule of man is like a Prince that uſeth ſpies: if they bring no newes he knoweth nothing; if they advertiſe lyes, then the counſell goeth awry. So if a Man bee blind and deafe, then hath hee no underſtanding. So if phrenſies poſſeſſe the braine, it blots the formes of things, and the phantaſie prooves 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-

Duplicia dona, 1. reſpectu naturæ, 2. reſpectu perſonæ.

Duplex cognitio, actualis & potentialis.

phantasie, and so it should have beene in his posteritie, 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 humaine things and so much the more easily should they have come to the *knowledge* of God, than man doth now.

Prop.

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

Illust, 1.

Triplex conceptus dei, adæquatus, analogicus, & falsus.

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 *vnivocè*, that is, simply like unto God, neither *æquivocè*, 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.

Analogia realis, est primum in deo, sed secundum rationem nominis est prius in nobis.

There is an *Analogie* of *similitude*, and an *Analogie* of *proportion*. *Analogie* of *similitude*, as when it is sayd, *bee 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*.

Illust, 2.

Duplex analogia, similitudinis & proportionis.

Man tooke up God by way of *Analogie*, but since the fall he hath a false conception of God: as when the Iewes 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.

A collation betwixt the innocent and old *Adam*.

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?

Attributa Conuuntur in Deo, dispergunter in creaturis, ut radij solis.

Answ. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our vnderstanding conceives them, *Est inadæquatus conceptus sed non falsus*, It is an unequall conception but not false. The matter may be cleared 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 et eminenter*, simply and eminently. So although iustice and mercy bee divers in operation toward us, (for hee punisheth not by his mercy, nor sheweth mercy by his iustice) yet in God they are one, *purè et eminenter.*

Secondly, the thunder when it breakes 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 reflext upon the creatures, weetake 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.

A collation betwixt the innocent and old *Adam.*

Duplex conceptio, negativa, et privativa.

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 he is bound to take vp.

Tria impedimenta in conceptu, summa formositas, summa deformitas, et summa informitas.

There are three things that hinder us to take vp a thing. First *summa formositas*, the great beauty in it. Secondly,

cendly, *ſumma informitas*, the great informitie in it. Thirdly, *ſumma deformitas*, the great deformitie in it. We cannot take up God for the great beautie that is in him; hence is that ſaying, *We have ſeene God, therefore we ſhall dye; Iudg.* 13, 22. Wee cannot take up the firſt dayes worke, for the great informitie in it, being without all faſhion or ſhape. We cannot take up ſinne for the great deformitie 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 he then? he ſets downe a baſen full of water; and ſeeth the Image of the Sunne 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 we 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 Chriſt, (as it were a backe to his Godhead,) and then he will caſt a comfortable reflex to us.

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

Anſw. We 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 ſaith; 1 *Cor.* 9. 24. *So runne that yee may comprehend*; ſo, *Philip.* 3. 12. then it may ſeeme that wee ſhall bee comprehenders of God in the life to come.

Duplex comprehenſio, viſu, & manu.

Anſw. There is a double ſort of comprehending the

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

Obiect. If wee comprehend him not infinitelie in the life to come, it may seeme that wee cannot be 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 infinite, but not by an infinite apprehension, for wee apprehend him who is infinite, but finitely: and it is a true axiome, *Omne receptum est in recipiente, non per modum recepti, sed per modum recipientis*; that is, every thing is receiued by the receiuer; not according to the thing receiued, but according to the measure of the receiuer.

Quest. Is not our apprehension infinite then?

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

Chap. XIIII.

Of Adams reveiled knowledge of God.

Prop. 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 beleeued *Adam* before his fall the incarna-

carnation, as he believed the trinitie of persons?

Answ. Hee could not believe the incarnation, for then hee should have vnderstood of his owne fall, and conseqently, hee would hove beene in a perpetuall feare before the fall.

Object. But it may be saide, that *Adam* might have knowne the end not knowing the meanes, as *Ioseph* knew that he should be ruler over his brethren, but he knew not the meanes how that should bee effected, as that hee should bee sold to the *Madianits*, and be a slave in *Egypt*; So *Adam* before his fall might have knowne of Christs incarnation, and yet not know his owne fall.

Answ. Ioseph knew by revelation that he should bee Lord ouer his brethren; but *Adam* before his fall (for ought we finde,) had no such revelation, and therefore could not know Christs 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.

CHAP. XV.

Of the knowledge which Adam had of the creatures.

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

Illust. As hee was *Pater viuentium*, 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 posteritie.

A collation betwixt the innocent, old, and renewed *Adam*.

Adams knowledge, the Angels and ours, differ foure manner of wayes. First, hee had his knowledge *per species infusas*, and not *per species connatas* as the Angels have;

Scientia vel eſt infuſa, connata, acquiſita, vel experimentalis.

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 *experimentall 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 blind, was one ſort of ſight, though the one was *ſupernaturall*, and the other *naturall*: 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.

In amplitudine ſcientiæ.

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 hee ſhould know.

He knew διότι, we know ὅτι.

Thirdly, his knowledge and ours differed, for he knew the cauſe of every thing; we for the moſt part take up onely the effects of things, 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 hee could underſtand the cauſe, but we perceive onely the effect, that the yron is drawne up, but know not the cauſe; *Tripolium*, *tripolie* or *turbet*, 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, or 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 than they are in themſelves; *Adam* knew as much as was in the creatures, but wee know leſſe than is in them. There are ſome colours

Peucer. de divin.

Cognitio triplex, ſupereminens, adæquata, et deficiens.

que

quæ exæquant visum, as the greene colour is equall with our sight; there are some colours *quæ superant visum*, that exceed our sight, as the snow scatters our sight; there are some colours that are deficient and lesse than our sight, as the tawnie colour: these colours which scatter the sight, the Greekes call διακριτικὰ; these which gather the sight, they call συνκριτικὰ; the creatures they are lesse than Gods knowledge, they are equall with *Adams* knowledge, but they exceed our knowledge now. The knowledge that man had before the fal of the creaturs & 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 she could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt onely 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 he 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 antiquitie fainted veritie to bee hid in a deepe well.

Differunt retentiones.

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 we receive in at the one eare goeth out at the other; or like to a sieve, which keepeth the branne and letteth the floore goe: so now wee forget the good, and retaine the bad.

A collation betwixt *Salomons* knowledge and *Adam* in innocency.

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. Bnt we muſt not grant this, for in the knowledge of naturall things *Adam* excelled all; then the compariſon muſt onely bee betweene *Salomon* and other ſinnefull 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 poſteritie is ſayd to find out many after the fall, *Gen*. 4. As ſome of *Cains* poſteritie 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 hee knew them not, for hee was not *to eate bread by the ſweat of his face*: his worke ſhould have onely beene a recreation to him.

A collation betwixt the innocent and old *Adam*.

The firſt *Adam* had knowledge of the liberall ſciences, but ſince the fall he poreth onely in the earth; and delights onely his ſenſes, as the finding out of muſicke; and for his profit, as folding of cattell, *Gen*. 4. But before the fall he 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,

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 learne the moſt of it out of *Egypt*; the exemplar of Philoſophy was from God; that which was framed to the exemplar was from man.

Consequence.

Duplex Philoſophia, exemplaris & exemplata.

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

Anſw. 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 gaue to *Bezaliel* and *Aholiah* a ſpeciall gift to worke in gold and ſilver, curious worke for the Tabernacle, *Exod.*34.1. *Eſai.*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 is true that after the fall Man loſt not altogither this naturall knowledge; *Vulneratus eſt in naturalibus, et ſpoliatus eſt in ſpiritualibus*; that is, *hee was wounded in his naturall knowledge, and ſpoiled of his ſupernaturall*, for if hee had altogether loſt this naturall knowledge, the life of man could not have beene entertained; but to excell in this *knowledge*, this muſt be a *ſupernaturall gift*.

So much of *Adams* underſtanding wherein his knowledge conſiſted, both inbred and acquired. We come now to his Will, wherein chiefely 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.

CHAP.

Chap. XVI.

Of the will of Man.

THere are two *principall faculties* in the ſoule; the *underſtanding* and the *will*, which continually accompany it, both in the body, and out of the body.

The underſtanding, *is an eſſentiall facultie in the Soule, whereby it knoweth, judgeth, and diſcerneth naturally truth from falſehood.*

Prop: The will, *is an eſſentiall facultie in the Soule working freely, having liberty to chuſe, refuſe, or ſuſpend, not determinate to one thing.*

Illuſt. It is called a *facultie*, and not a *habite*; becauſe a *habite* is determinate to one thing; but a *facultie* may make choyce of moe. Secondly it is ſaid; *to worke freely*, to put a difference betwixt it and naturall agents, which ſtill worke after the ſame manner, and are alwayes carried to the ſame object: as the Sunne naturally cannot but heate, and it is but by accident if it breed cold: againe, it is ſayd, *to worke freely*, to put a difference betweene it and the actions of beaſts, which are but *ſemiliberæ 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 naturall inſtinct which God hath indued them with; but they have not a *free judgement*, for they are not directed by reaſon. Man hath both

Agens naturale movetur ad finem, agens per intellectum movetur in finem.

both *free motion*, and *free iudgement*; whereby he worketh *freely*. *Naturall agents* determinate no end to themselves; but reasonable creatures propound and determinate an end to themselves: therefore no *naturall agent* hath *freedome*, 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 followes 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*) applyeth it selfe to the attaining of the object.

Tres Proprietates Voluntis, conformitas, liqertas, et potestas,

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

The first property of the will,

The *Will* followes the direction of the *understanding*, either in *choosing*, *suspending*, or *refusing*; this is called, *sequacitas voluntatis*: the *Will* of it selfe is but *cæca 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 minde: hence come these sayings, *nihil in voluntate quod non prius fuerat in intellectu*; *error in notitia parit errorem in voluntate*; *quod intellectus male iudicat, voluntas male appetit*; *et 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*.

Illust. 1.

There is in the *understanding*, *intellection*, or *ratio speculativa*, which is of things to be knowen by Man; and *intellectus*, or *ratio practica*; of thinges used to bee done by Man, and fall under his election. Againe, in Mans *practicall reason*, there is *reason* going before, say

Duplex intellectus, speculativus, et practicus. In intellectu practico duplex ratio, præcedens et subsequens Voluntas sequitur ultimum iudicium practici intellectus.

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 saith, *this will I doe*, she is in suspence 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 *Medea* said, *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 evill 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 *cæca potentia.*

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

Illust. 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 saith *velo 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 whhereby it may attaine unto it, that it may have the appetite satisfied, therefore the understanding cannot discernce a thing to bee 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 *Minde*; 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* sets 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 controversie ariseth in the Church, the supreame 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 he hath heard their determination, according to 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 meerely depends upon the judgement of the minde, which maketh the necessitie of the dependance of the will upon the minde, to bee greater than the dependance of the King upon his Councell, or of any private man, upon a *Synods* determination.

Duplex actus intellectus, specificationis & exercitij.
Voluntas sequitur intellectum quoad specificationem & exercitium actus; intellectus sequitur voluntatem quoad exercitium actus tantum.

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 foorth a happy worke, when the unruly affections, and sinfull 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 wee *understand* it, by an inbred desire and blind appetite, but wee 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 *Obiect* which is the thing wee apprehend. Secondly, the *apprehending power* or the *understanding*, iudging this to bee 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 to the *Will*.

Quatuor sunt activa principia, res apprehensa, apprehesiva vis, voluntas, et vis executiva.

Quest. Where begins sinne first, whether in the *will*, 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*.

In actu absoluto peccatum est prius in intellectu, in actu compositio est prius in voluntate.

Here wee may gather that the sinne in the *Will* is grea

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, & 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.

Peccatum eſt in objecto occaſionaliter, in intellectu originaliter, in voluntate formaliter, in membris quoad uſum.

Queſt. Whether is there a ſinne in the will without errour in the underſtanding or not?

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 ſhewen 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 *Wil* ſets downe the wicked end that the *underſtanding* may deviſe the cruell meanes: yet the *underſtanding* had ſhowen the truth to the *will* before, that it was good not to murther.

Duplex ignorantia, originalis, & interpretativa.

Queſt. Whether doth *ignorance* in the *underſtanding* make the *will*, willing or not willing in the actions?

Anſw. There is a threefold *ignorance*. The firſt is called *ignorantia antecedens*, when a man is igorant of that which hee is not bound to know, nor could not know, which if he had knowen he would not have done it; here, *ignorance* is the cauſe of the fact; as a man cutting wood his axe head flees off and killes 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 here *ex ignorantia*.

Triplex ignorantia, antecedens, concomitans, conſequens.

The ſecond is *called ignorantia concomitans*, when a man doth that thing ignorantly, which if hee had knowen hee would not have done, but would have done another thing as bad, and is ſorry that he hath not done it. A man conceives a hatred againſt ſuch a man, he miſtaking the man, killes another in place of him ignorantly; when this is told him, he is ſorry that he hath not killed his enemy; when he killes the other man, his *ignorance* is not *willing ignorance*, neyther is it *unwilling ignorance*: It is not *willing ignorance*; becauſe he would not have killed the man whom he killed; it is not *unwilling ignorance*, becauſe hee would have killed his enemy, and was ſorry that he killed him not, ſo that his ignorance was partly *willing*, and partly *not willing*; here he ſinnes *ignoranter*, but not *ex ignorantia*: Ignorantly he killed the man, although ignorance was not the cauſe, for hee did it of ſet purpoſe.

Triplex ignorantia, volens, nolens, non volens.

Aliquis peccat dupliciter, ex ignorantia, & ignoranter.

The third is called *ignorantia conſequens*, when a man is wilfully ignorant, and drawes on the *ignorance* upon himſelfe, and then excuſeth his ſinne; a man in his drunkenneſſe, killes a child *ignorantly*; this *ignorance*, is a *willing ignorance*, becauſe the man *willingly* was drunke, and contracted this ignorance; and therefore he ſhould be puniſhed both for his dunkenneſſe, and for his murther; this is called an *affectate ignorance* and willing.

Prop.

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

The ſecond propertie of the will.

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*.

Duplex libertas, originalis & formalis.

That freedome is not originally in the underſtanding.

Wee will ſhow that this *freedome* cannot bee *originally*

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 Divels are forced to beleeve that there is a God; so, a man that is sicke unto death is forced to beleeve that he shall die, contrary to the inclination of the whole man who would live; but the *will* can no wayes be thus inforced to *will*. Againe, the *understanding* is not free from *naturall necessitie*; for if arguments which necessarily conclude be proposed to it, it cannot chuse but beleeve them: if probable arguments be proposed to it, then it hath but a conceipt or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides be proposed to it, here it is *necessitate* to doubt, unlesse 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, unlesse there be some colour of reason at least to induce.

Reason. 1.

Voluntas sequitur rationem, ut indicativum, non ut impulsivum.

All the powers of the Soule, are determinate by the *will* in their actions, and that necessarily, without any *freedome* in them; as the seeing eye, cannot but necessarily see colours, if they be layd before it; so the *understanding* is forced to *understand*, when truth is layd before it; but the will although it be determinate by the *understanding*, yet this determination takes not away the *libertie* of the *will* and places it in the *understanding*, *originaly*; againe, the *understanding* is determinate by the object, *necessarily* and *naturally*: but the *will* is determinate by the *understanding*, *necessarily* yet *freely*.

Reason. 2.

Freedome is *radically* and *originally* in the *will*; there

Conseq.

fore *Bellarmvine* halts here, both contrary to himselfe and to others of his owne coate; he is plainely contrary to himselfe, as *Benius* the *Iesuite* markes well; for first (saith *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* saith, *Voluntas in eligendo libera est, non quod non determinetur necessariò a judicio vltimo & practico rationis; sed quod istud ipsum ultimum & practicum judicium rationis in potestate 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* saith, that hee cannot see how these two can stand together, that the *understanding* in the *last Iudgement* should determinate the *will*, & that the same *last Iudgement of reason* should be in the power of the *will*: so that the patrons of free *will* in Man, doe not agree among themselves concerning the originall of *freedome*, sometimes placing it in the *understanding*, and sometimes in the *will*. Here wee conclude, that, 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 chuseth that which it chuseth *freely*.

That freedome is not formally both in the understanding and the will.

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* saith *Cesset voluntas propria, & infernus non erit*, that is, Let the *will* cease from sinning, and there shall not bee

a hell; therefore there cannot be a formall cause of *freedome* in the *understanding*.

It rests then that *freedome* 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 poyson of *free-will*, and so vent it to the world : for *freedome* being originally in the *vnderstanding* since the fall (unto good;) it directs the *will* in every action; and the *will* being determinate by the *understanding*, then there must bee yet *free-will* in Man since the fall, naturally to embrace good, as well as evill.

Quest. What is the *understanding* to the *will* then, whe the *will* chuseth, seeing it is not the originall of the liberty thereof?

Intellectus est causa determinationis, non libertatis.

Answ. It is the *cause* of the *determination* of the will, but not of the *liberty* thereof : It cannot bee the *efficient cause* of the *liberty* of the *will* although it might seeme so to bee; as for example: remission of sinnes is promised 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 heateth not, unlesse there bee 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 another.

Aliud est conditio, aliud causa.

Bellarm. de grat. & lib. arbit.

Obiect. A *condition* never preceedeth an effect; as yee cannot see unlesse the window bee opened, and yet it

it will not follow, that if the window be opened (which is the *condition*) that yee will ſtreight ſee, unleſſe 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 a *condition*, but a *cauſe*, why the *will* chuſeth this thing, and not that; as the light makes the colours actually viſible, which were but *potentially* viſible, before the light did ſhine.

Conditio duplex, cauſalis, & conditionalis.

Anſw. There is a twofold *condition*. Firſt, when the *condition* includes a *cauſe*: as *if a man breath, he hath lungs*; here the *condition* of *breathing* is his *lungs*; which is alſo the *cauſe* of his *breathing*. Secondly, there is a *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 ſelfe, why the object is viſible. Againe, the light ſhining 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 ſelfe, embracing the object *freely*, without any externall cauſe mooving it.

A collation betwixt the will of the Angels, God, and Man.

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

Coll 2.

Betwixt the will of the Angels, innocent, ſecond, old, and renewed Adam.

In the Angels there was *primum inſtans*, & *ſecundum inſtans*; the Angels, *in primo inſtanti*, were *incompletè*

completè liberi, they were then but *viatores*; for although they did at the first onely actually chuse good, in the *first moment* of their creation, yet they were not confirmed in good, *Iob.* 4.18. *he found not constancy in his Angels*: but in the *second instant*, the good Angels, were *completè liberi* and confirmed in good; as the bad Angels were settled in evill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in evill, and are continually *viatores*. So the first *Adam* was *incompletè liber* and *viator*, and therefore might chuse either good or evill; so the renewed *Adam* is *incompletè liber & viator*, because naturally he chuseth evill, and by grace he may chuse good; but, the *second Adam* Iesus Christ, being both *comprehensor* and *viator* is *completè liber* and cannot chuse evill; the *old Adam* is *viator* onely, and chuseth onely evill.

Duplex instans angelorum, primus, & secundus.

When the Divels and wicked men are sayd to be determinate to evill, it is not so to be understood that they are determinate to one sort of evill onely, for they may goe from one sort of evill to another; as the Divell inticed the *Iewes* to kill Christ, and yet hee inticed *Peter* to disswade Christ from going to *Ierusalem*, that he might be saved; & yet they are still determinate to evill.

Colla. 3.

An Angell differeth from the Soule of Man foure wayes. First, *naturally*, for the Soule doth animate the Body, but an Angell animates not a Body. Secondly, they differ in their *definition*, for the Soule is a reasonable creature, but an Angell is an intellectuall creature. Thirdly, the Soule may be mooved by the inferior faculties, but the Angell is onely mooved by God. Fourthly, the Soule makes choice either of good or evill, but an Angell of good onely, or of evill onely.

Betwixt the Angels and Man.

Quatuor modis differt angelus ab homine, 1. naturaliter, 2. logice, 3. metaphysice, 4. theologice.

Conseq.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ayme at this, it is

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.*

Duplex libertas voluntatis, contrarietatis & contradictionis.

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 weakeneſſe 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.* uſeth this word *liberty*, more improperly, when he ſaith, *free from Iuſtice, 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. Ioh.8.36.* ſo we ſay *to ſerve God*, this ſervice is not properly ſervice, but *freedome*.

The ſecond property of the will.

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 convertes it; as when hee changed and converted the *will* of *Saule*, and made him an Apoſtle. Secondly, ſometimes he 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 weepe, Gen.* 33 4. But yet converted him not; ſo when *Alexander the Great*, came againſt *Ieruſalem*, 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 neyther

ther changeth nor converts the *will*, but restraines it; as the will of *Laban* when he came against *Iacob*, *Gen.* 31. 24. and *Attila* when he came against *Rome*. Fourthly, sometimes God neither changeth, nor converteth, nor restaines the will, but he over-rules it, as he did the will of the Iewes who crucified Christ: all these wayes God workes upon the will, but hee never compels it.

Although the *Will* cannot be compelled, *in actu elicito*, in the owne free choyce; yet *in actu imperato*, in the commanding act, it may be compelled; as when they drew the Martyrs against their *will* before their idols, putting frankincense in their hands to burne it before them: So *Ioh.* 21, Christ saith to *Peter*, *they shall draw thee whether thou would'st not.*

Duplex actus, elicitus & imperatus.

As the *Will*, in the *commanding act* may bee *compelled*; so the *Will* in the *free chusing act* may be *necessitate*.

Prop. Illust.

There is a threefold *necessitie*. First, when the *necessitie* ariseth from *within*; this is called, *necessitas ab intrinseco*, as the blessed in heaven are mooved, by the proper inclination of their *will* to love God necessarily. Secondly, when the *necessity* ariseth from *without*; as when the will is indifferent in it selfe, to doe or not to doe, to goe this way or that way. When *Nebuchadnezzar* stood in the parting of two wayes, *Ezech.* 21. doubtfull whither to goe, towards *Ierusalem* or *Rabbah*; the Lord determinates his will to goe towards *Ierusalem*. Thirdly, in respect of the *end*; as a man is to passe over a water, but hee cannot goe to the other side without a boate. These three sorts of *necessities* take not away the liberty of the will, although they necessitate it; the first sort of *necessitie* takes not away the *libertie* of the *will*, although it *necessitate* it; for this *will* is *internum principium sui motus*, and this *libertie* cannot be taken from it, unlesse it bee destroyed: the

Triplex necessitas, ab intrinseco, ab extrinseco, & ratione finis.

the ſecond ſort of *neceſsitie* takes not away the *freedome* from it; for the will cannot be both *inforced*, and yet *free*; as heate cannot bee made cold: but yet the *Will* may be neceſſitate; for as the water which is cold may be made hoate, ſo the will which is *free* may be *neceſsitate*: and the third ſort of neceſſitie eſtabliſheth the freedome of the will.

The firſt collation betwixt the innocent, renewed, old, and glorified *Adam*.

Man in his firſt eſtate had free choyce of good or evill, 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, hee is free from the ſervitude of ſinne, but not from the *neceſsitie* of it: in his fourth eſtate hee is voluntarily good, and neceſſarily good, but hee is not free *libertate indifferentiæ*, as man was before the fall, for that includes a weakeneſſe in it.

Coll. 2.

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

Prop.

The *will* working *freely*, hath power to determinate it ſelfe 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.

The

Illust.

The *will* hath power by the light of the understanding to determinate it selfe, in civill, 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 determinats 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 second cause. is determinate by God. When God determinates the will in civill things, hee doth it by changing, restraining, or over-ruling it; but when he determinates the will (which cannot determinate it selfe) in spirituall things, then hee converts the will and inclines it, and here he is the sole and onely cause.

Sola increata Voluntas est independens.

Object. That which is moved from a cause without it selfe, is saide 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 saide to be *compelled*, if the *externall cause* take away the proper inclination of the *second cause*; but if it leave the *second cause* to the owne proper inclination, then it is not saide to be *compelled*, but to worke *freely*.

Object. But the motion is rather ascribed to him who mooves, than to that which is mooved, as wee 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 bee praised nor to bee blamed: but seeing it is both

both mooved and mooves it selfe, and is not like a stone in a mans hand, which is mooved and moves not it selfe; therefore it is to be blamed in the sinfull action.

The *Will*, in morall and civill actions, is not determinate, in the meanes, which leade to the end: (for that the understanding doth onely;) but respecting the end, it both determinates it selfe *naturally*, and is determinate by God; but in spirituall thing, it is onely determinate by God, both in the meanes and in the end, *Philip. 2. 13. It is God who worketh both the will and the deed in us.*

Consequence.

The grace of God determinates the *Will* onely to good: therefore these extenuate mightily the grace of God, who grant, that God in the *conversion* of Man doth powre in a *supernaturall 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 concurrance of the grace of God, but onely moral perswasions. So *Fonseca*, who holds that God onely sets the will on worke, but leaves the will to worke by it selfe, he determinates (saith he) onely *in specificatione*, 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* it selfe, this it may performe freely without Gods grace.

Cor'vinus cap. 43. pag. 642. so Fonseca.

Object. But it may seeme that God determinates the sinfull actions of men as well as their morall, both in the meanes and in the end, and is the cause of the one as well as of the other, as God knoweth certainely 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 goe not together as the cause and the effect, for Gods decree is not

Eternum decretum Dei ponit insallibilitatem consequentis, sed non consequentia.

not the cause why the *Antichrist* sinnes; but it onely 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*. Secondly, of the *antecedent* with the *consequent*: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Duplex connexio rerum, 1. causa cum effectu, 2. antecedentis cum consequente.

Object. But it may seeme that Gods decree is the cause of sinne: *Ioh.* 12. 39. *They could not beleeve, for Esay said, he blinded their eyes, and hardned 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 foresaw him to sinne, but because the *Antichrist* was to sinne therefore God foresaw him to sinne. God foreseeth other wayes good actions, for hee decreeth them, and they fall out as effects of his decree; but it is farre otherwayes in mans sinfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall propertie of the *Will* (which is *libertie*) cannot be changed, but the qualitie of the *will* (which is good or evill) may be changed.

