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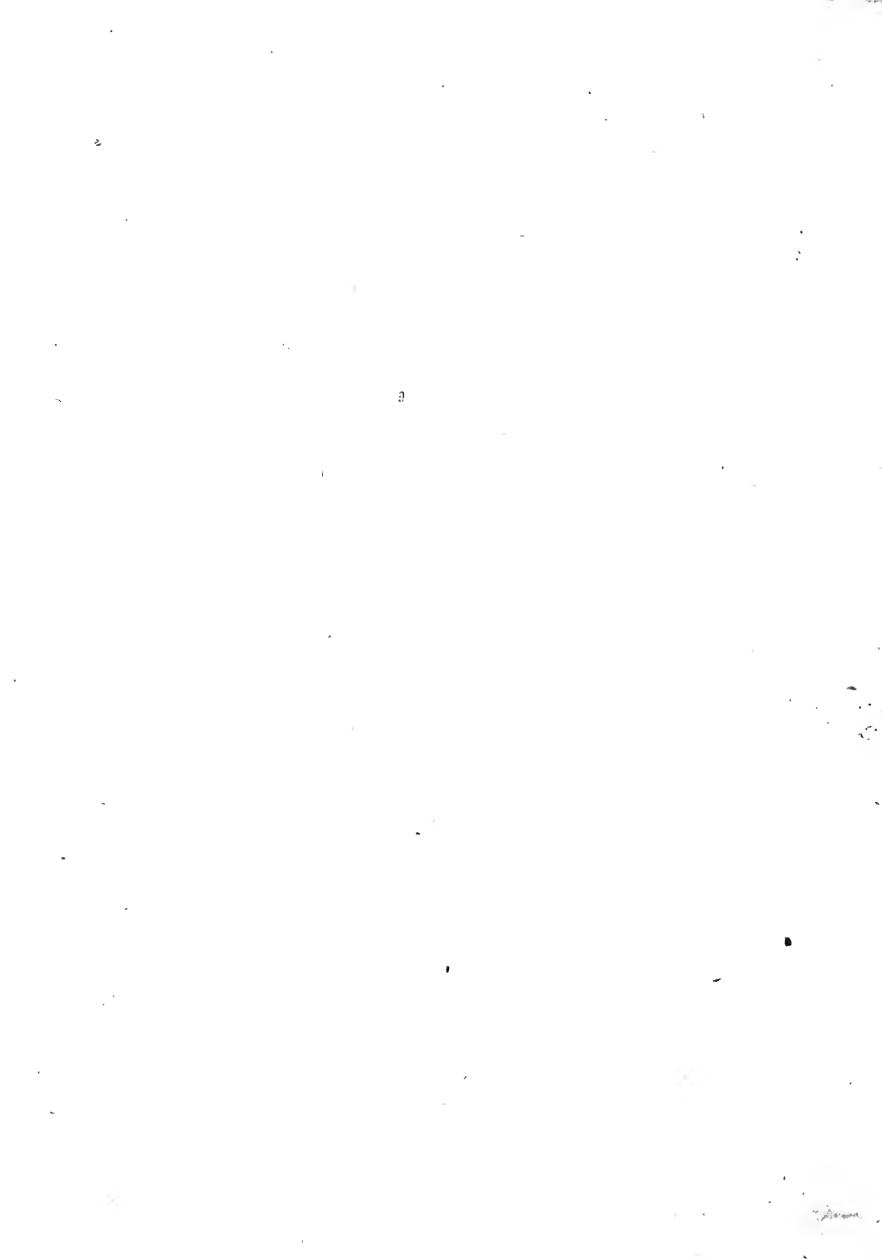
Division

Section

Number

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GODS

ARRAIGNEMENT

OF HYPOCRITES:

WITH

AN INLARGEMENT

concerning Gods decree in
ordering sinne.

AS

LIKEWISE A DEFENCE

of M^r. CALVINE *against* BELLARMINES;

and of M. PERKINS *against*

ARMINIUS.

J. Yates

Solus

Ἐχει Θεός ἐκδικῶν ὅμματα.
Cernit Deus omnia vindex:

mix solus.

GEN. 18. 13.

Shall not the Iudge of all the world doe right?

Gen. 18. 13.

18	23
16	15
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PRINTED BY CANTRELL LEGGE,

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1615.

Thos Bridges His Book
Brimpsfield



TO THE RIGHT

Worsh. Sir WILLIAM AYLOFE,

Knight Barronet, and chiefe Iustice of the libertyes of

H A V E R I N G vpon the Bower: Grace

and peace from the Father, Prince, and

Spirit of Peace, AMEN.



*T*RUTH speaks with plainnesse, and modestie beares with patience; the plainnesse of the one, might disturbe the patience of the other; but truth keeps modestie from blushing, and modestie preferues truth from shaming: No shame for plainnesse, whose plainnesse is the truth; nor blushing for modesty, whose forbearance is patience; which is hardly angred, but soone reconciled; easily iniured, but seldome offending; sparing much, but stirring little: these two are so priuiledged, that they may keep their court where they please, without controlment of the proudest. But alas, the *fashion* of this world is changed, and all is become *complement*; hee is no compleat *Gentleman*, that cannot be as humble as the *roe*; as *plaine*, as if he meant to open all his heart; and as *modest*, as though hee had learned a whole yeare to compose his gesture: but *nature* forced, is alwaies most vnruly; and the face that hath most flushings of heat, hath the coldest heart; and burnings without, are coolers within. *Masks* once serued for sporting, but I feare them now to be vsed in good earnest: *painting* was but a circumstance,

stance, but now it's the best substance: yet let me tell this disordered age, that painting is meeter for *ragged walls*, then fine marble; for an *vnruly Iezabel*; then a chaste matron: in a word, all strange complements, they are no better then court holy water, or a Popes blessing; and I am sure, where hee blesteth, God curseth. The earth is full of faire *words*, but they pay no *debts*, neither is any man the richer for them. And I would to God the fashion had rested in the bodie; but woe is me, it is crept into the soule, and makes all learning but a flourish: Therefore I thought it (right Worth.) verie good to abstaine from the fashion, because in all kinds, we may finde them by experience to be but a daies wearing: The *Taylors* care is ouer, if he hit the cut; the *Shooemaker*, if his shooe hold the pulling on: and euery trades-man thinkes his shop then best furnished, when his wares wil serue the time: but for my part, I know not how to cut out the truth, better then by *plainnesse*; to plucke it on, then by *modestie*; and make it serue the time, then by *patience*. I care for no more, if so be I may but be a friend of the bridegroome, to wooe his spouse; or as one of his eunuches to trimme her for himselfe: neither euer did I intend to intreat for welcome by flatterie, which is alwaies intertaind as long as selfe-love is at home: and to what purpose should I be more curious? I am sure that the painting of windowes stops the light, and that plainer *glasse*, would permit the sunne a clearer entrance: a *black ground* best beseemes a *white counterfeit*; and a faire *countenance* needs no varnish: where the wine is neate, there needeth no ivy-bush; neither the right *corall* any colouring: So where the *truth* it selfe bringeth credit, the man with his *glosse*, winneth small commendation: where the matter is of sufficient excellencie, there is more shew of a pregnant wit, then perfect wisdom to vse superfluous eloquence: the naked tale most sets forth the naked truth, and the plainest style, is the soonest vnderstood. I do not condemn eloquence or humane learning in diuine mysteries; it is lawfull. I confesse, for the Israelites to take *jewels, gold, siluer*, and other precious *ornaments*; but let them take heede how they vse them, least they make a *calfe*, and then they loose their beautie, hauing lost.

The Epistle Dedicatorie.

lost their true seruice. Neither would I be so curious in trimming vp of the truth, as though my greatest care should be for the habit of words: for I know that skilfull *Apelles*, coueting to mend the *nose*, marred the *cheeke*; and often the foolish dyer, is not content with the die of his cloth, vntill he haue burned it. I know the *word of God* hath been sufficiently tryed to my hands, and the holy Ghost hath giuen it a sufficient tincture of beautie. Indeede, in nature there is no *tree*, but hath some blast; no *countenance*, but hath some blemish; the fairest *leopard* is not without his spots; the finest cloth is made with his list, and the smoothest *shooe* with his laste: But the word of God is a *tree of life* that is neuer blasted, a *glasse* that doth neuer shew vs a blemished countenance, a *store-house* of all garments to be worne without list or seame; and as strong as a leopard, without any spot or blemish; a gospel of peace, prepared without any wooden laste of humane eloquence, and yet sits as close to the seete of the soule, as heart can wish. Neither doe I speake this to excuse my selfe; for I might well learne wisdom from the *Estrich*, that though she taketh greatest pride in her feathers, yet is content to picke some of the worst out, and burne them: so might I picke out many things and purge them in the fire. *Alexander* laid his finger on his cheeke, least *Apelles* should paint his skarre: but it is my mind to hold my finger off my skarres, least some skilfull *Apelles* paint the finger, not couering but pointing at the skarre; and so lay open as much hypocrisie in the writer, as blemishes in the writing. Therefore (right Worth.) seeing I am to vndergoe censure, and bee brought before euerie mans iudgement seat, I haue great cause to seek out my *advocate* and patron: *Indicem adiuturus? patronum quare*; must you before a Iudge? seeke out your patron. In duty and loue I could seeke none beside your selfe, & my confidence of your acceptation is so strong, that I feare not the least deniall; you gaue me the first entertainement that euer I had abroad, and therefore in reason I could not but present you with the first fruits of my labours. I doubt not but that your selfe doth both see and bewaile the miserie of these wretched times, in which *Atheisme*, and *Policie* (falsly so called,

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led, being indeed little better then plaine villanie) and *Temporizing*, haue like a canker, fretted out the verie heart of pietie. Few there are that seeke for established hearts, and to know precisely whether *God* or *Baal* bee the true God: and for resolution, they resolute that the best course is to *halt betweene two opinions*, that so all times might serue their turnes. But *you haue not so learned Christ*: for this can I testifie of your paine & diligence, that you labour for nothing more, then the gaining of *advised resolution*. If I should say all that I know, the world would censure me of flattery: and if I knewe that selfe-loue were at home with your selfe, then should I neuer feare want of intertainment in learning to dissemble: but both the world, and your selfe must pardon my boldnesse; for I speake not to blaze abroad your praise, but to intreat that kindnesse, that men would admit of your *example*, as a *patterne for imitation*. Three things constraime mee to viter my mind: First, that continuall care which you haue for resolution of many difficulties in *diuinity*: the means which you haue vsed are but practised of few: one is, that you haue not bin content to take your resolution of diuine truth from *translations*; but haue taken that paines, that you are able to fetch it from the *originall*, and drinke of the purest fountaine: A second meanes is, that of the Philosopher, ἀπορία ἐν πορίαν ἐμποιεῖ, to make question of matters of *religion*, whensoever you haue seene iust oportunitie, and fit persons to resolute; neither haue you been content to admit of *superficiall answers*, but haue pressed *argument* vpon them to see the true tryall; and often your own resolutions haue bin more agreeable with the truth and *context of Scriptures*, then that which others haue said: let this teach men of your place, besides their continuall imploiments, to set some time apart, for this excellent knowledge of the *originalls of the Bible*, and knowledge of that art. A second good example is, your continual care that the *legges of iustice* may not lie broken in the *streets*, and no man to raise it vp: A happie thing when men of place count their dignities to be conferred, as a common good for *Church* and *Commonwealth*. Thirdly, for all manner of *election*, this you onely haue not affirmed by word, but per-

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performed by action, that the place, more then the person, might haue cause to reioyce. For my selfe, I confesse I had no cause to be inticed from you, as the *Leuite* was from *Micah*, Iudg. 17. to become a *Priest vnto a Tribe or familie in Israel*: but least through ignorance I should as soon serue in the ministry of *Idols*, as the true *God*, I desired to be a little longer trained vp in the *schooles of the Prophets*. For my loue vnto your familie, whereof once I was a member, it is this, that all of them might knowe the *God of their fathers*, and serue him with a perfect heart, & a willing mind. For your *vertuous Lady*, whō *God* hath made as a *fruitful vine on the sides of your house*, that she might likewise grow into the true *Vine, Christ Iesus*; and be fruitfull vnto her owne saluation. For all your *children*, that they might be as the *Oline plants of God round about your table*. For your eldest son *Beniamin*; (I hope in name and nature the *sonne of your right hand*) the *Lord* make him the *strength and crowne of your age*, the *excellencie of your dignitie*, and the *excellencie of your power*. But I feare I haue already offended; your desire is breuitie: therefore to conclude, I commend and commit this small labour to your *patronage*: the text I am sure is excellent for these dayes: but for my manner of handling it, I leaue it to the *censure of Gods Church*. How-euer it be, I do more then hope, that you will kindly accept it from me, and entertaine it as a *testimonie of my loue*; and not onely so, but vse it for your comfort. Now the *God of peace that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the blood of the euerlasting couenant*; make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight: to whom be praise for euer, and euer. Amen.

Yours in all good affection,

JOHN YATES.



To the Christian Reader.

IT is a common saying, that an Exorcist may sooner con-
iure up a legion of deuills, then adiure one of them out
of his habitation: And as it is with bodily possession, so is
it with the obsession of the soule: for although the deuill cannot pe-
netrate the soules dimensions, yet he will sit so neere it, that who-
soever admits him the least good fellowshipe, he shall not be freed
of his company, when he is wearie, and with all his heart would shake
hands with him. The Papists challenge all our Churches as false, be-
cause we can cast out no deuills; but the whole world knowes that
they can doe it to the admiration of thousands: but for my part, I
knowe not how they coniure the deuill from the bodie; yet this I dare
boldly affirme, that where they haue gotten one deuill out of mens
bodies, they haue admitted a thousand into mens soules: and surely,
the deuill were a foole, if he would not change his roome for a better
lodging: I am sure, that there was neuer any church that hath con-
iured up more heresies then they haue done; and as yet I know not
one that they haue adiuured, and sent packing into hell. No marueile
that they haue need of strange exorcismes; for otherwise how should
men be confirmed in their strange doctrines? these questionlesse haue
bin strong delusions, to make them beleecue lies. But if they
please to admit of the holy Scriptures, we shall at the first resolu-
e them of a double meanes: Math. 17. 20. 21. the first is miraculouse,
and for a time: the second ordinarie, and so remaynes in the Church:
the one is in the 20. v. the other in the 21. and this second meanes
we haue: I am sure the Church of God may pray and fast, to deliuer
both bodie and soule from the deuill. But perhaps they will say, shew
vs whom you haue dispossessed? I answer, Prayer & fasting are of the
same nature that preaching and administering the sacraments: they
being conscientiously used, worke where and whensoever God pleaseth.
I doubt

To the Christian Reader.

I doubt not but by the preaching of the word, thousands have bin converted vnto the faith: and where men get the deuill out of the soule, he will haue small hope or comfort, either to enter or stay in the body. and so, no maruell the deuill holds them so strongly, and takes such good liking of them, that he will be at their command, to leaue the body, and ascend into an higher roome: for he is proud enough to intertain such a motion. And though I deny not but we haue had some possessed among us, yet I dare boldly say, the most haue bin of their owne making: Let them take the credit of their art, for questionles, a blacke art best befeemes a religion of darknesse, blindnesse, and ignorance.

But to applie our Saviours rule vnto our purpose: Fasting and prair are admirable meanes in the Church of God, not onely to cast out deuills and vnclane spirits; but also to fill the soule with the spirit of grace, and goodnes. And here I tremble to speake, and charge mine owne heart with exceeding great negligence, as often as I call to remembrance, the extraordinarie fasting and prayer of Arminius; especially whensoever he entred this mylterie of mysteries, Gods eternal predestination: A point that hath troubled the Church of God, more then euer the deuill vexed that young man in the Gospel. This hath made many no better then lunaticke, cast others into the fire of contention, and drowned numbers in the waters of euerlasting perdition. Now alas, what good soule would not downe on his knees, cry with all his heart, Lord Iesus take pittie on this distressed world, restore them to their senses, deliuer them from these fierce fiers, and pul them out of these dangerous waters: often hath it bin in the hands of thy Pastours, but as yet they could not heale vp these brawles: surely it is, because we are a faithlesse and crooked generation: Long hast thou been with vs, and we haue had a large time of thy patience, and it could not be but that thou would haue brought it to passe long before this, except our unbeleife had hindred it. Arminius hath taken in hand to worke this cure, but I feare he hath raised vp more spirits, then can easily be laid againe. Questionlesse, as our Saviour Christ spoke of that kind of possession, that it could not come out but by prayer and fasting: so no more can these dangerous spirits of error be quieted

To the Christian Reader.

and laid to sleepe, but by the prayers and fastings of Gods faithfull people. Isa. 58. 3. condemnes all fasting to seecke our owne wills, and require our owne debts: it cannot be good to fast for strife, and to finite with the hand of wickednesse. Surely I haue heard, that when Arminius was intreated to defend the received opinion of Predestination in the reformed Churches, did so distast it, that hee broached in his readings the cleane contrarie, wherempon strange rumours were raised, that he was become a maine hereticke. It was Bezas iudgement of him, when hee was a young man, that hee would either prooue an admirable minister of God, or a dangerous enemy to Gods truth: These reports are not to be passed ouer without consideration; for though he seems to cry downe the former rumours in a booke now extant: yet both the booke, and the rumours together, demonstrate that he sought an opposite wil to the reformed Churches. We denie not but that Gods true Church may erre, and so his will might not be against Gods will: yet for my part, I esteeme so reuerently of my auncients, and the truth admitted, defended, and propagated by them, that I dare not oherwise iudge, then that Arminius in fasting and prayer, sought his owne will: and therefore no maruell if he haue laboured to strise with that worthy man M. Perkins. In the beginning of his booke, he professeth nothing but brotherly loue: yet I intreat you, obserue but the whole carriage of his booke, and see how he scannes every word, exults & triumphs ouer him, as though he meant to censure him for a blasphemous hereticke against God. The man is dead, his booke is now his memoriall: and to my reading sauiours of nothing more, but that he meant to smite this worthie man, if not with the fist of wickednesse, yet of hard censure and iudgement. This likewise may appeare in his followers, who beare a most deadly hatred to all that professe M. Calvin, and his best followers; and most shamefully rayle on them: the Papists shall find more loue at their hands, then a Caluinist. Alas, my brethren; is this the fast that the Lord hath chosen? No, no: the Lord would haue vs loose the bands of wickednesse, take off the heauie burdens of sinne, and heresie, deale the bread of life to the hungrie, bring the poore that wander into Gods house, & not hide our selues from our own flesh: If wee would consider this, then would the Lord make our
light

To the Christian Reader.

light breake forth as the morning, our health growe speedily, righteousnesse goe before vs, and the whole glorie of the Lord embrace vs. *The want of this, makes the Papists reioyce, and triumph to see us, their professed enemies, to quarrell and strike at one another. Oh that I had a bodie to fast night and day! and a heart to pray that the Lord would reconcile us, and make his glorious truth shine among us, to expell that darknesse that makes the diuision! When my booke was in the presse, I intended nothing but the meeere explaining of Gods ordering of sinne, and so make use of it: but I could not in my minde be at rest, untill I had attempted some thing, in this maine controversie. I acknowledge it might haue bin much better atcheined by some of the Lords great Worthies, vnto the least degree of whose strength, I haue not attained: But being as yet neglected by them, I thought it better, notwithstanding my great weaknes, to say something in the loue of the truth, then to passe it o-uer with silence. I hope it will put others in mind who are of greater abilitie, what they ought to doe: and I would to God my labours might serue as foyles, to shew the greater glory of their surpassing excellencies: or as courser wares, to make their finer stufes more saleable and commendable. For mine owne part, I am so resolute, that I put it in my creed, as an error that I will neuer belceue; and I hope in God it is now at his height. Christian Reader, be not offended with my young yeares, to make thee distast my timely writing. I hope I haue kept me to Gods truth; esteeme that, and then iudge mee as thou pleasest. Consider what is said, and the Lord gine vs vnderstanding in all things.*

Thine in the Lord,

JOHN YATES.

*To every godly, zealous, and sincere Pro-
fessor of Gods true Religion; the wishes
of the Author.*

THis vacant white, I could not passe away,
Perchance the blacke is worser, thou wilt say:
The worst is said, and better is my creed,
That thou in this my loue wilt euer read.
To *giue* and *take* is neither *more* or *lesse*,
But loue is more, then can our gifts expresse.
The former tearmes as *relates*, *thine* and *mine*,
Let's passe *proud tearmes*, and then the gift is thine.
Thine as his owne, if better were his owne,
Loue is the best, hence let the rest be knowne.
As purest *wine* runnes from the homely *presse*;
So plainest loue giues comfort in distresse.
Perfumes haue sweetest smell, which fire find,
And loue the greatest grace, which zeale can mind.
The *rose* in still is sweeter then on stalke,
Distill thy loue, and sweete shall be thy talke.
My good to God is none, to thee is all,
Yet both to God must for a blessing call.
The fillie *Bee* suckes honic from the weedes,
But flowers scene, full soone on fairest seeds.
Make some thing of the worst, but gaine the best,
That after death thou may haue happie rest.
The presse hath stamp'd these lines, for thee to presse
A deeper stampe then can my lines expresse.
Presse not my skill, for art presume my heart-
As thine, that loues no further for to starte.
The gift is thine by due, the debt is mine,
God grant thee ioy in reading of each line.

Amen.

The generall heads of the Contro- versie concerning Gods decreeing of sinne.