There are two things to be considered in the *will*. First, οὐσία or the *essence* of it. Secondly, ἐνεργεία or 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 stricken with thunder, the point of the needle stands alwayes at some ayrth, but not at the right ayrth; and so when Wine is turned inter 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 corrumpitur quoad agendi radicem sed terminum.*

A collation betwixt the innocent and old *Adam.*

Man in 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 apparent good; but hee maketh choyse 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 show; but the meanes they know are oftentimes evill, and chuse them as *evill* that they may attaine to their *ends*. Againe, the unregenerate man sometimes *wils* the end but not the meanes. *Pro.* 13. 4. *The sluggard wils, and he wills 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 hee might die the death of the righteous*, *Num.* 23. 14. but hee endeavoured not to live the life of the righteous.

τελος quia τελος αγαθον; sed media eliguntur plerunque ut mala, ut finem assequamur.

Prop.

Man after his fall had *liberty* in civill and morall actions.

This

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 bee three externall impediments in our *libertie*; first, Gods overuling of the *will* of Man, who although he take not away the libertie of the will from us, yet hee oftentimes furthers us in good, and hinders 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 *Sennaherib*, *Esay* 37. 29. For the wayes 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 inclyned to good, and perswades it to evill, *Ephe.* 2. 2. which perswasion is effectuall in the sonnes of infidelitie: sometimes Sathan hindreth the children of God, as he hindred 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 bee pleasant, and terrifie the minde if they be fearefull.

Illust.

Impedimenta libertatis humana sunt, vel extra se, vel in se.

Impedimenta externa sunt deus, diabolus, et externa obiecta.

The inward impediments which hinder the *wils libertie*, are. First, the *want of Gods image*. Secondly, the *blindnesse of the understanding*. Thirdly, *the infirmitie of the will*. Fourthly, a *naturall violence*. Fifthly; a *proneneſſe to evill*. Sixtly, *the vehemencie of the affections*, which draw the *will* after them, and trouble the *Iudgement*.

Impedimenta interna sunt, destitutio imaginis Dei; caecitas intellectus, infirmitas, vel iuntatis, naturalis violentia, proenitas ad malum et vehementia affectionum

CHAP. XVII.

Of Mans Will in his conversion.

Prop. The third property of the Will.

IN the first point of Mans *Conversion*, God infuseth, a new habite of grace.

Illust.

The *conversion* of Man is not wrought, first by stirring up of his *Will*, or by alluring or perswading him, but by powring grace into the heart. *Socrates* sayd that he was but to his schollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceived: so he sayd, 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 mans conversiõ, for the Preacher doth not helpe forth the graces in a man; but he is like a father, *begetting him anew againe through the Gospel*, 1. *Cor.* 4. 15.

Illust.

Potentia, vel est proxima, vel remota, passiva, vel merè passiva.

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 be kindled by the fire. Secondly; there is in some *patient a remote power*, as when greene wood is laid to the fire, it may be kindled although it be long ere it burne. Thirdly, there is in a *patient* a *passive* or *obedientiall power*, or that which they *cal potentia*, δεκτικὴ or *susceptiva*, as when the potter makes a vessell of clay. Fourthly, there is a *meere passive power*; as a stone hath no aptnes to be 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 which hath a *remot power* to take fire; he is not like the stone that is *meere 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 gratiæ, sed posse credere est naturæ, to be willing to beleeve is of grace, but to be able to beleeve is of nature*; wch *Cajetane* 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 propper to God, as to stand at the doore and knocke, *Revel.* 3.20. or 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 *actived*, not being as yet *active* it selfe; *Non habet activum concursum hic sed solum modo recipit*, the wil hath no active concourse unto grace here, it hath onely an aptnesse to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habite; as Faith, Hope, & Charitie; 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 beleeve, 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*, *co-operando perficit, quod operando incepit*; so the will of man, by this concurring grace is made, *pedissequa*, and a subordinate agent under grace, grace being *comes* and *dux*; and the will being *pedissequa, sed non prævia*, attending grace, but no wayes going before.

Illust. 2.

Tria genera operum Dei in operatione nostra iustificatione.

August. Epist. 106.

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

Prop.

This action of the will is, first from *grace*; and secondly, from the *Will* it selfe; in both these acts God concurres as the first agent, and the will as the secondary. In the estate of corruption, the *will* is the true *efficient cause* of sinne, in the estate of *justification*, the *will* is truely 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 collaterall; the holy Ghost quickening it and revi-

Illust.

uing it to worke, and so by the grace of God wee are that we are, 1. *Cor.* 15. 10.

Voluntas consideratur ut est natura quædam, & ut est principium suarum actionum.

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

Answ. The *Will* is considered two wayes. First, *Vt est natura quædam*, as it is a creature ready to obey God, who rules the vniuerse. Secondly *Vt est principium suarum actionum*, whereby it *freely wils*, or *nils*; in the first sence, it is not against the *Will* that it is converted; in the second sence, as it is corrupted, *willing sinne freely*, (before sinne be expelled) it is against the *Will*. The water hath the proper inclination to goe downeward to the center, yet when it ascends upward and keeps another course, *ne detur vacuum*, lest there should bee any emptines in nature, it runns a course contrary to the owne proper inclination: so when the *Will* obeyeth God, (in the *first act* of mans *conuersion*,) it is not against the *Will*, if yee respect the *Will* as it followeth the direction of God; but if yee respect the *Will*, as it is corrupt and sinfull, it is against the will to obey God.

Thom cont. gentil. de miraculis.

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

Duæ conditiones requiruntur ut aliquid sit miraculum, 1. ne causa sit occulta, 2. ut sit in re, unde aliter videatur debere euenire.

Answ. Wee cannot call it a *miracle*; for there are two condicions required in a *miracle*. First, that the cause which produceth the effect, bee 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, seems to the country man a *miracle*, yet a *Methematician* knoweth the reason of it, therefore it is not a miracle. The second condition required in a *miracle* is, that it bee 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 rise againe: So when Christ cured the blind, this was a *miracle*, for nature would

would never make a blind man to see; so when Christ cured *Peters* 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 bee lackeing 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 hee created *Eua* without helpe of *Adam*, and Christs 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 bee contrary to the incination of the forme of the water to bee hoat, yet it may receive heate, and when it receives heate it is not a *miracle*. But improperly the *conversion* of Man may bee 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 maius opus, sed minus miraculum, vt creatio.*

Creatio est opus magnum, sed non miraculum.

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

Prop.

It was a *maxime* received amongst the Iewes, *Satius est addere de profano ad sacrum, quàm demere de sacro*

Illust. 1.

& addere ad profanum; they had rather take from the prophane day, and adde to the Sabbath, than to take from the holy Sabbath, and adde to the prophane day: but men now had rather take from grace and give to nature, than take from nature and give to grace.

When the Fathers laboured to overthrow one error, they fell in another: as a gardner when hee goeth to make ſtreight a crooked ſprigge, hee bends it ſometimes too farre the other way: ſo they, that they might abſolutely defend the grace of God againſt the maintainers of *free will*, they rooted out *free will*, and gave man *freedome* in no actions, but concluded all under the neceſſitie of Gods predeſtination as did the *Stoickes* among the heathen. But wee muſt not ſo ſtand in the defence of grace that we overthrow *free-will*, neither muſt wee aſcribe that to *free-will*, which is due to grace onely.

Ieſuita triplicem ſcientiam ſtatuunt in Deo, 1. ſimplicis intelligentiæ, 2. viſionis, 3. media.

The *Ieſuites* that they may plead for *free-will* in man, have found out a new platforme of mans ſalvation; for firſt, they eſtabliſh a *middle ſort of knowledge in God*; by which he knoweth things that are to come, (not abſolutely but conditionally) what man or Angell may bee able to doe by the freedome of their wils, no decree of God going before,) conſidering them in ſuch or ſuch a condition, with ſuch or ſuch circumſtances. But there is no ſuch *middle ſort of knowledge* in God, for *God knoweth all his workes from the beginning*, *Act.* 15. 18. God knoweth all theſe things that are conditionall, although they never take effect, abſolutely and perfectly: as for example, he foreſaw that *Abimelech* the King of *Gerar* would have defiled *Abrahams* wife, nevertheleſſe he hindred him that hee ſinned not with her by his reſtraining grace; *Gen.* 20. 6. *I know that thou didſt this in the ſimplicity of thine heart, therefore I have kept thee that thou ſhould'ſt not ſinne againſt me, neither touch her.* So, *Exod.* 13. 17. *God would not bring the Iſraelites*

Israelitis directly to the land of Canaan, but he led them about by a large circuite, lest perhaps (saith God) *it forethinke them, when they see the enimy 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 certainely 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 intelligentiæ*, or *visionis*; *simplicis intelligentiæ*, is of things possible, *scientia visionis* is of things that certainly come to passe.

Duplex scientia in Deo simplicis intelligentiæ & visionis.

Obiect. 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 sence, *if ye stay, Saule will come, and if he come, the Keilits will deliver you vp in his hands*: hence they reason thus: God foretold this futer condition: therefore hee 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 doeth God foreknow this by the second sort of *knowledge*, because that is of things that will certainely 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.

Answ. This sort of *Knowledge*, that is proposed conditionally, is absolute in God, and depends not upon the uncertainety of the condition, for an hypothetical or conditionall proposition may bee true in the connexion, and yet in the parts it may be false; and so God knoweth it to bee false. The Apostle saith, *If an Angell come from heaven and teach another Gospell than that which wee have taught, let him be accursed*, *Gal.* 1 8. But an Angell cannot come from heaven to teach another Gospell

Hypothetica propositio, potest esse vera in connexione, & falsa in partibus.

So,

So, 1. *King* 22. 28. *If thou returne 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 shall either come to passe, or not come to passe: and so there is not a middle sort of knowledge in God.

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

Answ. When God lookes *ad opposita*, he produceth his effect freely, and contingently, because it must either be or not be; as the *Keilits* 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 necessarly foreknowes it; as he 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, he 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. *Act.* 28. *Paul* saith, *If any of you goe out of the shippe ye shall all perish*; but if ye stay in the shippe ye 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 be saved: So that, contingent things fall under the providence of God, and Gods providence takes not away their contingency, no more then it did alter the nature of the bones of Christ, when he foresaw that a bone of him should not bee broken, *Ioh.* 19. 36. but necessarily the events of them follow and are foreseene of God. When God wils a thing, it comes not

Conditionale in causa, potest esse necessarium in effectu.

not necessarily to passe; but when God wils a thing necessarily, then it must come to passe: God wils the eclipse of the Sunne, hee wills but this contingently, because it may either be or not be; but when he wills 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 he needed not to have willed it: for as *Thomas* in his Booke, *contra gentiles* saith; *Quædam eveniunt ex necessitate suppositionis & immutabilitatis, eo modo quo provisa sunt, sciz. contingenter & liberè: ea quæ Deus determinavit liberè & contingenter eventura, ea contingenter evenient; & necessariò quæ determinavit necessariò.* That is, *some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene:* to wit, *contingently and freely; but these things which God hath determinated to fall out contingently and freely, they shall fall out contingently; and these things that he hath determinate necessarily to come to passe, shall of necessitie be.*

Quest. Seeing the purposes of God are 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 fortie dayes and Ninive shall be destroyed.* But hee keepes up the condition here, to moove 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 he 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 souldiers, that they goe not upon the wals; the enemie makes a sudden assault in

in the night, a souldier runnes up upon the walles, and repells the enemy : whether shall this man die for it or not ? the Counsaile of warre explaines themselves, and that which they set out absolutely before, they interpret it now this way ; our meaning was that no souldier should goe up upon the walles that he might not give intelligence to the enemy: but this souldier hath repelled the enemy ; therefore hee hath not violated our Law, neither is he culpable of death. See the example of *Ionathan*, 1. *Sam.* 13. So when God saith fourty dayes, and *Ninive* shall bee destroyed, keeping up the condition, *if they repent not* ; when they repent, hee explaines his former sentence, and shewes that it was not absolutely his meaning they should die, but onely to terrifie them, and to moove them to repentance.

The *Iesuites*, when they subordinate the *will* of Man, to this conditionall knowledge in God; they leave Mans *Will* indifferent here, to chuse or not to chuse ; and upon this *freedome* 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 iumpe with the *Arminians*, who measure the efficacy of grace from the event of the *Will*, which notwithstanding some of the *Iesuits* strongly denie.

Voluntas neque est causa neque conditio predestinationis iuxta Iesuitas.

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

Answ. It is but a meane, for the fulfilling of mans predestination ; for a mans name is not written in the Booke of life because hee assents willingly, to the promises of

of the Gospell, and beleeves them : but because his name is written in the booke of life, therefore hee believes, *Act.* 13.48. *As many as were ordained unto eternall life beleeved.* If a King should discerne that none should bee courtiers with him, unlesse they were trained first up in the warres ; this training up in the warres is neither the *cause* nor yet the *condition*, which mooves the King to make choyce 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, them he gives to beleve.

If it be asked of *Bellarmine*, wherefore 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 hee gives this man *gratiam congruam*, or fitting grace, and not that man? hee will answer: because his will is to save this man, and not that man.

Thirdly, if it be asked of him, wherefore this man receives grace and not that man? hee will answere: because grace is fitting for this man and not for that man ; he calles this *fitting grace*, not when the will is determinate by grace (as wee hold,) *Physica determinatione*, or *Hyperphysica* rather ; neither will he make it to depend *ab eventu*, as the *Arminians* doe from the *Will* of man, but he findes 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 (saith hee) foreseeth, that the will cannot refuse, because he hath fitted it so to the will, at this time and in this place ; so that he cannot now *absolutely* reiect the grace of God, but *conditionally* : and he saith *in sensu diviso* hee may reiect the grace of God ; but not *in sensu*

Triplex determinatio; physica, eventu, & moralis.

Duplex sensus, divisus et compositus.

sensu composito. Example, when I see a man writing, he cannot but write; and yet considering this act of writing by it selfe, he writes freely; so ioyning Mans *Will* with Gods Decree, a man cannot but *will*; and yet respecting the *will* in it selfe, hee may *will* grace or not *will* it when it is offered to him, because grace doth determinate his *Will* (saith he:) here hee *wils infallibiliter*, *sed non necessariò*.

Dupliciter aliquis vult, infallibiliter, et necessario.

But the *Arminians* hold that the *conversion* of man altogither 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? hee will answer; by the *absolute freedome* of his *Will*, hee may resist it; by this it followeth that they will establish a reall act in the *will*, which is neither subiect to Gods providence, nor predestination; but if they acknowledged the consent of the will, to bee a meane for the fulfilling of predestination, in this we would agree with them.

Triplex gratia, sufficiens, abundans, et efficax.

Secondly, the *Iesuits* that they may plead for free will make three sorts of *grace*, *sufficient*, *abundant*, and *effectuall grace*; and they make *abundant grace* a higher degree than *sufficient grace*; as that *grace* which was offered to *Chorazin* and *Bethsaida*, *Mat.* 11. because they had a more effectuall calling than *Tyre* and *Sidon*: they make that *effectuall grace*, when one actually receiveth the grace offred, and applieth it to himselfe.

But this distinction of *grace* cannot hold, for how can that bee *sufficient grace*, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this *sufficient grace*, which is not effectuall; *sufficient grace* hath ever the owne effect, for whom God will have conuerted, they cannot but be conuerted, *Rom. 9. 19. Who can resist the will of God*? Againe, those that are not converted,

converted, they of themselves cannot be converted, God gives them neither willingnesse nor *sufficient grace* (to whom is he debter?) for if God gave them this willingnes, then it should be both *sufficient* and *effectuall grace* to them.

But we hold that both *sufficient*, and *effectuall grace* are the free gifts of God, because, *without me* (saith Christ) *ye can do nothing*, *Ioh.* 15. 5. Neither in *sufficient*, nor in *effectuall grace*. Againe, we hold that *abundant* & *effectuall grace*, are onely offered to the Elect; and that which was offered to *Chorazin* and *Bethsaida* was onely sufficient to leave them inexcusable and not to convert them.

Thirdly, the *Iesuites* plead for nature, holding that God concurres generally onely with the second causes, in giving them a naturall power to worke; but not by mooving and applying them to their operations, as the Carpenteh applyeth his axe to cut. Neither (say they) hath hee 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.

Becan. tract. de deo.

But we hold, that God not onely concurs 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 the *Will*, he giveth not only a generall 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 separats not it selfe, 1 *Cor.* 4. 7. it is manifest thus; if equall grace bee offered to two, and an inequall effect follow, the one

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 equall 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 *Pelagianisme*; If mans 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.

Prop.

God is onely the effectuall *cause* of mans *conversion.*

Illust.

Triplex causa, Physica, moralis, et miraculosa.

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

God in mans conversion, is not onely the morall cause; because morall perswasions suffice not to produce a supernaturall 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 βραβεῖον, *a reward* to the runners; he doth nothing but allure or perswade them, hee makes them not able to runne.

Secondly, God is not onely the *morall 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 Divell in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his *Will*; and worketh onely *per illicium*, intycing 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, therfore the Apostle saith, *Philip.* 2.13. *Both the will and the deed are from him.*

God is the *Physicall cause* of mans conuersion, or rather like a *Physicall cause*, by drawing, inclining, and mooving 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 foorth: if God did nothing in mans conversion, but by *morall persuasions*, then he should never come out of the fetters; for by nature hee is like the deafe Adder that stoppeth his eare at the voyce of the enchanter, *Psal.* 58. God is not the *miraculous cause* of mans *conversion*; because the *conversion* of man is not a miracle, as wee have showen before.

Deus non tantum est causa moralis aut miraculosa conuersionis nostræ; sed physica, aut quasi physica.

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

Prop.

In order of causes, God first hee opens the heart, and then hee enters; but in order of time, when he opens, he enters. The *Iesuites* 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 comparison out of *Dominicus a Soto*, thus. When the winde beates 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.

Illust.

Greg. de Valen. dis. 8. q. 3. p. 4.

Duplex causa; efficiens, & dispositiua.

But his comparison is false, for God must first open

the heart, and enter; before ever the heart open, and wee receive grace; so that the second act of God, and our opening, are *simul tempore*; for when wee receive, hee opens; and when he hath entred, and opened, wee receive; although Gods opening goe before in order of causes, yet in time it goeth with our receiving, as the fish taks the hooke, and the hooke the fish, at the same time; but in order of causes, the hooke is presented first to the fish.

Bellarmine, in his *sixt Booke, of Free-will and Grace, Chap.* 15. summes up the co-working of the *Grace* of God with *Free-will* in man, in these conclusions following.

Conclus. 1. Man hath *a remote power* before he get grace, to the workes of holinesse.

Our diss. Man hath not *a remote power* to doe good as the grene wood hath *a remote power* to take fire, but onely *a passive* or *obedientall power*, whereby grace makes him able, to the workes of holinesse.

Conclus. 2 Man before his conversion, hath not *a neere* and *a perfect power*, (before grace be offered,) to the workes of holinesse: and therefore in the workes of pietie, he can doe nothing of himselfe.

Our cons. This proposition wee willingly grant, for mans will is not like powder ready presently to take fire.

Conclus. 3 *Stirring up grace*, must necessarily goe before mans conversiō, whether it be from infidelity to faith, or from sinne to righteousnesse; neither is *helping grace*, sufficient to mans conversion.

Our cons. This proposition might bee granted, first against the *Pelagians*, who denied all grace, and against the *semi pelagians*, who acknowledged *preventing grace*, but not *stirring up grace*; and we would grant to it, if by *stirring up grace*, he meant *infused graco*, which after that it is infused into the heart of man it stirres him up to doe good.

Conclus. 4 This *stirring up grace*, is given to man without any preparation to grace. We

Wee agree to this proposition, if by *stirring up grace*, he meant *infused grace.* *Our cons.*

Stirring up grace is not granted to man, without his working, although it be given to him without the *co-operation* of *free-will*: this proposition hee goeth about to cleare thus; *stirring up grace* (saith he) comprehends two things in it. First, *initium bonæ cogitationis.* Secondly, *initium 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 antevert all deliberation of reason; therefore they cannot bee the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Divel, against our *Will* these are the free motions of the *Will*; therefore the Apostle, *Rom*, 7. saith, *I doe not these things, but sinne that dwels 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. *Conclus.* 5

These *primoprimi motus*, which antevert 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 they arise. So the first motions of the spirit in the heart, are not altogither 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 thee *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. *Our diss.* ἀκούσιον, ἑκούσιον, οὐκ ἑκούσιον.

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

Our cons. We agree to this proposition, if this grace bee 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 diss. We 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 bee that two having the same internall motion, the one may be called and not the other.

Our diss. 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 worke*, 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 worke*, it is partly from the *will* and partly from grace; and hee goeth about to proove this; because (saith 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 *freedome* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action, good and supernaturall.

Our diss. 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 continuall direction, protecting and keeping the seed already sowen in the heart.

Our diss. Man after his conversion hath neede of a continuall influence of grace, as the Organs have neede continually

nually of one to blow them, otherwayes they will make no sound; they would make the grace of God in man (being once infused,) to be like a cloake, if the pases bee drawne up in the morning, it will goe right all the day.

Concl. 11. *Our diff.*

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

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

Prop.

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

Illust.

Triplex consideratio voluntatis, ante conversionem; in primo puncto conversionis; & post conversionem.

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; *Ier.* 7. 13. *When I call upon you early in the morning, ye answere me not. Psal.* 81. 14. *Oh that my people had hearkned unto me.* So, *Math.* 23. 37. *How often would I have gathered thee under my wings, but thou would'st not.* The *working grace* answering to our third estate, may be sayd 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 answering to our second estate, cannot bee resisted in the first point of mans conversion: when God gives a man a *will* to convert, he must first take away the resistance that hindred his conversion, before that ever hee 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

Triplex consideratio gratiæ, in vocando, in operando, & in co-operando.

Duplex resistentia, simplex, & secundum quid.

Duplex sensus gratiæ & resistentiæ, divisus, & compositus.

resist in the *compound Sense* (as they speake in the schooles,) that is, so long as hee remaines unwilling hee gives him not grace; but in a *divided sense*, when he gets grace, resistance is taken from him.

Illust. 2.

Resistance is, *when two strive together*: if they be of equall strength, then the one of them prevailes not against the other, if they be not of equall strength, then the weaker succumbs, and the stronger prevailes; if the agent be hindred by the patient and yet prevaile at the last, it is called *incompleta resistentia*, an imperfite resistance: but if the patient be of such strength, that it frustrates the agent of his purpose, then it is called *completa resistentia*, a perfite resistance. When *Michael* the archangell, and the divell, strove about the body of *Moses*, *Iude. 9.* if the divell had gotten the body of *Moses*, and had set it vp and made an Idoll of it, then it had beene a perfit resistance; but *Michael* prevailing against the divel, it was an imperfite resistance. So when the *will* of man striveth against the *grace* of God; if these two were of equall force, then the one of them should not prevaile against the other; but because they are not of equall force, although the *will* resist for a time, yet hee yeeldes to the stronger, the grace of God: and so it is but an imperfect resistance, for at last it yelds to the grace of God.

Triplex resistentia; æqualis, completa, & incompleta.

Consequence.

Man in his conversion cannot resist the grace of God; therefore that division of *Bellarmines* is false. First, hee saith, that some who are called inwardly by the Spirit, may reiect the calling altogether. Secondly, some neither receive the grace of God nor reiect it, but suffer God to knocke at the heart, and is no wayes mooved by it to open. Thirdly, some neither receive nor reiect 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 onely, that hath the key of the heart to open or shut.

Lib. 6. de grat. et lib. arb. Quidam dei gratiam reijciunt; quidam neque recipiunt neque reijciunt; quidam neque reijciunt, neq; recipiunt sed delectantur in ea: quidam aperiunt corda vt gratiam recipiant.

Man

Man in his first estate, had not neede of *preventing grace*, yet hee 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 bee upon this land from the beginning of the yeere to the end*: so unlesse God looke vpon man, from the beginning, to the end of his conversion, all is in vaine. Wee see, *Numb.* 17, when *Aarons* rod was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossome. Thirdly, to bring forth ripe almonds; so although there bee no grace in us, yet the Lord stirres up good motions in our hearts; then hee seconds these with new desires, then at last he make us to bring foorth good fruite: so that the beginning, progresse and end of all good workes come of God; when wee acknowledge this from our heart, then wee offer a burnt offering to the Lord.

A collation betwixt the innocent, and renued *Adam*.

But it is said in *Mark*. 4. 26. that the Kingdome of God is like a husbandman, who when he hath sowen his seede, hee lyes downe and sleepes; 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.

Answ. That parable is onely meant of the Preacher, who after hee hath sowen 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

Prop.

Man in his restitution receiving the grace of God, cannot lose it againe.

Illust. 1.

Gratia semel recepta non potest amitti, respectu patris, filij & spiritus sancti,

The certainty of the perseverance of the Saints in grace, is prooved. 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*, *Ioh.* 10. 29. Secondly, in respect of God the Sonne, the Apostle saith, 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 bee laide in pawne, and may bee taken up againe; but an earnest penny is a part of the bargaine and cannot be taken up againe.

Illust. 2.

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 beleeved, and I am perswaded 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 yee 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.

Quest. When a man falls into any notorious sinne, as murther, or adultery; whether is his Faith lost or not?

Answ. Not, for he fals not from his universall and first justification, whereby all his former sins were remitted to him, he fals onely from the particular justification of

of that fact; this guilt of that fact which is particular, takes not away the first justification: here, *amittit ius ad rem, sed non ius in re*; hee loseth not the right of his former justification, but onely the use of it for the time; and when he 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 *Nebuchadnezzer* became madde, hee was cast out of his Kingdome and lived amongst the beasts; when hee 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 hee repents hee gets not a new right to his justification, but onely hee gets the right use of his former justification.

Duplex iustificatio, Universalis et particularis.

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

Answ. If wee respect Gods part, hee is not cut off: for justification upon Gods part, implyeth not any qualitie 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 hee who justifieth the ungodly, Rom.* 4.5 But if wee 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 commits adultery, she deserves to be repudiate from her husband, yet the marriage is never dissolued upon her husbands part, untill hee give her the bill of divorce. So the sinner when he falles into any great sinne, upon his part hee deserves fully to bee cast off; and yet hee is not cast off by God, because hee hath not given him the bill of divorce; *demeritoriè incurrit iram Dei, licet non effectivè*, hee deserves the wrath of God, although the Lord powre not out his wrath upon him.

Quest.

Peccator neque amittit habitum neque actum fidei, sed actus pro tempore suspenditur.

Quest. What loseth he then by his fall?