1. Obiections: from the Text. 47. answered. *ibid.* from attributes. 48. answered. *ibid.* from subject. 49. answered. *ibid.*
 2. Arguments prooving: from the end. 50. from method. 52. from God, first and last. 54
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The General Parts of the Contract

1. The contract is a legal agreement between two or more parties.

2. The contract is enforceable by law.

3. The contract is a binding agreement.

4. The contract is a legal obligation.

5. The contract is a legal relationship.

6. The contract is a legal duty.

7. The contract is a legal right.

8. The contract is a legal power.

9. The contract is a legal liability.

10. The contract is a legal responsibility.

11. The contract is a legal duty.

12. The contract is a legal right.

13. The contract is a legal power.

14. The contract is a legal liability.

15. The contract is a legal responsibility.

16. The contract is a legal duty.

17. The contract is a legal right.

18. The contract is a legal power.

19. The contract is a legal liability.

20. The contract is a legal responsibility.



PSALM. 50. 21.

These things hast thou done, and I held my tongue: therefore thou thoughtest that I was altogether like thee: but I will reprove thee, and set them in order before thee.

CHAP. I.

Of the generall Analysis.



IN the world we have three sorts of people: First Atheists, that care for no religion: secondly Hypocrites, that care for formall religion: thirdly Saints, that care for true religion. Atheists discover themselves, and therefore the word of God is not large in ripping vp their sinnes, Hypocrites make

All men in the world are either Atheists, Hypocrites, or Saints.

a faire shewe, and therefore the word of God is verie copious in reuealing their sinne, and threatning iudgement against them: it tels them plainly they are all for the ceremonie, nothing for the truth; they lay hold on the shadowe, but loose the substance: these mens sacrifices are no better then abomination vnto the Lord, he hath no care to heare them withall, he hath no eyes to looke vpon their sacrifices, no smell to saour a sweet saour of rest in them; but his soule is displeas'd with them, and his heart doth rise against them, that hee must needs spewe them out of his mouth: hee hath no tast to say that the sacrifices they haue prepared, are any saoury meat vnto his palate, and yet the Lord is no daintie taster, for hee would say it were well, if there were but a willing mind. Indeede Izaac the father of Iacob and Esau, might be deceiued in his sonnes, and in their venison: but surely hee was not deceiued in their garments; for when he had kissed Iacob, hee

Iacob and Esau a true type of Gods militant Church, which is, *cura zizanij.*

God is not dim-
sighted to iudge
betwixt the
raies & wheate.

smelled the fauour of his garments, and blessed him, and said most truly, behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed; but the Lord is not as man that he should any way be deceiued: Iacob should neuer haue gotten the blessing from Esau by hauing his brothers hands in shewe, except the Lord had brought that to passe which long before he had decreed, Iacob haue I loued, Esau haue I hated: So stands the case betwixt all hypocrites and true professors, they may haue the hands of Esau, but their voice will bee the voice of Iacob: or morally, their hands may be the hands of Iacob, but their voice will be the voice of Esau: the world might be deceiued by the workes of their hands, but if they listen to their words, they shall find them rellish of Esaus heart: but the Lord knowes their workes that they are not onely covered with goates skins, but that they themselues are goates indeede, and so shall one day appeare, when the Lord shall goe through the flocks, and separate from all the sheepe the little spotted, the great spotted, and the blacke spotted, not to be the wages of Iacob, but the inheritance of the deuill: and therefore blessed are all they that shall be found in the garments of Christ Iesus, that so not Izaac, but the God of Abraham, Izaac, and Iacob may blesse them with the dew of heauen, the fatnesse of the earth, plenty of wheat and wine, that all the world may be their seruants, and all their mothers children honour them: and therefore cursed be he that curseth them, and blessed be he that blesseth them: let the hypocrites complaine, we haue done thus and thus, and yet thou regardst not: we haue bin thy eldest sonnes in casting out deuills, working miracles, preaching, fasting, sacrificing, giuing of almes, and what haue we left vndone for thy names sake? hast thou not therefore one blessing in store (ô father) to blesse vs withall? Well, it may be they will imitate Esau in his passion, lift vp their voices and weepe, and surely God will say of them as he did of Ahab, Seest thou not how Ahab playes the hypocrite? yet because he humbles himselfe in shewe, I will bestow a blessing in shew vpon him, I will spare him for a time: so because yee haue wept with Esau for a blessing, be-
hold

Hypocrites shall
be rewarded.

hold the fatnesse of the earth shall be your dwelling place, by your swords and crueltie to my Saints shall you liue, I haue made you your brethrens seruants, but it shall come to passe when you shall get the masterie, that you shall breake their yokes from your neckes, and as soone as the daies of your mourning are come and gone, you will slay your brethren, for that hath beene the thought of your mind: yet let me tell you my mind, them haue I blessed, and they shall be blessed; but for you hypocrites which would seem to haue the little spots among my sheepe, I tell you, that I haue separated you for the day of slaughter; and againe you hypocrites, which are not of the number of these ciuill professors, but grosse hypocrites, with great spots in my congregation, and yet despise my seruants which tell you of your damnation, I tell you, that you are in the selfe same predicament of my decree of reprobation. And lastly, all you Atheists, which haue the blacke spots vpon you, which will acknowledge no more then bruit beasts, I tell you, that you and all the rest, are the goates that I must set on my left hand, and pronounce this sentence against you, Goe you cursed into hel fire, prepared for the deuill and his angels, there shall be weeping and gnashing of teeth for euer.

Cruelty of hypocrites.

God will surely blesse the godly and curie the wicked.

Ciuill hypocrites, Grosse hypocrites, Meere Atheists, Little spots, great spots, blacke spots.

This Psalm is as I may tearme it, an Assize or session holden of the Lord: vnto whose iudgment seat are called his holy ones, such as feare him in sinceritie of heart; and hypocrites, such as feare him in shewe, whose lips call vpon him, but their hearts are far estranged from him: therefore that we may profitably behaue our selues in this matter, & set our selues to the true consideration of the forme & manner of proceeding, let vs giue the summe of the whole Psalm in a plaine & orderly analysis of the whole matter: and the rather I take it in hand, because that if I shall vnderstand the Church of God to reape benefit by it, I shall proceed in the rest of my purposes tending this way: for this I haue purposed to doe by the grace of God, and the assistance of his spirit. First, to shew the changeable estate of Gods Church, in outward things. Secondly, to discouer the lights of Prophecie, which haue made these

diuers colours apparent, least through our corruption wee should ascribe all to fortune. Thirdly, Due performance of his promises, in making all things worke together for the good of his Church and children: whereby all doubts that might spring out of the two former, are fully resolued, and God prooued most wise in disposing of all things, and most true in foretelling of all future accidents. Fourthly, Because the most liuely colour of Gods Church in this world, is affliction, to laie down a discourse of that, whereby euery faithful soule may see, what dammage it is to the profession of Christ. Fifthly, Because affliction is the worst estate of Gods Church, I will shew that it is a more happie estate, then the best estate in the world. Sixthly, To drawe men from the confidence of the world, and from that vaine conceite of religion, as the discontentedst life in the world, I will plainly shew, that the world and all the excellencie of it, can not giue a man content in all his wants, ioy in all his sorrowes, neither to reach vnto eternitie: and therefore men shall find the issue thereof, nothing but vanitie, and vexation of spirit: and that their onely happinesse consists in the feare of God, and keeping of his commandements. Seuenthly, To take away all Balams wishes, and the perswasion of hypocrites, wee will shewe what the Lord requires for the attaining of true happinesse. Eightly, Wee will lay downe the true triall of our estates, least with hypocrites we build the spiders house, and so be swept down with the besome of Gods wrath, & with hypocrites throwne downe into hell. Ninthly, Wee will laie downe Gods admonition to all whose case is not desperate, that they looke to themselves, whilst the gracious call of the day of the Lords visitation is vpon them, that they be reclaimed. Lastly, wee will shew the comfortable invitation of the Lord, to euery one that is hungry and thirstie for the bread and water of life. Wherewith wee wil ioyne Gods awaking of euery sleeper to stand vp from the dead, that Christ may giue him light. And because many deceiue themselves, this shall be the conclusion, that after the light hath appeared, how they ought to walke vntil the day starre of righteousness hath guided them

to the place of all blisse and happinesse. These things haue so inflamed my heart, that I would faine haue the fire break out: and yet my yeeres make mee with Elihu, to say, I am yong in yeeres, and many about mee are ancient: Therefore hitherto haue I doubted, and still am afraid to shew mine opinion: for it becomes youth to say, the dayes shall speake, and the multitude of yeeres shall teach wisdome: neither (blessed be God) need I to speake, because I haue waited till the ancient haue spoken, and yet perceiue that they haue found out no matter to comfort good Christians, and condemne the world, for the world is full of their learned writings, and they haue brought sufficient testimonies to prooue all truths, convince all errors, establish the godly, and throw downe the wicked and profane: yet seeing God will haue line vpon line, and precept vpon precept, I haue bene bold to doe something, for the building vp of Gods sanctuarie. Surely, there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding. Therefore renouncing my owne spirit, and desiring wisdome from the true fountaine, I trust in God I shall not speake out of my turne, nor shew mine opinion in an vnseasonable time: for I confesse God hath made mee full of matter, and the spirit within mee compelleth me, behold my belie is as the wine which hath no vent, and like the new bottels that braft, therefore will I speake that I may take breath, I will open my lippes, that so I may be eased of my trauel. And God grant that when I haue deliuered my hearts desire, I may reioyce that God thereby is glorified, his Church edified, poore Christians comforted, and my owne soule saued; when I shall come to giue vp my accounts to my God, that bestowed his talents vpon mee, to trade withall vnto his comming: and therefore in confidence that God wil accept of my poore desire, and that it shall not be in vaine, I offer this as a pledge of the rest.

But to returne againe to our former subiect, the partes of this Psalm are in number two: The comming of the Iudge, and his order of proceeding: the comming of the iudge to the seauenth verse; his proceeding in iudgement in the rest.

- The comming of the Iudge, laies downe his excellencie and power: his excellencie in the two first verses. His excellency consists in his authoritie and maiestie: his authoritie in the first verse, a great commander, for he is the God of gods, and the Lord of lords. And the manner of his commanding is forcible, for it is but speaking and calling, and at his word heauen, and earth obey. 2. The extent is exceeding large, for it is from the rising of the sunne vnto the going downe thereof: and therefore when the Lord shall come to iudge both quick and dead, hee shall not extend his authoritie beyond his commission.
- V. 2. The Maiestie of this Iudge, is described in the 2. verse: first, from the subiect place, *Sion*, which greatly magnifies the Iudge: for *Sion* is the perfection of beautie, and therefore the very appearance of the Iudge shal dazle the eies of all beholders. 2. From his effect, in these words, hath God shined: therefore shal *Sion* reioyce for this honour, and all that dwel in *Sion* shall lift vp their heads, for the day of their deliuerance drawes neere: but the wicked which are strangers in *Sion*, and Alliants from the common wealth of *Israel*, without God, and without Couenant, shall be taken at vnawares to their euerlasting confusion: and this is the Iudges excellency, his power followes.
- V. 3. The power of the Lord is declared: 2. prooued: declared verse the third, by two effects, first God shall come; it is no rumour, or flying tale, inuented to terrifie the world withall, but it is most certaine as though it were alreadie done: secondly, God shall not keep silence, or winke at some mens faults, because hee dare not speake: hee will neither drown his words, nor eate them for the proudest.
- Secondly, his power is prooued, first by his messengers, 2. by his faithfull witnesses: By his messengers, vers. 3. most excellently set out vnto vs: 1. by their names, declaring their nature, fire and tempest, and therefore who shall be able to stand before him: if they misse the fire, the tempest shall meete with them, so that there shall be no escape out of the hands of this Iudge. 2. By their effects, deuouring and moouing, therefore

fore iudgment and swift execution. 3. From their attendance, they shall goe before him, and round about him, therefore way shall bee made before him, and roome shall bee gotten round about him. 4. By the adiunct, a mightie tempest, therefore shall it ouerturne all the bulwarkes of the wicked.

His faithfull witnesses 4, 5, 6. verses: called, v. 4. executing: 5, 6. called, first by name, heauen and earth; therefore shall iust euidence be giuen in against euery offender: the earth shall couer no offences, for the heauens shall reueale it; neither shall any bill bee left vnread, for all offences are written either in heauen or earth; neither can there be any dropping, for heauen and earth will gather vp all. 2. They shall haue their charge from God, for God shall call them, and therefore they shall deale faithfully. 3. The end of their calling is appointed, and that is to iudge his people, & therefore in Gods Court there shall be no plea for ignorance: for he that manifests the end, will discouer all meanes that shall bring vnto the end.

Execution is either the conuention of the people, or the proclamation of the Iudge: conuention of the people. v. 5. First there must be a gathering, for all men are abroad at their workes vntil this iudge come, and therefore woe vnto them, that are gathered with their sinnes: but happie shall euery soule be that is found welldoing, when the Lord shall send to gather him. 2. This gathering shall be of his Saints, and all those that make a couenant with him with sacrifice: and therefore the hypocrites shall be too blame, that haue cried, wee haue fasted, prayed, sacrificed, and yet thou regardest not: let this assure them that God regardeth. 3. It must be before God, alas, before him at whose presence the Angels couer their faces, and holy Prophets haue cried out most lamentably, wee die, because wee haue scene the Lord of hosts: what then shall become of odious hypocrites? 4. Both must come together: but how shall that bee, seeing the wicked shall not stand in the iudgement, nor sinners in the as-

Psalm. 1. 5.

the assemblie of the godly before the Lord, to the perishing both of bodie and soule. 5. Circumstance in the conuention, is the worship of an hypocrite, and that is, a couenant with sacrifice, and therefore let the wicked know, that their righteousness shall not be hidde with the Lord, but they shall haue their triall according to their own righteousness: therefore let all proud Pharisies thanke God, they are not as poore publicans, they haue fasted twise a weeke, they haue giuen tythes of al that euer they possessed, they are no extortioners, vniust, adulterers; &c. well when they are tried with all their righteousness, if they fall for lacke of iust payment, let them thanke themselues, for that they thought they had payed all, and that they were in debt to no bodie.

V. 6.

The last thing in the execution, is the proclamation of the Iudge. v. 6. Wherein we haue, first the crier, the heaucns: 2. The voice; which is, first the declaration of righteousness: 2. of the cause of this righteousness, which is God, who will not post of the iudgement to others, for God is iudge himselfe. And thus much of the first part, the Iudges comming: his proceeding followes.

Gods proceeding begins in the 7. v. and continues vnto the end: the parts whereof are two in regard of a double object, his Saints and hypocrites: his proceeding with his Saints, is from the 7. verse to the 16. his proceeding with hypocrits, from the 16. to the end: The first is done by way of reformation, the second by way of condemnation: the reformation of his Saints is necessarie, for although they desire sincerely to worship God in the cerimonie and the substance, in sacrifices and the truth of the sacrifices, according to law and Gospel, yet often times diuers things are amisse, which the Lord must haue redressed, or else all shall not goe well with his Saints. Marke therefore how the Lord proceeds with his Saints by way of reformation, which is double: first, correction of their error. 2. direction of them in the truth. Correction of error to the 14. v. direction in the truth, 14, 15. In the correction of their error, there is a most exquisite methode obserued by the Lord, which may be a patterne for all Christians to imitate:

rate: and that is this, first to manifest his loue, v. 7. 2. to manifest their error, v. 8. which must needs be very seasonable after the former: 3. to take away the occasion of their error, which must needs be profitable to ouerturne the second: 4. And to giue reasons of the remoouall, which must needs take away all cauill and fond oppositions of our vntoward natures, v. 10, 11, 12, 13. Let vs looke vpon them all: first the manifestation of his loue, v. 7. First, a kind compellation, and louing invitation to attention, in this word (*heare*:) if a man were sicke in his bodie, hee would be very desirous that the Physitian would neuer make an end of speaking, and therefore if wee had the same wisdome for our soules, how attentiuē should wee be when so excellent a Physitian as the Lord shal speake. 2. From the relation that is betwixt God and them: a gracelesse child that will not heare his father before all men in the world; *O my people, oh Israel*: euery word an argument, (*people*) therefore if all people shall bow downe, and worship the Lord, then is it their dutie not to exclude themselves. 2. A note of peculiaritie, (*my people*) chosen out of all nations. 3. They are (*Israel*,) so called of Iacob their father, because hee preuailed with God, and therefore assuredly hee should preuaile with Esau, and all wicked men. Israel therefore is a strong bond, first because it points out vnto them the couenant that was made with Abraham Isaac and Iacob: 2. the power they should haue with God, and from God, to preuaile with all power euen of hel, death, and damnation: 4. Gods vehement affection to his people, in doubling his exclamation, (*O my people, oh Israel*.) 3. Reason to perswade, is drawne from the best testimonie in the world; I will speake, I will testifie; and therefore shall not Gods people heare, when the Lord of hosts shall speake? and shall they not belecue, when the most faithfull witnessse shal testifie vnto them? surely it were intollerable, if God should not haue the hearing with all reuerence. 4. Reason is drawn from the right of creation, preservation, and in a word from the only fountaine of our happinesse: for I am God, therefore, as able to doe what I will, either for the sauing, or destroying of my creature; so

V. 7.

also most willing and readie to doe both, when it shall stand for my glorie: therefore must I be heard because I am God, and haue good right to command it: 5. and lastly, an argument of arguments to perswade to this durie, (*for I am God, euen thy God:*) it is much that I said I am God, this argument haue I often vsed to perswade in many waightie matters, but when I shall addefurther, God euen thy God, what heart shall not be moued with all feare and reuerence to take notice of that which now I will deliuer vnto thee.

V. 8. Consider of my loue, and then my reproofe shall not bee grieuous vnto your soules: my reproofe is this, v. 8. a misconceiuing of my worship, to think that I stand so much vpon sacrifices; I renounce that opinion, because I see that the world is ready enough to embrace it: first, in that I haue no cause to find fault with you for sacrifices, since they haue been continually before me: secondly, I haue no mind to reprove for such matters, for they are not the things that I respect: thirdly, because I haue these by multitudes, sacrifices and burnt offerings, I will not stand to number them: yet in a word, in that indefinite number, thinke with thy selfe that I haue iudged them too many: fourthly, in that they haue beene before me more then thy selfe, when indeed I haue alwaies desired that in the thou shouldst set thy selfe before me; I would rather see thee on the altar, sacrificing thy sinnes, and offering vp thy selfe vpon my altar Christ Iesus, as a holy, liuing, and acceptable sacrifice, then all these dead sacrifices.

V. 9. The remoquall of the occasion of their error, is v. 9. First, the taking away of the matter; no bullocks, nor goats: an excellent way to dispatch error is, euen the remoouall of the matter, though in it selfe it be lawfull, and as here commaunded of God. Secondly, to put away the cost and charges that wee are at in providing of such matter; I will not haue them out of thine house, nor out of thy folds: so that thereby they shall not complaine they haue sustained any great losse by his worship, or that hee had any neede of their goods. Thirdly, they are to take notice, that after they haue been at all this cost and charges, that God will not esteeme of it: for he saies hee will

will not take it at their hands.

Now least the Lord should be found a changeling, in playing fast and loose with them, to say and vn say, to commaund and againe forbid, he will cleare the point by fowre most excellent reasons. The first is drawne from the right of possession, v. 10. proouing that all is his owne, and therefore, that he is nothing enriched by them: and his argument is drawne from an induction sufficient, bringing all into his Syllogisme by an absolute enumeration: for if all the beasts of the Forrest be his, and the beasts on a thousand mountaines, then cannot man bring God a present out of any cuntry which is not his owne *de proprio*, and therefore we should but steale for him in one place to enrich him in another. This is the first reason. V. 10.

The second reason is drawne from the right of election, v. 11. the Lord hath the best skill to choose for himselfe: first, because he hath the most exact knowledge of all his creatures, & therefore able to please himselfe best in his choise: secondly, his knowledge is most generall, because hee knowes all the foules on the mountaines, and all the wild beasts, verie hard to be knowne of man, for he can neither take them, nor count them: thirdly, the Lords election is most free: for he may take where he will, and yet enter into no mans possession, for all is his owne. V. 11.

The third argument is drawne from the right of prouision, v. 12. the Lord he needes no stewards or marke-officer for his owne vse: for first, hee will make his wants knowne vnto no man: secondly, no man can knowe when the Lord is hungrie after these things: thirdly, because all the world cannot satisfie him, nor all that is therein: therefore iustly may he put off all the prouision of man, because it will not serue his turne, or be able to giue him contentment. V. 12.

The fourth argument is drawn from the vanitie of the end, v. 13. first, because the Lord can neither eat nor drinke: secondly, God hath no appetite vnto such things; Will I eat, will I drinke? no I will not tast these things: thirdly, though I would eat and drinke, yet neuer should my meate bee the flesh of bulls, or the blood of goates; but my whole relish V. 13.

is in the sacrifices of the heart, a contrite and a broken spirit I will neuer refuse; I haue eares to heare of such prouision, eyes to looke vpon it, a smell to saour the sweet saour of rest in it, a tast to please my palate, and a touch of liuely feeling, to do them good that shal thus worship me in spirit and truth: but all other sacrifices are abomination vnto mee, against them I will close vp all my senses.