Answ, He loseth not the habite of his Faith, neither the act of his faith, but onely this act of his Faith is suspended for the time. *Act.*20. 9. When *Eutyches* fell dead out of an upper loft, all that beheld him thought he had beene dead; yet when *Paul* imbraced him in his armes, 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 layne with his fathers wife, 1 *Cor.*5.5. 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 bee 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.

Consequence.

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 *fountaine of living water springing up unto eternall life in man*, *Ioh.*4. Neither can it be totally taken from a man, and restored againe, for *Iude*, *vers.* 3. saith, *that Faith is but once given to the Saints. Peter* after his fall, *went out and wept bitterly*, *Math.* 26. *Deus hic non infudit novum habitum, sed suscitavit*, God infused not a new habite in *Peter*, but wakened up the habite that was sleeping in him; for *his seede remained still in him*, 1 *Ioh.*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 generall.

Prop.

Passion is a motion of the sensitive appetite, stirred up by the apprehension either of good or evill in the imagination, which worketh some outward change in the body.

Illust.

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 alwayes 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,

Tria insunt animæ, potentiæ, habitus, et passiones.

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*, iudgeth them to be true or false, and the *will* considereth them as good or evill. As the *understanding* judgeth them to be true or false, it stirreth not up the *appetite*, but as the *Will* iudgeth them to be good or evill; yet not absolutely, but as good or evill to us, or ours: and these *faculties* are rightly joyned togither, for the *sensitive faculty* of it selfe is blind, neither could it follow or decline any thing unlesse the *understanding faculty* directed it: so the *understanding facultie* were needelesse, unlesse it had these *passions* ioyned with it, to prosecute the truth, and to shun the falsehood.

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

Answ. They are placed in the sensitive part, and not in the reasonable, because the reasonable, doth not imploy any corporall organs in her actions, for when wee 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 betwixt 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 answere for the Soule 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 crafty *Achitophels* head as in the cause, who moveth the sedition. So these *passions* are

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.

Prop. The *passions* of man are ruled by reason.

Illust. We see by experience that these *passions* that draw nerest 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.

Quest. 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 anteverte the *will*, doe not excuse but extenuate the fact, *in tanto, sed non in toto*, they excuse the fact in a part, but not fully.

Conseq. 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

Triplices motus in anima, primo-primi motus. secundi primo-motus, secundi motus.

not repreſſe, becauſe they proceed from our naturall inclination; and are neither mortall nor veniall. Secondly they ſay that there are *ſecundo-primi motus*, which ariſe ſodainely after the firſt motions, theſe the *will* may repreſſe (ſay they) if ſhe take diligent heede to them: theſe they make veniall ſinnes. Thirdly, (ſay they) there are in the ſoule *ſecundi motus*, when the will gives the full conſent: they make theſe mortall ſinnes. But the firſt motions of all without conſent are ſinne, and damned in the laſt Commandement; and the motions which ariſe with conſent, are damned in the ſeventh commandement 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 commandement.

Prop. Illuſt. 1.

Theſe perturbations doe not extenuate ſinne ſo farre as ignorance doth.

The perturbations are ruled by prudencie, but becauſe theſe perturbations follow not the light of reaſon, their ſinne is greater than the ſinne of ignorance, which is want of knowledge in the underſtanding: *The ſervant that knoweth his Maſters will and doth it not, ſhall bee beaten with many ſtripes*, *Luke* 12. 47.

Chap. II.

Of the diviſion of the Paſſions.

Πάθος ἐπιθυμητικὸν, θυμικὸν. Of the paſſions in the concupiſcible appetite.

ALL the *paſſions* may be reduced firſt, to the *concupiſcible* and *iraſcible faculties* of the Soule. Secondly, there are as many *paſſions* in the ſoule, as there are divers conſiderations of *good* and *evill*. Firſt, *good* and *evill* are conſidered abſolutely; then *love* and *hatred* have

have respect to these. Secondly, *good* and *evill* are considered, in the *good* which may be obtained; and in the *evill* which is imminent; the *good* which is looked for and may bee obtained, that we desire, and it is called *desiderium.* The *evill* 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 *evill* present; if the *good* bee obtained, then it is called *gaudium*, joy: if the *evill* bee present, then it is called *tristitia*, *sadnesse*: so that there are sixe passions in the *concupiscible.*

Passio amoris a bono, & passio odij a malo.

Passio desiderij & abominationis.

Passio gaudij & tristitia.

In the *irascible appetite* there are five. If the *good* bee to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it stirres up two affections in the *irascible*: first, *hope*, which expecteth *bonum difficile*, that is, when goodnesse can hardly bee obtained. It hath an eye to *good*; which distinguisheth it from *feare*; it hath an eye to future *good*, which distinguisheth it from *joy*, that enjoyeth the *present good. Hope* lookes to *good* hardly to bee obtained, which distinguisheth it from *desire*, that is, of things easily to be obtained. If the *good* may be easily obtained, it stirres up *audaciam boldnesse*, this respects *evill*; but yet such *evill* which it thinkes it may overcome and it prosecuteth the meanes which tend to the attaining of the *good*; it respects *evill* 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 *evill* as *evill* but by accident, because it seeth the *good* impossible to be attained. If the *evill* bee imminent and not present, then it workes *feare*: If the *evill* bee present and impossible to bee eschewed, then it worketh *anger*, which hath no contrarie. Some of the moralists reduce all these *passions* to two, *love* and *desire*; for whatsoever thing that is good is

Of the passions in the irascible appetite.

Passio spei & audacia

Passio desperationis & timoris.

Passio ira.

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 possesse it, or *desire* to possesse it. Againe, these *passions* may bee reduced to foure principall; for every *passion* is a motion to *good*; and in this kind *hope* is the last; or a motion and turning from *evill*, and in this kinde *feare* is the last; or it is a rest and enjoying the good, and in this kind *delight* is the last; or a restlesnesse in the object, and in this kinde *sadnesse* is the last.

Tristitia dividitur in misericordiam, invidiam, angustiam, pœnitentiam, & zelum.

Those who write of the *winds*, some make foure of them, some eight, some sixeteene, some thirtietwo; so these who write of the *passions*, some make more and some make lesse. Every one of these *passions* may bee branched out againe into severall branches; as *sadnesse* hath under it; first *pitie*, which is a *greefe* of the evill which befalls others, as if it befell our selves. Secondly, *envie* which is a *sadnesse* that we conceive, for the good that befalleth others, wishing that it were our owne. Thirdly, *heavinesse*, which greeves the mind when it seeth no way to escape. Fourthly, *repentance*, which is a *sadnesse* for by-past sinnes. Fifthly, *zeale*, which is a *sadnesse* arising from the dishonour of that which wee love most. So the daughters of *feare* are; first *blushing*, which is a *feare* arising from the losse of our good name, for some filthy thing presently done. Secondly, *shamefastnesse*, which is a *feare* arising for some evill to bee committed. Thirdly, *astonishment*, which is the feare of some evill that suddenly befals us not looked for. Fourthly, *agonie*, when we *feare* that which we no wayes can eschew; and so may the rest of the *passions* be branched forth.

Timor est erubescentia, verecundia, stupor is, aut agonia.

Prop. The *passions* which are dispersed in the *inferiour faculties*, are united after a more excellent manner in the *superiour*.

As

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 the *irascible* and *concupiscible faculties*, and upon divers considerations arise divers *passions*, fixe in the one and five in the other, but in the *will* they are united *eminenter*, and have onely but two considerations either of *good* or *evill*. *Illust.*

The *first Adam* had these *passions* as they are *eminenter in voluntate*, for hee had *prosecutionem boni, & auersionem a malo*, *pursuite of good*, *and a turning from evill*: but he had not as yet distinct objects for them to worke upon. Christ the *second Adam* had distinct objects to exercise his passions upon, by takeing the punishment of our sinnes upon him: but *Adam* had not *sadnesse*, *anger*, and such *actually*, but *potentially*. The Angels have *joy*, *love* and that *filiall reverence*, whereby they offend not God; but they have not *greefe*, *sorrow*, *feare of punishment*, and such passions. *Adam* had his *passions* without perturbation or turbation. Christ had his *passions* with *turbation*, but not with *perturbation*. *Ioh.* 11.33. *hee was mightily troubled in the spirit*, *and was troubled in himselfe*. But wee have our passions with perturbation. A collation betwixt the innocent *Adam* and second *Adam* and the Angels.

Christ tooke our *passions* upon him as hee tooke our nature. *Prop.*

As hee was *Ben-adam*, *the sonne of a man* for us; so he was *Ben-enosh the sonne of a fraile man*, *Psal.* 8. 5. subject to passions and miseries, hee tooke our *miserabiles passiones*, but not *detestabiles*; he tooke not our sinfull passions upon him, as *despaire* or *boldnesse*; but hee tooke all the rest: as in the *concupiscible appetite*; hee tooke our *love* upon him, our *desire*, our *hatred of evill*, our *abomination* or *abhorring of sinne*, our *joy*, our sadnesse. Againe in the irascible faculty, hee tooke *Illust.*

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 *audaciam* 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.

Illust. 2. Christ when hee became man, was not ἀπαθὴς, *without all affections*, hee was not δυσπαθὴς, *impatiens affectionis*, hee was not ἰδιοπαθὴς, for his affections were not proper to himselfe, but hee was εὐπαθὴς, having his affections well ordered; hee was ὁμοιοπαθὴς, having his affections like ours; hee was συμπαθὴς, for hee had a fellow-feeling of our infirmities; hee was μετριοπαθὴς, *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 hee was *comprehensor*, 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 minde of Christ, that it came neither to his body nor sensuall part, and so hee might bee fully happy and glorified in the *superior faculty* of the Soule, and yet this glory not to shew it selfe in his body and *inferior faculties*, as it doth now in glory.

A collation betwixt the second and old *Adam*.

Christs *passions* when he lived here, did not arise in him before reason directed them, they rise not *contra rationem, aut præter rationem; contrary or besides reason*: wherefore, *Ioh.* 11. 33. it is said *that Iesus* ἐτάραξεν ἑαυτὸν *troubled or moved himselfe*, at the death of *Lazarus*; for his *reason* commanded his *sadnesse*, *Math.* 26. *cœpit tristari, hee began to be sad. Hierome* saith well; *Passiones Christi*

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 souldies; *Goe, and hee goeth*; *and to another come, and hee cometh*; *and to the third doe this, and hee doeth it*, *Math.* 8. 9. So Christs *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* antevert *reason*, they trouble and blind *reason*; they are like the foule glasse, when wee stirre it, presently it grow'th 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 beardlesse Counsellors of *Rehoboam*, who drew away the King to his destruction, 1 *King*. 12. 8. Secondly, the *passions* in Christ differed from ours, *quoad gradus*, 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 bee praysed, *in ortu nec progressu*, in their rysing nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to bee praysed *in ortu*, but not, *in progressu*; as just anger in man since the fall: hence the Apostle, *Ephes.* 4. 25. saith, *be angry but sinne not*, that is, take heed that your anger continue not, for if it doe, it will turne to

Inter Christi passiones nulla fuit contrarietas, instabilitas, aut importunitas.

sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper unto Christ.

There was no contrariety and contradiction amongst Christs 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 instabilitie, and great importunitie. *In Christo fuerunt pœnales sed non culpabiles, in nobis sunt pœnales sed et culpabiles: In Christ the passions were a punishment, but not a sinne; but in us they are both a punishmeut and sinne.* First, in their contrariety or contradiction; it is written in the life of *Anselme*, when hee 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 mooved *Anselme* to weepe, lamenting how men indeavoured to flee up to heauen, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; a covetous man that is given to adultery, is drawne by two wilde horses contrariways; 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 ayrth 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 *Rachal* who cried to *Iacob*, *Give mee children or else I die*, *Gen.* 30. or like the horseleech which hath two daughters, *that cry continually*, *Give*, *give*, *Prou.* 30. 15.

A collation betwixt the old and renewed *Adam*.

The *regenerate man*, is renewed in all his passions, as wee may see in *Davids love*, *Psal.* 119.97. *How doe I love thy law*: In his *hatred*, *I hate thy enemies with a perfect*

fect hatred, *Psal.* 130.22. In his *desire*, *mine eyes are dimme for wating, how dee I long for thy saluation*, *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*, *Ps.* 119.16. *I reioyce more in them, then in a rich spoile*, *Psal.* 119.162. In his *sorrow*, *mine eyes gush out with rivers of water*, *Psal.* 119. 136. But the unregenerate, are renewed in uone of these passions.

Prop. The affections of man since the fall are feareful tormenters of him.

Illust. It is a greater iudgement to bee 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 beene 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.

Conseq. It is a mercy of God when a man fals, that God hath not given him over to his sinfull appetite wholly, but hath some seed of Grace working within him, which restraines him, that he worke not sin with greedinesse, and makes him long to bee at his first estate againe; as wee see in that incestuous *Corinthian*, 1. *Cor.* 5. when hee 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 be at his first estate of grace againe.

There is a notable apologue serving for this purpose: when *Vlysses* 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. *Vlysses* 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 all, and so hee might demand of them whether they would be changed into men againe. Hee beganne first with the Hogge, and demanded of him whether hee would bee a Man againe or not, hee answered, that hee was more contented with that sort of life then hee was before; for when hee was a man hee was troubled with a thousand cares, and one griefe came continually after another; but now hee had care for to fill his 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; hee demanded of him, whether or not hee would bee a man againe; hee answered that he would with all his heart, because he knew what was the difference betwixt a brutish and a reasonable life. The 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 sinne, having tasted of both the estates, like the Elephant they desire to bee backe at their first estate againe.

Theologia & moralis philosophia differunt.

Divinitie and *morall Philosophy* differ farre in shewing Man his sinnefull passions; the *moralists* shew nothing but the outside of these sinfull *passions:* they leave them without, *like painted Sepulchers, but within full of rottennesse and dead mens bones*, *Math.* 23. 27. They hold up ἑτεροῖον, *a counterfeit glasse*, which maketh their sinfull *passions* looke a great deale better than they are.

This counterfeit cure of the *moralists* curing the

passions

passions is not unfitly compared to a Barber; for a Barber 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 tantum rationi*; they neither shew the beginning, progresse nor reminant of their sinnè. 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 originall sinne the fountaine 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 sinne: & as in a cleare sun-shine wee see atomos, the little mots which are the least thing, that the eye of man can perceive: So the Law of God lets us see the first motions, aryfing from originall sinne, to bee sinne before God. Thirdly, *Divinitie* lets us see, that unadvised anger is a sinne before God. Fourthly, it lets us see, that, *Wee who cals his brother raca, is to bee punished by the Councell, 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 wee remember not; therefore the Law saith, *Levit.* 19.18. *Ye shall neither revenge nor remember.* This the moralist cannot doe.

Chap. III.

How the passions are cured by the morall vertues.

Prop. THe *morall Philosophers* cure the *Passions* by *morall vertues* onely.

Illust. There are eleven *morall vertues*, that cure these *passions*; which *vertues* attend them, as Pædagogues waite upon their pupilles, and they sing unto them as nurses doe to their babes, μὴ σπεύδε, μὴ βοᾶ, *hast not, burst not foorth*; These *passions* have their beginning in the *appetite*, and end in reason, but the *vertues* have their beginning in reason, and end in the *sensitive appetite*; therefore they may fitly rule the *passions*.

The eleven vertues, are *Liberality*, *Temperance*, *Magnificence*, *Magnanimity*, *modesty*, *Fortitude*, *Iustice*, *meeknes affabylity*, *vrbanity* or *Courtesie*, and *Verity*: and as the eleven *passions* are reduced to foure, so are the eleven *vertues* reduced to foure, which are called the foure *cardinall vertues*: *Prudency*, *Temperance*, *Fortitude*, and *Iustice*.

Prop. These *vertues* cure the *perturbations* or *passions*, when they are either in excesse or defect, by drawing them to a mediocrity; and at last they attaine to their last happinesse, being ruled by the *heroicke vertues*.

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

virtus media, in extremo aut in medio.

Doctrine. Here we may observe, that there is a greater difference betwixt the *vertue* & *vice*, than betwixt two vices; for there cannot bee a middle betwixt *vertue* and *vice*, but there is middle betwixt *two vices*; this the Scripture

sheweth

sheweth us, *Revel.* 3. 15. *I would ye were either hote or cold, but because ye are luke-warme, therefore I will spew you out of my mouth*; God will have no middle here betwixt truth and falsehood, therefore hee abhorres more luke-warmenes than coldnes: coldnesse is not to be corrected by luke-warmenes as the middle, but it must bee reduced to hotnesse.

But there is a middle betwixt *vice* and *vice*, and these two are corrected by the *vertue* 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 bee reduced to the middle *liberalitie* the *vertue*. So againe in the *concupiscible appetite* there is *Morologia*, *scurrility*; *Hos.* 7. 3. *They make the Kings heart merry with their lies*; such was the jesting of the boyes at *Elisha*, 2 *King* 2. 24. The other extremitie is *rusticitie* or *sullennesse*, such was that clowne *Nabal*, and these can abide no mirth. These two extremities are to be corrected, by εὐτραπελία* wch is when a man sheweth himselfe pleasant without just offence to his neighbour; as when *Elias* jeasted at the *Idoll 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 bee altogether averse from *honour*, this is called *pusillanimitie* or basenesse of minde; these must be moderate by the *vertue* φιλοτιμία a moderate love of *honour*.

Est nomen, μεσον.

Example, 1 *Tim.* 3. 1. *He who desireth a Bishopricke desireth a good worke*, this is the middle; but when *Amonius* the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is when presumptuously, men seeke this calling, as when the high Priests sought ths Priesthood by bribes.

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

Answ.

Duplex medium, arithmeticum seu medium rei, et geometricum seu medium personæ.

Answ. There is a twofold middle; the first is called an *Arithmeticall middle*, the second is called a *Geometricall middle*; the first is called, *medium rei*, the second is called *medium personæ 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 gote all alike, *Exod*, 16.19. 2 *Cor*. 8.15. But *medium geometricum, seu personæ, vel rationis*, draweth neerer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to these that are strong, and milke to babes, *Heb*. 5.13. So the *vertue* that is placed betwixt two *vices*, it keepes a *Geometricall middle*, and stands not equally betwixt the two extremes, for *prodigalitie* commeth neerer to *liberality* than *avarice* doth.

Differunt virtutes morales, et theologica,

Marke a difference betwixt *morall vertues* and *theologicall*; the *morall vertues* are the middle betwixt the two extremes; but in *Divinitie* if ye shall consider the *theologicall 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 exceede the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Obiect. But hope seemeth to bee a middle betwixt *presumption* and *despaire*, then in the *theologicall vertues* there may bee a middle.

Duplex medium, 1 formale vel quantitatis absolutæ. 2. materiale vel proportionis.

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 *materiall middle*, or a *middle of proportion*, and in this we may either excee d

exceed or come ſhort, becauſe of the eight circumſtances that accompany every action; which are comprehended under this technicall Verſe.

Quis? quid? vbi? quibus? & cur? quomodo? quando? quibuſcum?

That is, every action is tried by theſe circumſtances:

Who? what? and why? by what meanes? and by whoſe? How? when? and where? doe many things diſcloſe.

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, εὐσεβεία *true worſhip* is the middle; ἀσεβεία, and δεισιδαιμονία *atheiſme* and *ſuperſtition* are the two extremities; if we reſpect religion in it ſelfe *ſecundum formale*, as it is *medium quantitatis abſolutæ*, here wee 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 exceede here, although wee come ſhort; but reſpecting the matter of it, & weighing al circumſtances in *hope*, a man may *preſume* or *deſpaire*; as who hopeth? what he hopeth for? when hee hopeth? and ſuch.

The matter may bee cleared by another example when we conſider *Iuſtice* as *Iuſtice*, we cannot exceed in *Iuſtice*, or bee too iuſt; but conſidering *Iuſtice* in reſpect of circumſtances, a Iudge may be either too iuſt, *Eccleſ*, 7. 16. *noli eſſe nimium iuſtus? be not too juſt*; and ſo exceed the middle: or he may be deficient in *Iuſtice*, having no reſpect of the poore in iudgement, *theſe two ar cequally abomination before the Lord*, *Prov.* 17. 15. *to let the wicked gee, and condemne the innocent*, the one in exceſſe, and the other in defect. So, *Exod.* 23. 4. *Yee ſhall not have pittie upon the poore for his poverty.*

As

As these *passions* are cured by drawing them to the *vertues*, the mediocritie: so they are cured when all these vertues are joyned together, and ruled by the *Heroicke vertues*; and then the *moralists* hold that a man may attaine, *ad ultimum finem*; to true happinesse it selfe, without any helpe of Gods grace, onely through the remnants of the image of God remaining still in them yet after the fall.

When all these *passions* are cured by the vertues, the *moralists* make up a perfect Lady whom they paint foorth to us after this sort, they say her forerunners are, *obedience*, *continencie* and *patience*; her attendants which attend her are many, as *security*, *hope*, *tranquillitie*, *joy*, *reverence*, *clemency*, *modesty*, and *mercy*: they describe her selfe this way; her head is *wisedome*, her eyes *prudencie*, her heart *love*, her spirits *charitie*, her hand *liberality*, her breast *religion*, her thighes *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. Wee see this betwixt *Diogenes* & *Plato*, & betwixt *Aristippus* and *Diogenes*, how every one of them discovered, that their *vertues* were but shewes of *vertues*. When *Diogenes* saw *Plato* delight in neatnesse and cleannesse, and to have his beds well dressed, he went and trod upon his beds, and he said *calco Plantonis Fastum*, I tread upon *Plato's* pride; *Plato* replyed, *sed majori Fastu, with a greater pride*. Againe, 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 of such a dinner, hee needed not to fawne upon Kings and 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

and *Aristippus* againe *Diogenes* his counterfeite humilitie.

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

Quest. What are wee to thinke of these passions *ruled* by the *morall vertues* in the heathen, whether were they sinne or not?

Answ. God liketh the workes of men two wayes. First, by a generall 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?*

Complacentia Dei duplex κατ' οἰκονομίαν καὶ κατ' εὐδοκίαν.

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 renued men; neither did they proceed from the corruption of nature, as when a man sinnes; but from that sparkle of naturall light, which is 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. *Iehu 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 wee consider these vertues according to the Gospel, then we must call them sinnes, because they proceeded not from faith; *For without faith it is impossible to please God, Heb.* 11.

Opera gentilium sine fide peccata sunt.

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.

Opera gentilium respectu finis sunt peccata.

Thirdly, in respect of the subject of their good workes, because

becauſe the perſons were not renued who did them. If the perſon be not renued, 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. IIII.

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 plaiſter to his feete, which ſo benummed them that he can walke no more, here the phyſicke is worſe than the diſeaſe, So the *Stoicks* when they feele 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 chiefe helpes, which God hath placed in the ſoule, for the proſecuting of good, and declyning of evill: 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 be ſinne. *Luke*, 10. 21. Hee was *angrie*, *Marke* 3. 5. He was *ſad*, *Math.* 26. 38. and *rejoyced*, *Luke.* 10. 21. They are ſanctified by regeneration. The Apoſtle, *Rom.* 1. 30. condemnes the want of naturall affection, hee calls them ἀστοργοὺς, *without naturall affection.*

They are aſcribed to God ἀνθρωποπαθεῖς, therefore they cannot be ſinne. If the *Stoicks* ſhould reade that there are Ilands and Countreys, as *Delos* and *Egypt*, which had never felt the violence of earth-quakes, and which had continued immoveable, when all other parts of the world had beene ſhaken, would they beleeve it? Why ſhould they then beleeve 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 ſuppreſſe 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.

Chap. V.

How Chriſt cureth the Paſsions.

Prop.

CHriſt taking our nature and *paſsions* upon him, it is hee that onely reduceth them to right order.

Illuſt. 1.

Chriſtus quatuor modis moderatur paſsiones, 1. ſubingando.

Chriſt rectifieth the *paſsions*, foure manner of wayes. Firſt, he ſubdueth the *paſsions* that they ariſe not inordinately; *Eſay.* 11. 5. it is ſaid, *Iuſtice ſhall be the girdle of his loynes*, to ſignifie that by juſtice all his ſenſuall affecti-

Duplex cingendi modus: 1. sursum versus ad mammillas, 2. deorsum versus ad lumbos & renes.

fections are suppressed. Againe, *Revel.* 1. 13. Christ is brought in, *with his girdle about his pappes*; to signifie that Iesus Christ suddued, not onely his *sensitive faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High Priest under the law was forbidden to weare his girdle, *about his sweating places*, *Ezeki.* 44. 18. that is, about his middle, as the *Chalde Paraphrase* interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his *passions*; It is a true axiome; *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*.

Reconciliando.

Secondly, Christ reconciles the *passions*, which strive so one against another: *Iudg.* 17. 6. *when there was no King in Israel, every man might doe what hee 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, Hee saith, *Ye are brethren, why doe ye strive? Acts* 7. 24.

Rectificando.

Thirdly, Christ setts the *passions* upon their right objects, whereas before they were set upon the wrong objects, and he turnes 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 veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them to another. *Mary Magdalen* was given to uncleane lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, *Luk.* 8. 2. So hee turned the passions of *Saul* when hee was a bloody murtherer, to thirst for grace, *Act* 9. We know a womans appetite to be a false appetite, when she desireth to eate raw

flesh,

flesh, or coales, or such trash: and that shee is mending againe when her appetite is set upon wholsome 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, he settles them that they cannot bee mooved; for as the needle in the compasse trembleth still, while 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 hee tyes them, that they start not away againe. *Psal.* 86. 9. *David* prayeth, *knit my heart to thee O Lord.* The beasts when they were brought to bee made a sacrifice, were tyed with cords to the hornes of the Altar, *Ps.* 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.

4 *Immobiliter permanendo.*

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*, *sadnesse*.

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*

Amor est voluntarius quidam affectus, quam coniunctissime re quæ bona iudicatur, fruendi.

esteemed to bee good as neere as it can.

Prop. Man before the fall, loved God above all things and his neighbour as himselfe.

Illust. 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 it selfe, untill it know God, and the will never rests till it come to the last good end; God is A to the *understanding*, and Ω to the *will*. He is mans chiefe good, therefore he is to be preferred to all things, both to our owne selfe, 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 hee that preferres his owne *love* before God, is not worthy of the love of God.

Illust. 2. *Triplex amor, emanans, imperatus, & elicitus.* There are three sorts of *love*; *emanans*, or naturall love; *imperatus*, or commanded love; *elicitus*, or love freely proceeding.

Naturall love is that *love*, whereby every thing, hath an inclination naturally to the like, as heavie things naturally goe downe to the center of the earth: beasts are carried by sense and instinct to their objects, the Pismere in Somer layeth up provision against the Winter, *Prov.* 6. 8. This naturall instinct the Greekes call ὁρμὴ. So man is carried to his object by *love*: and because he must *love* something, what better object could he chuse to *love* than God?

Commande à love is that, whereby reason sheweth us some good thing to bee *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 were enough to moove the affections to *love* God.

Love

Love proceeding freely is, that when the affections make choyce of God freely; when as they consider his goodnesse that breeds *admiration* in them; when they consider his beauty, that breeds love in them, and his sweetnesse satisfieth their whole desires; so that nothing is so worthy an object to bee beloved as God who hath all these properties in him.

God *loved* us first, *Ioh.*3. 16. therefore we are bound to *love* him againe.

There are three sorts of *love*.

First, the *love* that seekes his owne profite onely; as when a subject loves his Prince onely for his goods: such was the *love* of *Laban* to *Iacob*; here the Prince is not bonnd to *love* his subject a gaine; neither was *Iacob* bound to *love Laban* for this sort of *love*.

Triplex amor, quarens vile, lascivus, & purus.

utile — secundum honestum

Secondly, the *love* that lookes to filthinesse and dishonestie, such was the *love* which *Putiphars* wife carried to *Ioseph*, *Gen.*39.9. *Ioseph* was not bound to *love Putiphars* wife againe, in this sort of *love*.

The third sort of *love* is most pure and holy *love*, and in this *love* wee are bound to *love* backe againe. God *loved* us before wee *loved* him, hee *loved* us freely and for no by-respect, therefore wee are bound to *love* him first and above all things.

The *Part*, *loves the being* of the *whole*, better than it selfe; this is seene 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 vastnesse in the universe (for the elements touch one another) as wee see when wee powre water out of a narrow mouthed glasse, the water contrary to the nature of it, runneth up to the ayre, that there

*Illust.*3.

may not bee a voyde place: it prefers 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.

Prop. Man in innocencie *loved* God onely for himselfe.

Illust. 1. *Amor propter se, et propter aliud.* Some things we *love* for themselves onely, some things wee love not for themselves, but for another end. A sicke man loves a bitter potion, not for it selfe, but for another end, which is his health.

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

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

2. 2. q. 24 art. 3. *Answ. Themas* answers thus, God is to be *beloved* although hee should give nothing but correct us; as a good child loveth his father although hee correct him: but when it is said, we are to *love* God for his benefits: *for*, notes not the finall cause here, but the motive: therefore *Augustine* saith well, *Non dilige ad præmium, sed ipse Deus sit præmium tuum; love not for the rewards sake, but let God bee thy reward*; it is a good thing for a man to thinke upon Gods benefits, that hee may bee stirred up by them to *love* God, and *love* him onely for himselfe and for his benefits. *Moses* and *Paule* so loved God, that they cared not to bee eternally cursed, rather than his glory should be blemished, *Exod.* 32. 33. *Rom.* 9. 3.

Super Iob. serm. 3.

Object. But when God promised, *Gen.* 15. 1. 2. to bee *Abrahams great reward*; *Abraham* said, *What wilt thou*

thou give mee seeing I goe childlesse? then the father of the faithfull might seeme to *love* God for his benefits, and not for himselfe.

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 mee seeing I goe childlesse? Abraham* had sowen righteousnesse, and therefore should reape a *faithfull reward, Prov.* 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 hee seekes a reward (succession of children) in the second place, and by this his Faith is strengthened, for hee 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* hee God for himselfe and for another end, but onely for himselfe: therefore the Church, *Cant*, 1.4. is commended, *quia amat in rectitudinibus*; because she *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 sayth, *fruimur Deo, et utimur alijs*, wee enioy that which we love for it selfe, but wee use that which we use to another end. But the naturall man would enioy the creatures, and use God to another end.

A collation betwixt the innocent, and old *Adam.*

Man in innocency *loved* God, *iudicio particulari, hic et nunc*, above all things; that is, he knew *Iehova* to bee the true God, and so *loved* him. But since the fall, hee *loveth* him, above all things *iudicio universali*, for his

Coll. 2.

Duplex amor, 1 *iudicio particulari*, 2 *iudicio universali.*

wil ostentimes followeth not his judgement: thē he *loved* himselfe for God, but now he *loveth* 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; therefore the love of our selfe must begin also at God. It is true, *Iohn* saith, 1 *Ioh.* 4. 20. *If we love not our brother whom we see, how can wee love God whom we see not?* not have 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*.

Duplex amor, a posteriori, & a priori.

Object. But it may seeme that a man in corrupt nature, may *love* God better than himselfe, because some heathen have 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 loved themselves better than any other thing.

Coll. 3.

We are bound saith Saint *Augustine*, to *love* somethings *supra nos*; secondly, to *love* some thing, *quod nos sumus*; thirdly, to *love* some things, *iuxta nos*; fourthly, to *love* some things, *infra nos*.

Lib. 1. de doct. Christ. cap. 5. Gradus amoris sunt, 1. amare supra nos, 2. quod nos sumus 3. iuxta nos, 4. 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, and 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. 11. *that he hath a coate let him give it to him who wants a coate*; but, *he who hath two coates*,

coates, let him give one to him who wants a coate; but under the Gospell the rule of our love must bee, *as Christ loved us, so we must love our neighbours, Ioh.* 13. 34. But man since the fall hath inverted this order mightily, he loves his owne body, better than his neighbours soule, than his owne soule, yea better than God; and often times his hogges better than his owne soule, yea than God himselfe, as the *Gergasites* did, *Math.* 8. 34.

Quest. Alexander Hales mooves 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 roome themselves, *& iuxta se*, other Angels: what place must the soule of man come into, in their consideration? whether *iuxta*, or *infra*, and what must bee the estimation of the body of man in their *love*?

Hee answers, that the Angels of God dee love the soules of men now, *infra se*, but when we shall be ἰσάγγελοι, like unto the Angels of God, *Math.* 22. 33. then wee shall be beloved of them in our soules, *iuxta, sed non infra se.* And as touching our bodies they are beloved of them *infra se*, because the Angels (saith he) desire *primum præmium, & secundum*, their first reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministrie towards the bodyes and soules of men, for keeping them, when they shall give up their account and say, *behold here are wee, and the children whom thou hast given us, Ioh.* 17. 12.

Duplex præmium angelorum; primum, & secundum.

Man before his fall *loved* God with all his heart.

Prop. Illust.

He *loved* nothing *supra Deum*, he loved nothing in equall ballance with God, hee loved nothing contrary to God, hee *loved* him with all his heart, soule, and strength, and Christ addeth μετὰ διανοίας, with the efficacy of the minde and the will. *Mat.* 22. 31. and the learned scribe, *Mark.* 12. 31. addeth a fit word σύνεσις,

Nihil amandum supra, iuxta, contra, aut æquale Deo.

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 Fountaines or Springs within his soule praised him, *Psal.* 87. 7.

A collation betwixt the innocent, and old *Adam.*

The *first Adam loved* God with all his heart; but since the fall he *loves* God *diviso corde*, *Hos.* 10. 2. and hee loves some thing better than God, contrary to God, and equall with God. The Church of *Rome* makes a double perfection, *perfectio viæ*, *et perfectio patriæ*, or *perfectio finis*, *et perfectio ordinis*; they say there is not *perfectio patriæ* found here; but *perfectione viæ*: wee 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, *Luk.* 17. 10.

Duplex amor, intensivus, et appretiativus.

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

A Collation betwixt the innocent, and renewed *Adam.*

The *first Adam loved* God with all his heart, both in quantity and quality; but the *renewed Adam* is measured by the soundnesse of the heart. *Peter* being asked of the measure of his *love*, *Ioh.* 21. 15. *Lovest thou mee 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 delights in, and not the quantity. Hence it is, when the Scriptures speake of perfection, it is to bee understood of sinceritie: in one place they are saide, 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

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 geminata fortior*; so when *faith* and *hope* shall be shut up, our *love* shall bee doubled: *Cum venerit quod perfectum est, abolebitur quod imperfectum est*, 1 *Cor.* 13. It is true, *Gratia perficit Naturam*, Grace perfits 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 soule, comparing them with the estate in the life to come, they shall bee abolished then, and onely *love* shall remaine, 1 *Cor.* 13. 8.

A collation betwixt the renued and glorified *Adam*.

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.

Prop.

That which all men commend in the second roome, is better than that which many commend in the first roome. When the battaile was fought at *Thermopylæ* against *Xerxes* King of *Persia*, if it had beene demanded of the Captaines severally, who was the chiefe cause of the victorie, this Captaine would have said it was hee: and this Captaine would have sayd 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 he woon the field So, aske mē severally in their first cogitations, why man should *love* God? some will answere, 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 shew them the instabilitie of riches, the vanitie of Honour, & such like, then all of them, in their second cogitations, will be forced to graunt, that God is to bee *beloved* for himselfe.

Illust.

The

The Notes to know the love of God, since the Fall.

The markes to know whether we *love* God, are,

1 First, *Love* makes one soule to live as it were in two bodies, *Nam anima magis est ubi amat, quam vbi animat; The soule 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.*

2 The second note is; that those who *love* dearely, reioyce together and are greived together. *Homer* describing *Agamemnons* affliction, when he was forced to sacrifice his daughter *Iphygenia*, he represents al his friends accompanying him unto the sacrifice, with a mournefull countenance: and at *Rome*, when any man was called in question, all his friends mourned with him. Therefore it was, that good *Vriah* would not take rest upon his bed, *when the Arke of the Lord was in the fields.* 2. *Sam.* 11.9.

3 The third note is, that these who *love*, would wish to bee 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, *Ioh*, 17.23. *I in them, and they in me*; and therefore we should *love* this coniunction, and most earnestly wish for it.

4 The fourth note is, that the man which *loveth* another, not onely *loves* himselfe, but also his image or picture, and not onely his reall forme, but also his imaginary: they *love* them that are allyed, 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 affinity.

Forma realis et imaginaria.

The

The fift note of the *love* of God is ; that those who *love* converse togither;and are as little absent from other as can bee, they have the same delights and distasts. The presence of the party *beloved* filles the heart of the lover with contentment. So the children of God,their whole delight is to walke with God as *Enoch* did, *Gen.* 5. to bee still in his presence : and if hee withdraw himselfe but a little from them,they long wonderfully for his presence againe. 5

The sixt note is, hee that *loveth* transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him.So the child of God to testifie his *love* to God,transports himselfe often to the place where hee may finde God in his sanctuary,amongst his Saints ; he delights in reading of his letters, (the Scriptures :) he delights in eating and tasting these holy monuments and pledges(his Sacraments;) which the Lord hath left behind him, as tokens of his *love* untill hee come againe. 6

The seaventh note is,when there is any thing,that may seeme to preserve the memory of *love* more lively in our soules , wee embrace the invention here; wherein *Artemisia* Queene of *Caria*, shewed an act of wonderfull passion , towards her husband *Mausolus*; for death having taken him away, she not knowing how to pull the thorns 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 relikes of her husband might rest, from whom she could not endure to live separated. The child of God hath a comfortable and true coniunction with Christ, eating his flesh and drinking his blood, and these two can never be separate againe. 7

Of

Of Adams love to his neighbour.

Prop. As *Adam loved* God with all his heart, so he *loved* his neighbour as himselfe.

Illust. He *loved* his owne soule better than his neighbours soule, hee *loved* his owne body better than his neighbours body; but hee *loved* his neighbours soule better than his owne body. We are to love our neighbours as our selves, wee are to preferre the safetie of the soule to the safetie of the body, therefore our soule is called, *our darling*, *Psalm.* 22. 15. which is most to be beloved.

Consequence 1. We may not follow the *Phisitians* then, who prescribe sometimes phisicke to their patients to bee drunke, that they may recover their health. *Navarrus* holds that it is not a sinne in the patient, that hee drinke till hee bee drunke for the recovery of his health.

Cap. 23. *Num.* 19.

Conseq. 2. Although we are to preferre the safetie of the soule, to the safety of the body; yet we are nor for the good of the soule to dismember the body, as *Origen* did; misinterpreting these words, *Math.* 19. *Many are made Eunuches for the Kingdome of God*, taking them litterally, when they are to bee understood metaphorically.

Conseq. 3. As we are not to dismember the body for the good of the soule, so we are not to whip the body for the good of the soule. A man cannot make a free choyce of that which is evill in it selfe, as the *Moralists* prove against the *Stoicks*; who did chuse povertie, 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 hee usurps the magistrates authoritie.

Thom. 2. 2. *quest.* 66. *art.* 3.

The magistrates authoritie stands in these foure things; to kill the body; to mutilate the body; *Ex.* 21. 24.

Eye

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 ſelfe, cut a member from our ſelfe, impriſon our ſelfe, (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 never of the Prieſts of the Lord, *Deut.* 14. We have a warrant moderately to faſt ſometimes, that the body may bee more ſubiect to the ſoule, 1 *Cor.* 9. 27. *I chaſtice my body, and bring it under ſubjection.* So, *Coloſſ.* 3. 5. *mortifie your members*; but never to whip it. Wee 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 oxe or an aſſe ſhall want neceſſary food; much leſſe will hee have a man to indanger him ſelfe, though it be in his ſervice.

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

If our neighbour bee of equall degree with us, then wee ſhould preferre our owne life to his life, or if hee be our inferiour, wee ſhould likewiſe preferre our owne life to his. But if he bee our Soveraigne, we are more bound to ſave his life than our owne; as for the ſafety of the Princes life, the ſubject is to give his life, 2 *Sam*, 19. 43. ſo for the ſafetie of the common wealth. *Illuſt.*

A man may hazard his life for the safety of another mans life; who is in prison, perrill of death, *Magis enim bonum proximi præferendum minori proprio, sed non æquali*; wee are to preferre the greater good of our neighbour, to our owne good that is lesse; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to save my neighbours life, than not to hazard my owne.

Conseq.

Wee 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 *Pelides* 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.

Prop.

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

Illust.

Ad quatuor inservunt temporaria, propter necessitatem, propter sufficientiam, propter utilitatem, et propter superfluitatem.

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 delectation; *superfluity*, for wantonnesse and excesse.

In wishing temporary things, wee should put our selves in the first degre, 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.

Quest.

Quest. Are wee bound to love all all our neighbours alike?

Answ: Some answer that we are bound to loue them all alike, *affectu, sed non effectu*, we are bound say they, to love all alike in our internall affection, but we are not bound to helpe all alike; for wee are more bound to these who are neerest to us, and to helpe them most with our goods.

But *Aquinas* shew'th this to be false, and sets downe this as a true position, that some of our neighbours are more to bee *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 wee are more bound by the rule of charity, to love some of our neighbours (*quoad affectum internum*, in our internall affection) than other: as well as wee are bound more to helpe them *externo effectu.* This is cleare 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 be a greater sinne to curse their Parents than other of their neighbours, or to wish them evill. Therefore wee are more bound to love them in our affection, as wee are more bound to helpe them than others.

Amor est tum in affectu, tum in effectu.

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

Amor obiectivus & appretiativus.

Answ. Wee are to love those most, in whom we see most grace *obiectivè*, that is, in respect of the blessednesse that is desired, because they are neerer ioyned to us in God. A Centre, out of which issueth many Lines; the further they are extended from the Centre, they are the further

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

But those who are nearest to us in the flesh, and in the Lord, *Phil.* 2. 21. should be more deare to us *appretiativè*, and in our estimation, although they have not such measure of grace. And so Christ loved *Iohn* better than the rest of his Disciples, *Ioh.* 13. 23. because hee was both his cousin german, and had more grace in him: but he wished not a greater measure of glory to him than to *Paule, obiectivè*; *For he that doth most his will, are his brother and sister, Math.* 12. 50.

Duplex ratio amoris, objecti, & originis.

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

Wee are more bound to love our Parents, than any other of our neighbours, both in temporall and spirituall things. 1 *Tim.* 5. 4. *If a Widow have children, let them learne to requite their Parents*: in the Syriacke it is, *rependere fœnus parentibus.* A man divideth his goods into three parts: first, so much he spends upon himselfe, his wife, and servants: secondly, so much hee gives to the poore: thirdly, so much he lends to his children, looking for interest backe againe. Againe wee are more bound to them, than those of whom wee have received greatest benefits; yea, than him that hath dilivered us from death: *Diis & parentibus non possunt reddi æqualia.* This is ἀντιπελαργεῖν, as the young Storkes uphold the old when they are flying. Hence comes νόμος πελάργιος that is, as the fathers have sustained the children, so should the children the fathers againe. The

Arist. lib. 8. Ethic.

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 meate, drinke, and cloathing; they should leade them in, and leade them out. And they adde further, *wee reade, Honour the Lord with thy substance,* and, *Honour thy father and mother*: thou art to honor God with thy substance, if thou have any substance; but thou art to honour thy parents, whether thou have any substance, or not; for if thou have not, thou art bound to begge for thy parents: So saith *R. Salomon*, in his Glosse upon *Levit.* 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.* *Aristlib.9.Ethic.*

Wee are to succour our Parents, in case of extreme necessity, rather than our Children; *Filium subvenire parenti proprio, honestius est quam sibi ipsi; It is a more honest thing to helpe the Parent, than a mans selfe*; and there is a greater coniunction 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 than 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 sonne, as the cause with the effect; *Sed causa influit 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, and continueth longer; for the fathers love their children even from their Cradle: but the children love not their fathers, till they bee come to the yeeres of discretion; for the more old that love is, the more perfect it is.

Prop. How a man is to preferre himselfe to his neighbour in temporall things.

Wee are more bound to love our father than our mother: wee 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, hee 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 wee are to preferre our owne spirituall life to the life of our superiors or equals.

Our temporary life should not be so deare to us as his spirituall life, and wee ought to imitate Christ, who gave his life for the spirituall life of his children, 1 *Ioh.* 3.16.

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

Triplex necessitas, gravis, non gravis, et extrema.

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 necessitie.*

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

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

Thirdly, if his spirituall life be in extreme necessity; for

for then I am to lay downe my temporary life for him.

Consequence 1.

Here we see that pastors who are the shepheards 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, *Ioh.* 10. 11. *The good shepheard giveth his life for the sheepe, but the hireling fleeth.*

Conseq. 2.

Wee are not to give our temporary life for the spirituall 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 althogh hee knew certainely that the Pagans would kill him? *Navarrus* holdes, that this child being in a spirituall imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although he knew it should cost him his life.

But there is no such necessity of baptisme, 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 him sefe, he were guilty of his owne death.

Prop.

How we are to preferre our neighbour to our selues in spirituall things.

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.

Illust.

Phil. 1, 23, 24. *It is good for mee to be dissolved, but better for you that I remaine in this body*; it was for this cause that *Ezekias* desired to live, that hee might goe up to the house of the Lord, and see Gods glory set up there, and the peoples salvation set forward, *Esay* 38. so *Martinus* said, *Si adhuc Domine sum populo tuo necessarius non recuso laborem: if I can be steadable yet Lord to thy people, I refuse not to undergoe any travell amongst them.*

Although it be lawfull for us to desire the deferring of our happinesse for a time, for the good of others: yet it is not lawfull for a man to desire the perpetuall delay of his blessednesse for the good of others.

Object. But *Paule* wished, that he might be *Anathema* for the people of God, *Rom. 9.* 3. and so *Moses* wished that hee might bee rased out of the Booke of life for the Iewes, 2 *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.

Aliquid amatur obiectivè, et appretiative.

In the spirituall things which a man is bound to desire for himselfe and his neighbour, he is more bound to desire his owne salvation, *appretiativè*; as if it were necessarie 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 *objectivè*, in respect of the good that is desired, and I am more bound to seeke a higher degree of glory to him, than to my selfe; and herein I follow the will of God, because I should bee content of that measure that he hath bestowed vpon me.

Wee are to preferre our owne salvation to the salvation of others: therefore it is not lawfull to commit a sinne, for the safety of our neighbour. *Math.* 16. *What availeth it a man to get the whole word, and hee loose his owne soule?* sinne is the losse of the soule.

A Collation betwixt the innocent, first, and old *Adam.*

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 *Pharises*) thinke that their *love* is sufficient, if they thinke well to their friend, and hate their enemies, There is a third sort 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.

The

The regenerate man loves his neighbour as himselfe; not onely 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*, τὸν ἕτερον, *Rom*, 13. 8. *any other man.*

A Collation betwixt the old and renewed *Adam.*

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. & the Law expounds 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 calles him, *thy brother*: now neighbour and brother in the Scripture are used in one sense; and it is to be marked, that when the two Hebrews strove together, *Moses calleth them brethren*, *Act.* 7. 25. *Yee are brethren, why doe you strive?* So that our enemies are our brethren, as Christ sheweth in the parable of the *Samaritane*, *Luk.* 10.

Quest. How are wee 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, wee must distinguish betwixt the persons of evill men, and the actions of evill men.

Wee 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.* 4. 29. Wee are bound to wish to our private enemies, things temporary, unlesse these things bee hurtfull to them; but if they be enemies to the Church, wee are not to supply their wants, unlesse wee hope by these meanes to draw them to the Church.

But if the persons sinne unto death. 1 *Ioh.* 5. 19, then we are to pray, not onely against their actions, but also against their persons; and because few have the spirit to discerne these, wee should apply these imprecations used in the Psalmes, against the enemies of the Church in generall.

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

Obiectum amoris vel est formale, vel materiale.

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

Vno habitu charitatis diligimus, deum & proximum licet actu distinguanter.

The remedies to cure sinfull love since the fall.

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

First, wee must turne our senses, that they be not *incentivum et fomentum amoris perversi*; that is, that our senses be 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 *Eva* beholding the forbidden fruite, 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 sinne brought on the deluge; it had beene a profitable lesson then for them, *If they had made a covenant with their eyes*, *Iob.* 31. 1.

Secondly, it is a profitable helpe, to draw our affections from things beloved, to consider seriously, what arguments wee may draw from the things which we *love*, that

that wee may alienate our minds from them; and wee shall finde more hurt by the things we set our *love* upon, than wee can finde pleasure in them. If *David* when hee look't upon *Bethsabe* with an adulterous eye, had remembred what fearefull consequence would have followed: as the torment of conscience, the defiling of his daughter *Tamar*, and of his concubines, and, *that the sword should never depart from his house*, 2 *Sam.* 12.11. and a thousand such inconveniences, hee would have saide, this will bee a deare bought sinne.

Thirdly, consider the hurts which this perverse love breeds, *He who loves sinne 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 rem negotiosissimam incidunt*; these who are given to idlenesse fall into many troublesome businesse.

Chap. VII.

Of Hatred.

Odium est quo voluntas resilit ab obiecto disconvenienti, vel ut disconvenienti.

A collation betwixt the innocent, and old *Adam*.

HAtred *is a turning of the concupiscible appetite from that which is evill, or esteemed evill.*

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

Answ. God cannot bee 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

cannot bee hated in himſelfe, but in ſome particular reſpect; as men hate him, becauſe hee inflicteth the evill of puniſhment upon them, or becauſe he commandeth thē ſomething, which they thinke hard to doe; as reſtraining them in their pleaſure or profite.

So the wicked they hate not the word as the word, but as it croſſeth their leawde appetites, and curbs 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 divels 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*, & *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 tria amiſit in peſu, delectationem in ſplendore Dei: adorationem maieſtatis: & imitationem exemplaris bonitatis.

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 cuius oppoſitum eſt melius, ipſum eſt peius*, for that whoſe 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.

Ariſt.ethic.8.c.6.

Anſw. The *hatred* of God, and the *ignorance* of God, are conſidered two wayes; either as *hatred* includes *ignorāce*, or as they are ſeverally conſidered. As *hatred* includes *ignorance*, then *hatred* is a greater ſinne than *ignorance*, becauſe

becauſe he that *hates* God muſt be *ignorant* of him.

But if we conſider them ſeverally; then ignorance is to be diſtinguiſhed into *ignorantia puræ negationis*, & *ignorantia prævæ diſpoſitionis*; and this latter *ignorance*, proceeding from a perverſe diſpoſition of the Soule which will not know God, as *Pharaoh* ſayd, *Who is the Lord that I ſhould know him, and obey his voyce*, *Exod* 5. 2. muſt be a greater ſinne than hatred, for ſuch *ignorance* is the cauſe of *hatred*; and in vices the cauſe muſt be worſe then 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.

Wee 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.

Duplex oppoſitio, contrarietatis & contradictionis.

But this rule will not hold betwixt a contrary and a contradictory joyned 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* and *knowledge*, *ſecundum oppoſitionem & comparative*, *love* and *hatred* are oppoſed contrarily; but *knowledge* and *ignorance*

Quæ opponuntur privative vel contradictorie magis opponuntur quam quæ contrarie; scire & ignorare contradictorie opponuntur, amare & odisse contrarie.

ignorance are opposed privatively and contradictory. Now there is a greater opposition betwixt two contradictories, than betwixt two contraries; therefore the *ignorance* of God must be a greater sinne, than the *hatred* of God: and here the 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 sight of God.

A collation betwixt the second and renued *Adam.*

The Lord Iesus Christ his *hatred* was a perfect *hatred* of sinne, both in *parts* and *degrees*. hee hated sinne to the full, but *intensively* and *extensively*; as hee 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 chiefely those sinnes that were most opposite to the glory of God his father, as was *idolatrie*.

Duplex perfectio, graduum & partium.

Duplex odium, secundum intensionem extensionem.

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 in parts*, but not in *degrees*.

Againe, they hate not sinne to the full *intensive*; for, *the good that they would doe, that they doe not*, *Rom.* 7. 15. neither doe they hate sinne to the full, *extensive*. *David* hated Idolatry, but yet not to the full, when hee brought home the Arke of God from *Iearimeth* 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 he set the Arke upon a new cart which he made himselfe (for the men of *Bethshemesh* had cut the *Philistimes*, 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: herein hee followed the example of the *Philistims*; so *Iunius* expounds it.

Some

Some of the good Kings of *Iudah* tooke away the Idolles, *but yet the high places were not removed*, 2 *King*, 12. 4. the reason of this is, because, *Idolatrie 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 *hated* against idolatry of this or that sort.