V. 14.

Now folloves Gods direction in the truth, which is twofold: first, of the parts of his worship: secondly, of the end of his worship. The parts of his worship, are prayer and prayse; praise in the 14. ver. described, first by his parts, to offer and pay: the first shewes the willingnes of the mind; the second that it is a debt, and therefore wee are to performe it. Secondly, from the obiect on which it must be fixed, and that is the Lord, and the most High: therefore the first lookes for feare, because a Lord, and the other lookes for magnanimitie, because most high: and therefore Christians must be no base minded persons, taken vp with the world, and things here below, but they must vp on high to God that dwells in the heauen of heauens, who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whom neuer man saw, neither can see: and therefore an high estimation becometh the Saints in praying of God, that hath abased himselfe to behold miserable man, and accept at his hands the offering of thanksgiuing. Thirdly, the extent of our praise, which must reach as high as vowes: for there be foure excellent helps in the practise of all Christian duties, which carefully beeing obserued, will strengthen all our actions. The first is, when wee goe about any good dutie, to deale thus with our soules: surely by the grace of God I purpose to set my selfe about this action. 2. That my purposes be not vaine, I enter couenant with the Lord, and promise that that which I haue purposed, I will performe vnto him. 3. That I may be no couenant-breaker, I vow vnto the Lord my obedience. 4. That I may not be rash in my vowes, I proceed further, and say with Dauid, I haue sworne that I will keepe thy righteous statutes. Now when the Deuill, my corrupt flesh, the world,

or

Foure things
notable for
Christian pra-
ctise; 1. purpose,
2. promise,
3. vowes,
4. oathes.

or any worker of iniquitie, shall set vpon mee, thus will I answer; Why would you haue me breake my purposes, and be inconstant in my resolutions, seeing the world despiseth all inconstancie: againe, though I might change my purpose, yet my promise I will not alter; for infidelitic is hated of all: but if you will say, you may put off the performance of your promise, because you beare men in hand with dispensations of future obedience, yet I haue a third thing that binds mee more straightly, and that is a holy vow vnto the Lord, which being lawfully made, I must not breake for a world of wealth: yet if you will be instant vpon mee, and say, I was too rash in my hasty vowing, then I pray you consider, that I haue sworn vnto the Lord; and therefore to haue God to count mee for a periured person, would sting mee at the heart, and suffer my conscience neuer to be at peace with mee: therefore putting all these together, purpose, promise, vow, and oath, how should I doe this great thing you require, and sinne against my God: these things beeing praesised, I dare boldly say euery Christian shall find daily increase of grace, and more readinesse to serue God.

The second part required, is prayer, v. 15. which is discovered vnto vs, First by his work to call, shewing great necessitie: and therefore the neglect of it must needs bring extraordinarie losse vnto the soule. 2. By the proper object, vpon mee the Lord, the best succour in the time of need. 3. By the adiunct of time, in the day of trouble: and therefore great occasion is giuen to euery Christian soule to call vpon his God. 4. The promise is annexed, as an excellent motiue to so excellent a dutie; so will I deliuer thee: and therefore happie is euery Christian, that hee may know assuredly in euery day of trouble, hee hath hope of the day of deliuerance. And these are the parts of the true worship of God, praise in prosperity, prayer in aduersitie: the end of both followes in the same ver. And thou shalt glorifie mee: therefore not vnto vs, O Lord, but vnto thy name, for all thy mercies be ascribed all honour and glorie.

V. 15.

The second part of Gods proceeding, is with the profane

V. 16.

hypocrites, from the sixteenth verse to the ende: the parts wherof are three, conviction to the 21. v. sentence of judgement in the 21. v. and application in the 22. 23. v. The conviction is of two sorts of crimes, first, against God, the breach of the first table: the second against his neighbour, the breach of the second table: the first which is against God, is in the sixteenth and seuenteenth v. and that is a forme of Religion in the sixteenth v. but a deniall of the power in the 17. v. The shew of religion is set forth by his effects, declaring and speaking. 2. By the obiect, ordinances, and couenants: 3. From the iniurie they offer vnto God, what hast thou to doe? 4. From a testimonie of God himselfe witnessing against him, but vnto the wicked said God. Therefore the religion of all hypocrites is formall in the fruit, and in the obiect, to the iniurie of God himselfe, and the prouoking of a sharpe witnes against themselues.

V. 17. The power of Religion is wholly denied v. 17. First, in affection: they hate reformation. 2. Of instruction in actions, they will endure no reformation. 3. By obstinacie, in casting Gods words behind them. They direct degrees of sinne: first, to enter the affections by hatred of good, and loue of euill. 2. To proceed to action without all reformation. 3. To continue in practise by obstinate rebellion, and casting off Gods yoke.

V. 18. The second order of crimes, is the breach of charitie vnto his neighbour, 18, 19, 20. v. which are of two sorts; of actions, and speeches: of Actions v. 18. First, laid forth in their kinds: theecurie and adulteric. 2. By their formes, running with theecues, partaking with adulterers: where the consent vnto these sinnes, is taxed with the practise. 3. From the motiue cause, in these words, when thou seest; shewing how the desire of wicked men is inflamed with the beholding of the sinnes of others, to make them runne with them in inward consent, and be partakers in the verie heart.

V. 19. The second kind of crimes, are of speeches: first of things, secondly of persons: of things, v. 19. wherein wee haue, first the kinds, euill and deceit: euill in the forme, deceit in the end.

end. 2. From the instruments, the mouth and the tongue, abused of wicked men to the hurt of others, and the destruction of themselves. 3. From their willing practise, in these words, thou giuest thy mouth: as though they would sell themselves to commit iniquitie: thou forgedst, as though they were alwaies in the fire of mischiese.

Of persons, first the preparing of themselves, in that word, thou sittest. 2. The manifestation of their malice, thou speakest and slaundereest. 3. The aggrauation of their sinne, in regard of a double object; thy brother, more generally: thy mothers sonne, more specially: shewing how vnnaturall they are, euen to their owne flesh, and the very bowells of their mother. V. 20.

And thus much of the conviction: the sentence of Iudgement followeth in the 21. vers. Wherein wee haue the two parts of all Gods sentences, truth and holinesse: for it is requisite that euery sentence of God be true and holy: the truth in these words, these things hast thou done: the holinesse in the rest. V. 21.

The truth is most exact, consisting of all requisites: first know-
ledge without all error: 2. integritie without all partialitie: Truth.
3. equitie without all contradiction. The first is cleare, in that the Lord enters vpon the very particular sinnes of an hypocrite, (these things) and therefore can no way be deceiued; for hee that sees things in generall, and these things in speciall, leaues nothing vntouched. The second is also most euident, for the Lord respects neither the person, nor the sinne of the person: but saies plainly, thou, and these things. And the third is apparant to euery eye, for the Lord handles no matters either vpon suspicion or malice: for he is most certain of the fact: neither doth hee complaine of any thing but the fault, hast thou done: and therefore what shall an hypocrite plead for himselfe, when hee shall see his doings plainly detected?

The holinesse of the Lord hath two parts, both which are
contained in the second part of this sentence, and they are Holinesse.
mercie and iustice: for a holy God must be a mercifull God,

Mercie.

and a iust God : his mercie in these words , *I held my tongue , and thou thoughtest that I was like thee* : his iustice. in the rest. Gods mercie is described by foure things: First, by his adiunct or qualitie, silence. 2. By the subiect about which it is conuersant, and that is the doings of the wicked. 3. By his accidentall effect , and that is the thoughts of the wicked. 4. By the forme and manner of these thoughts , and that is to make God like themselves, or measure God by themselves.

Iustice.

The second part of Gods holinesse is his iustice, described by power and comely order : by power in these words, *I will reprove thee* : where wee haue foure things to manifest the power : First, the efficient cause, the Lord, and therefore most powerfull iustice. Secondly, the forme, reproofe, iustice vindicatiue or punishing, not remuneratiue or rewarding ; and therefore so much the stronger : the touch of his little finger is able to doe much, and therefore what shall be the power of his whole hand, and the strength of his arme ? his breath which in man is nothing , yet in himselfe makes smocking coles, and flames of fire issue out of his mouth to the destruction of all sinners. 3. From the obiect, sinne, which all the iustice of man is not able to find out: yet shall this iustice search it to the quicke, and ransacke it to the bottome. 4. Because of the person which is an hypocrite, who for the most part deceiues the whole world , yea and his owne soule too, yet now woe vnto him, for hee hath fallen into his hands that can not be deceiued.

The comely order in these words; And set them in order before thee. First, giuing vs to vnderstand, that sinne is confusion and disorder: and all sinners are confused and disordered persons. 2. That there is an order to be taken with all sinne and sinners. 3. That when God shall haue taken order with them, then the conscience shall take horrible notice of their sinne, and the punishment thereof, to their euerlasting shame and confusion in plagues, and punishments, that neuer would see any disorder in sinne and wickednesse.

V. 22.

The application followeth in the 22.23.v. and it is twofold. First, to the wicked, an earnest admonition. Secondly, to the godly

godly, a serious instruction: the earnest admonition to the wicked is in the 22. ver. amplified first from due consideration, Oh consider this, make good vse of my iudgements, let them not be idle speculations, but profitable instructions to your soules: Secondly, from the forlorne negligence of all wicked men, which is to forget God, euen in the time of iudgement: Thirdly, from the imminent danger; and that is tearing in peeces of the Lord: Fourthly, from the ineuitable-nesse of it, and the vaine confidence of helpe, in these words, And there be none that can deliuer you.

In the conclusion of all, which is the application to the godly, vse is made of the whole Psalm, for the glorious comming of the Almighty, his mercifull proceeding with his Saints, and the fearfulnes of his iudgments with the wicked, ought to be a threefold cord to drawe them to true obedience, and learne the instruction of their God. See therefore the vse of the first part of Gods proceeding, He that offereth praise shal glorifie mee: would you know my mind, O my louing Saints? Why this it is in brieife, and take it for your conclusion, The best sacrifices are praise, for they alone shall glorifie mee, and giue mee full contentment. For the second, the vse that you ought to make of my conviction of an hypocrite, is this in brieife; that seeing he hateth to be reformed, and casteth my words behind his backe, and therefore must needs be condemned, (though hee haue made a faire shew in preaching of my ordinances, and talking of my couenants) see you therefore vnto it: for I promise faithfully to euery one that disposeth his way aright, shall be shewed the saluation of God: and therefore God grant that euery one of vs may haue more of the power of religion in the heart, then a shew in outward profession.

V. 23.

The Table.

CHAP. II.

Of the particular explication of the words.

AND thus haue I vnfolded the whole Psalm, which if I shall perceiue to be a profitable way for the instruction of Gods Church, I shall proceed in the rest: but if it shall be disprooued, I will trouble the world with no more discourses: for wee haue alreadie bookes enough, which make vs wast our times vnprofitably: but I trust in God, seeing that I am not guiltie vnto my selfe of any priuate motion, that it is the worke of the Lord; and therefore, as alreadie it is approoued of some, so I doubt not, but they that loue the Lord will beare the like affection. And therefore I pray with the Apostle, that both I and they may consider what is said; and the Lord giue vs vnderstanding in all things.

I. Part. Of the arraignment, day, and persons.

The generall discourse of the Psalm is alreadie cleared, onely I haue selected this one verse for the ground of all my future proceedings. I call it *Gods arraignment of hypocrites*: first, because the Lord himselfe brings in the euidence against thē, *These things hast thou done*. Secondly, because the Lord hath made long tryall of their repentance, *I held my tongue*. Thirdly, because they had fulfilled the measure of their sinne, by making God an idle iudge of them, *thou thoughtest that I was like thee*. Fourthly, because God vpon good euidence, long experience, and the full measure of impietic, could contain no longer from the sentence of condemnation, *I will reprove thee, and set them in order before thee*: the cheife Iustice must handle the cause euen in the court of conscience; because no reproofe will serue the turne, but that which arraignes him before himselfe, and makes his conscience his own executioner.

I might well tearme it the *Criticall day of an hypocrite*. Physicians obserue two kind of dayes in the sicknesse of their patients: first, the *indicatiue dayes*, and then the *criticall dayes*: the indicatiue dayes goe before, and shew what hopes are approach-

Euidence.

Patience in tryall.

Abuse of Gods patience.

Sentence of iudgement.

Dies indicantes, dies criticae.

proaching of death or life: these dayes I may well say went before, from the 16. verse, to this 21. ver. euery day prognosticating nothing but some horrible accident, to befall on the criticall day: first, he will no wayes bee reformed in his *life*, and for *connsell* he casts all Gods words behind him: hee no sooner sees the way of *death*, but he runnes into it; and for any vncleane *behaviour* he will become a partaker with the worst; his *mouth* is as *blacke* as though the fire of hell were within him; and his *tongue* is so scorched, that it can forge nothing but deceit; *nature* is so farre spent within, that he speaks against his brother; and the *bowels of pittie* and compassion, are so eaten vp, that he slaundereth his owne mothers sonne: therefore it cannot bee but that the criticall day should bee most dangerous.

That I lie not, see the sentence of the Lord most plainly vnfolding it, v. 21. in the *iudgement*, in the *day*, in the *Symptomes*, in the *cure*. The iudgement, *these things hast thou done*: the day, *I held my tongue*: the Symptomes, *thou thoughtest I was like thee*: the cure, *I will reprove thee, and set them in order before thee*. The crysis or iudgement is most exact; first in the cause of his disease, *these things*, profanation, adulterie, theeuerie, euill speaking, slaunder, deceit, causes sufficient to destroy the soundest temper. Secondly, in the subiect, *thou*: God is not deceiued of the principall part and member, that suffers *actionem la fam*, it is an hypocrite, euen poisoned at the verie heart. The third crisis is in the effect *done*, a perfect concoction of the disease, and therefore presently to be purged. As the crisis is very manifest: so the day is not the seauenth day since the disease tooke him, but seauen twice told, nay I dare bee bold to say, *seuentie times seauen times*: for he that taught *Peter* Matth. 18. 22. *not to forgiue seuen times, but vnto seauenty times seuen times*, hath practised the same; and therefore doubtlesse the hypocrite hath often been visited of the Lord in hope of amendment. *These things hast thou done*, was no false iudgement: and *I held my tongue*, was no few daies of triall.

Now for the third, the Symptomes of his disease, what can more sensibly be perceiued? First, his *pulse* shewes the temper

1 Iudgement
2 Day.
3 Symptomes.
4 Cure.

Day:

Matth. 18. 22.

Symptomes,

of his heart, *thou thoughtest*: a weake pulse shewing the decay of the spirits, neither reason nor grace, but a meere dreame of his weake phantasie. Let vs handle his pulse, and we shall find in it all mortall and deadly signes: Firſt, it *intermits*, shewing his soule to bee so burdened with sinne, that it cannot strike one good stroke: suppose there were a motion to goodnesse, *as to declare Gods ordinances, & take his covenant into his mouth*; yet his vngodly heart, and profane life, strike all dead.

Pulsus inter-
mittens.

Caprizans.

Date veniant
verbo.

Endofus.

Vermiculans.

Vermicatus.

Micah. 6. 8.

Myurus.

Tremulus.

Actio laesa.

The next pulse to this, is a skipping or *capring pulse*; a plaine signe that his heart is vnequall, by reason of the smoakie excrementes of vanity and pleasure, which push his heart this way and that way: and therefore as he intermits all good, so he is skipping and capring in his impietie: for what a proud thought is gotten into him, that hee is *like God*. But a third pulse followes this, and that is *swelling*, full of waues and surges, tossing him to this vanitie and that vanitie: but alas, all is but as the *rowling of a worme*, not able to get vp the head, but still sticking it in the ground, vntill God tread on them by his iudgement, and then would they faine lift vp the head to heauen, *call vpon God, offer sacrifice, &c.* but alas, all this creeping is so soft and dainty, as though their spirits were a company of *antes*, creeping vnder the hand of their confidence; and may be, makes them smart a little with the feeling of the *venome* of their sinne, but as yet they haue not learned the thing that God requireth, *Surely to do iustly, and loue mercy, and to humble themselves to walke with their God*. Hence followes a sixt pulse, which they call *minute*, so small that it can scarce be felt, not able to extend to the outward props of their confidence, but they sinke downe as readie to giue vp the ghost, for feare of Gods vengeance. And then comes the last pulse, which wee call *trembling*, alwaies expecting when death will giue the heart his deadly blow. And these bee the symptomes of his heart, which God alone was able to feele and discouer, and therefore tells him, *thou thoughtest*.

The second principall Symptome is, *actio laesa*, the action annoied; in these words, *to make God like himselfe*: a strange imagination that hath so besotted his senses, that nothing
can

can please him, but meere idolatrie, a wrong sense of God, and a wandring motion from God: therefore as in the bodie, the losse of the action is either of *animall* or *naturall* forces; naturall, as the losse of *stomacke*, hurt of the *liuer*, obstruction of the *veines*, oppression of the *heart*, swelling of the *splen*, convulsion of the *sinewes*, consumption of the *lunges*, &c. animall actions are sense and motion, the hurt whereof is either *priuation*, *diminution*, or *deprauation*: as in the eye, *blindnesse* is the priuation, *dulnesse* of sight the diminution, and *wrong apprehension* the deprauation: in the hearing, *deafenes* the priuation, difficultie in hearing, or *hardnesse of hearing* the diminution, the *glowing* of the eares the deprauation: so in feeling, tasting, smelling, &c. This may most fitly be applyed: First, he is shroudly wounded in his very natural actions; he suffers the dart to strike through his *liuer* by his adulterie, his *heart* by his consent vnto the euerie, he hath lost his *breath* by running with them, his *tast* by participation, his *mouth* hath suffered a strange convulsion, all the *sinewes* haue drawne it awry, the *lips* are the doores of euill, the *tongue* the forge of deceit, both of them are set to speake against his brother, and slander his mothers sonne: all the passages of goodnes are filled vp with obstructions, there is no way to the *hands* for the workes of charitic, to the *feete* to runne in the pathes of righteoufnesse; euerie member is decayed, and wholly put out of ioynt: if he *eate*, hee is giuen to gluttonie; if hee drinke, to surfet with drunkennesse; if he *sleepe*, to become a sluggard, &c. for his spirituall senses, he hath no *eye* to see withall, no *care* to heare withall, he *sauours* not the things of the spirit, he hath no *feeling* of his sinne, nor the loue of God, he can *tast* none of the meanes of his saluation, his *phantasie* is possessed with dreams of peace and welfare, his *understanding* is taken with a spirituall madnesse, and his *memorie* with a forgetful Lethargie, euen of his owne name, that he tooke in his baptisme; for he neuer remembers what was therein promised vnto God: and for *motion* he is starke dead, can neither mooue hand nor foote: nay alas his *sickenes* is surely vnto death, for the disease hath so wounded him, that he cannot perceiue any thing amisse;

Oculorum caecitas, hebetatio, halucination: Aurium sorditas, graues, tinnitus.

Application of the similitude,

his *fancie* workes so strongly, that God onely must be imagined to be like him, and therefore the action is a plaine Symptome, that all is not well with him: and surely there needs no further inspection, his *water* is cast already, and the prescript is a fearefull *receipt*, worse then pills of *hierapicra*, or any extream purgation, it is, *Take him, bind him hand and foote, and cast him into hell fire, where shall be weeping and gnashing of teeth for ever.*

Yet let vs see the cure that the Lord prescribes in this place: and first, if any make the question, whether *curatio debetur Symptomati*? I answer, No: for it is a rule, that the physicke must be applyed to the cause, & not to the effect; yet with the Lord iudgement is as sure in the effect, as the cause: for hee cannot be deceiued: he brings vs to the knowlege of the disease by the *Symptomes*, but he himselfe first sees the cause, and therefore he discouers the hypocrite from the very fountaine, *thou thoughtest*: and also tells vs the action of his thought, to *make God like himselfe*. Yet if God should aske his patient, whether hee felt this thought in himselfe or no, I am perswaded he would most impudently denie it; yet if he had any eye but to looke on his practise, hee should soone conceiue his thought to be no better. But the disease is desperate, & therefore what remedies will the Lord vse? the *Apothecaries shoppe* can asoord him none; therefore questionlesse that courte is to be taken, that men vse to take with *gangrens*, to cauterize and burne them to the quicke: euen so the Lord must deal with all hypocrites, for they haue suffered the disease to runne so long, that nothing can helpe it but a hote yron. And for this purpose the Lord hath two: First, hee will *reprooue him*; this yron shall try and search him to the quicke; but alas if God will handle this yron, euen to sift out one that is rotten at the heart, when shall the yron cease burning, all must be burnt away; and if that were so, then happie were the hypocrite, for then should he be without all sense and feeling: but alas, better had he been if he had neuer been born, then that the Lord should take a second yron into his hand, and that is after the searching of the sore, should burne them in the very *conscienc-*

Holy God meets
with wicked
men.

σφοδρὸς πόρος
μακρῶς.

Wicked men
are so senseles
that nothing will
make the feel
but burning.

ces, by setting their sinnes in order before the eye of the soule, which is most quicke in sense and feeling. Conscience most apprehensive.

But let vs descend from the title, to consider who this *Thou* καταλον εὐλαξιν ἄλλαν. is, that the Lord will thus handle. Hee is plainly described from the 16. verse, to my text: First and principally, hee is such an one as wil become a publike teacher of his law and couenant: but because this description may well agree to any professour vnreformed, I will vnderstand it of all vnreformed professours, that will needs make a shew of godlinesse, but hate to bee reformed, by denying the power thereof in their life and conuersation: and therefore my text wil taxe many an one. Yet before I come to the speciall explication of the words, I cannot but a little shew my affection to our distressed congregations, that are full of these ministers, that will haue to doe with Gods ordinances, and talke of his couenants, and yet hate all reformation: often haue our ignorant, scandalous, and negligent ministers been warned to beware of their callings, and know what they meddle withall: God is not *mocked*, neither euer will he suffer the malice of the *deuill* to rage in these persons against his little ones: for alas, what haue they done? I knowe not what *arrowe* might more deeply perice them, then this fearefull sentence of the Lord, which neuer ceaseth cutting and wounding vntill it come at the verie conscience.

The best shaft that Gods *archers* may vse for the battels of the Lord, is alwaies to bee drawne out of Gods armorie, framed by the hands and skill of himselfe, and his owne workemen, fit to make the man of God absolute and perfect, vnto 1. Timoth. 3 17. all good workes, and blessed is the man that hath his quier full of them. I know no *arrowe* that is able to dart and enter through, euen vnto the *diuiding asunder of the soule and spirit*, of Hebr. 4 12. *the ioynts and marrowe, and lay open the verie thoughts, and the intents of the heart*, as the arrowes of Gods quier: and therefore the word of God deals most roundly with hypocrites in this place, sparing neither sinne nor person, *these things*, and *thou*, euen thou that takest vpon thee to declare my ordinances, and will haue my couenant in thy mouth, I tell thee, this

shall neuer cloake thy sinne, seeing thou hatest to bee reformed.

These things,
if it take all vn-
reformed min-
sters.

It is a case lamentable, deseruing the *bowels* of all Christian *pitie and compassion*, and able to cause the *teares* of sorrowe to gush out, and streame down the face of a man, who is not frozen too hard in securitie, and vncharitable carelesnesse, when he shal but lift vp his eyes, and see the waists and desolations of so many distressed soules, pined and consumed to the bone, for lacke of Gods sustenance, the bread of life, the word of God, the onely preseruatiue of the soule: The cause of all this is, because the very *trash* and *rif-ras* of our nation, haue laide their sacrilegious hands on the Lords arke vnreuerently, entered with shooes and all into his temple, taken his vndefiled testimonies into their defiled mouth, disgraced, defaced, and defamed the glorie and maiestic of diuine rites and mysteries. Alas, is the Church of God so destitute of labourers? must Christ needes for their sakes call againe from the *net*, the receipt of *custome*, and other trades, such men as after a nights sleepe, or an houres traunce, are made able to turne the book of God, declare his ordinances, and mannage the *keyes* of heauen? but my friend be not deceiued, awake out of sleepe, and dreame no more; confesse, I am no Prophet, I am a *husbandman*; for man taught mee to bee an *heardman* from my youth vp: If any man aske thee, what are these *wounds* in thine hands? answer willingly, *thus was I wounded in the house of my friends*: do it quickly, least the Lord wound thee in thy conscience, when he shall tell thee, *these things hast thou done*, and *these things will I set before thine eies*. If God hath said, Arise, o sword vpon my *shepherd*, and him that is my fellowe, what then will he doe vnto thee? smite thee deadly, that his sheepe be no more scattered, and that he may turne his hand from his little ones: for alas, what haue they done? O therefore get with speed from the Lords house, if thou be a *cleauer*, to thy wedge and axe; if a *husbandman*, to the plough and share, horse and harrow. But in vaine doe I complaine, for hard-hearted men haue so *finted* their foreheads, *seared* and *sealed* vp their minds and consciences in all impietic, as they haue made a league,

and

2 ach. 13. 5.

and bound themselves to forget *Christ* and his *flocke*, who are as great and deere vnto him as the price they cost him: they cannot stagger, but runne like hungrie *dogges* with an eie onely to the fleshpots, and sell both themselves and their people, for a morsel of bread and a messe of pottage to the deuill: and haue sworne like sonnes of *the earth*, to possesse the earth for euer, and leaue heauen, and the heyres thereof to God himselfe.

Alas *poore soules*, faine would they haue somewhat to keepe life and souie within them, and therefore as famished and starued creatures, which haue for a space been powned vp, and pinfolded in a ground of barrenesse, debarred from all succour and releife, will suffer any thing to go downe the throat, be it as bitter as gall, as deadly as poison: they swallow bitterness as sugar, and licke vp death as sweet hony. These things (God knowes) are too common among vs; and for these how many threats and warnings from heauen, from earth, from God, from men, from foes abroad, and friends at home: *Shall not I visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?* I will assuredly prooue my selfe to be Lord of hosts, muster vp the clouds, call foorth the winds, *cause the fire to deuoure before me, and a mighty tempest to be round about me:* all powers in heauen and earth shall be shaken, and I will take the foure corners of the world, and shake out this off-scouring: I will raise vp the stander, blowe the trumpet, bring destruction vpon destruction, death vpon death, plague vpon famine, sword vpon both. Ierem. 9. 9.

Another sort there be that declare my ordinances, against which I haue many things: such are like the *Ostrich*, which haue wings & feathers, not like the doves, to flie vnto Gods arke, to bring the faithfull newes of the abating of the waters of Gods wrath: they haue no oliue leaues in their mouth, no Gospel of peace vnto the heires of righteousnes, receiued into the arke of Gods couenant: but when the time is, that is, when they haue gotten themselves the wings of honour, they mount on high, mocke the *horse and his rider*: they leaue their egges in the earth, & small thanks vnto them: if they be made Iob. 39.

hore in the dust, it is not their owne heate, but the heat of an other sunne, which perhaps the Lord makes to shine vnto them: but in the meane time they forget, that the *foole might scatter them, or the wild beasts might breake them*. Alas, howe many in their pride tread the godly vnderfecte; & what flore of wild beasts, breake into the Lords vinyard: therefore it cannot be but that they *shew themselues cruell vnto their young ones, as they were not theirs, and are without feare as if they traualled in vaine*. But let me tell them, for all their learning and wisdom, yet while they forsake Gods heritage, *they are deprived of all wisdom, neither hath God giuen them any part of his vnderstanding*. Oh therefore, for the loue of God, and comfort of your owne soules, recal your selues before this sentence come out against you: God hath a long time holden his tongue, it cannot be for euer; for it is most certaine, that he will *reprooue* for these things, and set them in *order*: re- enter therefore and recouer your forsaken charges, languishing and worne away for want of pasture, stretching on the ground for faintnes, fetching their groanes deep, and their pants thicke, as readie to giue ouer, and yeld vp the ghost; if they die, it must needs be laid to your charge, and for these things, God will haue you arraigned hereafter. *O Lord, are not thine eyes vpon the truth?* yes assuredly, and therefore the harmelesse sheep that droppe away by famine of the word, hath raised a lowder crie and clamour in thine eares, then any man is able to make by his iust complaint in the eares of men: yet, *O God*, if any place for mercie, (and why should we doubt of mercie with thee, who art the God of mercy) looke not vpon this drossie and filth, but sweep them out, and open the rocke of stone againe, let againe (sweet Iesus) the waters, euen the liuing waters of the word flow out, and let the sauing riuers of thy Gospel runne in all the drie places of our land. We see the fruitfull weedes and thornes of prophanneffe and iniquitie, oh giue thine *husbandmen* hearts to roote them out: we see the wofull ruines of vertue & piety, oh let the *builders* be readie to repaire them, that so to thee, who art the great *Shepherd* and Bishop of our soules, we may render an account at the dreadfull day of thine

Ier. 53.

Oecumenicall visitation. In the meane time, thou, oh God, which instructest the *husbandman to haue discretion, and doest* Elay. 23. *teach him to cast in wheate, and by measure euerie graine; teach thy seruants how to plowe vp the fallow ground of mens hearts, and keep them from sowing among thornes.*

Againe, as the words are specially directed against such ministers, as would declare Gods ordinances, and yet hate all reformation: so likewise may they be applyed to euerie *professor* that would make a shew of godlinesse, yet wholly denyes the power thercof; and therefore the sentence is verie large: neither can we come to make any vse of it, vntil we haue cleared it by the rules of Gods wisdome, which is better then mans.

The wit of man hath many strange inuentions, and therefore seeing I haue been so large vpon one small verse, it may rather be thought to be mine inuention, beside the nature of the text, then that which Gods wisdome will any waies afford; I will not therefore thinke it grieuous to expresse the way of mine inuention.

All wisdome lookes vnto God as the *author*, and will acknowledge no more in man then obseruation, and after that to followe God by way of imitation: for the wisdom of God is as the *Sunne*, ours as the *beames*; no beames where the sunn hath not gone before: his wisdom as the real and substantiall *face*, ours as the *reflexion* or image in the *glasse*; no image or reflexion without the presence of the bodie: Gods wisdom is as the *seale*, ours as the *stampe*; no stampe but by the seale: his wisdom is the *fountaine*, ours the *streames*; no streames where the fountaine is not open, and sending foorth his water. Let *Jacobs* well be stoped, and he will presently complaine for want of water: therefore no worke of the creature is primarie, but an imitation of Gods worke. The *husbandman* could neuer haue planted trees, except hee had first obserued Gods plantation in the world: *Apelles* could neuer haue painted any exquisite colours, vnlesse he had taken notice of Gods most beautifull colours in nature.

Let it therefore be our wisdome, to follow Gods footsteps,

& sobrietic to stay our selues where he hath left no impressiō, else shall we loose the *sweete inspiration* that issueth out of the *flowers* of Gods wisdom: neither must we breath vpon it any of our vsfauourie notions, for then the sweet influence wil retire into the flower, & the smell that we haue breathed out of our selues will returne, not to recreate the *sprits* of grace and goodnesse, but to pufte vp in vs a spirit of pride and selfe-conceit; which is nothing, but like a *blowne bladder*, euacuated with the least pricke of sound knowledge. For as extreame windie *stomacks*, do not onely hinder digestion, by interposition with the wholesome meate, and relaxation of the mouth of the stomacke, which ought to shut it selfe so close about the meate, that not so much as the least vacuitie may bee left, but also either by ill digestion, fills the bodies with crudities, *obstructions*, and consequently *putrifactions*; or else because *winde* is so stirring, makes *eiaculation*, and a sudden *regurgitation* of all that is receiued: so in like manner, windie knowledge about wholesome sobrietic, makes such an interposition, and relaxation of the minde, that it can digest no wholesome doctrine, but fills it selfe with all manner of rawe humors, and vnstable opinions, which breed such obstructions in the minde, that presently it falls into diuers sicknesses, and can keep nothing that is good, but presently beeing receiued, by the *pride* and *selfe-conceit* it hath in it selfe, casts it vp againe; and so by a continuall casting breeds that weaknes, that so much *leauen* of euill doctrine is soked into the verie *filmes* (as I may say) of the mind, that it breeds that disease which is rearm'd of Physitians, *corruptio ad aciditatem*, corruption into sowernesse, which sets such an *eager and sharpe appetite* in the mind, that it hungers continually to be fed with newe opinions; and so at the length, rottenesse and putrifaction is bredde therein, and then consequently death and destruction: therefore if we meane to preuent these sicknesses, we must looke to God our patterne.

But alas you will say, how can that be done? seeing hee dwells in a light vnapproachable, and therefore is ἀκατάληπτος, incomprehensible by our *Logicke* or reason, and ἀβυσσος,

μθ, vnamable, by our *grāmar* & *speech*: but here let vs wonder, that God beeing one most simple beeing, and therefore to be apprehended as one, which he himselfe alone is able to doe, hath made himselfe many in his *attributes*, that so by many attributes wee might come to apprehend this one God. Now these attributes are according to *our measure and manner*: the measure of our reason, and manner of our speech: a *vessel* can hold no more then his measure, neither is there any wayes how it may be filled, but by the mouth: so our soules hold the wisdom of God according to their measure, and are to be filled with it according to their manner. Now the Lord is said to speake *mouth to mouth*, both in himselfe, and by his ministers: so then the wisdom of God teacheth vs, that the words of euerie text are to be explained for the manner of our apprehension, and then the arguments and reasons for the measure of our knowledge. Therefore in the feare of his *maiesty*, and the loue of his *wisdom*, let vseie his worke before vs, and write vpon it, *nil ultra*, here is my stay, I wil range no further: if this *flower* doe inspire wisdom, then God giue me the *taste* of it, and keepe my *appetite* and desire from that imbecillitie and strange weakenes, that nothing will content it but newe inventions, and vnaccustomed deuises of men: my desire is to handle nothing, but that which hath *logical* ground in it. But first let vs cleere the words, for they are the ingrauen *characters* of the mind, and therefore must we know them, that we receiue no false reports by them: the one serues for *communication*, the other for *information*; therefore the rules of *speech* and *reason* beeing obserued, we doubt not but to communicate our text to the information of the weakest.

II. Part. Of the clearing of Gods euidence,

These things hast thou done.

These] This word points out their speciall sinnes, and is to limit a more generall to his specialls; which are these, *theeue-ry*, *adultery*, *euill speaking*, *deceit*, *false witness*, *flaunder*, & *profanation*.

Things] This is an ambiguous word; first, it signifies the

being of any thing: secondly, it signifies any *qualitie* in that being: thirdly, any *action* proceeding either from the being or qualitie of any creature: fourthly, it signifies any *sinne*, either in the qualities, as *vitious habits*, or actions, as transgressions, in *thought, word, or deed*: fifthly, *miserie*: it is here taken in the fourth signification for sinnes; because as actions proceed from the being and qualities of euery creature, so the being or quality being infected, the action prooues bad and sinfull. But here ariseth a great difficultie, whether the action be the subiect of sinne, or the effect? It seemes to bee the subiect: for a sinfull action is expounded, sinne in the action, & so the subiect, an action; which is a thing should bee put for sinne, his adiunct, which properly is nothing. But vnder the correction of the learned, I iudge no action to be the subiect of sinne *properly*: my reasons are these, which I bring most willingly, because in my apprehension it notably cleares God, in working in sinfull actions.

Actions no subiect of sinne.

Reason. 1. from punishment indicted.

That which is properly the subiect of sinne, may bee *punished*: but actions cannot bee punished: for sinfull actions a man is punished: therefore it is the man that is the subiect, and his sinful action is the meritorious cause: therefore when God is said to punish sinne with sinne, it is to bee vnderstood, sinfull action with sinfull action: therefore to conclude that God is the author of sinne, is a *fallacian of composition and diuision*: for it is one thing to bee the cause of sinne, and an other the cause of a sinfull action: for the sinne is not in the action, but in the agent, and therefore in man alone, but the action is common to both: as for example, *I cast a glasse against the stone wall, the stone wall breakes the glasse, so doth the hand that cast it: but the one is a blameable cause, the other vblameable*: so man sinning, casts himselfe by his owne free will against the law of God, which being stronger then man, breaks him in peices: Here the lawe and will of God wrought in this sinfull action; God and his law most iustly, man by his own free will most vniustly: the action therefore from both; but the sin onely did sticke in the nature of man, and so made him for his part in the action culpable and guilty of Gods wrath: & therefore

fore the action hauing no sinne inherent in it *properly*, may be handled of God without sinne.

That which is bound to the lawe, is *properly* the subiect of the breach of the law: now men and angels are only bound to Gods law, & therefore men and angels may only be termed the subiect; their actions therefore *onely* as belonging vnto them are sinfull, that is, flowing from sinners, and so are their workes: so that *mans nature* worketh, and *sinne*, and *God*: mans nature worketh, and hath God working in it, and so the action is good: againe, God beside his general influence & concurrence with his creature, hath a speciall worke in the action which concernes himselfe; and that is likewise good, yea, and verie good; for it is the last end of the creature: but the other cause which is sinne, cleauing so fast vnto our nature, qualifies our nature to doe sinfully. The *sunne-beames* comming thorough a *red glasse* shines on the opposite wall, with the tincture of the colour of the glasse; now the question is, whether the red colour be onely in the glasse, or likewise in the shining? surely, it seemes that the whole colour remains still in the glasse, and rather dimmes the shining, then infects it: so the beames of Gods wisdom, shining through our corrupt soules, seemes to be an action tainted with sinne; but surely the corruption stickes in our soules, and onely hindred the bright beames of Gods glorie, from appearing in our actions.

Reason. 2. from the obligation of the law.

That which is onely an *effect*, can neuer be a subiect: now the motion is onely an effect, and can no otherwise be considered: and therefore is alwaies ioyned with his cause: as a sinfull action, is in sense and reason, the action of a sinfull man, that is, whereof sinfull man is the cause. Hence beeing an effect, it must needes exist or stand out by many causes, and therefore according to euery cause hath his speciall affection: so a sinfull action hath one reference vnto man, an other vnto God, and yet may stand out of both. Christs death had many causes, and all subordinate causes were according to Gods determinate counsell; the action was sinfull, yet the sinne did inhere in *Pilate*, *Herod*, and the accursed *Jewes*.

Reason. 3. from the sole nature of an effect.

Reason 4. from
the nature of
goodnes.

*Causa cuius vires
est. This vs must
needs be Gods.*

Rom 6.12.
Rom. 7.5.

That which is simply *good*, cannot bee the subiect of sinne: now actions are of this nature; the reason is, because causes giue being vnto things, and therefore are absolute, as causes: now motion having noother being, but that which it receiues from causes, and causes producing that by a *motiue force* in themselves, which force is from God, cannot any wayes leaue in the effect an euill inherent, but onely in themselves, which wanted true force whereof the effect should haue existed: hence we call sinne rather a deficient cause, then an efficient cause. Indeede sinne in vs is said to *raigne*, and haue force in our *members*, and so sinne with his subiect, is exceeding powerful: but it is by turning Gods created force the wrong way, euen as a *whee*le set a running wrong way, is carried with as great force, as when it runne the cleane contrarie: so mans nature set a rebelling against God, turnes Gods created forces against himselfe: that the force is put into the action, it is Gods, but that it was put in by the hand of a *rebell*, it became sinfull, yet God will acknowledge his owne force in the action, and turne the fault and crime to the proper owners. That the *Jewes* and *Pilate* laid hands on Christ, it was Gods created force in them, but the abuse of it is their owne, and takes vp a proper habitation in their miserable soules: then *causation*, becing a created force, and motjon onely acknowledging the same, well may the motion be Gods, and yet no cause at all of sinne.

Reason 5 from
Priuation.

Sinnes are properly the *priuation* or want of action: and therefore though they may, bee both in one subiect, yet neuer can the one be the subiect of the other: for so should *deadly enemies* become *louing freinds*, and the worst kind of opposites be reconciled: for I am sure that priuation, though he be no *being*, yet he denies a *beeing* in the selfe same subiect which is capable of it. Blindnes is a worse *not being*, then *not seeing*; for not seeing may be in a *stone*, which is neuer the worse for it: but blindnes can be no where but where sight may be, and therefore the *eye* is much worse for it: if then sinne bee the priuation of an action, it can neuer bee in an action, but alwaies against an action.

The action from the worker, is a *passion* in the receiuer; and therefore if sinne were in the action, it should goe along with it to the patient; yea rather should it be in the *patient* then the agent, seeing the action rests most in the patient. Hence *mur-ther* should rather be the sinne of the patient, then the agent, seeing the action of murder as it is from the agent, so most properly is in the party slaine: and therefore the *murtherer* should be the *murthered*, which is against reason. It is plaine then that sinne abides in the murtherer, & the action is good: let this therefore be obserued that God may be iustified, euen in sinnefull actions, yet no-cause of sinne, because sinne alone rests in the *bosome of fooles*, and will not stirre one *rotte* out of that subiect: it is therefore dangerous to defend, that an action is the *materiall cause* of sinne, for so should sinne not onely be said to be in the action, but of the action, and then I know not how God should worke the action, and bee freed from sinne, for *causa causa est causa causati*. The words then are thus to be expounded, *Things*, are here put for *actions*, by a *metanomie* of the *cause* for the *effect*, for actions proceed from things; then actions for the sinnes which are committed by sinnefull things; and so the action is an effect of the sinnefull man, and is put for his cause, which be sinnes in the things.

Neither is this any newe opinion, for all agree that the *motion* is good; onely the manner of doing is euill. Now examine the point well, and we shall alwaies find the manner in the *doer*, and not in the thing *done*: and therefore the euill is properly in the doer, and not in the thing done; onely it is said to be in it, in that regard that an euill cause wrought it; and so the motion is both Gods and mans, yet not both of one manner of working. Mans fall was an action; therefore Gods and mans, but man wrought it one manner of way, and God another: now all learned men knowe that the manner of any thing, makes it not many, as one cause may beget & pre-ferue, be alone and with others, worke by it selfe and by acci- dent: and therefore no neede to multiply the action. *Effectuum relationes omnes sunt ad causas suas; separatas, concurrentes, concausas, & simul ac similiter agentes*: that is, the relations

Reason. 6. from action and passion, which seeme to differ but in respect of the agent and patient; and therefore the patient should sin more then the agent, seeing the action wherein lies the sinne, is most properly in the patient, but in the agent.

Motus, modus actionis.

and respect of all effects, are to their causes, whether they be separate, concurring, concausing, or together and in like manner working: if to separated causes, then the effects obtain their names from the manner of the cause, by which these effects exist: if necessarily they come forth, then of necessarie causes they are called necessarie effects. And here by the way obserue, that the decree of God, and mans free will in his fall are rather separate, then concurring causes: and therefore, if you please, Gods decree may be called, a necessarie cause of his owne effect: but mans free will was another manner of cause, and therefore being a contingent cause, his fall was contingent: obserue this against we come to the difficulties that arise out of Gods ordering of sin. So then in separate causes, if necessary, then necessary effects; if contingent, then contingent effects: but if many causes concur to produce one effect, then this one effect can neuer be said to be contingent and necessarie: for so one nature should be contradictorie to it selfe, & therefore if the principal cause of mans sinne be contingent, as who dare denie it, seeing it came from mans (though free) yet mutable will: & therefore that Gods decree should either necessitate the cause, or the effect, is impossible: for so a contingent cause should become a necessarie cause; and a necessarie effect, should be the same with a contingent effect: so then Gods decree though it make his owne effect necessarie, yet concurring with mans fall, works in sustaining, ordering, limiting what soeuer shall be done, but without all violence or coaction of his nature. For the third, concauses which are absolute in their working, and neither will, nor can be frustrated, alwaies produce a necessarie effect; as the *first cause*, and the *second*, not only concurring, but concausing, each of them for their full power and freedome that which they work, cannot but produce that which they intended: therefore God the first cause, concausing in mans fall, his owne good pleasure; and man for his freedome in the selfe same effect, concausing his owne will, could doe no other but produce vnto himselfe a miserable effect; but vnto God, who made this serue his own will, a glorious consequent, to manifest a greater good, then other-

otherwise the world should euer haue conceiued: and therefore giue euerie effect his right in his cause, but wrong no cause for the effect, because that which you may charge one cause with all, was proper to another.

Thou] This word hath relation to 16. ver. *but so the wicked said God*: thou whose heart is full of hypocrisie, worship vngodlineffe, conuersation vnrighteous, and euerie action an impudent lying before God and man.

Done] Doing is to be limited: for generally it signifies to doe well or euill; but the second is meant, done amisse; whether in omitting true reformation, or committing vile abominations against the sacred lawes of God; both are iudged of God in this place: Gods law is cast at the backe, and therefore all good duties omitted; the contrarie performed in profanation, adulterie, the euerie, deceit, slander, &c.