A collation betwixt the renued and old *Adam*.

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 fundamentall points of our religion; but, *what communion can there bee betwixt light and darkenesse?* 2 *Cor.* 6. 14.

Conseq.

There were some who studied to reconcile the *Stoicks* and *Peripateticks*; but *Cicero* sayd, they cannot bee reconciled, *quia non agitur de finibus, sed de ipsa haereditate*; we controvert not with the Church of *Rome* about land-markes, but for the inheritance it selfe.

A collation betwixt the second and old *Adam*.

In Christ there was a two-fold *hatred*. First, the *hatred of abomination*. Secondly the *hatred of enmitie*: the *hatred of abhomination* was when Christ distasted the evill 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 enmitie* is when Christ willeth the punishment of the person because of the evill he is defiled with: hee will have a man to bee 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.

Duplex odium, abominationis, & inimicitiæ.

But

But the unregenerate, ſometimes doe hate the perſon, but not the ſinne; *Iudah* bad bring foorth his daughter in law *Thamar* and burne her, *Gen.* 38. 24, when he was as guiltie of the ſinne it ſelfe; 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 Michaiam, 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 reprooe him*; We ſhould hate his ſinne but love the perſon.

Differunt, odium, ira & invidia.

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

Ira eſt circa individua, odium circa ſpeciem.

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

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

Againe, *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 bruite beaſts; but *envy* is onely found in man.

The

The remedies to cure ſinfull hatred.

The remedies to cure this ſinfull *hatred* are: firſt, conſider that the man whom thou hateſt moſt, may bee helpefull to thee againe. *Ioſeph* once moſt hated of his brethren, yet neceſſitie mooved them to love him againe. So the Elders of *Gilead* who did hate *Iephteh* and expelled him out of his fathers houſe, *Iudg.* 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 purſuite whereof may pollute the heart, and blemiſh the image of God which ſhineth in our ſoules.

Thirdly, if we ſhould cure *hatred*, we muſt repreſent the miſeries which doe commonly accompany the purſuties of envy; wee muſt ſet before our eyes the ſhipwracke 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. VI.

Of Deſire.

DEſire, *is a paſsion which we have to attaine to a good thing which we enjoy not, that wee imagine is fitting for us.*

Deſiderium eſt voluntarius affectus, ut res quæ bona exiſtimatur & deeſt, vel exiſtat, vel poſsideatur.

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

Differt deſiderium, ab amore & delectatione.

it be present or absent: but *desire* is a passion for good that is absent; and *pleasure* is the contentment that wee have when we have gotten a thing.

Prop. Illust.

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

Duplex desiderium; spiritualis, & naturalis boni.

His *desires* were either of *spirituall things*, or *naturall things*. In *spirituall things*, his *desires* were speedily carried 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 *Adams desires* being so neere God the center, they were speedily carried unto him; and *in naturall things* his *desires* were few and moderate; 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.

A collation betwixt the second and renued Adam.

The *desires* of Christ were alwayes 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.

Triplex est desiderium, naturale, rationale, & spirituale.

Object. But it may be sayd that Christs *desires* were not alwayes subordinate to the will of his father, when as he *desired* the cup to passe, which his father willed him to drinke, *Math.* 26. 39.

Answ. There is a three-fold *desire*: first, *a naturall desire*: secondly, *a reasonable desire*: thirdly, *a spirituall desire*: every one of those by their order are subordinate to another, and there is no repugnancy amongst them.

Voluntas rationis duplex est: rationis ut ratio est, & rationis ut natura est.

A man takes Saint *Anthonies* fire in his hand, a Chirurgian comes to cut it off; the naturall *desire* shrinkes and puls backe the hand, because nature seekes the preservation of it selfe: but the reasonable *desire* saith, rather than the whole body shall be consumed, hee will command the Chirurgian to cut off the hand; here is no repug-

repugnancy betwixt the *naturall* and *reasonable desire*, but a subordination. In Feavers, wee *desire* to drinke, and yet we will not; and so in Apoplexies to sleepe, and yet we will not.

This will of reason made *Scevola* to hold his hand in the fire untill it burnt. A Martyr is carried to the stake to be burnt, the *naturall desire* shrinkes, seeking the preservation of it selfe; but yet it submits it selfe, to the *spirituall desire*, which cometh on, and saith: rather than thou dishonour God, goe to the fire and be burnt; this *spirituall desire* made *Cranmer* to hold his hand in the fire till it burnt.

In Christ there are three *desires* or *wils*; his *divine will*; his *reasonable will*, and his *naturall will*. There was no repugnancy amongst these *wils*, for his *reasonable will*, absolutely willed that, which his *divine will* willed; and although his *naturall will* was different from his other two *wils*, declining the evill of punishment, and seeking the preservation of it selfe: yet there was no contrarietie here, for these which are contrarie, must be contrary *secundum idem, & circa idem*; according to the same object, and in the same respect; but, his *naturall 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.

In Christo tres fuerunt voluntates, divina, rationalis, & naturalis. Voluntates non fuerunt contrariæ, licet volita fuerunt contraria.

Christ 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 it selfe, as it was a bitter cup.

Duplex est velle, formale, & materiale.

Example when a Iudge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weall; here is no contrarietie betwixt

twixt the two wils. 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 Iudges will.

This *naturall will* in Chriſt hindred not his divine and reaſonable will; and it willed nothing but that which theſe *wils* 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.

Illuſt. This ſubordination of the wils in Chriſt, may be illuſtrate 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 *naturall will* in Chriſt ſeemed to goe a divers courſe, from his *reaſonable* and *divine will*; yet it was moderate by his *ſuperior wils*, and did nothing but that which his *ſuperior wils* 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 ſaith *Luk.* 22.44. that *he being in his agonie hee prayed a long ſpace that the cuppe might paſſe*, then it might ſeeme, that there was a contrarietie betwixt his wils?

Nulla erat contrarietas inter voluntates Chriſti, ſed inter voluntates & mortem.

Anſw. This ſtrife was not properly betwixt his *two willes*, but betwixt his *naturall will* and *death*, which nature ſhunned as contrary to it: this ſight 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 feare of imminent evill.

Christ *desired* this cup to passe. There is a double desire or willing in the *will*; either an *absolute will*, or a *conditionall will*: *absolute*, as when I wish a thing without any condition; as happinesse. *Conditionall*, 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 onely to escape the danger. So our Lord willed not *absolutely* to drinke this cuppe, but seeing that God his Father had determinate this way, that mans salvation should bee purchased, Christ would drinke this cup.

Duplex voluntas, absoluta & conditionalis.

In Christs *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 sayd to *Peter*, *They shall carry thee whither thou wouldest not*, *Ioh.* 21.18. meaning what death he should die; there was some sinfull reluctation here, betwixt *Peters spirituall desire*; and his *naturall desire*; although hee gave his life in the end for the truth.

A collation betwixt the second, renued, and old *Adam*.

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 Christs *desire*, but onely an *explication* of it. But when *Peter* gave his life for the truth, there needed a *correction* of his *desire*, because there was some unwillingnesse in him.

Voluntas indiget, explicatione, & subjectione.

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

Consequence. 1

Christs *naturall will* sought the preservation of it selfe, which his *divine will* would not; hence it followeth, that a man may *naturally will* that without sinne, which his *spirituall will* wils not.

Consequence 2.

We should learne by Christs example to subject our wils to the *will* of God, and to seeke the things of this life, but with condition.

Conseq. 3.

If Christ submitted his *naturall will* to the *will* of the Father which was not sinfull, much more must wee learne to submit our *sinfull desires* to his *will.*

A collation betwixt the renued and old *Adam.*

The *desires* of the *regenerate* are moderate; the *desires* of the *unregenerate* are immoderate. *Agur* prayeth, *Prov.* 30. *Da mihi lechem chukki, panem dimensi mei*: as the *Israelites*, had their *Manna* measured out to them in a gomer; *Exod.* 16. so *Agur* desires that God would give him the measure that is fit for him. They are content with that σιτομέτριον, *Luke* 12. 42. which signifyeth a mans stint: where he alludeth to the care of governours of families or stewards, who doe allow to every one in the house their portions, *see Iames* 2. 15. *They having meate 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, cals *Babel gold-thirsty Babel*: and *Habaccuk* 2. 6. saith, *Woe be to you who loade your selfe with thicke clay*; meaning gold and riches. The desires of beasts are finite, but the desires of unregenerate men are infinite when they come to the measure what will suffice them.

The *Philosopher* saith, the cause of this, is *to live*, but not *to live well*; the beasts when they are satisfied for the present, content themselves, neither seeke they any more: the Lyon when he hath killed the Bull, satisfieth his hunger, but hides not up the rest in the ground: *neither doe the fowles lay up any thing*, *Math.* 6. 26. onely creeping things and most imperfect lay up: as, *the Pismire hordes up in Sommer against the Winter, Prou.* 6.

but

but man is not satiate for hoording 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 formes. But wee have more reason to compare our *desires* which are insatiable to this strumpet.

Quest. Whether are mans *desires* infinite or not?

Duplex infinitas, actualis, & per successionem.

Answ. They are not actually infinite, because nature tends alwayes to some finite thing, for no man desireth infinite meate; yet his desires are infinite by succession, because these bodily things which wee *desire* are not permanent, *Nam pereunte uno desiderio succedit alterum, One desire being gone, another comes in place of it*; Christ saith, *Hee who drinkes of this water shall never thirst againe*; So hee that hath true desire after righteousnesse shall bee satisfied; but hee that thirsts after the things of this life, shall bee in a continuall thirst, *like the Horse-leech which hath two daughters, crying continually, Give, give, Prov.* 30. 15.

Leo Hebræus.

The remedies to cure these sinfull desires.

That wee may cure these sinfull *desires*. First, wee must take heede that these *desires* of ours, be not suffered to gather strength, but we must choake them in the very beginning, *and dash the heads of the young ones against the wall, Psalm.* 137. crush this Cocatrice egge in the beginning, lest it come to a Serpent, *Esai.* 30. 6. *In confinibus est arcendus hostis*, the enemy is to be beaten backe while he is in the borders.

Secondly, we must thinke often how neere we are to death, and this will restraine our covetous desires, *Parum*

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

Thirdly, to remedy our covetous *desires* wee 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 distast; this was in Christ himselfe. *Luk.* That which is in high request with men, is in *abomination* before God: *abhomination* and *hatred* both abhorres evill, but *abhomination* doth shunne evill in a higher degree than *hatred*, and hath a greater detestation of it. *Hatred* respects the evill present, *abhomination* 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 distast, which we receive from the objects.

As desire lookes to the thing to come, and love to the thing present: so pleasure lookes to the *delight* in enjoying the thing.

God was the center of mans *delight* in the creation.

Prop.

Some thing is in the *center*, *primo & per se*; as the earth by itselfe, and there it rests immooveable. Secondly, the mettals in the earth are in the *center*, immooveable, 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 immooveably, Fourthly, some things are not in the *center*, as when yron is drawne up by the loadstone; so when a man rests in a shippe he is not in the center.

Illust.

Aliquid est in centro, 1. per se & immobiliter, 2. immobiliter, sed non per se, 3. mobiliter est in centro, 4 quod nullo modo est in centro.

To make the application: Iesus Christ the *second Adam* is in the *center* (God) *primo & per se*, first and by himselfe, and rests there immooveably, therefore his delights must be the greatest. The Angels and the *glorified Spirits* are in the center, and rest there immoovably, 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 sight of the *glorified Spirits*.

A collation betwixt the second, innocent, glorified, and old *Adam*.

But man unregenerate rests not at all in the *center*, he is like the yron 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 bee in a sling*: wee see in what a violent motion a stone is 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 rests and takes true *delight*; therefore *David* prayeth, *Psalm.* 43. *returne my soule to thy rest*: come from thy pleasures and rest on God.

Conseq.

Therefore the rich man in the Gospell, *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.

A collation betwixt the second, and old *Adam.*

Triplex delectatio, pura, non pura, impura.

The *moralists* marke 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 *rejoyced in his Spirit*; this was pure and most excellent joy in Christs understanding, and it had no griefe as contrary to it, beholding that comfortable object, God. Secondly this *pure ioy* it bred in his understanding, it came into his will, and here the ioy was mixed, being partly *pure*, *and partly not pure*; *pure* when it willed the salvation of man, partly not *pure* but mixed with griefe, when it willed the salvation of man, by drinking of that bitter cup. But descending from his understanding and will to the sensuall part, it was there *non pura*, because in his sensuall part he had no comfort: but it was never *impura*, neither in his will nor sensuall part: but now when hee is in glory, as his ioy is *pure* in his understanding, so it is altogether *pure* in his *will* and *inferior faculties*.

Piccolhide summo bono.

In corrupt man his *ioy* begins not in his spirit, but onely in his brutish and sensitive part, and so ascending up to his *will* and *understanding*, makes it *impure ioy* altogether.

Quest. It may be asked, how could Christ have the full measure of joy at the same time, and the full measure of *sadnesse*; seeing two contraries cannot bee in the same subject at once, *in intensis gradibus*, in the highest degree?

Lessius, de summo bono.

Answ. Good and *evill* are two contraries, so that how much

much the *love* of *goodnesse* increaseth, so much the detestation and *hatred* of *evill* decreaseth; but *sadnesse* and *delight* are not contraries, but divers, because they are exercised about divers objects; as *sweetnesse* and *bitternesse*, 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 *evill* which are contraries, looke both to one object; for if I love a thing, I distaste all things contrary to it; but when I am sad for a thing I am not ioyfull for the contrary, but I love it; so that the contrarietie ariseth here in respect of *good* and *evill*, and not in respect of *ioy* and *sadnesse*. So that these might be both in Christ together.

Secondly, it is answered, *ioy* was in Christ in the highest degree, in his understanding and *will*, as beholding 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 *ioy* and *sadnes* at the same time.

Prop. Illust. *Duplex delectatio, sensualis & spiritualis.*

True *ioy* 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 *spirituall delights*, onely in the *understanding*, and these are the most perfect *delights*.

Quest. Whether doth mans chiefe happinesse consist in these *delights* or not?

Answ. These delights which are not perfect cannot be a mans *chiefe happinesse*, but accompany his *happinesse*. For there are two conditions required in *chiefe happinesse*. First, that it be not ordained for another end. Secondly, that it have sufficient goodnesse of it selfe.

Duæ conditiones ad summum bonum requiruntur, 1. ut non sit propter aliud, 2. ut habeat sufficientiam in se.

The first condition is not found in this *perfect delight*, because it is ordained for another end: that is, *for true happiness* whom it accompanies: so likewise it is defective

in the second condition, for it hath not sufficient goodnesse of it selfe, but from true happinesse: therefore mans chiefe felicity cannot consist in it.

Conseq. 1

True happinesse is not in the *delights* of the *senses*, therefore the *Epicures*, *Chiliasts*; *Turkes* and *Iewes*, who place their *chiefe felicitie* in worldly pleasures erred: *Salomon*, *Eccles.* 5. when hee seemeth to place our *happinesse* in these, he speaketh in the person of the *Epicurean*.

Conseq. 2.

Our *chiefe happinesse* 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 bee the highest pitch of our *felicitie*, which requires a spirituall delight, and joy in the holy Ghost.

A collation betwixt the innocent, renewed, and old *Adam*.

The *first Adam*, his *delight* was in his *understanding*, but yet he placed not his *chiefe felicitie* in it, for it was onely a companion of his felicitie; and so it is in the *regenerate Adam*; but the *old Adam* his *chiefe delight* is in his sense, and therein he placeth his *true happinesse*. The delight of the regenerate is in operation, and his delight is to doe the will of God; but the delights of unregenerate men and beasts are their last end, and all that they doe is for delight.

Duplex ordo inter operationes & delectationes brutorum, 1. *respectu Dei*, 2. *respectu sensitivi appetitus.*

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 joyned these *delights*, with the *operations*, as we put sawces to relish meate; 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 *sensuall 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 *chiefe felicitie*; but all that they doe, they make it serve for their *pleasure* and *delight*.

Object.

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 *operation*, and not to make delight their last end?

Answ. God in the creation had a double *intention* or purpose; his *principall*, and *secundary purpose*: his *principall purpose* was, *ut individua et species propagentur et conserventur*; that particular things might be propagate, and their kinds preserved; and for this he appointed *delight* to serve for their *operations*, as hunger to give appetite to meate.

Duplex intentio fuit Dei in creatione, primaria & secundaria.

His *secondary purpose* was (respecting the beasts) by putting a naturall inclination in them *to doe*, that they might attaine *pleasure*.

Example, when the law 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 accessory, it intends, that he which is stirred up by rewards should seeke his reward for *wel-doing*: in the first hee lookes to *wel-doing*, and then to the reward; in the second being stirred up by the reward hee is encouraged to *doe well*.

So God in his first consideration lookes first to their doing, as the *cheifest* 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 last end, as hee did in beasts, or his first end, as the wicked; but now the *Epicure* saith, *Let us eate, let us drinke, for to morrow we shall die*, *Esai.* 22. 13. 1. *Cor.* 15. 32.

Prop.

Spirituall delights, are more pleasant than *sensuall delights*.

Illust.

There is a neerer conjunction betwixt the soule and its delight, than is betwixt the sense and the sensitive object.

For

delectationes, intellectuales & sensuales, quinque modis differunt.

1 For first, the understanding reacheth not onely to the accidents of things, but pearcheth inwardly to the essence and substances themselves; the senses see onely the accidents of things, and therefore cannot bring in so great delight.

2 Secondly, a man takes pleasure in the knowledge which he hath conceived in his understanding of a thing, although it bee most unpleasant to his sense. A Painter delights to conceive a Blacke-more in his minde and to paint him rightly, and yet hee hath not so great a *delight* to looke upon him. So a *Carver delights* to fashion a Monster although hee *delight* not to looke upon him. So a *Poet* delights to describe a flea or a gnatte, although hee *delight* not to feele them: all these prove that the *intellectuall delights* are farre to be preferred to the *sensuall.*

3 Thirdly, the *delights* of *intellectuall things* are more permanent, and therefore breed a greater *delight* in man than the sensitive whose objects are evanishing.

4 Fourthly, because *corporall delights* are in the *sensitive part*, they have neede to bee ruled by *reason*: but the *intellectuall* things are in *reason* it selfe, which is the rule; and therefore more moderate; and consequently breeds the greatest delight; as that Musicke which breeds the greatest harmony delights most.

5 A collation betwixt the second innocent, glorified, and old *Adam.*

Lastly, *sensuall delights* may exceede measure, but the *intellectuall delights* cannot exceed measure.

In the *first Adam* the *delights* of his soule redounded to his body, neither tooke they away the *naturall operations* of it; for hee did eate, drinke, and sleepe. In the *glorified Adam* the joy of the soule shall so redound to the body, that some thinke hee shall have no use of the *baser senses*, but onely 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 altogither sensuall.

The

The remedies to cure the sinfull delights.

That wee may cure these *delights*. First, we must consider, how hurtfull these *pleasures* are to the word of God, for they choake it as wel as the *thorny cares* do, *Luk.* 8. These who are lovers of *pleasure* are in greatest danger.

Secondly, that wee bee 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 wee should looke upon *pleasures* going away, wearied, deformed, and full of repentance: wee should looke upon the sting and taile of these *Mermaides*, and not upon their beautifull faces: therefore the Apostle setteth before us, *The shape of this world passing away*, 1 *Corin.*7. Looke not upon them as they are comming, but as they are going. *Putiphares* wife, *Gen* 39. and *Amnon*, 2 *Sam.*13.3,9. beheld them as they were comming, with sweetenes and solace; but *Ioseph* and *Thamar* beheld them as they were departing with shame griefe, and remorse. 2 *Lib.7, Cap.7.*

Thirdly, *Augustine* when he speaketh of the Philosophers who placed their *cheife happines* in *pleasure*, saith, that the rest of the Philosophers used to refute them, by a picture, in which *pleasure* sat as a Lady in her throne, & commanded every vertue to doe somewhat for her, and to quite something for her: so that by this sight it might appeare to them, how absurde a thing it was for them to place *felicity* in *pleasure*. 3 *Lib.5.de civit.Dei 3. cap.20.*

Fourthly, wee should chace from us the objects of *pleasures*, least they bee 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 4

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 wee must chace away these alluring *pleasures* which will bring destruction to us.

Apud Apuleium.

Bodini theatrum natur.

They show that *pleasure* and *sensuall delights*, are the greatest enemies to the soule, by this *Apologue*: *Psyche* the daughter of *God* and *Nature*, had two sisters elder than her selfe, who were married before her; the eldest complained that shee was kept close up in prison, and never had liberty to goe abroade; the second was also married, but shee had more liberty than her eldest sister, for shee might goe abroad, but both of them envyed their yongest 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, showing her what pleasures and contentments, shee might have here below, if shee would leave him: so shee followed their direction and perswasion; 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 sister, who is shut up within the body as a prison, that shee 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 yongest sister the *understanding faculty*, therefore by *delights* and *sinfull pleasures*, they labour to draw their yongest sister from the contemplation of God, to whom shee was married, untill the soule by repentance returne unto God againe.

CHAP.

CHAP. X.

Of Sadnesse and griefe.

SAdnesse is a passion of the soule which ariseth from a discontentment that we have received from the objects, contrary to her inclination.

Sadnesse differeth from *dolour* or *griefe*, for *Sadnesse* is properly in the *understanding*, and that is called *heavines*; but *griefe* is onely in the *sensitive part*, and it is common to men and beasts. Secondly, *sadnesse* is of things past, present, and to come, because it followeth the *understanding* that comprehendeth al these times; but *griefe* is onely of things present.

The *first Adam* before his fall had no *sadnesse*; because as yet hee had not sinned: but the *second Adam* Iesus Christ, taking the punishment of our sinnes upon him, had great *sadnesse*, carrying the burden of the sinnes of all the elect, both past, present, and to come.

A Collation betwixt the innocent, and second *Adam*.

There was a double *sadnesse* in Christ: the first, was of *passion*, the second, of *compassion*, hee 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 greived for that which we suffer our selves, than we can be grieved for any other: but Christ was more grieved for us, that we were separate from God.

Duplex tristitia in Christo; passionis, & compassionis.

Againe, they marke, that Christ *compatitur nobis*, he had pity upon us, either by way of *charity*, as when he saw the people hungry in the wilderneſſe he had compassion upon them. So when he wept for *Ierusalem*, *Mat.* 23. or by way of *obligation*, when he was bound by *obligation* to satisfie for us upon the Crosse.

Christus compatitur nobis, ratione charitatis & ratione iustitiæ.

Ob. Sadnesse is of these things which befall us against our

our will, but nothing befell to Christ against his will, therefore *sadnesse* was not in Christ.

Duplex tristitia; absolute, & respectu quodam.

Answ. 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.

A Collation betwixt the second and renewed *Adam.*

Some *sadnesse* ariseth *præter rationis imperium*, besides the command of reason; as these *first motions* which upon a sudden doe surprise men. Secondly, there is a *sadnesse, contra iudicium rationis*, against the iudgement of reason, which subdueth reason for a while, and this may bee also in the children of God. Thirdly, there is a *sadnesse, 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.

Tristitia exsurgit præter, contra, vel secundum rationis imperium.

Bonaventure, interpreting these word of *Seneca*, *tristitia turbans non est in sapiente*, expounds it well; *tristitia perturbans non est in sapiente*: although *sadnesse* trouble a wise man, yet it perturbs him not; for a man not to be *sad* when he ought to bee *sad*, *est durities et non sapientia*, it is hardnesse of heart and not wisedome; *reioyce with those that reioyce, and weepe with those that weepe*, *Rom.* 12. Christ himselfe had this passion and although hee was troubled with this passion, yet hee was not perturbed with it.

Duplex facultas animæ, superior, & inferior.

Quest. When Christ saith, *Math.* 26. 38. *My soule is heavy unto the death*; whether was this *sadnesse* in the *superior facultie* of the soule or in the *inferior*?

Facultates superiores, sumuntur vel stricte, vel large.

Answ. If wee take the *superior facultyes* of the soule *largely*, then this *sadnesse* was as well in the *superiour* as *inferiour faculties* of the soule; but if we take them *strictly*, then this *sadnesse* was not in the *superior faculties*.

The

The *ſuperior faculties* of the ſoule are taken *largely* both in the *underſtanding* and the *will*, when they looke not only to God immediately, but alſo to the meanes which leade to eternity; as to the ſufferings, paines and grieſe, which it is to undergoe before it come hither; they are taken *ſtrictly*, looking onely to eternall things as eternal, and reſpecting onely God himſelfe. When Chriſts ſoule beheld immediately God and mans ſalvation, then it was not *ſad*; but when he beheld the meanes leading unto this ſalvation, here aroſe the *ſadneſſe*.

They cleare the matter further by this compariſon. A man that is leaprous, the Doctor preſcribes him to drink ſome poyſon for his health: now in his underſtanding he conceiveth what a good thing his health is, and in that hee reioyceth; there is no *ſadneſſe* in the underſtanding here, taking the underſtanding *ſtrictly*; ſo hee wils his health, taking the will *ſtrictly*, and there is no ſadneſſe in it neither; but when he wils his health by this phyſicke, and remembers that he muſt drinke this poyſon, here comes in the *ſadneſſe*.

There was *grieſe* and *ſadneſſe* in Chriſts ſoule, both in the *ſuperior* and *inferior faculties*; therefore theſe who hold that Chriſt ſuffered onely in his ſoule by *ſimpathy*, from the paines which aroſe from the body, and not immediately in his ſoule: extenuate mightily our Lords ſufferings; for the ſoule of Chriſt was immediately the obiect of the wrath of God, and therfore 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 Chriſts perſon, 1. made him acceptable in the ſight of God, 2. it made his ſufferings to bee meritorious, 3. his ſufferings were meritorious for compenſation in circumſtances, but not in ſubſtance: therefore death it ſelfe could not be remitted to him, neither *grieſe horror*, nor *ſadneſſe*, in the firſt two reſpects. But becauſe ſome

Conſeqi

ſome things were unbeſeeming 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 backe 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 hee 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.

A collation betwixt the renued and old *Adam.*

The *ſadneſſe* of the regenerate is a *ſadneſſe* that hath reſpect to God,which bringeth ſalvation; but the *ſorrow* of the worldlings brings death to them,2.*Cor.*7. 10. *The ſadneſſe which is towards God brings repentance to ſalvation which is not to bee repented of: but the ſadneſſe 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 himſelfe can bring no *ſadneſſe* to a man, for he is a moſt comfortable object: but the beholding of ſinne which hindreth us from the cleare ſight of that object which is moſt comfortable, it is that which breedes the *ſorrow* in the regenerate.