Held] When it is taken for holding to worke, it properly signifies plowing, hence meditating, and thirdly any kind of labouring: the second signification is a metaphore: hence *Sampsons* prouerbe, *they plowed with my heiffer*: the third is a Synecdoche. A second head of significations is to hold from worke: and then it signifies, either to omit, wholly to passe it ouer, or else to remit, to hold backe some of the whole: thirdly wholly to cease; which all of them may be applyed: First, I omitted wholly from calling of thee to an account, and therefore thou thoughtest that all reckonings were made vp betwixt thee and me. Secondly, I remitted thee many offences, for which thou neuer was thankfull vnto me. Thirdly, a long time haue I ceased from my anger, and therefore as in my mercies thou scantedst me as a nigardly, and pinching giuer, so now in thy sinnes thou hast beene exceeding liberall, and large, taken my hands, and armes as bound vp in a cloth, and cannot be pulled out to strike thee withall.

Tongue] The word being giuen to reasonable creatures, First, signifies as *dumme*: Thou thoughtest that I was tonguetied, alas, didst thou neuer heare me in my word? Secondly, *deafe*, thou thoughtest I could not here thy mouth giuen vnto euill, thy tongue to forgerie, deceit, cursed speaking, slander,

Plowing.
Meditation.
Labouring.

Omit.
Remit.
Cease.

Qui tacet confes-
sione videtur.

αὐθρονοῦ-
δωσι

ἐν εἰρηῆ.

What is mercie

gentleness,

patience,

longanimity,

bountifulnes,

&c. Thirdly, *blind*, that I had no eyes to see thy secret hypocrisie. Fourthly, *silent*, as one consenting with thee. Fifthly, *overseeing*, as one winking at thy finnes. Sixtly, *sparing*, as neuer meaning to call thee to account. But there is one signification more, and that is to thinke a secret; and therefore *O hypocrite*, it might be that God all this time was thinking a secret against thee. To hold the tongue is put for silence, which is a *Metanomy* of the cause for the effect: now the Lord can properly be said neither to hold the tongue, or keepe silence: therefore a third thing is meant, by a *metaphor* drawne from men keeping silence, to wit, clemency, gentlenes, patience, forbearing, long suffering, bountifulnesse, and a large time to repent. The iustice of God as it burnes more remissely against sinne, is called *anger*; as more sharply, *wrath*; in sentencing, *iudgement*; in executing, *revenge*: now in all these God vseth mercie, which is a compassion toward his creature offending: and this is double, either gentlenesse, or bountifulnes: gentlenesse, whereby in his iustice hee remembreth mércy, and this appears in his patience, and longanimitie: patience whereby he most gently suffereth sinners, & deferr eth his punishment: longanimitie whereby he expecteth long time repentance: his bountifulnesse, whereby he is rich in goodnes, powring forth his good gifts vpon his sinful creatures, notwithstanding their finnes: and in all these appears this which the Prophet hath said, *I held my tongue.*

III. Part. The explication of wicked mens conceits.

I. Consent.

Thoughtest] I. It signifies to *consent* vnto a thing, and that is nothing els but the fitting of naures together, either in their *causes*, as like *causes* will haue like *effects*, and so on the contrarie, like *effects* like *causes*: or of *subiects* with their *ad-iuncts*, as this is a fit subiect for such a *qualitie*, or this is a qualitie for such a subiect. Let vs then applie, *thou thoughtest*, that is, *consentedst*: but alas how fitly doth Gods silence and their thoughts agree? fire and water, good and euill, may as well bee reconciled. In deede Gods silence, might haue wrought

wrought better effects in the mind of these wicked men, but they haue so hardned themselues, and brought impenitencie vpon their hearts, that they are become subiects vnfit to be wrought vpon; neither haue they that wisdome, as to turne themselues vnto such a subiect as Gods silence, to ponder seriously thereon: so that neither can it worke vpon them, nor they vpon it: and therefore what consention betwixt God and their thoughts.

Rom. 2. 4.

2. Acception, is to *conforme*; the fruit of agreement, by a *metanomie* of the effect for the cause: for conformity is the effect of consention: neither will this stand in any good sense, thou *conformedst*: for it is the only thing that God complaines of in this place, that he did not conform himselfe vnto the large time that God gaue him to repent: for how can there be any peace, as long as the whoordomes of *Iezabel* are in such multitudes: peace is where men agree together, but where they are vp in armes, all is in an uproare, and the tumult is so great that they will bee brought vnto no order. The men of *Ephesus* when they were troubled about their *goddesse*, made the whole citie full of confusion, one crying one thing, another the cleane contrarie, all out of order: and the more part knewe not wherefore they were come together: the *Towne Clarke*, for all his wisdome, can hardly bring them vnto any conformitie: so as long as the tumult of sinne disturbs all within vs, it is impossible that God should haue audience, especially when for his silence he would be heard of vs. Let a *sonne of thunder* cry at a doore, where all are fighting and quarrelling, and they will out-cry him: but if he should stand *silent* at the doore, it were impossible that they should heare him when they were at the best: therefore God may stand at the doore, and knocke by his silence as long as he will, and he shall neuer be heard: therefore *thou thoughtest*, was no conformitie with Gods silence.

2. Conformitie

Reu. 2. 21.

Act. 19.

3. Signification is *assimilation*, either to assimilate himselfe vnto the thing, or the thing vnto himselfe: if it had beene of himselfe vnto the thing, thē had his thought without all question been lawfull and honest; but it is of the thing vnto himselfe,

3. Assimilation.

selfe, and therefore let the thing bee what it will, it must bee made to serue his turne. And this signification is very *emphaticall*, and seruing for our purpose, and is thus much in sense; as if the Lord should haue said, As a wicked man thinks of me, so must I be indeed, he will frame mee according to his owne conceit, and not his conceit according to that which I would haue him thinke of me, and my silence toward him; and this is the first beginning of his thought: now assimilation is neuer without a conceiued *image*, comming betwixt the two things that make themselues like. Hence a fourth signification, to imagine; and that is a second degree vnto this thought: first, by turning Gods silence vnto his owne will; he saw no great difference, but that there was proportion and similitude enough: then in the second place he imagined, that hee sawe God well pleased with him. Now a third degree is to bee added, and that is from the imagination a direct resolution; that I may thinke it, and acknowledge it for the truth.

The reason of the phrase is this; because when any thing approaches toward the minde of man, then the minde turnes it selfe vnto it, sees how it likes it, imagines what contentment may be drawne out of it, and then thinks on it: if the thing be good, and the mind frame it selfe according to the same, then the thought that riseth from that thinking is good: If on the contrarie it be bad, and the mind will impresse his *image*, then the thought is bad: *silence* and mercie from God in this place were exceeding comfortable, they enter the mind of this wicked *hypocrite*, but they are not intertained in their owne *name*, neither will he part with so much as a *cup of cold water* for his sake that sent them, but he will bee refreshed by them according to his owne liking. The people will bring *saerifices*, yea betimes in the morning, *tythes* after three yeers, a *thankes giuing* of leauen, *free offerings*, &c. but according to whose liking? euen their owne: and therefore God counts of it as to transgresse at *Bethel*, and multiply transgressions at *Gilgal*: *Esay* 58. they *fasted*, *punished* themselues, but it was to seeke their own *wills*, and require all their owne *debrs*; they care not to haue a good glasse to looke in, but they must needs breath in it; and there-

Imagination.

Resolution.

Amos 4. 5.

Isa. 58.

therefore the inward corruption of the heart, sends out such smoakie fumes, that the true image is dimmed, and so they see nothing but themselves.

The flowers that God sent them all the time of his long silence, were exceeding sweete; but the mind being corrupt in it selfe, and also in his breathing, infects, or rather driues backe the pleasant smell; and so most truly sends it selfe, yea takes the deeper poison, because a sweete flower poisoned, is more louingly imbraced of the senses, and so the poison doth creepe in with the pleasant smell, and strikes with the spirits presently to the heart: so often they poison the good graces of Gods spirit, which willingly would be imbraced, but the poyson creepes in too, into the soule, and strikes all dead at the very heart: the glasse that is coloured, casts about all the beames of the sunne with the appearance of his colour; so the glasse of our mind being coloured, and deepe died withall impietic, makes euery beame of Gods goodnesse shine according to his owne minde; *intus apparens prohibet alienum*, was an old axiome of Aristotle, but well may it be brought into diuinitie: sinne that onely appeares within, hinders all grace and goodnesse: for alas they come but as strangers vnto vs, and therefore they find very meane intertainment. As Christ was dealt withall when hee came vnto the inne, all inward roomes were taken vp, and onely the stable is left for him: so doe we deal with his grace and mercie; all the cheife roomes in our soules, are taken vp with greater personages then Christ and his grace: there is either lord conetousnesse, or lord pride, or ambition, or pleasure, or reuenge, &c. and therefore must Christ and his grace into the stable; for we will not haue these men to rule ouer vs: and therefore if his grace will become our seruant, we will giue it entertainement, but to be Lord ouer vs, is too much, we will not haue it take so much vpon it: and for our seruice, we haue no other place for grace, but the stable; and therefore no maruell if all goodnes disdaine once to come neere the houses of these wicked men.

That this may the better appeare, consider three kind of thoughts: the first is a direct thought, and thinkes it selfe: the

second an indirect thought, that thinkes first the thing, and then it selfe: the third is a corrupt thought, that thinks it selfe out of it selfe: the first is onely proper vnto God, that knows himselfe first, and in himselfe all things: God lookes not out of himselfe to know any thing, for all things are in him: and therefore he knows himselfe *directly*, the creatures *indirectly*: this thought is about the thoughts of men and Angels, as far as heauen is higher then the earth.

The second belongs to *men* and *Angels* in their best estate: for they must first thinke the thing, and then out of the thing themselves: and this we call, a reflexed thought; as for example, a man lookes his naturall face in a glasse, he sees first the image of his face, and then by that he knows the complexion of his reall face: so a man sees Gods wisdom in his creation, which beeing as a glasse, casts vpon man the knowledge of himselfe. So that man must looke himselfe out of himselfe: and to know himselfe in himselfe, is to labour to be like God.

The third thought, is of corruption, when a man will needs looke through his owne *mediums*: now he that lookes through his owne corruption, can see nothing but corruption; as a man that lookes through a red glasse, sees nothing but rednes: so he that will see himselfe through himselfe, can see nothing but himselfe. And herein we see that corruption would become a God, desires to know nothing but it selfe, and loue nothing better then it selfe: And this is that thought which is to be conceiued in this place. Gods *silence* must be tempered according to his *appetite*; and their *tast* is so daintie, that they can tast nothing but that which they themselves haue prepared; nothing is fauourie which comes out of Gods *kitchen*, dressed by his owne *cookes*: but they will haue their own provision, and so like vnskilfull *dames*, they put death into the *pot*: and when they are sicke, they will physick themselves, vntill they haue brought themselves past all cure: and then it shall be too late, to crie father *Abraham*, haue mercie vpon vs, we are grieuously tormented. And suppose God should then yeild them a cuppe of cold water, it should not refresh them: for as vpon earth, they counted the kingdome of grace and good-

Esa. 55. 9.

Homo sciendo scit se scire.

goodnes a *bell* vnto them, so questionlesse if God should let them feele the least ioy in heauen, it would be a torment vnto them. Their tast is alwaies an *aguisht tast*, iustice and mercie can not rellish with them, and therefore they swallowe downe all things vsfauourily. And this is the meaning, *thou thoughtest*; that is, turned all to thine owne conceit.

Yet one thing more is to be added, to wit, that this is not the expresse thought of hypocrites; for they will soone reply, *Lord, when thought we so of thee?* Oh, be content, *God is wise in heart, and able to declare vnto man what is his thought:* the Lord is no false *expositour*, he iudgeth thy thoughts by thy practise: *in tantum scimus, in quantum operamur*; for if thou didst not thinke thus much, thou wouldst neuer haue practised it: if thou hadst alwaies with Dauid, cryed, Lord, how deere are thy thoughts vnto mee, how great is the summe of them, indeede I cannot count them: but when I awake, I am still with thee: then assuredly God would neuer haue censured thee so deeply: but alas, thou art asleepe, and thou dreamest all is well; but when the Lord shall awake thy conscience, and set thy sinnes before it, then shalt thou cry, Iust and righteous art thou, O Lord, but I am sinfull: therefore thine own mouth shall condemne thee, and thy life shall testifie sufficiently what thou thinkest.

Like thee] A strange wonder: when all the nations of the world in respect of God are nothing: say they were counted as a drop of a *bucket*, which is but a small thing to all the water contained therein, yet let thē come with God vpon the *balance*, & this drop of *water* shall be turned into the *dust* of the earth; and if he take away the very *Istes* as a little dust, what shall become of this droppe of water, when it is spilt vpon the earth? shall it not be counted lesse then nothing, euen vanitie it selfe? how then should we heare this voice of an *hypocrite*, *God is like me*? If reason will excuse him, we will plead for him.

First therefore, euery creature of God, may say he is *like God*, because he hath *being*: therefore liker God; that is being, then that which is *no being*. For God that is the first being, will acknowledge the rest as from himselfe; for the first being

Being in any creature is liker God which is the first being, then that which is no being.

being must needs giue all beeing: therefore the *grasse* in the *field* *prooues* his *creator*, and his *creator approoues* of him: for the *cause* and the *effect* doe well agree: but alas, God neuer made an hypocrit, for he is the worke of his owne hands: therefore we dare not do so much for him, as for the least spire of *grasse* that groweth out of the earth.

2 Man Gods
image by crea-
tion.

Againe, man is the *image of God*, and therefore very like God, not for being, but *holines* and *righteousnes* of being: but alas, when I looke vpon man, and aske whose *image* and *supercription* doth he beare? and finde that it is *Adams*, then needs must I say, giue vnto *Adam*, that which is *Adams*, but vnto *God* that which is *Gods*. Now I find no stampe in an hypocrite, but the stampe of *Adam*; and though he hath couered himselfe with *figge leaues*, yet God hath found him out; therefore I dare not in charitie couer him. Wherefore I enter a third consideration, for loue would couer a multitude of sinnes: and find the Lord saying in the Scriptures, *be ye holy as I am holy*. If any thing will serue the turne, here is matter to iustifie him: for who is able with the *hypocrite*, to thanke God, that he is not as other men, an *extortioner*, *uniuist*, an *adulterer*; but a *faster* twice a weeke, a *giuer of almes*, euen the tythe of all he possesseth. Who dare now speake against him? if the Lord had bin silent, I should haue bin amazed once to haue opened my mouth in dislike of him: but he is no *Saint*, for all this *glistering shew*: he is not purged from his sinne, still is he in the *gall of bitternes*, and the *bond of iniquitie*: and yet the *thought* of his heart is not forgiven him: therefore his *prayer* of thanksgiuing is an abomination vnto the Lord; for as yet he hath made no petition for the remission of his sinne, as yet he hath not learned the first steppe to *Christianitie*: therefore now I will shew what we are to thinke of him.

3. of redemp-
tion.

He may make all the world to admire at him in this place, for strange *impudencie*, and horrible *blasphemie* against God: for in these two words [*like thee*] is a *gradation* of three steppes, euery one rising a steppe aboue an other. First, to compare God with him in any similitude of *qualitie* is sinnefull, because he hath no *qualitie* that answereth any thing in God: but it

In qualitic.

were well, if he would haue rested in the qualitie: for things *like*, are also *dislike*: but the *originall* in this place telleth vs plainly, that he passeth all the bounds of *logicall comparison*, and extends it to the very *being* of God: for so the words are to be expounded out of the Originall, *In being, to be like*: that is, according to our English phrase, *altogether like thee*: strange impudencie, and voide of very reason it selfe, to make things compared *as like*, any further to argue then their qualities: but *wickednes in the bosome of fooles is restless*: for he riseth one degree higher, and brings in an *eternitie of being* altogether like God: for the verbe is in the *future tense*, and signifieth thus much, not onely in *being to be*, but also in *being shall be*: therefore wicked men promise vnto themselues an eternall fellowship with God.

In essence.

In immortality of being.

Let vs therefore consider what things are here compared: 2. in what qualitie they are compared. 3. what truths or falshoods they make. 4. what be the discourses of wicked mens hearts: for all these are contained in this *thought* of a wicked man. For the first, the things compared, are *God* and his *silence*; a *wicked man* and his *thoughts*: the *proportion* stands thus; as wicked mens thoughts are, so shall Gods silence be, and consequently as wicked men are, so shall God himselfe be. The qualitie wherein they are compared, is threefold: 1. of *condition*, God must be like minded vnto them: 2. of *substance and being*, for they frame Gods *Image* according to their owne image: 3. for the *qualitie of time*, God must be an euerlasting *Patron*, and fauourer of all their causes.

Wicked mens inuention is full of comparisons and that with the best.

Termes: sinne, silence, God, man.

Qualitie from condition to substance, and so to eternitie.

For the third, what truths shall we expect out of this strange inuention of wicked men? surely none that will agree with the nature of *Truth*: for they haue abused the truth, and God himselfe, who is the author of truth: therefore three horrible falshoods are contained in these words. First, that Gods *thoughts* are as mans thoughts, and Gods *waies* as mans waies, directly against the truth of God: Isa. 55. 8, 9. *For my thoughts are not your thoughts, neither are your waies my waies, saith the Lord: for as the heauens are higher then the earth, so are my waies higher then your waies, and my thoughts above your thoughts.*

The falshoods of wicked men: Gods thoughts as mans.

2. He makes
God no better
then himselfe.

The second falshood that God is as man, against that place, *God is not as man that he should lie, neither as the sonne of man that he should be deceived*: therefore may he well expostulate the matter with these hypocrites (worfe then idolaters, for they make themselves the Idol, therefore deny all gods) as he doth with his people, Isa. 40. 18. *To whom will ye liken me, or what similitude will ye set vp vnto me? (or rather set vp your selues cheeke by joule with me) know ye nothing? haue ye not heard it? hath it not bene told you from the beginning? haue ye not understood it by the foundation of the earth? how that I the Lord sit vpon the circle of the earth, and the inhabitants are as grasshoppers: how I stretch out the heauens as a curtaine, and spread them as a tent to dwell in? O hypocrites, are you better then Princes, and Iudges of the world? see, I pray you, how I bring Princes to nothing, and make the Iudges of the earth as vanitie; as though they were not planted, as though they were not sowne, as though their stocke tooke no roote in the earth: for I did but blow vpon them, and they withered, and the whirlwind hath taken them away as stubble: therefore I counsell you lift vp your eyes on high, and behold who hath created all things, and bringeth out their armies by number, and calleth them all by their names: by the greatnes of my power and mightie strength nothing faileth: Why saiest thou then (O wicked man,) and speakest (O hypocrite) the Lord is as man, and the mightie God of heauen, as the silly worme that crawleth vpon the earth?*

3. God shall
dwell with him
for euer.

Thirdly, that their estate shall be as vchangeable as God himselfe, for they say God shall be with them for euer: wherefore let them heare the word of the Lord that say thus in their hearts, *Wee haue made a Couenant with death, and with hell are we at agreement, though a scourge runne ouer, and passe thorough, it shall not come at vs; for we haue made falshood our refuge, and vnder vanitie are we hidde: therefore thus saith the Lord, Iudgment will I lay to the rule, and righteousnesse to the ballance, and the haile shall sweep away thy vaine confidence, and the waters shall ouerflow thy secret place, and your couenant with death shall be disanulled, and your agreement with hell shall not stand,*
when

when a scourge shall runne ouer and passe through, then shall ye be trode downe by it: thus will I make your bed straight, that it cannot suffice for your rest in my wrath: and your couerings so narrowe, that you cannot wrap your selues from my rods. Go too then, O hypocrite, thou saidest, I shall be a *Lady for euer, like the Lord of heauen, whose dayes haue no ende; I am,* Reu 18.7 *and none else, I shall not sit as a widow, neither shall knowe the losse of children:* therefore heare thou that art giuen to pleasures, & dwellest carelesse, that doest not set thy mind to righteousnes, neither doest remember the latter end of thy sinne, how that these two things shall come to thee suddenly, *the losse of children, and widowhood;* they shall come vpon thee in their perfection: for thou hast trusted in wickednesse, and hast said, none seeth mee: thy wisdom and thy knowledge haue caused thee to *rebell;* therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof; destruction shall fall vpon thee, which thou shalt not be able to put away: And this shall bee the ende of all them that falsifie the truth of God.

The fourth thing, is the *discourse* of wicked men, that riseth out of these apparant truths: First, I sinne, and God is silent; therefore he either *seeth not*, or if he see, yet hee regards not my sinne; or if he regard my sinne, yet his *silence* makes mee trust that he consents with me; or if he doe not consent, yet he will spare mee for a time; or howsoeuer, I will hold mine own *conclusions*, whatsoeuer the Lord shall doe vnto me. Wicked mens discourses.

IIII. Part. Of Gods reproofe, and order
in sinne.

Reprooue] This word signifieth foure things: First, to *argue* or *reason* vpon any matter: secondly, by reasoning to *prooue* or *disprooue* any cause: thirdly, by *proouing* or *disproouing*, to *absolue* or *condemne* any person: fourthly, after condemnation to *punish* or *execute*: This fourth signification is specially meant in this place; for he had his conuiction before, therefore to *reprooue* in this place is as much as to *plague*; for the reason following makes it plaine, *Oh consider this, least I teare you in peeces:* shewing plainly what his reproofe was, nothing but vengeance. Qui tacet consensuro videtur

Set] This word presupposeth things *out of place*: secondly, the placing of them againe in their rankes and *orders*, shewing vs the nature of sinne. First, that *sinne* is gotten out of his own place; for neuer a creature of God by his creatiō did acknowledge him, and God himselfe did alwaies abhorre him: therefore before the fall of men and angels, sinne was like vnto that which we call in nature *vacuum*, which is so abhorred of nature, that the verie fire will descend, and the verie water ascend, before they wil yeeld him the least corner in the world: so sinne, by Gods creation was wholly excluded, and God giueth his *testimonie*, that euery thing that hee made *was good, and very good*: therefore that sinne should obtaine that in nature, as to get him a place in the best of Gods creatures, was neuer the placing of the Lord; therefore the Lord cannot bee said to set sinne in this manner. The second setting is here vnderstood, to wit, bringing that into his proper place, which hitherto hath beene out of his place: and is done two manner of wayes; First, by bringing it vnto himselfe, and the rule of his *wisdomes*; and so sin is set in the decree of God, and ordered by his wisdom: for that of the Philosopher is true, *Veritas index sui & obliqui*; but what need we the testimonie of the Philosopher, seeing that we haue the Apostle *Paul*, Rom. 7.7. *I knewe not sinne but by the lawe, and without the law sinne is dead*: now the rule is alwaies before the breach of the rule, & therefore must needs determine of euerie fault. Secondly, sinne is set in order, when it is brought vnto man by making him seele what his sinne was by the punishment of it.

Order] Includeth three things, first *confusion*: secondly, comely *disposition*: thirdly, plaine *reuelation*: as in the creation of the world, Gods order is set forth vnto vs in the confusion of the *first matter*, wherein all things were buried, as in a dark dungeon. Secondly, how the Lord proceeded to bring out of this, the heauens in their ranke, with all the host thereof, the firmament in his place, the water and all therein in his place, the earth and all thereupon in their place: and thus was the worke of the Lord comely and full of beautie. Thirdly, the Lord brought forth a light, to separate from the darknes

Gods creation
a deaity ene-
nie to sinne.

The way of
Gods placing
sinne.

Confusion, di-
gustion, illu-
mination.

nes, and so was there a plaine reuelation of his workes : so in this place, here is sinne, a greater confusion in man, then euer was in that first chaos. Secondly, as the Lord brought all things out of that into their place; so will he bring all the sins of man vnto a comely order: so that plainly in the third place euery man shall see what he hath done to the dishonour of his creator. This order is threefold, according to a threefold booke: the first is the booke of *decrees*; the second is the book of Gods *law*, the third the books of *conscience*: and these three bookes doe most plainly order sinne. The first booke being secret, ordereth sinne secretly, yet most iustly, because most wisely: for if the wisdome of God should not be seene in sin, then should not God haue his glorie out of sinne; therefore to answer all obiections that may arise out of this ording of sin, & the prouing of the truth of this point; I will in a few words take in hand the clearing of these two things; first the remouall of that which may obscure the truth: secondly, I will bring reasons for the confirming of this difficultie.

3 Bookes,
Gods decrees,
Law, Conscience.

The first obiection may be out of the words of the Psalme, *I will set them in order before thee*: therefore the order that is taken for sinne, is after that sinne is committed. For first God saith, *These things hast thou done*: 2. *these things will I order*: 3. *before thee*: all which plainly prooue, that this order followeth sinne.

Obiection.

To which I answer, that in this place we are to vnderstand, that the third booke, which is the booke of the conscience, is here to be vnderstood; not excluding the former as though they were not, but onely shewing that the bookes of conscience for the condemnation of a wicked man are sufficient, and the onely cause of the execution of Gods plagues vpon him: as appeareth plainly, Reuel. 20. & 2. *And the bookes were opened, and another booke was opened, which is the booke of life: and the dead were iudged of those things which were written in the bookes according to their works*. Here is mention of two bookes, the booke of Gods decree, and the booke of the Conscience; called *bookes*, because of the manifold *bills* and *inditments* that are written in the *leaves* of the conscience, which are suffici-

Answer.

Why the Lord
reames the
booke of con-
science bookes.

ent for the iudgement of the wicked: therefore as often as we heare of Gods executions in punishing, we heare nothing of the booke of his decree, because to what purpose should God bring in his decree to conuince a wicked man, when his conscience giueth in euidence sufficient against him: it might rather cause cauill, then true conuiction. But in the execution of his mercie, we heare of the booke of life, because therein lieth a principall cause of our saluation. Therefore I take it in this place, that the Lord speaking of bookes and of a booke, would haue vs take notice that for iudgement we neede to looke no further then the bookes of conscience: therefore I take it that the Scripture neuer speaketh of a booke of death. Againe, when we looke vpon our saluation, we must eye the booke of life, that so we may ascribe all the praise of our saluation vnto the Lord. So in this place the Lord is about his execution vpon the wicked, therefore he pulls not out the *booke of his decree*, but appeales vnto their *owne consciences*: so that order which was before *the Lord* from all eternitie, is now *before the eyes* of the hypocrite. For the Lord saies not, *before me*, but *before thee*: for the Lord neuer begins his work in himselfe, therefore in himselfe he did this from all eternitie; but now he will manifest his ordering of sinne, which he alwaies doth by the booke of his law: but because this was cast at his backe, and set at his heeles, which ought to haue lien at his heart, the Lord will open the third booke, which shall pricke him to the quicke, and make him most fearefully to looke about him.

The second obiection is drawne from *his attributes*, some of them not following the nature of the creature; as *omnipotencie, power, goodnes, immensitie, eternitie*, and the like: but others haue no worke in the creature, vntill the creature haue had his worke; as no *mercie* can be wrought vpon the creature, vntill his *miserie* be presupposed; and no *iustice* executed vpon the creature, vntill he haue bin *sinnefull*. For mercie cannot be where there is no miserie; neither iustice where there is no sinne: for that *ius dominij*, is an abuse of Gods wisdom, for there is no rule for it: and for the Lord to doe any thing in punish-

Death only f. 6
li me; and there-
fore both no
higher cause, &
farther then the
cause, no inquit.
116.

God in himself
workes out of
all time in the
creature in due
time.

Obiect 2.
Attributes sim-
ple, conditional

punishing as *dominus*, and not as *index*, is to make him vniust. Indeede by the law of creation, as he made man of nothing, so may he *annihilate* him, and bring him againe to nothing; but to let him liue, and punish him standing in his innocencie, is to doe against the law of his iustice.

The answer to this point, is this in brieft: The distinction is Sol. not good; for Gods attributes in himselfe are equally *absolute*, *eternall*, *infinite*; but beeing manifested in his creatures, become *conditionall*, and to haue respect vnto the creatures: therefore creation makes manifestation of *power*, *goodnes*, *wisdome*, *eternitie*, and the like, as wel as mans fall of *mercie* and *iustice*: therefore mercie and iustice were equally first in God with the rest: for God was in himselfe both iust and mercifull, before man was either sinnefull or miserable: for the execution of iustice or mercie I confesse to be in regard of sinne and miserie, but there is one reason of the execution, another of the decree; the iust cause of the one is his will, the iust cause of the other is mans sinne.

Gods decree must haue a subiect, therefore either *being* or *no being*; no being can vndergoe no decree, for it can haue no end, and therefore it must be a being; therefore either the *first being*, or *that being which is from the first being*: not the first being, for he can haue no end nor beginning, and therefore no decree can passe of him: so that onely remains the other being which is from God, therefore created: therefore man created is required for a subiect of Gods decree: now the ende of creation, can not be *reprobation*; for the ende of creation, is mans *happines with his Creator*: therefore a second estate of man must be considered, and that is the fall of man, in which estate a iust ground is giuen of *Reijection* and *Election*.

The answer. It is graunted, that Man is the Subiect; yet we distinguish of man, and answer that in euery subiect Sol. two things are required; *res considerata*, & *modus considerandi*: the thing considered is alwaies one, but the manner of considering maketh diuers speciall subiects in this one subiect. As for example; being frō God is the subiect of all Gods *reuealed wis-*
The subiect and his manner of consideration.
dome,

dome, yet this one subiect hath diuers manner of considerations, according to diuers acts and operations that lie in him. As for example; *Reason* is a particular act, and therefore becommeth a particular subiect of Gods wisdom, to wit, the *Art of Logicke*: so the *will*, a particular worke in Gods creatures, becomes the subiect of *Divinitie*: so *speech*, a particular worke, becomes the subiect of *Rhetoricke* and *Grammar*. Now that generall Subiect, is before all these particular subiects, and the foundation of all the rest; and in them the thing considered as common to them all: but the manner of considering it, is proper and speciall to euery one. So *man* is the thing considered in Gods decree, therefore the most generall, going before all particular considerations of *creation, fall, redemption, saluation, damnation*: for all these are but particular considerations of man, therefore keepe their order appointed of the Lord for the obtaining of his owne ende, which is the glorifying of himselfe in his Iustice and Mercie: therefore as man is the Subiect of Gods decree, so creation, the fall, redemption, saluation, and damnation, are but the meanes for the accomplishment of his will. Againe, euery one of these particular actions, haue their speciall ends, not opposing, but concurring to the generall ende of the whole subiect; so that the ende of creation is happines with the Creator, and no miserie at all; but this is the speciall ende, and therefore no opposite of the generall. Againe, the speciall ende of mans fall, is miserie of bodie and soule in the first and second death; yet no opposite of glorifying God in the demonstration of his mercie. Thirdly, the speciall ende of mans Redemption, is saluation to all that are in Christ, and damnation to all that are out of Christ: therefore all these ends beeing speciall, must needs ayme at the generall: for so goes the Rule of all true reason, that *subordinata non opponuntur*: 2. that *finis intermedij sunt pro subordinatione finium ad ultimam finem*. And this shall suffice for the opposition: now I come to the confirmation.

The first Argument: That which hath any ende, is decreed; but sinne hath an ende; therefore is decreed. The first proposition is prooued from the true distinction of ends, laid downe

Arguments
proouing the
decree of sinne:
first drawne
from ends.

by the Philosopher in the first booke of his Ethicks, and the first Chapter; where the Philosopher disputes most excellently for the *subordination of arts*, and so consequently of beeing, by an argument drawne from the distinction of ends; to wit, that all ends are either the last ende, or ends tending vnto the last: now the last end, giues *goodnes and amabilitie* to all other ends, and doth virtually containe them all in himselfe, therefore must they needes be appointed for him. This ground is a most euident prooffe that sinne is decreed: for the end of sinne must either be the *last ende*, or tending to the last end: now it cannot be the last end, for that alone is *challenged of the first being*: therefore an end tending vnto this last end. And who dare denie, but that all endes vnto the last ende are decreed: for they make for the manifestation of his glorie. But it will be objected, *sinne is euill*, and therefore hath no ende: for *finis and bonum conuertuntur*. Vnto this I answer, that sinne is not in it selfe, but by accident good, and seruing for Gods glorie: but the Lord which can bring *light out of darknes, good out of euill*, is able to dispose of the euill of sinne by accident, and of the goodnesse (which is his owne worke) by it selfe, to make for his glorie. True it is, that God in his worke goes no further then the good of the euill, and that he decrees the other, is said very improperly; for euill in his *abstract nature*, is neither beeing, nor the cause of any beeing; and therefore no good in the true approbation of goodnes: beeing not good, it hath no ende, and therefore is referred to Gods decree, as it is said to belong to a beeing, and the goodnes of a beeing, and this is accidentall, therefore accidentally decreed; but yet it cannot be vndecreed; because the thing in him decreed, could not haue beene without him, for that good that comes out of sin, could not haue beene, except sinne had been; and sinne could not haue beene, except goodnesse had beene: and therefore beeing in Gods created goodnes, and also God bringing from him, his owne goodnesse to his owne glorie, he cannot escape Gods decree, because both the other are of necessitie (all men confessing) vnder Gods decree directly. And therefore if God would haue sinne to be in his good creatures, and also goodnesse

Object. Sinne is euill, and therefore hath no ende, seeing ends & goodnes are the same.

Sinne accidentally decreed, yet impossible to be vndecreed.

nesse from sinne in them, then must sinne stand to Gods determination, because the other two cannot but presuppose sinne because a goodnesse from him. Now that God is no author of sinne in all this, it is plaine, because the two former haue God for their author, & bring in the other as a hang-by, and *unwelcome guest*, yet such a one as they could not throw off at their pleasure. Diseases lie in nature, and sometimes do good to nature, yet nature will neuer acknowledge the kindnesse, because he knew the intent was his subuersion. *Iason* had an *impostume* in his bodie, the enimie thrusts his sword into it, & heales him of his impostume, which the Physitians could neuer accomplish; but no thank to *Iasons* enimie which sought his life: and therefore if sinne doe any good either for God, or to man, it is no thanks to sinne, seeing that sinne would dishonour God, and destroy man. Againe, one may appoint the iourney lawfully, but an other may walke it vnlawfully: God appoints euery man his *race*, but he himselfe *runs* it: the *horse* carries a man to his iourneys end, and knowes not that he doth so much for mans good; yet man knowes it well enough, and guides him all the way; yet for all this the horse vndergoes the trauell, and would be feeding by the way, and if he eate his owne poison, or lame himselfe by a fall, it is the horses fault; yet must he to his ende, if the man haue power to effect it: so the Lord hath laid vpon man his decree, he carrieth it with him all the dayes of his life, he knowes not to what ende, yet the Lord knowes it well enough, and doth alwaies dispose of him, vntill he come at his iourneys ende: Now in his way man feeds on the *poysen of sinne*, *fals* and *stumbles* in his way, yet the Lord will haue him go on, for he is able to doe it; and he shall neuer rest, vntill he haue accomplished the wil of the almightie. And therefore if this be iust in men, in the rule and dominion ouer their *beasts*, shall it not bee as iust in the Lord? I am sure that the Lord hath as much authority ouer vs, as we haue ouer our *beasts*: therefore let vs not be too bold in disputing with our creator, but giue him the praise & glorie of all ends.

An euill thing
may doe good
by accident.

Whatsoever is *ordered*, that is *decreed*, but sinne is *ordered*,

red, therefore decreed. That sinne is ordered, my text is plaine for it. But you will answer, that sinne is ordered in the bookes of conscience, and not in the booke of Gods decree. This is but a shift: for graunt the last booke, and you shall graunt both the former, which I prooue thus: If no bookes of conscience, without the booke of the law; and no booke of the lawe, without the booke of Gods decree; then the third being graunted, the two former are concluded. For if wee would make these three bookes one complete booke, wee must of necessitie diuide them in this *order and method*: the first part is *Gods decree*, the second is *Gods reuealed law*, and the third is the *testimonie of the conscience*. Now *method* tells me plainely, that the *first* may be without the *second*, for *Gods secret will* may be without his *reuealed will*; but his reuealed can not be without his secret will. And againe, the law may be without this booke of conscience, but this booke of conscience can not be without the law; for no accusation or excusation but by the law of God. Therefore graunt the third, and you graunt the two former by ineuitable consequence. Now this third booke can not be denied, because my text prooues it; and no man of reason contradicts it.

Three bookes
one complete
booke.

Againe, euery *schoole-boy* can tell me that the breaking of *Priscians* head, must be healed by *Priscian* himselfe; the writing or speaking of false latine either against the first or second part of *Grammar*, must be ordered by the rule of *Grammar* it self: now the rule was before the false latin, therefore determines what false latine was, long before the *schoole-boy* practised it. So the Law of God tells me what sinne is when I haue committed it, but it determined what sinne was, and to what end, long before either I, or my father *Adam* committed it: therefore the determination was not to follow after, though indeede the *conuiction* followed after the *commission*. Therefore *orthodox* all is the distinction of *Gods decree*, and the *execution* of his decree: of *Gods determination*, and the accomplishment thereof: of *Gods definitive sentence*, and the manifestation of it: of his *reprobation* of a man, and the *conuiction* of a sinner: all the former I may tearme the *premisses*, and the latter *Gods con-*

The rule before
the fault.

Conclusion in the premisses. Againe, there is the first proposition, which is Gods truth and sole wisdome; the second (which we call the *minor*) is the speciall application of it vnto man in his good time. Gen. 15. Israel must serue 400. yeares; but Exod. 12. 400 are compleat; therefore must Israel out of Egypt that very selfe same day. There is a day in which God will iudge the world; *Atheists* may denie it, 2. Pet. 3. but when the decree shall be assumed, now is the day, I dare boldly conclude, that those persons shall perish. So in like manner all men are decreed of the Lord to manifest his iustice and mercie, in all that either God himselfe doth, or man can doe: but I am one of these all, and therefore must I manifest either his iustice or mercie: if that, then either I must be saued, or damned: but alas, that is a harsh conclusion both in regard of God, and in regard of my selfe: well consider, that it is one thing to determine of thy sinne, and another thing to punish thee: assure thy selfe that this is good reason, that euery law of God must determine before thou doe any thing, els were the rule no wisdome of God; but also take this with thee, that thou shalt neuer take any hurt by the law, vntill thou thy selfe haue done some hurt vnto it: *the Law will not sting, vntill thou haue stung thy selfe, and then take keede of poison vnto death.* And therefore seeing Gods wisdome runnes along in this order to determine all matters, not casually, but certainly, long before they come to passe; we should yeild it, and not denie it, because of the execution which followes after, which hath other iust causes then Gods decree, but none to exclude it.

Argum. 3.

God is Alpha and Omega, the first and the last, the beginning and the ende, therefore nothing before him, neither any thing after him: therefore he closeth all things in these two tearmes: therefore euery thing must haue something to doe with this *first and last*, as from him, and to him: therefore must they be decreed, els should they not be from him, and to him. Hence sinne comming within the limits of this *circle*, that incloseth all things, must needs some way come from God, and be for God, and therefore decreed. How sinne may be from God, and to God, is hard to explain; yet in my poore iudgement, vnder

der the correction of my betters, I iudge this the most true and safest, that the good the Lord will haue out of euil, is from God, and to God; all the rest that remaines, is nothing at all for Gods purpose, and therefore he hath no hand in it; he will haue the *gold* by his owne fining, but the drosse he will leaue to the first inuentors, that digged vnto themselues such kinde of pits, that would hold no *water* for the Lord of hosts, but such as he drew out by his *prerogative royall*, ouer all his creatures and their actions. Therefore thus is sinne decreed, and the Lord had his hand in it. For the other consideration of *sinne as sinne*, it is a by-respect in it selfe, nothing tending to Gods purpose; but onely as the Lord drew his owne goodnes out of him. And this makes vs speake so of sinne, that he is decreed, meaning the goodnesse out of sinne, which the Lord hath appointed for himselfe.

II. Part in the ordering of sinne, concerning his entrance and progresse.

This point would a little more be insisted vpon, for the slanders that *Bellarmino* hath laid vpon *Calvin*, *Luther*, *Martyr*, and sundrie other of the greatest Diuines of the Reformed Churches; making them to defend, That God by reason of his decree, is made the cause of sinne. Of this sinnefull, wicked, and lying report, we are sure God is not the author, but the deuill. For the clearing of this point, two things offer themselues to our consideration: the first, *entrance* of sinne; and secondly his *progresse*. For his first entrance, sinne had two causes; one *blameable*, the other *holy* and *good*. The blameable cause, is either *principall*, or *instrumentall*: principall the *deuill* and *man*. The deuills beeing *Apostates* and rebels, through their *pride* against God, and *malice* against man, became *lyars* and *murderers* of man, by bringing him into his fall: man by his free receiuing of the tentation, and hearkning thereunto, contrary to the commandement of God, when he might haue resisted the same.

Entrance, progresse, causes of sinnes entrance principall, instrumentall, accidentally.

The instrumentall causes, were the *serpent*, and the *woman*:

the serpent abused by the deuill, was vsed as an instrument of seducing *Evah*; the woman deceiued by the deuill and the serpent, became an instrument to deceiue man.

The *unblameable* cause was God and his *lawe*; for as his law did it, so he himselfe did it: and if there had been no law, there had been no transgression: yet the law of it selfe, sauoured nothing but *life vnto life*, which thorough mans default, became the *sauiour of death vnto death*. But how could this bee, seeing mans will was created good? I answer; First, it was created mutably good: secondly, though there was no imperfection for kind of being, yet his being was *defectiue* and *imperfect*, in regard of absolute being; therefore man compared to God was defectiue, and imperfect, and so might come short of his created perfection, and fall away from that wherein he was created: Hence man might fall, but how should this power come into act? here diuines lay downe a *subtraction* of grace, which they affirme to bee double: first of that without which man could not but fall, and without which he could not continue in his *integritie*; if God had denied man this grace, it could not bee imagined but that God should haue beene the author of sinne: this was *debitum natura*, due to his nature, & this God gaue him, and would haue continued, with the supply of *actual* grace to haue liued for euer, if he had once pleased God. A second subtraction, or rather withholding of grace, was that without which God saw hee would not continue, though both in *duitie* he ought, and in *respect of abilitie*, he might if he would; God gaue him not a *would* to his might, yet a *might* if he would: neither was God bound vnto this by law of creation: for it was expedient, giuing him freedome of will to trie him how he would exercise it, yet most certain hee would abuse it: no man denies, but that God might haue giuen grace to Adam, in such degree, measure, and kind, as might haue preserved him from all possibilitie of falling, and haue holden him inseparably to himselfe for euer: which while he denied, he gaue way vnto the fall of man.

Thus then we conceiue of the entrance of sinne. First, God purposed eternally to make man a *rationall* and *intellectuall* creature,

How mans will
being good,
could produce
euill.

Debitum natura.