The

The remedies to cure Sadnesse.

To cure this passion of *sadnesse*: first, wee 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. Wee are not to comfort a man so long as the passion is set upon a wrong object, but wee must doe as the saylers doe, who when they are in a wrong course, turne the ship another way.

Duplex objectum tristitiæ, verum, & falsum.

Secondly, when the passion is set upon the right object, if the passion bee in defect: then the passion must bee 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 bee moderate; for if the wind bee too great, then the sayles must be pulled downe a little.

Verum objectum tristitiæ, vel est in defectu, vel excessu.

Secondly, reason must sharpely censure this passion, and chide it, and say with *David*, *Psalm.* 43. *Why art thou cast downe my soule*; for if reason speake but gently to this sullen passion, it will be more sullen: as *Eli's* insolent sonnes after the mild reproofe of their father were more insolent, 1 *Sam.* 2. 25.

2

The Iewes tooke a wrong course to nourish this passion of *sadnesse* and to give way to it: first they hyred *mourning women*, *Amos.* 5. 16 these were called *præficæ* and *sitticines*, *quia apud sitos, idest, sepulchro conditos, canere solebant*: secondly, they used in their burials, when those of older age were buried, to sound the dead sound with a Trumpet, or with a Cornet: and this the Poet approveth when hee saith.

Cum signum luctus cornu grave mugit adunco, That is,

On cornet pipes they play the mournefull sound,
When corpse of agea men are layde in ground.

But when their little children died, they used to play upon a Whistle or some small pipe, which *Cœlius Rodigin*, makes manifest thus;

Tibia, cui teneros suetum deducere manes,
Lege Phrygum mæsta. That is,

Whose use it was with musicke to conuay,
The tender soules the Phrygian mournefull way.

When *Iairus* his little daughter was dead, *Math,9.23.* Christ thrust out the minstrels who played at her death. When they hired mourning women and minstrells to nourish this passion, they did as if a mother should hire a bawde to prostitute her daughter.

3 When thou art in thy *griefe*, behold the ioyes reserved for us in heaven, this will settle thy *griefe*: the *Thessalonians* mourned immoderately for the dead like heathen, 1 *Thess.*4.13. because they remembred not that glorious resurrection.

4 Remember Christs passion, the prophet *Esay* saith, that it was, *with his stripes that we are healed*, *Esai.*53.5. The first stripe that Christ gote in his passion was this *sadnesse*, *And hee began to be sorrowfull*, *Math*, 26.38. *My soule is heavy to the death*, and this breeds ioy to us; remember also that Christ was annoynted with the oyle of gladnesse above his fellowes to make us glad, *Psal.* 45.

5 Goe to the Preacher to whom the Lord hath given the tongue of the learned, *Esai.*50.4 *that hee may speake a word in due season to the weary heart*; the Preacher must not

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 *Corinthian* too much humbled for his fault, and like to be swallowed up with griefe, that they would remit nothing of the strictnesse 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 Iewes used to give these who were carried to execution wine, applying that place, *Prou.* 30 to this purpose, *give wine to him that is of a sad heart*; when wee see our selves as it were carried to execution, then a draught of this precious wine of Christs blood will refresh us; and make us looke cheerefull againe. 6

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*, *despaire*, *feare*, *boldnesse*, and *anger*.

Hope, *is a passion of the soule, that we have of the impression of future good, which presents it selfe to our imagination, as difficult to obtaine, whereby we endeauour to pursue it, conceiving that wee are able to attaine 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 difficulty;

culty; and therefore *desire* belongeth to the *concupiscible appetite*; whereas *hope* is subiect to the *Irascible*, and respecteth the future good gotten with difficulty, for no man did ever *hope* for things which he holdeth impossible to attaine unto.

Hope is considered here as a naturall vertue in the first *Adam*, & not as a theologicall 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. *hee that plougheth, plougheth in hope, and hee that thresheth, should be partaker of his hope.*

A collation betwixt the innocent and glorified *Adam.*

The *first Adam* had *hope* to *in*ioy the life to come, and to be translated to a better estate, if he continued in obedience; this *hope* was naturall to him, and he 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 alwaies necessarily required in him that hopes; *nam spes 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 be of things hardly obtained is this, because hee that *hopeth*, hath one above him who is more powerfull than he 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.

Secunda secundæ q.13 art 3.

So the *first Adam*, *hoped* that God should performe that which he *hoped* 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 shippe in a storme, *Heb.6.16.*

The

The *hope* in the glorysied, although it be evacuate in the life to come touching the substance of our blessednesse, yet touching the adiuncts of this glory, they say we may have *faith*, and *hope* still: as the soules glorified *beleeve* the second comming of Christ, and they *hope* for the rising of the body, and the perfection of the Church. But when it is obiected, how can *hope* and *vision* stand together, for faith and hope are of things not seene, *Heb.* 11. They answere, That they cannot stand together touching one obiect, and in the same respect; for they cease in the life to come, when the soule beholds God the most *absolute obiect*, but yet in respect of *secundary obiects*, and things yet not accomplished, which the Saints beleeve shall be accomplished; relying upon the authority of him who hath promised, not seeing them yet by sight as they doe God himselfe: in this respect they say, that *faith* and *hope* are not yet altogether abolished in the heavens.

Polanus in syntagmate.

Duplex obiectum glorificatorum, absolutum & secundarium.

The *hope* of the unregenerate, is but *somnium vigilantium*, a wakeing mans dreame: for as dreames in the night fill us with illusions, and vaine formes, which abuse us and make us imagine that wee are rich in our extreamest poverty and greatest misery: So *hope* abusing the imagination of the unregenerate, fils 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 obiects, and that is

onely amongst the passions of the *concupiscible part*; as betwixt *love* and *hatred*, whereof the one regards the *good*, and the other the evill, 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, and the other flees it, by reason of the difficulty which doth inviron it, *Example*: *courage*, and *feare*, doe both regard an imminent danger, which presents it selfe to the imagination: but *courage* lookes upon it to encounter with it and vanquish it. *Feare* regards it to avoide it, and flee from it; and so *despaire* is contrary to *hope* after this manner: for the obiect of *hope* (which is a good, difficult to bee obtained) drawes us upon the one side so farre as wee imagine a power to obtaine: but *despaire* doth respect it on the other side, when we apprehend that by no meanes we can inioy it, then we give over and *despaire*. This passion of *despaire* was neither in the *first*, nor *second Adam*.

Obiect. All paines of the damned ought to be suffered by Christ, but *despaire* is a paine of the damned; therfore it ought to have beene suffered by Christ.

Desperatio non est pœna sed adiunctum peccati.

Answ. *Desperation* is not a paine or a cause of the paine properly, but an adiunct 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 adiunct of sin in the wicked, so neither had hee *despaire*.

Comment. super Math. cap.

It is a shamelesse slander in those who charge *Calvine* as though he gave out that these words of Christ (*my God, my God, why hast thou forsaken me*,) were words of *despaire*: hee accurseth such hellish blasphemie, and sheweth that howsoever the flesh apprehended destroying

destroying evils, and *inferiour reason* sheweth no issue out of the same; yet there was ever a most sure resolved perswasion resting in his heart, that hee should undoubtedly prevaile against them, and overcome them.

Quest. Whether is *infidelity* and the *hating* of God a greater sinne than *despaire*, or not?

Differentia inter odium & desperationem.

Answ. Infidelity and *hating* of God in themselves, are more hainous sinnes than *despaire*; for they are directly against God, who is in himselfe truth and goodnesse: but *despaire* is onely 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 *presumption* or *despaire* the greater sinne?

Differentia inter presumptionem, & desperationem.

Answ. Despaire is the greater sinne than *presumption*, because it sins against the *attribute* of Gods *mercy*, which is Gods most glorious attribute towards man; for God inclines more to show *mercy* than to punish: therfore when he punisheth, hee is said *facere opus non suum*, *Esay* 28. 21. When hee punisheth, *he punisheth to the third and fourth generation*; *but hee sheweth mercy to the thousandth generation*, *Exod.* 20. 6. therefore it must be a greater sinne to contemne his *mercy* than his *justice*.

Despaire makes a man contemne Gods *mercy*, and *presumption* his *justice*. As *despaire* is a turning from God: so presumption is an immoderate conversion to God: presumption makes a man thinke to obtaine mercy without repentance; but despaire makes him thinke it impossible to obtaine merty though with repentance.

Desperation in men is either sudden, or longer advised. Againe, it is either under the sense of Gods wrath as *Iudas* was; or under the Crosse 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 withall use these remedies following.

The remedies to cure this passion.

That we may cure this passion of *despaire*; First, we must remember the great mercies of God: if we respect the dimensions in corporall things, and apply them to things spirituall, as the Apostle doth, *Ephes.* 3. 18. where he speaketh of the *bredth, 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 wee shall finde it most comfortable. For the latitude and bredth of Gods mercy, let us remember that which *David* saith, *misericordia 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 feare 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 comfortable thing to looke into the depth of Gods mercy, *that where sinne hath abounded, grace may superabound, Rom.* 5. 20. Then for the great height of Gods mercy, what can we see next under God higher than the heavens? yet the Prophet saith, *Psal,* 108. *verse* 5, *Thy mercies are exalted above the heavens.* And for the indurance of his mercy *David* saith, *Psal.* 100. *verse.* 17. that it is *ab æterno in æternum.* 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 wills us, not onely, *to forgive seven times, but seventy times seuen times*; much more will he, *Math.* 18. 22.

Secondly, remember that although thy sinnes were red

red like the scarlet, yet hee can make them white as the snow, *Esay.* 1. 18. Scarlet in the Hebrew it is called שני *twice*, because it is twice dyed, and in the Greeke διβαφον, because it is twice dipped: wee cannot wash this dye out of the scarlet againe: but although we bee dyed once, twice, thrice in sinne, by recidivations, and falling againe into sinne, yet the mercy of God is such that he can wash out all those sinnes.

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; wee see a thing in a hollow glasse more than it is; wee see a thing in a round glasse, farre lesse than it is. When the Lord lookes upon the sins of the wicked, he seeth them just as they are: when *Sathan* 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; *Ier.* 50. 20. *In those dayes and in that time, the iniquitie of Israel shall bee sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found.*

Chap. XIII.

Of Feare.

Feare, *is a distresse and griefe of the soule, troubled by the imagination of some approaching evill; wherewith a man is threatned, without any appearance to bee able to avoyd it easily.* It is called *an approaching*

ing evill, for when it is present, it is no more *feare* but *heavinesse*.

Timor vel est naturalis, humanus, mundanus, servilis, initialis vel filialis.

There be sixe sorts of *feare*: first, *naturall*, 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; *Iob.* 1. *Skin for skin and all that a man hath, will he give for his life.*

Third, is *worldly*, when a man is affeared for the losse of his goods, credit or such. *Iob.* 12. *Many of the rulers beleeved in him, but for feare of the Pharisees they did not confesse him, for they loved more the glory of men, than the glory of God*; and *Iohn* saith, *Revel.* 21. *the fearefull shall be cast out of the holy Citty*; that is, such fearefull as feare more the losse of temporary things, than the losse of Gods favour.

Fourth, *servile*, to avoyd the punishment of sinne, yet they retaine still the love and liking of sinne; it is called *servile feare* because as the servant or hireling workes not for love of his master, but onely for feare of punishment; so the wicked *feare* God for feare of punishment, but not to love him. This *servile feare* is called *Esaus* feare. So it is called an *adulterous feare*, because as the adulterous woman is afraid of her husband, onely for feare of punishment; so a man in whom there is servile feare, hee feareth God onely for punishment.

Fift, *initiall*, 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 consequents 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 *feare* draweth in *charitie* and maketh a way for *filiall feare*, and it is a mids betwixt *servile* and *filiall feare*:

feare: but it is not such a mids as these meanes that mediate betwixt those that are of the same kinde, as the middle colours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt, *filiall feare*, called *timor castus*, as the good wife feareth her husband onely out of love and not for feare, so doth the childe of God. This feare is called *Isaacks* feare: These make *the feare of the Lord their treasure*, *Esay*. 33. 6. These sorts of *feares* may be taken up after this sort. Some sort of *feare* is, *from the spirit and with the spirit*; as *initiall* and *filiall feare* are both from the spirit of sanctification, and with the spirit of sanctification: some *feare* is, *from the spirit, but not with the spirit*; as *servile feare*, *Ios*. 24. *I will send my feare before you.* Gods spirit workes this in men; but the spirit of sanctification is not joyned with it: as the morning is from the Sunne, and yet not with the Sunne. Againe, some *feare* is, *with the spirit, and not from the spirit*; as *naturall feare* in man, for the preservation of himselfe; this *feare* is not from the spirit of God, and yet it is found with the Spirit of sanctification, as in the children of God. Some *feare* is, *neither from the Spirit, nor with the spirit*, as *humane* and *worldly feare*.

Filiall feare excludes *servile feare*, 1 *Ioh*. 4. 18. *perfect love thrusts out feare*. *Filiall feare* respects first sinne and offence of God, and in the second roome the punishment; but *servile feare* respects onely the punishment; the one of them are the children of the free-woman, the other are but *Hagars* brats, *Gal*. 4. 24.

Duplex malum, pœna & culpa.

Filiall feare 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 *Iudas* repentance; they call *contrition* a perfect humiliation, as *Peters* repen-

Conseq.

pentance: and they hold that in mans conversion it is the same *feare* which remaines still, that hee had before hee was converted, and it remaines 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. Wee have not received the spirit of feare to bondage, but of freedome*; 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.

A collation betwixt the innocent, second, old and renued *Adam*.

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 *instiall feare* in him, because that implies an imperfection; hee had not *naturall feare* in him *actually*, because there was nothing to hurt him: he had onely that *filiall feare*, that reverence of God, not to offend him. The *second Adam* the Lord Iesus Christ, hee had neither *worldly*, *servile* nor *initiall feare*; but he had *naturall* and *filiall feare*; he had *naturall 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 *naturall*, *initiall*, and *filiall feare*. Man in his corrupt estate, hath neither *initiall* nor *filiall feare*, but *naturall*, *humane*, *worldly* and *servile feare*.

A collation betwixt the glorified, renued and old *Adam*. *Duplex timor filialis, evitare malum, & facere bonum.*

In the life to come, *naturall feare*, *humane feare*, *worldly*, *servile* and *initiall feare* shall cease; and onely *filiall feare* shall remaine. *Filiall 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 sinne. The second part of

of *filiall feare* is to reverence God as our chiefe happineſſe, and that ſhall remaine in the life to come; there ſhall be neither evill of puniſhment, nor evill of ſinne; there ſhall be no evill of ſinne there; therefore that part of *filiall feare* ſhall ceaſe: neither ſhall there bee any feare of puniſhment there, but to reverence God as our chiefe happineſſe: *Perficietur in patria, non abolebitur; non minuitur ſed augetur reverentia timoris illis*: this feare ſhall be perfected in the life to come, but not abeliſhed; this feare of reverence ſhall not bee diminiſhed but augmented to the bleſſed. But *filiall feare* in the children of God here makes them to eſchew evill both for offending of God, and for *feare* of being ſeparate from him. But the unregenerate onely for *feare* of puniſhment, *feare* him.

The remedies to cure this paſſion.

That we may cure the ſinfull paſſion of *feare*; Firſt, many times we *feare* that which is not evill, but onely which hath a ſhew of evill, *Pſal.* 14. 5. *They feared where there was no cauſe of feare: ſæpius opinione laboramus, quam re*; We are more troubled oftentimes with the conceit of a thing, than with the thing it ſelfe: If the thing bee evill which wee feare, yet it is not ſo great an evill as wee take it to bee, or perhaps that which wee feare will not fall out; or if it fall out, wee ſhall not bee diſturbed with it, before it fall out. The evill which thou feareſt is either imaginary, momentany, contingent or uncertaine, whether it will fall out or not: *Seneca* ſaith, *Ne ſis miſer ante tempus, quædam nos magis torquent, quam debeant; quædam ante torquent, quam debeant; quædam torquent, cum omnino non debeant*: that is, *Be not too miſerable before hand: ſome things trouble us more than they ought to doe, ſome things trouble us before they ought;*

Timor vel mali eſt, imaginarius, momentaneus, contingens, vel indeterminatus.

ought; *and ſome things trouble us, which ought not at all: rebus eſt demenda perſona*; pull the maske off things, and then we ſhall not be ſo affraid of them.

2 Let the feare of the Lord poſſeſſe thy heart, and then all other *feares* will be caſt out: when the *dictator* ruled in *Rome*, then all other officers ceaſed; ſo when this true feare of God poſſeſſeth the heart, then it will baniſh all other *feare*.

3 There are ſome, that *feare neither God nor man*, as the unjuſt Iudge, *Luk.* 18.2 theſe are worſe than the divell, for, *he feares and trembles*, *Iam.* 2. 19. There are ſome *that feare both God and man*; *there are ſome who feare God and not man*; and there are ſome, *who feare man, and not God.* The remedy to *feare God*, and to bee free of *ſervile feare*, is firſt, to looke upon Gods love, and then to his juſtice, this will breed *filiall feare* in thee: but if thou looke firſt upon his juſtice, and then upon his love, that breeds but *ſervile feare*; if thou looke firſt upon man, and then upon God, that will breed onely but a humane and wordly feare; if thou looke firſt upon God and then upon man, this will breed filiall feare.

4 The greateſt *ſervile feare*, is, *ſuperſtitious feare*, therefore idols are called *terriculamenta*, *Eſay.* 45. 16. all other priſoners ſleepe 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 fellowes, 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 remedie to cure this *ſuperſtitious feare*, is, to learne in ſpirit and truth to worſhip the Lord, *Ioh.* 4.

Triplex vita in homine, phyſica, politica, & theologica.

5 The life is taken three manner of wayes in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*.

Naturally,

Naturally, when the ſoule and the body are joyned, and the ſoule quickens it. *Politically*: *Eccleſ.* 6. 8. *what hath the poore that knoweth to walke before the living*? the poore are as it were dead in reſpect of the rich who have the comfortable meanes 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 take but 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 ſoule.

Of the paſsion of Boldneſſe contrary to feare.

Boldneſſe, *is a paſsion of the ſoule, which fortifieth it againſt greateſt miſeries, hardeſt to be avoided, and incourageth it to purſue good things which are moſt painefull 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 Gods glory; it is not boldneſſe, but courage or fortitude.

Chap. XIV.

Of Choler or Anger.

ANger, *is a paſsion of the minde for wrong offred*; it differeth from *hatred*; for *anger* ſeekes revenge *ſub ratione juſti vindicativi*, 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 mans eye, but *hatred* to a balke or a beame.

Anger

A collation betwxt the innocent, and second renewed, old *Adam*, *Distinct.* 13. *q. ult.*

Anger is in God *eminenter*: in beasts it is but *umbra iræ*, and in man it is properly.

Bonaventure maketh foure sorts of anger; the first, which ariseth from a detestatiõ of the sin, this he calleth *affectus puræ 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 fruite. 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 so disturbes them, that it hindreth their reason for a while, but afterward it growes more cleare againe; 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 disturbes the inferiour faculties, but also blindes reason, and puls out the eyes of it in the unregenerate, as the *Philistims* did *Sampsons* eyes, *Iudg.* 16.

A collation betwixt the old renued, and second *Adam*.

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 *Abasolons* hatred towards *Amnon*, which he kept up two yeares within himselfe, but when he found opportunitie, he killed his brother, 2 *Sam.* 13. Thirdly reason may bee rightly set, but yet the sensuall appetite so prevailes, that it overcomes the will, as in *David* when hee would have killed *Nabal*, 1 *Sam.* 25. Fourthly reason may be rightly

ly set and have the dominion, although anger bee not fully subdued, yet it prevailes not, as it falles out in the children of God when they are standing in the state of grace, *tergiversatur in his, licet non reluctetur*; it makes some shift in the Children of God, although it resist 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 whipt out the buyers & sellers out of the Temple, *Luk.* 19. 45. *the zeale of Gods house 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.

A collation betwxt the second and renewed *Adam*.

Duplex ira, zeli & resipiscentiæ.

The regenerate seeke not a revenge, but commit the revenge to God to whom vengeance belongs, *Gen.* 50. 19. and if they have authoritie from God to punish, *non excedit modum*, 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, Matth.* 5. 38 this is the Pharises revenge; and sometimes he comes to *Caines* revenge, *seven for one, Gen*, 4. 24. and sometimes to *Lamechs* revenge, *seventy for one, Gen.* 4. 24. and sometimes to *Sampsons* revenge, *Iudg.* 16. 28. 29. 30. *now let me be revenged for one of my eyes*, three thousand for one.

Coll. 1.

Betwixt the renued and old *Adam*.

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 dregges still remaine with them, and still *they remember*; therefore the Lord saith, *Levit.* 19. 18 *ye shall neither revenge nor remember*. The Iewes give an example of this; *Simeon* sent to borrow of *Reuben*, a hatchet;

Coll. 2.

hatchet; *Reuben* refuseth to lend it. *Reuben* sent the next day, to borrow a sickle from *Simeon*; he grants it, but withall he saith, loe here it is, I will not doe to *Reuben* as he did to me yesterday. although this bee not *ultio* (as they say,) yet it is *retentio*.

Coll.3.

Quadruplex retributio, perversitatis, fragilitatis, æquitatis. & perfectionis.

To render *evill for good*, that is, *perversitatis*, perverse anger, such was that of *Iudas* in selling of Christ, *Mat.* 26. to render *evill for evill*, *est fragilitatis*, anger of infirmitie, as *Iob* when hee killed *Abner*, for slaying of his brother *Hasael*, 2 *Sam.* 3. 27. to render *good for good*, as *Ahashuerus* did to *Mordecai*, who honoured him, because he had discovered a treason plotted against him, this was *æquitatis*. To render *good for evill*, this is *perfectionis maioris*: *Blesse them that curse you*, *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 Pharises righteousnesse. *Matth.* 5. 20. *Except your righteousnesse exceede the righteousnesse of the Pharises, ye cannot enter into the Kingdome of God*: a Christian must doe more than to render *good for good*. To render *evill for good*, this the divels doe; but to render *good for evill*, this the Children of God doe.

Coll. 4.

Quatuor moderantur iram, longanimitas, mansuetudo, facilitas adignoscendum, & clementia.

There are foure counsellers, which moderate and rule the anger of the regenerate. First, *longanimitas*, or long-suffering, which holdeth backe anger, lest it hasten to inflict the punishment. Second, *mansuetudo*, mildnesse, which moderates the anger that it exceede not in words. Third, *facilitas adignoscendum*, easinesse to forgive, which moderates anger that it last not too long. Fourth, *clementia*, meekenesse, 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

are ἀσπονδοι, *implacabiles*, *Rom.* 1. they cannot be pleased; lastly, they are *cruell* and cannot be satisfied in their punishment.

Quest. Whether is a man bound to remit the injurie done to him or not, when his neighbour desireth pardon of him?

Tria consequuntur injuriam, ira in affectione, ira in vultu, & reparatio per leges.

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. Wee 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 wee are not bound alwayes to pardon the third; for wee may in some cases, repaire 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 *Ioseph* was towards his brethren; then he leaves his neighbour inexcusable. But if his brother die before he have offered these things and bee 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.*

Tres gradus iræ, 1. iracelata, 2. raca, 3. irrisio.

Christ makes sundry degrees of unjust *anger*, *Mat.* 5. *He that is angry with his brother, shall be guilty of judge-*

ment; he that calls his brother Raca, shall be guilty of the councell; but he that calls his brother foole, shall bee guilty of hell fire; that is, of the greatest punishment in hell; These that call their brother *Raca*, or are angry with their brother, are guilty also of hell, although not in such a high degree; and according as the sinnes grow, so doth the punishment. *Anger* without words, is to be punished by judgement; *anger* expressed by words, is to be punished by the councell; but *anger* joyned with words and contumelie, is to bee punished by hell.

Augustine saith, *in primo est ira tantum; in secundo est ira & sermo; in tertio ira est & certa expressio irrisionis*: that is, *in the first there is but onely anger; in the second is anger joyned with words; in the third, anger expressed with a certaine gesture of mocking.*

Tria genera injustæ iræ. 1. Fel. 2. πικροι. 3. Furor.

There are three sorts of uniust *anger* in the wicked: the first is, called *fel*, and these that are possessed with this anger art called by the Greekes ὀργιλοι, *quæ est ira subito excandescens*, which is anger soone stirred up, and this comes from the humor, *bilis*, choler; as they are soone stirred up, so they are soone quenched. The second is called μῆνις, which ariseth of an indüring anger, and these are called πικροι, bitter in their anger; this comes of *flava bilis*, of yellow choler and anger, this is more parmanent in these. The third is called, *furor*, and these that are possessed with this, are called χολεποι, this comes from *atra bilis*, blacke choler or melancholy, which cannot be satisfied but by the blood of the enemy.

μακροθυμια est lenitas. ὀξυθυμος, who is sudden in anger. θυμοειδης, who is bitter in his anger.

Some are soone *angry* and soone quenched, these are like flaxe, soone kindled and soone burnt out. Others long or they are angry, & long or they be pacified; like greene wood, long or it be kindled, and long or it bee quenched; but the worst of all are these, that are soone angry

angry and hardly quenched, these are most opposite to God, *who is slow to anger and ready to forgive, Psal.* 103. he is called ארך אפים *erech appajim*, as ye would say, *one who hath wide nostrills*, for these who have widest nostrils are most patient, as these who have narrow nostrils are hasty.

The remedies to cure this passion of anger.

That we may settle this passion of *anger*, First, wee are to consider the persons of these whom wee have offended: we must give place to wrath, and not *intempestive incendium extinguere*, not to quench the fire unseasonably, for then we rather increase the *anger*, when we goe about in time of griefe to pacifie them. So *Iacob* gave place to the anger of his brother *Esau* for a while, by the counsell of *Rebecca*. *Seneca* saith, *Primam iram non audebimus oratione mulcere, surda est & timens, dabimus illi spacium, remedia in remissionibus morborum prosunt*: that is, *We goe not about to pacifie anger in the heate of it, wee give it leasure first to settle, wee cure not feavers in their height, but when they begin to remit.*

Secondly, when others have offended us; that wee may quench our *anger*: First, *Be angry but sinne not, Ephs.* 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 mooves 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 mooved them for Gods glory, when as it was their owne 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, Let not the Sun goe downe upon thy wrath: *Anger* saith *Salomon*, *Eccles.* 7. 9. *rests in the bosome of fooles*; 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 coard cannot easily be broken*, *Eccles.* 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 thinke to bridle thy *anger* with reason, for then thou wilt deceive thy selfe; but let reason first rule, and then be angry.