Aug. posse si vellet, sed non velle quod potest.

creature, indued with *knowledge* of all things, and *facultie* and power to make choice of what he would. Secondly, man could not be thus made, and be naturally free, from possibilitie and danger of making an euill *choice*, disposing himselfe a-misse, and offending against the lawes of his righteous Creator. Thirdly, God wanted not *gratiou meanes* whereby to hold him inseparably to himselfe, and to preserue him infallibly from falling away, though he were not, nor could be, naturally free from possibilitie of falling. Fourthly, God knew man being so left, would sinnefully depart from him, not necessarily, but contingently, yet most certainly, not by any constraint, but by his owne created free will. Fifthly, God saw this to be the best for the *manifestation* of his *glorie*, and of that good, which otherwise the world could neuer haue knowne. Sixthly, God seeing man this way to *determine* his will, made the determination thereof, a iust way for his owne *glorie*. God decreed mans fall, and he also decreed that he himselfe would not be the cause, but that man himselfe should onely cause his own ruine. Thus then God did absolutely decree, but not absolutely determine mans wil, for that was left vnto man himselfe; yet the determination of that determination was absolute, and that without impulsion, or coaction of mans will: for determination is alwaies of things vnto their ends; therefore is called absolute in regard of the end: but coaction is onely of an efficient, which is not necessarie for an absolute ende. All Gods ends are absolute and necessarie, yet the *meanes*, that God vseth are of all kinds, *contingent*, *necessarie*, *dependent*, *independent*. Suppose God had decreed to haue giuen man *actuall grace*, as already the *angels* haue it in *heauen*, had it therefore been necessarie, that man could not haue fallen? or that God should haue constrained his wil to haue embraced this grace? no assuredly; therefore on the contrarie God decreed not to giue man this actuall grace of standing, is therefore his auersion necessarie and constrained? no, but God by this meanes gaue way vnto the sinne of auersion, and permissiuelly, yet willingly did suffer it for to enter, (for otherwise it could not haue entred) and by a *positive decree* resolved,

Vnderstanding.

Election.

Meanes.

Fall.contingent

Mans determination.

Determination no impulsion.

that auerting himselfe from the *fountaine* of all goodnesse, and the *rule* of all righteoulnesse, he should runne into innumerable dangerous euills, and grieuous finnes, both of *commission* and *omission*.

Omission is alwaies the first sinne; for a man falleth first from the loue of God, before he can loue or desire any other thing: now this sin beeing a neglect, hath no positieue cause, it selfe being a priuatiō; neither need we seek any higher spring of it, then the will of such a creature as is *defectiue*; and therefore doth not alwaies necessarily attend to the rule, it should conforme it selfe vnto: and thus of the first sinne, we can find no cause in God, because hee is no wayes defectiue. The second sinne is *commission*, which is a *positiue act*, and therefore hath a positieue cause: now God that neuer ceaseth to doe his worke of mouing, but alwaies carrieth forward all things with restlesse motions, cannot but cause the verie substance of a sinne of *commission*: neither here am I of the opinion of the *School-men*, that defend the very deformitie of this sinne, to be nothing but the act and very substance of it: for an act is a generall tearme, and hath speciall limitations added vnto it; therefore it is said to be well done, when it keeps his rule; euill, when it misseth his rule: now the Lord in no action goeth against the rule of his wisdom, therefore he can work no deformed act, only man that is defectiue may goe against the rule, and so causeth the deformitie. A *cunning artificer* makes a *clocke*, but he suffers his *apprentice* to helpe to ioyne it together, the deformitie of the motion is none of the artificers, but onely from the vnskillfull *apprentice*; yet will the skillfull artificer haue his praise in correcting of that aberration, and turne the motion to his owne ende. The causes then why sinne entered as efficient, are *properly* the deuill and man; as determined to an ende, *properly* Gods; who might well so determine of man, seeing he created him mutable.

But to come more neerly, we may expresse this most familiarly in a comparison taken from an *earthen pitcher*, dashed by the hand of a man against a *stone wall*; that the wall breaketh it, that is no fault of the walls, but rather the cōmendati-

Omission a priuation.

Non attendentia causa peccati.

Errour of the School-men.

How Gods lawe works sinne.

on of it, working according to his owne nature; but the fault is in the partie that dashed it against the wall: so man being dashed by the deuill, and himselfe, and the serpent, and the woman vpon the law of God, (too hard to bee ouerwrestled of man) was broken in peices: yet the lawe was without all fault; onely the fault was in the *deuill*, *Adam*, and the *woman*: the law therefore a most iust, and holy cause of mans fall: as the law caused mans sinne, so I dare boldly say that God caused it, yet most holily and iustly. Hence it followeth most plainly, that God was no bare *permitting cause*, or a forsaking cause; but a working cause, euen in the fall of man: now as God did it, so he was able to doe it, and so to decree it to his owne glorie, according as it seemed best vnto his own wisdom; and so might it be willed as absolutely good and iust, and therefore no sinne. God made them the beginners of their owne actions, being indued with free will; by well doing they might deserue both *praise* and *prize*; and by ill doing might deserue both *dispraise* and *punishment*. But you will object, then God might both will it, and not will it. Very true, as God willed it, it had respect of good, and was iust, and therefore to be willed; but as they willed it, it was euill, and so God hated it, and his law forbad it. The sonne may desire the death of his father, and so may God too; but in so doing the sonne sinnes against God, yet God is free from sinne: the Iudge desires that a malefactor should die, so doth the hangman, yet may be the hangman is guilty of murder, when the Iudge is a true executioner of iustice.

Obserue then for the entrance of sinne these *positions*: First that to sinne, is directly beside the scope, intent, and purpose of the law; and therefore if the law cause sinne, it is by accident; as to the law, so to Gods wil, which can neither intend, purpose, or will any impietic; and therefore sinne is *accidental* and *externall* in regard of God: now an accidentall principle, is either in regard of *necessitie* or *fortune*: now for necessitie to sinne, that cannot be giuen vnto God, for he can suffer of no causing principle; and fortune is too strange a tearme to stand with Gods prouidence, where then is this externall principle?

Positions for
sinnes entrance

How a cause by
accident may
be giuen vnto
God.

I answer,

I answer, if wee soberly conceiue of the nature of a cause by fortune, we shal not much swarue, if we say sinne was chance in regard of Gods will: for chance and fortune according to true reason, is nothing but the *accident or euent* of any thing beside his end and scope: now only good is the end and scope of Gods will, and therefore sinne which is not good is beside Gods scope and ende; therefore it is accidentall in Gods scope and end. But you wil say, then God was ignorant of mans sinne: I answer, no; because sinne is not onely *accidental* to a good ende, but also an *aberration* from the true rule of wisdom, and must stand to the iudgement and sentence thereof; which cannot be done except wisdom take notice of it, and most truely God vnderstands the aberration: & from hence it followeth, that he cōceiued it could neuer touch that goodnes which was well pleasing vnto himselfe: fortune and chance to men, is both in the scope and aberration to the intended scope: the ignorance neuer lies in the scope, but in the aberration: for a man that misseth his scope, intent, and purpose, knowes that it is so; but yet he conceiues not the means that brought that thing to passe; and so he is ignorant, not for the scope and end that hath happened, but he knows not how he came to that end: therefore sinne being beside Gods scope is accidental, and neuer intended of God: yet God cannot be ignorant of it, in so much as his eyes did see the aberration, & how it was the direct way to frustrate man of his good ende with himselfe.

2 Position.

Secondly, sinne is against Gods law, therefore in reason sinne were no sinne except there were a law: there could be no *blindnesse*, except there were an *eye*: this makes *contrarietie*, hence *enmitie*, betwixt the law and sinne; and from enmitie contention, therefore the law must plead for it selfe, and be earnest in his own defence, so will sinne on the contrarie part: Gen. 3. Sinne pleads, *Hath God said ye shall not eate of euerie tree?* no it is not so, the lawe is your hinderance; God knowes when ye shall eate, that yee shall bee like God himselfe. Hence riseth an irritation or prouocation of the lawe, when man expounds him, as a *bridle* to his libertie, therefore hee

he labours to pull his *necke* from such a *yoke*: now a worke of contrarietie comes from their natures; and here the law works by his owne force: for as often as we conceiue the lawe to be our enemy, it will wraastle with vs, and before we are aware the law giues vs the fall; and this is called *fighting against God*, when men will be more wise and strong then God; therefore Iob 9.4. *he is wise in heart, and mightie in strength: who hath beene fierce against him, and hath prospered?* and in this regard no strange accident befell the devils and men, when they would become disputers with the law of their maker. The *Smith* that hath his hammer often beating against the inward parts of his hands; hath them hardened euen by that mutuall *opposition*: so the heart of man often beating against the hammer of Gods law, is hardened and made senselesse, vntill God mollifie it by his sauing grace.

Thirdly, in opposites, when the one is *being*, and the other *no being*, that which is being is alwaies to be conceiued for the knowledge of the other: I could not tell what darknes were but for the light: so sinne being a priuation, can no otherwise be knowne but by his contrary, and that is the law; except it had bin for the law, there would haue bin no knowledge of sinne: againe, *being* is before *not being*; therefore the law being before sinne, detemins of sinne long before he be, in his nature, in his vse, or in his end: and why should we denie vnto God the determination of sinne, long before he had any existence? God must needs know mans fall long before it was, and determine of it.

Fourthly, where there is contrarietie, there is *action and passion*, therefore betwixt the law and sinne, must there needs be action and passion, the weaker must alwaies suffer: and good reason that sinne should suffer of the law, yea and oftentimes punish it selfe with it selfe: but this is not for the *first entrance* of sinne, for man was holy vntill his first sinne, which could not punish a former sinne: yet for action and passion, it is true in the first sinne, for in that sinne man did fight against God: hence no maruell if the lawe, stroke him out at the first brunt. A man that will fight with the *stone wall*, may haue his

fingers easily stricken out of ioynt : & so man beeing compassed about with Gods law, as a wall of defence, might most easily breake himselfe in peices, when hee laboured either to leape against it, or else skippe ouer it.

3. Position.

Fiftly, in opposites, the stronger cannot be resisted, and the lawe of God beeing the stronger, wil haue his worke, neither can it any wayes be resisted of men : Rom. 9. 22. what and if God would to shew his *wrath*, & to make his *power* knowne, suffer with long *patience* the *vessels* of *wrath* prepared to destruction? who hath resisted his will? Now if the question be, whether the law was determined to resist man before he fel, it is easily answered : The lawe was not to prepare for man, when man tooke the battel in hand: he is an vnprouident *Generall* that hath all to do, when his *enemies* are in the field vp in *armes* against him: but the wise God of heauen and earth could not be out of readines, when the *rebellious angels*, and mankind meant to wage warre with him and his lawe, he had prepared *yrans*, and *harrowes*, *sawes* and *gybets* to bring all his enemies vnder them, and after to imprison them in hell for euer. Yet what and if he would declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glorie, long before they need any redemption? And this is a fift way for the entrance of sinne, euen the manifestation of his power.

Rom. 9. 23.

4. Position.

Sixtly, opposites beeing laid together, make things more cleare and euident; and one opposite stirres vp another, and they neuer cease quarrelling, vntill one haue gotten the victorie, and so leads his enemy in singular triumph. *Pharaoh* stirres vp God, and God stirres vp *Pharaoh*; now if the question be, whether had the first purpose to the battell; the Scripture sayes it for God, yea and to *Pharaoh* too, that God may giue him the challenge; and why should the warre be continued so long, but euen for this same purpose, that God might shewe his power in *Pharaoh*, and that his *name might be declared thorough all the earth*: neither is God in any fault, for he intended that *Pharaoh* alone should fight for the kingdom of darknes; but God would fight for the cleane contrarie, for his owne name:

Rom. 9. 17.

name: and what is his name? surely his glorious attributes, Exod. 34. 6. 7. and what are his attributes? all his vertues: therefore God opposed *Pharaoh* for vertue; and the manifestation of his vertues was his glorie: but *Pharaoh* opposed God for vice, and therefore for his shame and confusion. Contraries can doe no better then fight, but alwaies for a diuerse end & purpose: therefore, O man, who art thou which pleadest against God? will thou needs make the opposition worse? consider that thou art the thing formed, and therefore say not to him that formed thee, why hast thou made me thus? thou art the clay in the *potters* hand, the *lumpe* is one, therefore be content to serue thy maker as a vessell of honour or dishonour.

Rom. 9. 20.

Seuenthly contraries, though they can neuer agree to the same thing, according to the same part, or in the same respect, or in one and the selfe same time: yet they must both of them be about the same thing, or els the opposition ceaseth. If I should say, a man is blind and not blind, it were no contradiction, if I vnderstand his blindnesse of two diuers subjects, to wit, he is not blind in his *body*, but blind in his soule; therefore the *law* and mans *sinne*, Gods *wil* and mans *wil*, are not opposed, except we conceiue it to be about one & the selfe same thing: therefore though sin be against Gods decree, wil, and law, yet may both sinne, mans wil, Gods decree, will, and law, all be about one thing, and that is Gods glorie: and so for Gods glory, sinne may be decreed, willed, and approoued by the lawe, yet for all this haue no agreement at all with sinne: and thus much for the entrance of sinne.

7. Positio.

The progresse of sinne, is to be considered in the *effects*, and *consequents* of the first sinne; for out of that did spring the whole miserie of man. The effects are three *blame*, or *guilt*, or *punishment*: blame is the next effect of the fault committed; guilt is the tying of vs to vndergoe punishment; punishment is the iust anger of God vpon Adam and all his posteritie.

Sinnes pro-
gresse.

The subject of this punishment, is the deuill, his instruments, and man: to passe by the two former, and come to man. His punishment is either *sinne* or *death*: sinne originall and a-

Actual; originall, the exorbitation of the whole man, both inward and outward; inward in himselfe, outward in the government of the creatures: actual, the *iarring* of man vpon outward objects, by reason of naturall, or originall exorbitation; euery thing he meetes withall either in thought, word, or deede, is either a sinne of commission, or omission: death is the deprivation and losse of life, and thereby subiection vnto miserie.

The progresse beeing cleare, let vs see how God workes in it. For the blame, God is altogether to be freed; for the guilt, that likewise is a thing that nothing concernes God; let man looke to both these. But the third, which is punishment, beeing an act of his iustice, and respecting his holy law, is a thing that onely he acknowledgeth. For death, we neede make no question, but the whole controuersie is about sinne as a punishment. In the punishment, we may note three things: the *matter*, with which a man is punished; the *contrarietie* betweene the partie and the punishment; and the *order of consequence*, that where such an offence went before, such an euill shall follow, to make the partie offending feele the smart of it. In those punishments which be punishments onely, and not sinnes, God is the author of all these things, implied in the nature of punishment: in those which be punishments and sinnes, God is the author onely of the order of consequence, and the contrarietie betweene them, and the partie punished: not of the matter, wherewith they are afflicted and punished. As for example; *pride* is punished by *enuie*; enuie is not of God, but the contrarietie betweene it and the soule of man, which maketh it *bitter* and *afflictive* is; and the order of consequence, that where pride went before, enuie must follow. The reason that iustifies this, is fetched from the rule of reason: all contrarietie is a wisdome of God, for it is a *logicall* argument: and therefore if Logicke be Gods wisdome, then euery rule in Logicke. The other is iustified by *methad*, which can not be without him that is the God of all order: the order of sinne is, that *originall* should follow the first *actual* sinne, and then all actual sinne, originall: this order is a wisdome of God

Punishment.

Matter, contrarietie, consequence.

God: for sinne in his owne nature is inere confusion, and his order must needs be Gods: and so God professeth that he will doe in this place, *set mens finnes in order.*

Furthermore, God doth not onely punish one sinne with another, where there is such a dependance of one vpon the other, that where one goeth before, the other must follow; but oftentimes, when there is no such necessarie dependance, yet he withdraweth his grace, and for the punishment of one sinne, letteth men runne into another. In this sence, there are three things attributed to God, in the punishment of wicked and godlesse men. 1. the blinding of their vnderstanding. 2. the hardening of their hearts. 3. the giuing of them vpon vnto a reprobate sence: *Esa. 6. 10. Make the heart of this people fat, their eares heauie, and shut their eyes. &c.*

These things God is said to doe three waies. 1. in denying grace, which should lighten the vnderstanding, and soften and mollifie the hearts of men. 2. permitting Sathan to worke vpon them, and no way either strengthening them against him, or weakniug his force. 3. occasionally and by accident, when God doth that which is good, which yet he knoweth through the euill disposition that is in men, will increase their wickednes, and make it greater then it was before. To this agree other Diuines, that say God works in the progresse of sinne, 1. *positiuely*, as it is a physicall act. 2. *morally*, as he makes it a iust punishment of sinne. 3. *permissiuely*, as it is a sinne, not by giuing his consent vnto the doing, but in not hindering of them from the execution.

Efficienter et effecta, moraliter et iudicia, permissiuue et peccata, non concedendo sed non impediendo.

Lastly, for both entrance and progresse, a double action is giuen vnto God: 1. limitation, 2. direction. For the first, that God setteth bounds to wicked men in their wickednes, not onely in respect of the effect and cuent, but also in the very inward purpose, affections, and designs, and at his pleasure stoppeth them when he will, is a thing denied of none that confesse a God. The deuill was limited how farre he should proceede in afflicting *Iob*: neither *Matth. 8. 31.* could he enter so much as into a *heard of swine*, without leaue obtained of Christ: the proudest sea must stay her waues, where Gods laies

Iob. 1. 12.

his command.

Secondly, for direction that is most necessaric, he puts no sinne into men, yet he directs it for the kind, that it should be rather this sinne then another, rather against these persons then others, and the time when it shall breake forth, and for what end and purpose it shall be committed. For often men are wicked in that sort, which had rather shew it in another kind; it breakes forth at such a time, when they would faine haue kept it close; and it falls vpon such men, which they had rather should haue beene done to others, whome they more maligne, and desire to despise, if they were left to themselues. God may stoppe all waies of sinning, and open onely one, yet without all fault. As for example: suppose a man were in an high tower, and were fully determined to cast himselfe downe, yet among many passages onely one is open, and at that he casts himselfe headlong; now why he fell rather this way then another, is because the rest were stopped; yet he alone is guiltie of his owne death. *Shemei* is said of *Dauid*, to curse, because God commanded; yet did God neither inwardly nor outwardly fill his heart with malice: onely *Dauid* respects the time, that God rather suffered it at this time to breake forth, then at any other, because now *Dauid* was in extremitie, and fit for him to be humbled, seeing that *Shemei* durst not so much as open his mouth all the time of *Dauids* prosperitie. *Iob* was robbed by wicked men, yet he confesseth that God hath taken, because he directed that for his triall and patience. The *Iewes* crucified Christ, yet was it the determinate counsell of God, turning their wickednesse and furious malice, to the effecting of his owne purposes.

III. Part, answering the places of Scripture that are brought to prooue God the author of sinne.

Obiect. God decreed the selling of *Ioseph* into Egypt: Gen. 45. 8. Christ was crucified of the *Iewes*, according to Gods decree: Act, 2. 23. and 4. 28.

Aus. To decree any thing, hath a speciall consideration of the

2 Sam. 16. 10.

Iob 1. 21.

Act. 2. 23.

the end: now Gods ende in both these were exceeding good; first *Ioseph* for a temporall deliuerance in the time of famine, *Christ* for a spirituall in the time of sinne: for the sinne of their actions, God did onely permit, and wrought it, as before hath bin shewed.

Obiect. 2. Prou. 16. 4. Rom. 9. 17. 26. he that creates, and stirres vp men to sinne, must needes be the author of sinne.

Ans. God determines the end of all mens sinning, that he himselfe will be no cause, but leaues man to himselfe; yet so as he will limit, direct, and punish, whatsoeuer he shall doe a-misse.

Obiect. 3. 1. Sam. 24. 1. 2. Sam. 16. 10. 2. Kin. 22. 20. & 11. 37. & 12. 15. 24. 2. King. 10. 30. Job. 1. 21. Esa. 10. v. 5. 15. & 13. 17. Ier. 51. 1. Ezech. 12. 13. Psal. 105. 25. Matth. 6. 13. where God is said to impell men to sinne, and vse them as instruments to produce sinfull actions.

Ans. It is one thing to incline the wil, an other thing to make the will euill, and so to incline it, that it is not to sinne, but to iudgement and punishment: The Iudge inclines the executioner to put away the malefactor, but if he doe it of priuate malice, it is his owne sinne: *Semei* sinned in his priuate malice, yet *Dauid* acknowledged Gods secret iudgement. There be three things in the workes of wicked men: 1. motion: secondly the *αταξία*, or inordination of that motion; and Gods hidden iudgement: the first & the last are Gods by dispensation; the second by permission; not bare and naked, but first in denyall of grace, secondly permitting Sathan to worke vpon them, thirdly by occasion of some good, permitting their euill disposition to abuse it; but to incline, perswade, or impell the will to euill before it haue any thought or inclination, is a hellish blasphemie: the will beeing euill is driuen like a charet of the deuill, and runnes apace, and the Lord iust iudgement blowes vpon it, and in their running runnes them headlong into hell fire.

Obiect. 4. Exod. 4. 21. Deut. 2. 30. 1. King. 12. 15. Job. 12. 16. 24. Isa. 19. 14. and 63. 17. Ier. 20. 7. Ioh. 12. 39. Rom. 1. 24. 26. 28. Rom. 9. 18. 2. Theff. 2. 11. God is said to harden the
heart

heart, and blind the eyes.

Ans. God doth this by subtraction and deniall of that grace, which should lighten the vnderstanding, and soften and mollifie the hearts of men: this subtraction is to be vnderstood of that grace which God might iustly hold from man: secondly, men beeing hardned in their sinnes, and blinded in their minds, doe still increase their hardnes by fighting against God and his law, as you haue heard before.

Object. 5. 2.Sam.12.11. Luk.2.34. Rom.9.33. Esa.8.14. Esa.18.16 & 45.7. Atmos 3.6. God in all these places is said to doe euill.

Ans. Here is to bee vnderstood the euill of punishment, which is an act of Gods most pure and vblameable iustice.

Here likewise in fewe words may we cleare *Caluine* and other of our orthodoxall writers from *Bellarmines* calumniations. *Caluix* and the rest, seeme to digest all their iudgement in these fewe positions concerning Gods simple determination of man: First, what he meant to bestowe vpon him, to wit, so much perfection that both in dutie hee ought, and in respect of ability he might if he would haue continued in his integritie; and therefore his creation was his happinesse, and there was found no necessitie why he should fall into miserie: this is the first.