Fiftly, 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 hindred*; 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, we cannot eate 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.*

Sixtly, Remember Christs example; who when hee was reviled, reviled not againe, *Mark.* 15. 32. learne to spread thy injuries before the Lord as *Ezekias* did when *Rabshekah* 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 lookt upon the brazen serpent, they were healed; so when wee are injured and wronged by our ene-

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 evill which we cannot shun. If it be present and wee may shun it, then there needes not a contrary passion. When the evill is not present, and joyned with difficulty if we may surmount it, then ariseth *courage*; if we cannot surmount it, then ariseth the contrary passion *feare*. If the evill be present and joyned with difficulty, then ariseth *anger*, because we cannot shun it; for if we can shun it, there can be no passion there.

Object. But *mildnesse* seemeth contrary to *anger*.

Answ. Mildnesse 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. Wee 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.

Prop. MAn before the fall was Lord over the creatures, and herein he resembled his Maker.

Illust. 1. 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 beasts, is afraid of the fire, and when he seeth the light of it, he fleeth from it. 2. Hee had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a child wil drive a number of oxen before him; the relicts of Gods image in man makes them stand in awe of him yet.

Illust. 2. 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.

Illust. 3. Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, *Iam. 3. 7. All are tamed by man*; which they cannot doe by themselves: that sheweth that man was made Lord over them.

Illust. 4. We count that one of the most excellent qualities in beasts, when they can counterfeit man neerest; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

Illust. 5. 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 dog 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, kneel and dance; and other beasts serve to feed man: we eate the honey of the bees, we drinke the milke of cattle, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall, and

and they were ready to obey him, hence may be drawne 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 againe, that he had at the beginning. *Arist.pol 1.c.5.*

Man was Lord over the creatures before the fall; therfore he could be afraid of none of them; we see that *Eua* 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 hearbs of the fields; for the dominion which he had over the living creatures was *per imperium rationis*, but hee had dominion over the plants, *per solum earum usum*, onely by using them.

Man was made Lord over the creatures, therfore when by sinne 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, *Fœdam animarum incorporationem*, which some mistaking, thought that hee held that the soules of men entred into beasts, but hee 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 gatherd together before man, that it was not by the authority which man had ouer them being so farre distant from him; but by the ministery of the Angels, or by the immediate power of God, as they were gathered in the Arke to *Noah*, *Gen.*7.8.9. This seemes most probable. *Gen.9. ad liter.cap.4.*

Before the fall the beasts were subject unto man: but since the fall hee hath lost his dominion; they become enemies

A collation betwixt the innocent and old *Adam.*

enemies unto him, they picke out his eyes, eate his flesh, lappe his blood. Before the fall Gods 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 affraid 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: ye should have seene 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.

Lib.8. cap 8.

A collation betwixt the second, renued, and old *Adam.*

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 sores of *Lazarus*, *Luk* 16. 21. The ravens that picke out the eyes of these who are disobedient to their parents, *Prou.* 30. 17. yet they feed *Elias* in the wildernesse, 1 *King.* 17. 4. 6. The serpents sting the Israelites in the wildernesse, *Num.* 21. 6. yet the Viper when it leapes upon *Pauls* hand hurts him not, *Act.* 28. 3. 5. The fish eate the bodies of the wicked in the sea: yet the Whale preserved *Ionas*, *Ion.* 1. 17. The Lyons that touch not *Daniel*: yet devour his accusers, *Daniel.* 6. 17. It is true that there are some relicts 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 *ad alimentum* for nourishment: hee had not neede of them *ad indumentum* for cloathing: he had not need of them *ad laboris adiumentum*, 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 soveraignty; much more did *Adam* before the fall gather the greatneesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimentall knowledge of the qualityes of the creatures; therefore it is said, *that God brought them before Adam that hee might see how hee would call them*, *Gen.*2,20.

As hee was Lord over the beasts before the fall, and they were peaceably subiect to him; so they were peaceable amongst themselves, and one of them devoured not another. *Prop.*

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 that also 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. *Illust.*

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. *Prop.*

Mans

Illust. Mans estate before the fall was no better than the estate of the Angels: but amongst the Angels some are superiour and some inferiour, for there are degrees amongst the Angels; *Colos.* 1.16. There should have beene a willing subiection of the wife to the husband, so should there have beene a subiection of children towards their parents.

Prop. There was no servile subjection of man to man before the fall but voluntary.

Illust. The relickes we see of this after the fall, when as man had beasts a long time subiect to him, but not men servilely. The first Fathers were sheepheards a long time before they were Kings, to suppresse and hold men under: the first King that ever we reade of in the Scripture, was *Nimrod*, which was more than 2000. yeere after the creation.

Prop. Servile and unwilling subiection came in after the fall.

Illust. Man is considered three wayes; first as he hath a respect unto God, and in this respect all men are servants; it was mans cheife 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 hee 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 fortunæ*, as when the poore serve the rich. Fourthly, there are *servi belli*, as these that are taken slaves in the wars. Fiftly, these who are servants *ex pacto*, that sell themselves.

Homo tripliciter consideratur, 1. respectu dei, 2. respectu brutorum, 3. respectu aliorum hominum.

Quintuplex servus, 1. naturæ, 2. affectionum, 3. fortunæ, 4. belli, 5. ex compacto.

Servile subiection was contrary to the first estate of

of man; therefore every one ought to seeke freedome, providing he may have it with lawfull meanes, 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, boaring them through the eare: This curse to be a servant was laide, first upon a disobedient sonne *Cham*, and wee see to this day, that the *Moores*, *Chams* posterity, are sold like slaves yet. When men may not have their liberty now by lawfull meanes, 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 Lords 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 deale 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 n signe of their subiection. *Prop.*

Therefore none should impose names to children, but the fathers who have superiority over them, no not the mother. Yee see when *Rachel* called her sonne *Benoni*, *Iacob* 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. וקראת *et tu femina vocabis*, in the feminine gender. *Conseq.*

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.

Answ. She gave this name at the commandement of the Angell, which *Abraham* afterward confirmed, otherwise shee had no power to give it.

Conseq.

Therfore 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.

Prop

This dominion which *Adam* had over the creatures, was not an absolute dominion.

Illust.

Dominium dei in creaturis, est absolutum, immediatum, et liberum: dominium hominis est conditionatum et liberum.

God hath *dominium merum, immediatum, et 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 *Emanuels 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 morgage them to the yere of the lubilee, *Levit.* 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 *Calebs* 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 ἐμφιτευτα, *dei usufructuarius*, the tenant of God, but God was the immediate

ate Lord, *qui habebat directum dominium, et ad omnes usus*, he had the ſupreame dominion and abſolute uſe over all the creatures.

Adam, had not *nudum usum* of the creatures, but hee was *usu-fructuarius*. The Lawyers illuſtrate the matter by this example; if thou get the uſe of ones garden, thou may gather roſes, hearbs, flowers to thy owne uſe, but thou canſt not ſell them to others to make benefit of them. But if thou be *usu-fructuarius*, then thou may make benefit of them, and ſell the fruite to others.

Illuſt. 2.

Duplex usus creaturarum, nudus usus, et usufructuarius.

Another example. If one leave in his latter Will to thee the uſe of his flocke, thou may uſe his flocke for the dunging of thy ground; but thou may neither ſheare the ſheepe, nor milke them; for that pertaines to them, for whom it is left: but if he leave the *vsu-fructum*, then thou may uſe both the milke and the wooll.

Man in his firſt eſtate had not onely *nudum usum*, but *usu-fructum*, he had not onely a bare uſe of them for maintenance, but hee was Lord over them. Hee had not onely power *uti ijs*, *ſed frui ijs*; not onely to uſe them, but alſo to inioy them: and they diſtinguiſh theſe two; *aliud eſt dare alicui usum*; 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 hee who giveth it unto uſe gives alſo dominion.

Duplex poteſtas, utendi, et fruendi.
Diſtinguuntur hæc, dare usum, et dare in usum.

A man may have *nudum usum, et illicitum rei*; as when a thieſe takes a mans horſe.

Secondly, a man may have *nudum vsum, ſed licitum, et vtilem*; as when a man hires a horſe.

Thirdly, a man may have *nudum vsum, et licitum, ſed non vtilem*; as when the ſervant of a banker changeth money for his Maſter, all the commodity is his maſters.

Illuſt. 3.

Vsus rei multiplex. 1. nudus et illicitus, 2. licitus et utilis, 3 licitus ſed non utilis, 4, usus utilis et proprietas ſubordinata, 5. dominium directum et altum.

Fourthly, a man may have *usum licitum, utilem, et pro-*

proprietatem, sed subordinatam; as hee who holds his lands in fealty.

Fiftly, he who hath the propriety, *et dominium directum*; this is called *dominium altum*, the supreame dominion. *Adam* had not this supreame 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 supreame and high Lord. Man is called, *Lord of the Sabbath*, not as the supreame, but as the subordinate Lord.

A collation betwixt the innocent, and second *Adam*.

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.*

Duplex potestas, authoritativa, & subauthoritativa.
Duplex ius, ad rem, & in re.
κτησις & χρησις, κτησις & χρησις.
Duplex ius, in communi, & in proprio.

Secondly, *the first Adam* had *ius ad rem, ius in re*; hee had not onely the right to the things, but also the use of them. But the *second Adam* had *ius ad rem sed non 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 *Iudea*, had his possessions proper to himselfe, *Acts.* 4. So the Church of *Ierusalem* had their goods in common.

Duplex usus, iuris, & facti.

Secondly, there is *usus iuris, et usus facti*; the use of propriety, and the naked use of things; the *naked use* is, when a man hath onely the naked use, that hee may neither sell it, nor give it to others: the *use of propriety* is, when he may both use it himselfe and give the use of it to others.

When

When a man hires a houſe, then hee hath onely the *bare uſe* of it, becauſe hee cannot let it out to another, but when hee 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 comming into a vineyard, he may eate as many of the grapes as hee pleaſeth to ſatisfie his hunger, *Deut.* 23. 24. this is the *right of charity*: but hee may carry none away with him; this is the *right of property*. So the Diſciples when they were hungry upon the Sabbath, *pulled the eares of corne*, *Matth.* 12. 1, 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. cals the poore *bagnale tobh*, the Lords of thy goods: *withhold not thy goods from the owners thereof*, that is, from the poore; the poore in their neceſſity have the uſe of thy goods. That axiome is true then, *Ius charitatis manet ſemper, ſed non pro ſemper, habent enim jus utendi, non pro omni tempore ſed tempore neceſſitatis*; that is, Charity remaineth alwaies, but we are not at all times to give our goods; there is a time to give them, not all times, but in time of neceſſity; and in this ſenſe is that of *Luke* to bee underſtood, *Luke* 6. 30. *Give to every one that askes of you*; that is, who in extreame neceſſity askes of you.

Duplex jus, charitatis, & proprietatis.

Chriſt had not *jus in communi*, with the Diſciples, in the bagge, *Ioh.* 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 *Iudas* to uſe it for the benefit of the poore, *Ioh.* 13. 29.

Of the right that Chriſt as man had to the creatures.

Secondly, Chriſt had not a bare & a *naked uſe* of things, but alſo hee had the *uſe of property* in ſome things, as the cloathes which he wore, and the money which he ſpent;

hee had not onely the *naked use* to weare them, but also the *property* of them, for he might have given them to others: it is true, hee had but *nudum usum* of the house which hee 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, hee had not onely *ius 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, *solus titulus recipiendi, ratione naturalis necessitatis facit mendicum*, the only title of receiving in respect of naturall 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 coli*, *Luk.* 19. 30. Which sheweth that he had right over all the creatures.

Againe, it is proved thus, *If wee sow to you spirituall things, ought ye not to give us temporall things?* 1 *Cor.* 9,11, but Iesus Christ sowed spirituall things to them, therefore temporall things was 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 souldier 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 onely *ius gratitudinis*, the right of thankefulnesse; but also *ius iuris*, the right of property: Christ had this right seeing hee preached the Gospell. When *Paule* tooke no stipend from the *Corinthians*, 2 *Cor.* 11, 8. *recessit à iure suo*, hee went from his right.

Duplex ius gratitudinis, & iuris.

right: therefore others had this right of property, and so had Christ.

Obiect. But Christ willed his Disciples to leave all for his cause, *Mat.* 10. 37. and he set himselfe as an example before them of poverty: therefore hee did renounce all right of things.

Answ. Wee renounce all things two wayes, either in our *affection*, or in *deed*: they renounced all in *affection* but not in *deed*.

Duplex abnegatio rerũ, in affectu, & in effectu.

Secondly, there are two sorts of poverty; *materiall* poverty, and *formall* poverty. Christ left all things both moveable and immoveable in his affection, *formally*: but not *materially*: *formall* poverty is this, when in our affection wee are ready to renounce all for Christ; but *materiall* poverty is, when wee are actually called to the renouncing of all.

Duplex paupertas: materialis, & formalis.

Object. Mark. 10.21. Christ commanded the young man, *to sell all and follow him, if hee would bee 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 himselfe.

Answ. 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 it selfe, and the second to the person: the first is common to al, because al are bound to leave al for Christ in affection; but the second part belongs onely to this yong man, who was so well conceited of himselfe, trusting in his riches, that hee should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when hee sold it, but give of that which hee sold to the poore; *non dare omnia, sed de omnibus*, 2 *Cor.* 8.9.

Prior ut scholastici loquuntur, facta est ad rem, posterior ad hominem, non simplex.

Quest. But why bids he him sell all?

Answ. Because he had such confidence in his riches, for they hindred him from following of Christ; therfore hee bids him quite all actually; which precept binds not others, it being particular to him.

Object. But Christ saies, *if thou wilt be perfect, goe and sell all*, then this seemes to be the pitch of perfection to renounce all: and is more than that which the law requires.

Answ. 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 imagins thou art perfect, and thinkes that thou hast kept the whole Law, if it be so, yet one thing is resting to thee, *sell all*: thus we see how Christ applies himselfe to his conceit here.

Object. But it may be saide that this yong man spake not out of an ambitious conceit, for the text saith that Christ loved him.

Answ. 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 Kingdome of God*: and where it is said Christ loved him, *verse.* 2. 1. The Geeke word ἠγάπησεν, 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 richs, and loving them better than Christ.

Conseq. Christ and his Disciples renounced not all kind of right of these things which they had; therefore that observation of the glosse, upon the tenth of *Marke* 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.

Galat. 6. 14. I am crucified to the world and the world to me; as though a man could not bee crucified to the world, unlesse hee renounce it all, and goe a begging.

Thus the Church of *Rome* serveth God with will-worship, which hee never required at their hands, *Esay*, 1. 12. By their vowes of poverty, chastity and obedience: this they make one of their counsels, of Evangelicke perfection.

So much of Gods Image in man; both inwardly in his soule, and outwardly in his dominion and superiority over all inferiour creatures; it rests to speake of three consequents 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.

Prop. Illust. 1.

GOd placed this image in man, to keepe a perpetuall society betwixt man and him.

Similitude and likenesse are a great cause of love: *Adam* loved *Evah* when hee saw her first, because shee was like unto him. As a man when hee lookes into a glasse, 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 should looke upon man, *Psal.* 8. but in the end hee brings in his *similitude* in Christ, or else hee would hate us.

Secondly, God placed this image in man, as a marke

of his possession; therefore the Fathers called him *nummum Dei*; for even as Princes set their image upon their coyne, so did the Lord set his image upon man; therefore miserable are these, who adulterate this coine, and blot out this Image of God: hee deserveth now to be arraigned as a traitor before God.

A collation betwixt the innocent and old *Adam*.

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 become like to one of us*. There was a great change in *Naomi* when shee came to *Bethlehem*; shee was not then *Naomi* beautifull, but *Mara* bitternesse: there is a greater change now in man when he is falne from his first estate, and lost this holy image.

Conseq.

Man was made to the image of God, therfore no man should lift his hand against him, *Gen.* 9. no Prince will suffer his image to be defaced, much lesse wil God. There arose a sedition at *Antioch*, for that *Theodosius* the Emperour exacted a new kinde of tribute upon the people; in that commotion the people brake downe the Image of the Empresse *Placilla*, (who was lately dead.) The Emperor in a great rage, sent his forces against the City to sacke it. When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wisedome, sent unto the Herald an answere after this manner;

Theodoret. lib. 5. cap. 21.

"Tell the Emperor these words, that he is not onely "an Emperor, but also a man, therefore let him not "onely looke upon his Empire, but also upon himselfe: "for he being a man commands also these who are men: "let him not then use men so barbarously, who are "made to the image of God. He is angry and that iustly, "that the brazen image of his wife was thus contume-"liously used, and shall not the King of heaven be angry, "to see his glorious image in man contumeiously handled?

"dled? Oh what a difference is there betwixt the rea-
"sonable soule, and the brazen image? We for this i-
"mage 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 ponderate it deepely 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 supernaturall.

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, *conditio naturæ*, the condition of nature; the second is, *conditio iustitiæ*, concerning mans righteousnesse.

Duplex conditio imaginis Dei, naturæ, & iustitiæ.

The Church of *Rome* holds, that there was concupiscence in the nature of man, being created in his pure *naturalls*, but it was not a sinne (say they) or a punishment of sinne as it is now, but a defect following the condition 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 yron, 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 sinne, who is the author of nature?

Bellarm. lib. 7. cap. 28.

Triplex distimilitudo comparationis.

Their comparison then taken from the Smith and the yron, is altogether impertinent: first, the smith made not the yron, as God made man: therefore he cannot bee sayd to bee the cause of the rust of the 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 externall 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.

That there was no concupiscence in man before the fall.

Before the fall there was no reluctation 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, hee 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 Iesus Christ the *second Adam*, there was no rebellion, and yet hee was like to us in all things sinne excepted, taking our nature upon him, and the essentiall properties of it. As to bee tempted, *Mat.* 4. 1. *Iesus was carried by the Spirit into the desert to bee tempted*; So to feare, *Hebrew.* 5. 7. *hee was heard in that which hee feared*. So to bee angry, *Mar.* 3. 5. *Hee looked round about on them angerly*: So forgetfulnesse of his office by reason of the agonie astonishing his senses; *Father if it bee possible, let this cup passe from me*, *Mat.* 26. 39. Wherefore if

if this strife, betwixt the superiour and inferiour 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 beene rebellion, betwixt the *superiour* and *inferiour 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 originali justice had not beene such an excellent gift in that estate, but onely a restraint, to restraine this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God bee free from sinne, who is the authour of nature? *qui est causa causæ, 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 be the author of sinne: this is blasphemie.

Of mans originall justice, according to the Church of *Rome*.

The Church of *Rome* holds, that this *holinesse* was a *supernaturall* thing to man, and not naturall in his first creation; and they goe about to shew the matter by these comparisons.

They say, mans righteousnesse in his innocent estate, was like a garland set upon a virgins head; the garland is no part of the virgins body, and although the garland be removed, yet she remaines still a virgin. So this *originall righteousnesse*, they make it as it were a garland, which being taken away from man, no naturall thing is blemished in him.

Secondly, they compare it to *Sampsons* lockes, which when they were cut off, nothing was taken from *Sampsons* nature.

Third-

Thirdly, they compare it to a bridle in a horse mouth, which is no part of the horse, nor naturall to him, but serves to bridle the horse and keepe him in. So say they, this originall *righteousnesse*, was no naturall thing in man before the fall, but served onely as a bridle to restraine concupiscence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast his cloake of *supernaturall righteousnesse* about him to cover him; but since the fall (say they) he is not *homo nudus, sed spoliatus*, a naked man, but spoyled of the graces of God.

Duplex homo, nudus & spoliatus.

Hence is that division made by the Iesuites of the estate of man: the first estate (saith he) is of man considered without grace or sinne, (as they terme it) in his *pure naturals*; the second estate is of man in his *pure naturals*, cloathed with supernaturall righteousnesse: the third estate is of man *degenerate* & sinfull: the fourth estate, is of man *regenerate*; and the last is of man *glorified*. But to consider a man both voyd of grace and sinne, such a man was never, nor never shall bee; neither did the Iewish or Christian Church, ever divide the estate of man thus.

Perer. lib. 5. in Gen. disput. de excellent. pag. 118.

The Iewish Church taketh up the estate of man in these three; the first they call *Adam, ratione creationis*, because hee was made out of the red earth; the second they call *Enosh*, man subject to all miserie; the third they call *Ish*, man restored to blessednesse and happinesse.

The orthodoxe christian Church, divides the estate of man thus: the first estate, is *gratiæ collatio*, the bestowing of grace: the second is, *collatæ amissio* the losse of that grace bestowed; the third is, *instauratio amissæ*, the restoring of lost grace; and the fourth is, *confirmatio instauratæ*, the confirmation of restored grace.

We

We will ſhew that his *originall righteouſneſſe*, was *naturall* to man, and not ſupernaturall: where wee muſt conſider: that nature is taken five wayes:

Of mans originall juſtice, according to the reformed Church.

Firſt, a thing is *naturall* by creation, as the ſoule and the body are *naturall* 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 ſoule.

Thirdly, for that which cleaveth moſt ſurely to nature, as ſinne doth to the ſoule now.

Fourthly, for that which beautifieth nature and helpes it, as grace doth.

Fiftly, for that which by generation is propagate to the poſteritie, as originall corruption,

Originall juſtice was not naturall to man in the firſt ſenſe, for it was no part of his eſſence. It was not naturall to him in the ſecond ſenſe, for it flowed not from the underſtanding eſſentially, as the faculties of the ſoule doe; but it was naturall to him in the third ſenſe, becauſe he was created in holineſſe, and was the ſubject of holineſſe: it was naturall to him in the fourth ſenſe, becauſe it made his nature perfect: It was naturall to him in the fift ſenſe, for he ſhould have tranſmitted it to his poſteritie by generation, if hee had ſtood in holineſſe, as man doth ſinne now, which is come in place of it.

Originall righteouſneſſe to the firſt *Adam* was naturall; to the renued *Adam*, *grace* is *ſupernaturall*; to the old *Adam*, it is againſt his nature, ſo long as hee continues in ſinne.

A collation betwixt the innocent, renued, and old *Adam*.

Our reaſons prooving, that *originall righteouſneſſe*, was *naturall* to *Adam*, and not *ſupernaturall*, are theſe.

Firſt, as are the relickes of the image of God in man ſince

Reaſon. 1.

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 doe 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.

Reaſon, 2. Secondly, *ſupernaturall 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 *originall juſtice*: therefore *originall juſtice* was not *ſupernaturall* to him.

Reaſon, 3. Thirdly, *by nature wee are* now *the children of wrath*; *Epheſ.* 2, 3. therefore *originall juſtice* ſhould not haue beene *ſupernaturall* to man, but *naturall* by the rule of contraries.

De grat. prim. hom. cap. 5. *Bellarmine*, although he grant that there might have beene a man, created as well without grace as ſinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did never generally prevaile in the Romane Church: for there were ſome (ſaith hee) excellently learned, that thought as wee doe; that man muſt either bee in the eſtate of grace, or ſinne; and that there is not a middle eſtate: and that originall righteouſneſſe was required to the integrity of nature, and conſequently that being loſt, nature was corrupted and deprived of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truely can bee named a vertue, till hee bee renued 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 ſmall errour which the Church of *Rome* layeth; that man in his *pure naturals*, was voyd both of grace and ſinne; this is the ground of many other errours which they maintaine.

Firſt, that *concupiſcence* is naturall to man, following alwayes his creation.

Secondly, that naturall gifts both in men and divels remaine unblemiſhed ſince the fall.

Thirdly, that the corruption of nature conſiſts 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 ſinne; becauſe ſinne removes that bridle of originall righteouſneſſe, 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 naturall: and the body, (ſay they) ſince the fall is no more paſſible, than it was before in the *pure naturals*. So (ſay they) the minde of man being conſidered by it ſelfe, without this ſupernaturall holineſſe, is no more weakned by the fall, than it was before the fall in things naturall.

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 he cured the waters of *Iericho*, 2 *King*. 3. he went to the ſpring heads, and there caſt in ſalt: ſo muſt wee goe to this, as one of the ſprings from whence many errours in poperie 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 tooke up man in a middle eſtate. So theſe Sophiſts following the Philoſophers, and not the Scriptures, as though they had never heard of mans 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 Gods 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 hee ſtood in innocency.

Prop. *Adam* in his firſt eſtate was little inferiour to the Angels.

Illuſt. It ſhall bee the greateſt perfection of man in glory, that he ſhall bee like to the Angels of God, and bee loved of them, as they love one another. So it was mans great happineſſe before the fall, that he converſed with the Angels, and they loved him.

A collation betwixt the innocent, ſecond, renued, and old *Adam*.

The Angels did neither miniſter unto, nor keepe the *firſt Adam* before his fall, they onely loved him. The Angels miniſtred 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 keepe them.

Firſt, the Angels neither did miniſter to *Adam* before his fall, nor did they keepe him, becauſe hee was in no danger, onely they loved him: they miniſtred to Ieſus Chriſt but they did not keepe him, for he was *comprehenſor*, well as *viator*. 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 wayes.*

Anſw. This is to be underſtood *de Chriſto myſtico*, of Chriſt in his members; that is, they ſhall keepe thy members in all their wayes. But this part of the *Pſame* was miſappplyed by the Divell to Chriſt in proper perſon, *Matth.* 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 neede of nurſes to waite upon them.

Object. It may ſeeme that Angels are not miniſtring ſpirits, in reſpect of the elect, but in reſpect of Chriſt; becauſe the Angell, *Revel.* 19. 22. cals 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

his ſheepe, although he keepe them; but his maſters ſervant. So although the Angels keepe us, yet they ſeeme not to be our miniſters but Chriſts.

Anſw. The Scripture *Heb.* 1. cals 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 be ſerved; but to ſerve*: why may not then the Angels be ſayd, to be miniſters to the elect?

Object. It is a Maxime in Philoſophy, 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.

Anſw. The end conſidered as the end, is alwayes 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 Sunne, Moone 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, not 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 be miniſters ſometimes of outward things even to the wicked

wicked. Whosoever stept downe first into the poole of *Siloam*, *Ioh.* 5. 8, was cured whether good or bad: and the Angels brought downe *Manna* in the wildernes, *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, *Ioh.* 1. 52, to minister to them as they doe to the elect.

Chap. XIX.

Of Adams life before the fall, whether it was contemplative, or practicke.

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 of life, whether it was in action, or contemplation. The second concerning his mariage celebrated by God himselfe, in Paradise. Of the first prerogative is intreated here.

Mans life before the fall, was more *contemplative* than *practicke*. *Prop.*

As from the Sunne, first proceed bright beames, which lighting upon transparent bodies they cast a brightnesse or splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sunne, there proceeded first wisedome, which being reflexed upon the mind of *Adam* to cognosce and contemplate upon things; this contemplation, brought foorth prudency, and at last arts, as the shadow of prudency. This wisedome or *contemplation* was *in cognoscibilibus*, in things to be knowne; but *prudency* was *in agibilibus*, in things to be done; arts are *in factibilibus*, in things to be done by the hands. *Illust.*

Vita actiua est prior in via generationis, sed vita contemplativa est prior in via directionis.

Quest. It may be asked which of these two lives is to be preferred before another: it might seeme that *prudency* is to bee preferred before *wisdome*; for man is bound to love God above all, and to helpe his neighbour; these wee 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*.

Duplex bonitas; necessitatis, & excellentia.

Answ. To cleare this point, wee must marke these assertions following.

First, when we compare these two *wisedome* and *prudency* together, either wee respect the necessity of them, or the excellency of them. If wee respect the *necessity* of them; then no doubt, *prudency* is most fit for our estate now.

Duplex bonitas; absoluta & determinata.

If wee marke the *excellency* of them, then wee must use this distinction; one thing is saide to be better than another, either absolutely, or determinate to this or that particular: as, to have foure 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 a man, but not absolutely good; for it is not good for a horse. So *wisedome* and *prudency* conferred together, *wisedome* absolutely is better than *prudency*; but *prudency* in this case as we are now, is better for us.

Duplex consideratio vitæ humanæ, respectu mediorum, & finis.

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 practicall 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 know-

ledge

ledge which wee have of the metaphysickes: (in so farre as it preceeds the knowledge which wee have of God:) is ordained for the knowledge of God, as the last end; *Ioh.17. This is life eternall to know thee onely. Matth.5. Blessed are the pure in heart, for they shall see God:* therefore the *contemplative life*, being the last end, must be most perfect in it selfe; for it standeth in need of fewer helps than the *practicke* life doth.

Prop. These two sorts of lifes, are so necessary both for this life, and for the life to come, and are so straitly lincked, that wee must labour to joyne them together.

Illust. The *active life*, without the *contemplative life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplative life*, without the *active*, is a most imperfect life; but joyne them both together, they make a perfect *Argos*, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun aud Moone: first, as the Moone hath her light from the Sunne, so hath *prudency* her light from *wisedome*. Secondly, as the Sunne rules the day, and the Moone the night; so *wisedome* rules our heavenly life; and *prudency* our earthly life. Thirdly, as the Moone is neerer to us than the Sunne; so is *prudency* in this estate neerer to us than *wisedome*.

Consequence I. *Prudency* and *wisedome*, the *active* and *contemplative life*, should be joyned together: therefore these *onagri*, or wilde asses, the Hermites; who give themselves onely 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 wildernesse, the Angel came to him and said, what dost thou here? So the Lord will say one day to these unprofitable mēbers (that are in the

Church and Common-wealth) what doe ye in the Wilderneſſe? The Philoſopher could ſay, that he was either a God or a beaſt that could live in the Wilderneſſe; this their *contemplative life* hath pride for the father, and idleneſſe for the mother.

Triplex vita, actiua, effectiua, et voluptuaria,

The *contemplative life*, is the moſt excellent life, therefore that life that drawes neereſt to it, muſt be the beſt. There are three ſorts of lifes, the *active* life, the *effective* life, and the *voluptuary*. The *active* life conſiſts in managing and ruling things by prudency; this was *Davids* life, and it comes neereſt to the contemplative life. The *effective* life conſiſts in dreſſing of the ground, in husbandry, and ſuch; this was *Vzziahs* life: therefore, 2 *King*. 15. Hee is called *vir agri*, becauſe hee 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* cheifly, he had the *Active* and *effective life*; but he had not that *voluptuary* or ſinfull life, delighting in pleaſure.

A collation betwixt the innocent, old and glorified *Adam*.

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 happineſſe.

Actiones interna quarum finis contemplatio, manebunt in vita futura, ut dilectio, amor: at actiones externa quarum finis eſt actio, non manebunt, quales ſunt virtutes morales quæ diriguntur ad finem, (ſcilicet contemplationem) at non verſantur circa finem, quia hoc proprium eſt contemplationis.

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 it ſelfe) 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 ſpirituall altogether, and theſe farre exceed corporall

porall 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 *civill life*; In his *active life*, ſo to live vertuouſly, that hee cannot make defection to evill: in his civill 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, *wee 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 *intellectuall knowledge*, becauſe then he ſhall attaine to the full perfection of theſe things, that he deſires to know; and this ſhall be the perfection of his *contemplative life*, in beholding God, which is the complement of all his other deſires, and they all ayme at this.

Quadruplex deſiderium; commune, animale, rationale, & intellectuale.

Obiect. But it may be ſaid 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 while they inioy them.

Anſw. The ſoules in glory deſire no greater meaſure of ioy, than to behold God, who is the end and obiect of their bleſſedneſſe. But they deſire a greater perfection in reſpect of themſelves; becauſe they doe not ſo totally and fully inioy that which they deſire to poſſeſſe: A man ſitting at a table furniſhed with variety of diſhes, hee deſires no moe 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 ioyned together againe.

Duplex deſiderium; ex parte appetibilis, & ex parte appetentis.

Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy greater happinesse, than it had without the body in heaven?

Answ. In respect of the object which is God, it shall have no greater happinesse; but in respect of it selfe, it shall have greater joy, both extensive, because it shall rejoyce 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.

Duplex gaudium; extensivum, & intensivum.

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 neede of spurres to stirre him up, that he may come out of prison.

Picolhom. lib. 10 *Ethic. Sex conditiones vitæ humanæ, metaphora, sumpta a carcere, a monstro, a mundo, a navi, a curru, & ab avi.*

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 sensuall part fighting against the reasonable; here we must take heede *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 he 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 exposed to in this life; the oares are his affections and desires; and when the eye is set upon eternall happinesse, this is like the pole which directs the ship.

The

The fift condition is then, when as the ſoule is purified by vertue, and elevated above the owne nature, then it is compared to a *chariot*, which reſemble s the whole conſtitution of the ſoule ioyned 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 ſixt condition is, when the ſoule by contemplation aſcends to God, then it is compared to a *fowle* mounting upward, then it is no longer conſidered as yoaked in the coache, for now the horſes are looſed, *et auriga ſiſtens eos ad præſepe, tribuit eis nectar et 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 cheife Good, then the appetite is ſatisfied with milke and honey as the Scripture cals it. As nurſes taking pleaſure & delight to feede their babes, when they have ſtilled them, they lay them upto ſleepe, & then they take more delight to feede thẽſelves: 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 reſolued that poſition laid downe in the beginning, that mans cheife felicity in his life before the fall, was cheifly in contemplation, and ſo ſhall it be in glory: although action in love doe flow from it, as the fruit from the tree.

Chap. XX.

Of Adams coniunct 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. He 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 coniunction which is betwixt them; secondly, he made the woman of the man, that he might be her head, and the fountaine of all mankinde, which cheifly belonged to his dignity: thirdly, shee was made of him, that shee might obey and honour him; Christ saith, *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 he was made Lord over the woman,

This subiection of the woman to the man, was shewed by the veile which was put upon the womans head when shee was married, *Gen.* 24. 65. In the *fift 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 subiection, untill shee was cleared of this blot.

Secondly, this subiection is notably set out in that heauenly order, 1 *Cor.* 11. 3. *God is Christs head, and Christ is the mans head, and the man is the womans head.*

Thirdly, this subiection is likewise shewed by that dreame of *Ioseph, Gen.* 37. Where the father is compared to the sunne, the wife to the Moone, and the children to the starres.

Fourthly,

Fourthly, the *Persians* had this soveraignty over their wives, they had a proverbiall kind of speech which was, *and they shall speake the language of their owne people*; that is, they shall live after the manner of ther owne country, and have commandement over their wives, *Esth.* 1. 20. *vejittenu iecar*, they put her in the masculine gender, to signifie 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 abhomination with idols.

Since the fall, this heavenly order is mightily inverted, when the woman claymes soveraignty over the man, and will not be 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.

A collation betwixt the innocent and old Adam.

This inverting of natures order, hath ever a curse joyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variance among themselves; the taile complained that the head had alwayes the governement, and desired that it might rule the body; the simple head was content, but what became of it when the tayle 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, *Iudg.* 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 mutuall 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 superioritie 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 perswaded her husband to lye with her? *Gen.* 30. 15. It might seeme shee had not such a right to claime this of her husband?

Answ. In this polygamie, 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.

Prop. God made the woman of the rib of *Adam*.

Illust. She was not made of the eye as the Hebrewes say, that she should not be wandring & unstable like *Dinah*, *Gen.* 34. 1. Neither was she made of the eare, that she should not be *auscultratix* a hearkener like *Sarah*, *Gen.* 18. 10. 14. he made her not of the foot, that she should not be troden upon like the Serpent: But hee made her of the rib, that she might bee his collaterall, *to eate of his morsels, drinke of his cup, and sleepe in his bosome*, 2 *Samuel*, 12. 3.

Quest. When God tooke this rib out of *Adams* side, whether had *Adam* a rib moe than enough; or when it was taken out whether wanted hee a rib? To say that he wanted a rib, would imply an imperfection; to say that he had a rib moe then enough, would imply superfluitie in *Adam*; which in the estate of innocencie cannot be granted.

Non ut individuum sed ut species.

Answ. *Adam* must not bee considered as other men, but as he who represented whole mankind; and therefore he having a rib moe then other men have, who are but singular men, yet he had not a rib moe than enough.

The

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 rid moe than the reſt of mankinde. We count it now a ſuperfluous thing, when a man hath moe fingers than tenne, ſo to have moe ribs than twenty foure.

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 wee 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 wee ſee yce rarified into water; or was it by adding of new matter to the bone?

Thomas anſwers, that this could not be by rarification of the bone, for then the body of *Evah* 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 wilderneſſe, *Mat.* 14. 17. was not by rarifying and extending them, but onely by adding to them. *Secunda ſecundæ art.* 3.

Queſt. Whether 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?

Anſw. It ſeemeth more probable, that the womans body was made of this matter and the rib, without any new converſion of this matter into a rib; neither neede we to grant two converſions or changes. Therefore the

the *schoolemen* 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, than of the matter added to the rib?

Answ. Because principally and chiefly, God chose that rib, to make the woman of it, and then he added the rest of the matter; although there was much more added to the five loaves (which fed the people in the wildernesse) than the substance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefely 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 into 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.

Prop. God made them two, one flesh,

Illust. 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 workes of God: but when they are dissolued againe and made *two* by adultery, this is the worke of the divell.

Adam primo factus est unus, deinde duo; tertio unus, quarto duo.

Illust.2. There are three things betwixt the man and the wife; first, *union*; secondly, *communion*; thirdly, *communicating*.

Tria ligamenta inter maritum & uxorem, unio, communio, & communicatio.

By *union* they are made one flesh.

By *communion*, 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 bee reſerved for himſelfe 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 of his name, he is *iſh* and ſhee is *iſha*. So among the Romanes, it was a proverbe, *When thou art called Caius, I ſhall be called Caia*: therefore ſhe ſhould be partaker of his goods.

Meum et tuum, meum mihi, tuum tibi, meo-tuum, tuo-meum.

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 *naturall*, partly *morall*, and partly *divine*: the naturall part is, that they two are made one fleſh; the morall part is, that they ſhould bee alike in manners and condition; and the divine part is, the conformitie in religion.

Vnitas vel hypoſtatica, phyſica, artificialis, ſeu naturalis, et divina.

Queſt. How is it that the Apoſtle applyeth theſe words, (1 *Corinth. 6. 16. And they two ſhall bee one fleſh*,) to the Whore and the Harlot, which is ſpoken of mariage here?

Anſw. There are two things in marriage, the *materiall* part, and the *formall*: the *materiall* part is the conjunction of the bodies, the *formall* 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 bee underſtood.

Duæ ſunt partes matrimonij: materialis, & formalis.

And

That digamie is unlawfull.

And they two shall be one flesh, Mat. 19.

This takes away *digamie*: There are two sorts of *digamy*, *direct* and *indirect*. He is called *digamus* properly, who hath two wives at one time, for this is direct *digamie*. *Indirect digamy* againe, is, when one wife being put away unjustly, he marries another, and of this sort of *digamie*, the Apostle speakes, 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, and 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 she might not marry another so long as hee lived; if she cast him off, and marryed another, then she was the wife of two husbands.

Duplex digamia; directa, & indirecta.

Duplex ius; divinum & humanum.

What the Church of Rome holds concerning Digamy.

The Church of *Rome* makes them *Digamos*, who marry one wife after another, although the first bee dead or lawfully repudiate; and such they debarre to be Priests *quia imperfecte repræsentant personam Christi*, because they represent Christs 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 be a type of Christ, and his Church. They hold moreover, that a man once being marryed, if his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene marryed before, him they seclude from the Priesthood. So if hee have marryed 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: hee might not marry a *widow*, because hee got

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 *onely 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 Gospell?

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 condemnes *polygamie* as well as *digamie*, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her owne body, but her husband: but it was never lawfull for the wife to 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 אישפל ל פלגאש *dividere virum*, because when hee is marryed to more, he is divided among them. Hence the Greeke word πάλλακις, and the Latine *pellex*, which we call a concubine, or halfe wife. *Consequence* 2.

To prove that *Polygamie* is unlawfull, wee will confirme it by two places of Scripture: the first is out of *Levit.* 18. 18. *Yee shall not take a woman to her sister*; that is, ye 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 nakednesse 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 *enviers* That Polygamy is unlawfull.

enviers as here; and the Greeke ἀντιζήλους; as *Penninah* is called the adversary of *Anna*, the other wife of *Elkanah*, 1 *Sam.* 1. 6. So *Adah* and *Zillah*, the wives of *Lamech*, *Gen.* 4. 23. Thirdly, because *digamie* and *polygamie* should no wayes be discharged in al the Scriptures if not here, except to the King, *Deut.* 17. 16. which were contrary to the Scriptures: and this Christ makes manifest, *Mat.* 19. 5. and *Paul*, 1 *Cor.* 6. 16.

The *Karram* among the Iewes, called by the Greekes ἀναγνωσοὶ (these followed the literall sense of the Scriptures, and therefore were called *Domini versuum*:) they followed this interpretation. But the *Pharisees* (in Christs time) interpreted the words thus, *Yee 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 pharisaicall glosse, contrary to the command of God; for when the Lord commanded one brother to raise up seede to another, that was onely to his eldest brother, and therefore that place of *Deuteronomie*, *If brethren dwell together, and one of them want seed*: אחד *Vnus* is to be understood, *Primus* or *primogenitus*: for none of the brethren had this priviledge, 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 beene incest, *Lev.* 18.

The second place to prove that *polygamie* 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

they ſay *David* had eight wives, and yet this was no *polygamy* in him; they adde further, that it was lawfull for the King to have eighteene wives, as witneſſeth R. *Salomon* and *Lyra*. But they ſay *Salomon* tranſgreſſed this commandement, 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: why then was it ſimply diſcharged him to have many wives?

To this wee anſwere, that when the Lord makes his covenant, it bindes him equally, *Who ſits upon the Throne, and him who drawes the water, or hewes the wood, Deuteronomy* 29.11. The King hath greater priviledges, in honours and dignities than other men have: but hee hath not greater power to ſinne, for hee is forbidden to multiply gold and ſilver; that is, to ſeeke for more than may ſerve for his dignity and place; but hee might never multyply wives more than others: for the Law ſtands immoveable, *Gen.2. And they two ſhall be one fleſh.*

Object. But the Lord ſaid to *David*; *I have given thy maſters wives into thy boſome*, 2 *Sam.* 12.8. Therefore a man might marry moe wives.

Anſw. God gives things two manner wayes. Sometimes hee gives them by a generall diſpenſation and gift: and by this gift a man hath not a right to the thing, unleſſe hee get it confirmed by another right: and things which God permits in this ſenſe, may bee ſayd 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 hee gives it *ex beneplacito* according to his good pleaſure, as he gave *Eva* to *Adam* at the beginning.

Dona a Deo dupliciter dantur. 1. generaliter, & permiſsive. 2. ex bene placito.

God gave *Sauls* wives to *David* by the first gift, onely by permission: but he had never this gift confirmed, therefore no *polygamie* is lawfull.

Quest. But what shall wee thinke of this *polygamie* of the fathers?

Adulterium proprie et large sumptum.

Answ. Wee cannot hold it to bee adultery, taking adultery properly: for if it had beene adultery in the proper signification; God who reproved *David* for his adultery so often, would not have suffered this sinne 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 *polygamie* in the largest sense, may be called adultery. Incest is sometimes called fornication, 1 *Corinth.* 5. The lesse sinne is there put for the greater sinne; so when *polygamie* 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?

Quadruplex vitium: personæ, gentis, vocationis, & sæculi.

Answ. There is in a Countrey a fourfold sin: the first is called *vitium personæ*, the sinne of the person, that they reproved, which was the sinne of a particular man.

Secondly, *vitium gentis*, the sinne of a whole nation, that sinne they reproved; as the Prophets reproved the Iewes for their stiffeneckednesse and hypocrisie.

Thirdly, there is *vitium vocationis*, the sinne of a mans calling, as *Rahab* is called a *Taverner* by *Ios.*2.1. But *Iames* calls her a *Harlot*, *Iames.* 2.25. This sinne they reproved.

Fourthly,

Fourthly, there is *vitium ſæculi*, when the ſinne overſpreds all, and is univerſally received as *polygamy* among the Iewes; and this ye ſhall finde the prophets ſeldome to have reproved.

Queſt. Whether had the Iewes any diſpenſation of God in this their *polygamie*?

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 *immoveable*, 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 himſelfe, without a ſtaine of his holineſſe.

Lex ſancta, vel eſt ſtabilis, immobilis, vel, incommutabilis.

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 brothers wife*; this doth not follow neceſſarily in the ſtricteſt ſignification: but the precepts of the firſt table cannot be diſpenſed with by God, without a ſtaine of his holineſſe. As for example *God is to be beloued*, therefore, *hee cannot diſpence that one ſhould hate him: ſine intrinſeca repugnantia.*

They ſay, that God diſpenſed with the fathers in *polygamy*; becauſe God is aboue the Law, which is given betwixt creature and creature, which in that reſpect is immoveable, although God himſelfe may change it. But he 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 saith to *Abraham, Gen.* 21. *Hearken unto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was moved to cast out *Hagar* and her sonne: although this might have seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham.* So when God saith to *Abraham*, *Hearken unto Sarah, in whatsoever shee saith 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.

Ansiv. These words, *Hearken unto Sarah in all that shee saith*; are not to be understood in whatsoever shee saith; but in all that shee saith concerning *Hagar* and her sonne, in that hee was to hearken to her. Againe, *Abraham* tooke *Hagar* before hee got this direction for to hearken to *Sarah*; so that this place can bee 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?

Ansiv. God doth three things concerning sinne. First he *pardons* sinne: secondly, he *punisheth* sinne, thirdly he *passeth* by sinne, *Rom.* 3.23. *By the forgivenesse of sinnes that passed by.*

Triafacit Deus peccatoribus, remittit peccatum, punit peccatum, & praeterit peccatum.

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 commits; and yet the remission of this sinne is included within the remission of the rest of their sinnes. The fathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of *polygamie*, 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 solemne contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture cals them *wives*, *Iudg.* 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 widdowhood*; whence *Lyra* gathereth well, that these concubines were wives.

Againe, to prove that *polygamie* 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, commits whoredome*; much more he who keepes his wife, and takes another to her, commits 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 moe husbands at once, therefore it was not lawfull for a man from the beginning, to have moe wives at once.

Prop.

Illust.

This neere conjunction betwixt man and the wife, is called *cleaving, to her, Gen.2.*

Christ when hee expoundes these words, hee saith, προσκολλησεται *agglutinatur vxori*, he is glewed to his wife; for as glew joynes two things together, and makes them one; so should love be a glewing of their hearts together: *amor conjugalis 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, *politicke*, and thirdly *spirituall*: 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 chiefe *ingredient*, this is that which they say, *Nuptiæ inchoantur in cœlis, perficiuntur in terris*, Mariages are begun in heaven, and perfected upon the earth: then *thalamus erit pro templo, & thorus pro altari*, that is, the wedding chamber shall be for the Church, and the mariage bed for the Altar.

Triplex est conjunctio, naturalis, politica, & spiritualis.

Prop.

Illust.

The woman was made a helper to the man.

This helpe stands in three things. First, in *religion*, 1 *Pet.3.7. Take heed that yee jarre not, lest Satan hinder your prayers*, he is speaking to the man and the wife here: such a helper was *Priscilla* to *Aquila*, *Acts* 18. *Iobs* wife was not a helper to him in his religion, who bade him curse God and dye: *Iob.*2. nor *Michol* to *David*, when she scorned him as he 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.

Tria adiumenta confert Vxor viro suo.1.in religione.

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

Triplex conjunctio; carnalis, spiritualis, & spiritus & carnis.

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 wasting woman is compared to the ivie, it seemes to uphold the tree, and in the meane time suckes out the iuyce of it. A foolish woman overthrowes her house, *Proverbes* 14.1. but a vertuous woman is compared to a fruitfull Vine, *Psalme* 128.

2. in laboribus.

Thirdly, now after the fall, she must helpe him in his *griefes*. *Ezek.* 24.16. she is called, *the delight of his eyes*, so *Proverbes* 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, *Prou.* 19.13.

3. in doloribus.

She was made a helper like to himselfe;

Prop.

Illust.

The similitude betwixt the man and the wife, consists in three things. First; they must be like in *piety*; for this, see before in the former proposition.

Triplex similitudo Vxoris ad virum.
1 in pietate.
2 gradibus dignitatis.

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 treade downe the Thistle. But there was not so great odds 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 Moone upon a time sought to marry with the Sunne, the Sun said that the Moone 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 heate hee breedes the gold, the moſt excellent of the metals. But the Moone replied, that there was not ſo great oddes; for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeere, ſhe ruled the monethes: if hee nouriſhed things with his heate, yet he ſcorched and burned many of them: and if it were not for the moyſture 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 breedes the ſilver: therefore there is not ſo great oddes betwixt the Sunne and the Moone, but they may marry together.

3. *in atate.* Thirdly, the man and the woman muſt be like in age. The mother of *Dionyſius* the tyrant, being very old, deſired her ſonne to cauſe a young man to marry her: he anſwered; *I can doe any thing, but I cannot inforce nature: Naomi* ſaid, *Ruth* 1. *I am too old to marry againe.*

Among the *Spartanes*, there was a ſet time for their marriage: and they had *pœnam* ὀψιγαμίας 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; oftentimes the conjunction of them, is like the coupling of *Sampſons* foxe-tayles; *Iudg.* 15. which had a firebrand 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 be alone, Gen.* 2.

Illuſt. It is good for man not to be alone, for the propagation of mankinde: but it is good for man to be alone, in reſpect of that, *quod bonum utile vocamus*, that is, when he

hee hath the gift of God to abstaine, for the kingdome of God, *Matth.* 19. that he 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 he marry, he sinnes not.

Duplex bonum; expedientia, & morale.

In respect of cricumstances, at that time it was better not to marry, this is onely *bonum secundum quid*, respectively good in respect of the persecutions that were that time risen in the Church under the persecuting Emperors.

Virginity is not a vertue of it selfe, and no more acceptable before God, than *marriage* is.

Prop. That Virginity is not a vertue, and therefore not to be vowed.

This is proved by two reasons: the first is, that all vertues by repentance may be restored to a man. But virginity cannot be restored by repentance, therefore virginity is not a vertue.

Reason. 1.

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.

Reason, 2.

Gerson useth a third reason thus, All vertues are *connexa*, coupled together; and he who hath one of them is capable of them all; but maried folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue.

Reason, 3.

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,

Virtutes, vel sunt perfectæ, vel imperfectæ.

but a man may have one of the inferiour vertues, 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*, *Revel.* 2.

Object. But the Apoſtle ſaith, 1 *Corinth.* 7. *The unmarried pleaſeth the Lord*, therefore Virginitie is a vertue.

Duplicitер placemus Deo; in Chriſto, et in officio: ſeu cauſaliter et conſequenter.

Anſw. We pleaſe God two wayes; firſt, onely by his Sonne *Chriſt* as the cauſe; ſecondly, we pleaſe God in that *calling*, that God hath called us to; if wee 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 Virginity is not a vertue, what will ye make it then?

Duplex bonum, per ſe, et ad aliquid.

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 Chaſtitie, that he may bee the more fit to ſerve God.

Virginity is no more acceptable before God than mariage; therefore the Church of *Rome* preferring *virginity* ſo farre above *mariage*, is ſtrangely deluded: for they gloſſing that parable of the ſower, *Mat.* 13. ſay that *Virginitie* bringeth out a hundreth fold;

Widow-

Widowhood sixtie fold; and *mariage*, but thirty fold.

Againe they say, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad pœnam*, that is, marriage hath neede of pardon; virginity derves glorie, and fornication punishment.

Sanct. Mart. apud Sulpitium, lib. 3.

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (they say) there are three enemies opposite: the *flesh*, the *world*, and the *Divell*; the virgines overcome the *flesh*; the martyrs overcome the *world*; and the Doctors overcome the *Devill*, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the maried estate; and thus they make the ordinances of God prescribed in his word, and established by himselfe, to be of none effect.

Pontificij tres coronas statuunt, martyrum, virginum, et doctorum: cui tres opponuntur inimici, caro, mundus, Diabolus.

Soli Deo gloria.

FINIS.