The second is, what hee meant to denie vnto him; to wit, that free confirmation of his estate, without which God saw he would not continue, but most certainly fall away from God his creator: now if God had bestowed this vpon him, then had there beene no way for *eating* and dying, for then would God haue kept away the deuill confirmed his wil, put that feare into his heart, *whereby he should neuer haue departed from him.* And that this is the truth, we may see it by comparing of our estate in *innocencie*, and in *grace*: in the estate of innocencie God made with man the *couenant of workes*, and so tyed man vnto himselfe by the bond of *loue*, which he left in mans nature; man brake this bond: hence came in *religion*, properly so called, a tying of man againe in a second *couenant*, not of workes, but of *faith*: now if this bond were no surer then

* See the bond
in creation.

Faith in re-
demption.

then the former, it should argue God of the want of wisdom: therefore God giuing man this second bond, meant to tie him more *infallibly* vnto himselfe: this feare beeing put into his heart, shall make him neuer depart from God. Thus then the Lord intended to denie man such a confirmed estate, as now he hath obtained in Christ.

Thirdly, that God did foreknowe most certainly, what would fall out, vpon the bestowing of such benefits onely, & the denying of others; namely, sinne and *Apostasie*: neither was this in their iudgement a *prescience*, presupposing no purpose nor decree; for then would not God so haue bestowed, and denied, except according to that proportion he had intended a further end in man. For I would aske this question; Why did God bestowe so much as was sufficient to set him in state of happines, and denie him that which should haue confirmed him in the same, except he intended a further end by his fall? consider well the ends of man, and we must now vpon the euent, be constrained to graunt a further end, then either *Papists* or *Lutherans* do professe. For I constantly affirme, that it is *blasphemie* to say, that the end of man, as created, was any thing but happinesse; neither from thence ariseth any other demonstration; Man, *qua creatus*, as created, is in no intention but happines: come to his fall, and then againe I say, *homo qua lapsus, est miser tantum*, man as fallen, is onely to be considered as miserable: as *redemptus*, or *redimendus*, onely *sub salute*, or *saluandus*, where then is the end of man? As man, generally considered, *electus* or *reprobus*, elect or reprobate, these be the most generall: and here onely reprobation and election, is *causa aucta*, truely first and primarily: in all the rest, *gratia huius*, for this cause; therefore happines of creation, misery of the fall, saluation by Christ, are subordinate and come vnder it. Indeed I confesse that election and reprobation haue their manifestation to the creature, onely in redemption, and in that part which is the application of it vnto the church in generall; here onely both *angels* and *men*, knowe and seele their state of election; and on the contrarie, reprobation is

In things possible, but not to be done, there is a bare prescience: but in things possible, and to be done, both prescience and purpose.

Man hath a more generall end then that of creation, fall, or redemption.

there to be sought for of the wicked.

A defence of
Calvin.

Whether the
Lord vnder-
stand or will
first.

Intelligentia
diuina.

But *Bellarmino* saith, that *Calvin* denieth Gods determination, decreeing what shall be, to depend on his prescience, & that in all things his prescience presupposeth his purpose and decree. For answer whereunto wee must consider, whether there goe any prescience in God before his will (I meane, according to our apprehension, and as things are reuealed to vs, out of God in his workes) my reason is this, because if the Lord vnderstand it, then it is a possible beeing: now I presse my argument, that euery beeing, whether possible to be, or already existing, is demonstrated from his will; for his will makes things to be, or possibly to be; therefore if a thing must be before it can be vnderstood; and to be, how soeuer conceived, yet is from Gods will that giues all beeing, either in *posse* or *esse*, I knowe not what can be, that first comes not from his will. But wisdome according to sobrietie is commendable, and in high *mysteries* it is good to goe with the current of our best approoued diuines: therefore according to the way troden before me, I answer: There is a double prescience, one *simplicis intelligentiae*, and another *diuinae visionis*; the first is of all those things that are possible, and which vpon any supposed condition may be; as was the prescience of God, whereby he foreknew, that if in *Tyrus* and *Sidon* those things should be done, which afterwards were done among the *Iewes*, they would repent: this doth not presuppose the decree of God, but extendeth to many things God doth not decree, nor purpose to be, as it appeareth in the example proposed. The other is of those things onely which hereafter shall bee, and this alwaies presupposeth some act of Gods will: for seeing nothing can be, vnlesse some act of Gods will do passe vpon it, at least not to hinder the beeing of it; and thus nothing can be foreseen, as beeing hereafter for to be, vnlesse some decree of God passe vpon it: Of this kind of prescience, *Calvin* speaketh, and not of the other; it was not considered what it was possible for the creature to doe, or what he would doe beeing so created, and left vnto it selfe: this may well be said, to presuppose no decree of God, or determination what he would

doe:

doe : for if it had pleased God, he might haue turned the possibility to another end and issue; but the truth is that other, to wit, what hereafter shall be, which though it be future and therefore contingent, yet to God it is most certaine, with whom all future things are present: and therefore being to be done, was most certainly decreed; and whatsoever is done and come to passe, wee may absolutely conclude it was Gods will, euen long before it happened; therefore *Calvin* rightly affirmeth, that Gods foresight of the entrance of sin, presupposed his decree, that it should enter.

Fourthly, Gods foreknowledge and purpose in sinne, vpon the bestowing of such benefits of his rich & abundant goodness, was not that man should fall, that he might punish, but that man should freely make his choise; vpon which choise the Lord both knew and purposed, that his iustice and mercy should be manifested: yet for all this it will not followe, that the Lord should purpose the entrance of sinne originally out of his owne liking, that he might haue matter of punishment, as *Bellarmino* most iniuriously chargeth *Calvin* to affirme; but the end of his purpose of bestowing such benefits onely, and no other, notwithstanding his foreknowledge what would fall out, if so he did, was; that he might shew his mercie and iustice, in sauing and condemning whome he would. Therefore it is idle in *Bellarmino* to followe this argument of the seuerity of iustice; as though *Calvin* should any where affirme, that when God thought of creating man, the first end that God purposed, was the seuerity of his iustice, and the riches of his mercie: and that this purpose was before and without respect vnto the prescience of any thing, that afterward might or would bee in man; and that because there was not any thing wherein he could shewe mercie and iustice, vnlesse sinne did enter: therefore secondly, he purposed that sinne should enter; so that first hee purposed to punish, before he sawe any cause; and then purposed the entrance of sinne, that there might be cause; which is no lesse excusable from iniustice, cruelty, and tyrannie, then if he should purpose to punish, and so doe without any cause at all: therefore he concludes, that the

Sinne was not decreed that God might punish.

Bellarmino a false expositor of *Calvin*.

Answer to Bel-
larmine for his
falte imputati-
on vpon Calvin.

first originall and spring of sinne, is from the will of God, according to *Calvins* opinion. But he is easily answered, out of that which hath beene spoken concerning *Calvins* iudgment in this point: for he doth no where say, that God did purpose the manifestation of his mercie and iustice before all prescience, but onely that which is named *prescientia visionis*, which alwaies hath Gods decree going before it. The possibilitie of a thing is, before God decree it to be, and so God knowes it *simplici intelligentia*: but that this *thing possible* shall be, the Lord decrees it before that bare knowledge that it shall come to passe.

Calvin denies
not all presci-
ence before his
decree.

Secondly, *Calvine* doth no where pronounce, that simply and absolutely the *ende* wherfore God purposed to make man, was the manifestation of the seueritie of his iustice, and the riches of his mercie, or that he might saue some, and condemne others; but that first he meant to bestow vpon man as much as was sufficient to make him perfect: secondly, there was something he meant to denie him, which beeing done, God knew he would fall: therefore in the third place, beeing assured that he would fall into sinne and *apostasie*, made his sinne and apostacy a way to a greater good, then the world otherwise could euer know: fourthly, his purpose was not *ex ratione*, to bring in this former good, but for this former good, God was content that man should fall; yet without any imputation to God, seeing he gaue him all that could be required by the estate of his creation. And surely against this, neither *Bellarmino*, nor any other can except: indeede he heapes vp infinite testimonies and reasons against him, and other Diuines.

How God
shew'd his in-
dige and mercy

Therefore seeing the matter is so waighty, and that reasons are brought both to dishonour God, and bring a blasphemous report vpon his faithfull seruants, I will according to mine owne apprehension, obiect that which may be obiected, either from appearance of reason, or from testimonies of the writings of our best Diuines. And the rather I will doe it, because *Bellarmino* triumphs in nothing more then this, That Gods does not onely, permit the wicked to doe much mischief, and the godly to suffer an hard measure at their hands;

but

but also doth *praesidere ipsorum malis voluntatibus, eosq̄, regere & gubernare, torquere ac flectere in ijs inuisibiliter operando*: that is, does not onely suffer them, but also placeth his regiment in their euill wils, rules them, gouernes them, nay doth wreath, bend, and bow by working in them inuisibly. This is more then to *impell*, which is the worst word, that he can snatch out of our writers. And therefore seeing all Diuines runne so much to Gods ordering of sinne, and *Bellarmino* makes it as *Delphicum gladius*, Apollos sword, to cut asunder all Gordian knots, I will the more liberally insist vpon it, beeing so direct with my text.

*Reasons objected to make God the author
of sinne.*

Object. 1. Because whereof God is the cause, thereof he is the author; but he is the cause, because every positive act or beeing is from God; and sinne is of this nature: which I shew in the first sinne. 2. in *originall* sinne, which springs from that. 3. in sinnes of *omission* and *commission*, the fruits of originall. 4. from the subiect. 5. from the nature of habits. From the first sinne, because no circumstance, or manner of eating the forbidden fruit, is the sinne; but the very action it selfe: because that is forbidden in *substance*, and not in *circumstance*. 2. *Original* sinne is not a meere *privation*, want, or defect; but also an *inclination*, and pronesse to all euill: therefore it is saide to *raigne* in our *members*, carrie vs *headlong* to all impietie, and worke mightily in vs. 3. In sinnes of *omission* and *commission*, first because God doth not onely know that he will *permit*, but also he is resolu'd that he will not *co-worke* with *men* and *angels*, to the producing of a *necessarie* act: and therefore by consequent *omits*: and againe, he knowes that he will not *co-operate*, to free men and angels from an act that is forbidden, and so by consequent doth *commit*. 2. a greater difficultie is this, seeing that sinnes of *commission*, and *omission* are distinguished: And therefore in *commission*, there must be something beside omitting of that which is commanded; and that

First sinne objected.

Original.

Omission.
Commission.

can be nothing but doing : and therefore the difference can be nothing but some *positiue act*: neither is the *substance* of this act one thing, and the *deformitie* an other : but the act it selfe, which should not be done, is out of *forme, order, and rule*, and is repugnant to the rule of righteousnesse: therefore this kind of sinne beeing *positiue*, hath a *positiue cause* : whether is the will of man, onely the cause of it, but God also, euen of the *deformitie* of it, as well as the *substance* ; seeing the *deformitie* in a sinne of commission, is nothing els but the very *substance* of the act which is done, but ought not to be done.

The subiect of
sinne.

Fourthly, from the subiect : euerie sinne is in that subiect out of which the goodnes is expelled, and therefore though it haue not *formam vel materiam constitutiuam*, tamen est in *subiecto vnde recessit habitus*, that is, though it haue no matter or forme for his beeing, yet it comes into that subiect where goodnes was, and possesseth his roome; therefore is more then *merum ens rationis*, a conceit of the braine: and beeing something, *extra conceptum intellectus*, more then the worke of reason, is *beeing*, and therefore from God, from whome all beeing is.

Habits obiected

5. Lastly, it is an *habit*, and they be *qualities*, and every quality is beeing, *therefore from God*. These and such like, are arguments that the wittinesse of corrupt reason, may make against God, that is so pure and holy, that he can no waies be a God that willet any iniquitie.

A naturall act,
a morall act.

Ans. 1. The first argument is answered by this distinction: to *eate* of the forbidden *fruit*, is either a *naturall act*; or a *morall act*; as a *naturall act*, it is no sinne: and this is the very beeing of that action, and in this God worketh: the second, which is a *morall act*, is not *absolute*, but *relatiue* and *respectiue* to the *diuine law* of God; and this was onely mans act, which did refuse to giue his respect, and due obedience to this law.

2. *Ans.* To the second I answer; originall sinne is considered either *materially*, or *formally*. *Materially*, according as all the faculties of man are set a running: and this is *positiue*, and from God, that carries all things with *restlesse motions*. The *formalitie* is the *ἀταξία, ἀνομία*, or exorbitation and wheeling a-
wrong

wrong of all the faculties : and this is done either by the free-will of man, or the law of God ; that beeing opposed, as an *enemie* punished man, and by his abuse, turned him out of the way of righteousness : and therefore as a iust iudgement of God, the sinne is called a punishment, and so beeing againe, working out of mans will as in *concreto*, is likewise called beeing, by reason of his subiect who giues him power to worke, and is inclined by it : but the meere formalitie, and the sinne in *abstracto*, considered without the subiect, and in opposition to vertue and goodnes, is meere nothing.

3. *Ans.* To the third, this must be answered ; First, that God gaue both *men* and *angels* sufficient for the estate of their creation, to make them able to stand, yet not so much that they should be confirmed to stand : therefore if God had not *co-operated* in regard of the first, he had sinned in omitting and committing; but for the second, it was not necessarie that God should co-operate and confirme them in their estate of goodnesse. To the second difficultie, the Doctōrs of the Church of *Rome* haue made it, and affirme it : *Occam in sent. lib. 3. quest. 12.* saies there is a double deformitie of the sinne of commission; first, the want or *privation* of that *rectitude* which ought to be in the will, making his owne choice of an action which he ought not: secondly, the very act that is drawne out of this will, is a deformitie forbidden of God: so then besides the wills deformitie, the act it selfe is a deformitie. Other *Diuines* vnderstand, by the deformitie found in sinne, the want of rectitude, or omission of due circumstances: and thereupon say, there is no cause of it, but priuatiue onely: but *Occam* vnderstandeth (as you haue heard) by the deformitie of a sinne of commission, the act it selfe done without due circumstances, without which it should not be done; and so seeketh a positieue cause of it. If any of our *Diuines* should haue affirmed this, how would *Bellarmino* haue handled them, and imputed straunge and outrageous blasphemies against them. ^b Of this opinion are many other of their Doctōrs, as may well be seene in *Cameracensis*. ^c *Scotus* another great doctour saies, Gods bare permission of some action, and certi-

First for omission.

Secondly commission.

a Respectu peccati commissionis duplex est deformitas, prima carentia rectitudinis debet esse voluntati elicenti actum quem non habet: secundum est ipse actus illicitus quem deus prohibet.

b Cameraensis in lib. cent. lib. 1. q. 13. art.

1. & q. 14. c Hugo de S. vid. erud. theol. de sacram. lib. 1. part. 4. cap. 12. & 13.

c Scotus l. 1. dist. 41. q. *Unica sola permissa alicui*

tude

ius actus, & certitudo de permissio-
 one non facit cer-
 titudinem de illo
 actu, quia oppor-
 tet habere aliquā
 causam effectiuā:
 igitur ex hoc quod
 deus praesert se
 velle permittere
 Luciferum pecca-
 re, ex hoc iniqua
 solo non videtur
 quod sciat Lucife-
 rum peccaturum,
 soluitur haec
 obiectio, qui a deus
 non solum scit se
 p. rmissurum, sed
 etiam scit se non
 cooperaturum
 ei ad actum neces-
 sarium & per con-
 sequens omittet;
 & scit se coop-
 raturum ad sub-
 stantiam in actu
 prohibiti sine debi-
 tis circumstantiis,
 & per consequens
 committet.

tude of his permission, makes not any certitude of that action; because it ought to haue some effectuell cause: therefore for as much as God did foreknow that he would permit *Lucifer* to sinne, from this it could not be that the obiection of *Lucifers* fall should be answered; seeing that God doth not only know it, but also knowes that he will not *co-operate* with him to the producing of a necessarie act; and therefore withdrawing, he omits as well as *Lucifer*: for how should *Lucifer* but omit, when the first cause withholdes his influence, and againe the Lord that he will *co-operate* to the substance of an act forbid- den; and therefore it followes that God commits it. What *blasphemies* would these be in the mouthes of *Calvin*, and o- thers? yet good diuinitie in the schooles of Rome. But thus they expound themselues, that God worketh, decreeth, and willeth the deformitie that is found in the sinnes of commissi- on, not by his *antecedent will*, whereby he worketh things out of his owne liking, but by his *consequent* and *conditionall will*, whereby presupposing the purpose of suffering his creature to auert and turne from him, he still intendeth to mooue, im- pell, and carrie them forward, though beeing by their owne fault out of the way, hee carrieth them thither whither they should not goe: first, say they, by subtraction of grace, vpon the withdrawing whereof he sawe the creature would turne from him, he purposed to suffer the sinne of auersion or omis- sion to enter: secondly, this purpose beeing presupposed, and foreseeing that which would follow vpon it, in his conse- quent and conditionall will, he positiuely decreed the other, which is of commission. Man by creation was made to seeke an infinite good, and loue it infinitely; which if he omit to seeke in God, then must he needes commit the contrarie, and seeke it in himselfe: for so God decreed, that man not conti- nuing to adhere vnto him, should fall into *selfe-loue*, *pride*, and all euills of that kind. All this might bee borne withall, saue onely they make deformitie of the essence of an action, which cannot be borne withall: for indeed it is so farre from agree- ing with an action, that he will not suffer him to take vp any dwelling in him; and therefore I prooued before in expositi- on

on of those words [*These things hast thou done*] that no action was the subiect of sinne; and therefore well might the action be caused of God without all fault of his. But to answer the doubt. 1. They differ, in that omission is a *morall defect*, but commission is a *morall act*; the one is not doing morally that which is commanded, and the other is a morall doing of that which is forbidden. 2. The one lookes at the law, as commanding, but denies his act; the other at the law, as forbidding, and yet performes his act. Now the will of God is positively carried vnto neither of both; but permissiuely to the creature, and accidentally to the effect. Yet you will obiect; then God permits that which he wills not, and if he will it not, how can it be done? Here I dare not be so bold as our *Diuines* are, though I thinke we haue all one meaning; that Gods will is first carried vpon his permission; secondly vpon the thing permitted: As his will is carried vpon his owne permission, he wills that absolutely, and by an affirmatiue act; but as vpon the thing permitted, it is *non impedire*, not to hinder it; and that is *actus negatiuus*. And this must be taken notice of, because Gods will must haue some thing to intercede, and come betwixt it selfe and sinne: for a will immediatly carried vpon sinne, is alwaies sinnefull: therefore permission coming betwixt Gods wil, and sinne, frees God from the action of sinne.

To the fourth obiection, I answer, that priuations are either considered as *opposites* with their *habits*, or as *adiuncts* with their *subiects*: in the first consideration, the habite is that which doth affirme it selfe to be existent, or in nature may be existent: the priuation cleane contrarie, denies this to be in nature, nay worse then that, shewes that he is expelled from such a subiect, which now makes him appeare, as though he were the *Lord of the house*, and beare the full dominion. As *life* is a naturall thing, *death* comes and saies, there shall be no life in this subiect; and when life is gone, the subiect makes death appeare, as though he were the commander of lifes habitation: night comes and saies, where now is light? and because no man can see the light, he is faine to giue dark-

nesse a good word, and say he hath possessed the *circle* of the *world*: yet neither will the world confesse he hath receiued any beeing by darknesse, or the subiect of life any further existence by the presence of death. Therefore he is neither being in himselfe, or giuing being to his subiect, but taking away a being: yet because the subiect into which he is receiued, by reason that he alwaies lookes vpon his adiunct, giues him the denomination of beeing, as long as he rests with him; yet in his simple nature he neuer can be so considered, but as a *meere tyrant* to beeing and essence; which agree so ill, that if the one come, the other must be gone. And this is the reason why *originall sinne* is said to raigne; which could not be, but for our *members* which giue him leaue to stay with vs. The *Ivie* hath no roote or existence from a proper principall of life, but most louingly embraceth the *Oke*, and for all his strength, the *Ivie* will eat out his heart secretly, and bring him to death: so *sinne* hath no roote of his owne, yet most familiarly he closeth with our nature, and eateth out the heart of all goodnes within vs, and speedily bringeth vs vnto miserie.

For the last obiection: sinne is called an *habit* and *qualitie*; therefore beeing. The answer is, as sinne is *habitus in subiecto*, it hath that name: yet properly, sinne is no habit: for it is alwaies his negation and opposite, therefore can not properly haue the name of his opposite: yet beeing crept into *vertues closet*, desires to put on his habit, that so he may haue the more loue and *welcome*; as *tyrants* when they haue gotten the kingdom of lawfull *Princes*, will be very glad to put on any title that might please them; whome they desire to become their subiects; and for this cause will be content to change their names: so sinne, a meere tyrant, will *maske* it selfe in the habit of vertue, that so we may esteeme the better of him, and willingly subiect our selues to his vntolerable yoke.

Obiections from the testimonies of our Orthodoxall Diuines, whereby they are said to haue made God the author of sinne.

Obiect. 1. The obiection may be formed according to these

these foure heads: 1. from Gods will. 2. from the effect of his will, his decree. 3. from the subiect of his decree, man. 4. from the ende, reprobation of man. The argument in generall is thus framed; They which make the will of God euill, his decree (*causam energeticam*) an effectuall cause of sinne, the will of man compelled to sinne, and his ende euerlasting punishment, without consideration of sinne; make God the author of sinne: but this is defended by our Diuines. I will at large inforce euery obiection, because it is one of the most damnable opinions that blasphemously the *Papists* vrge vs withall.

The obiections against our Diuines, concerning Gods decree.

Obiect. 1. That they make the will of God euill, it may thus be pressed; *Voluntas mala dicitur à volitione mala, volitio mala est qua fertur in obiectum non debitum: obiectum non debitum est malum; ergo, volitio mala est, qua quis vult malum, & qua vult malum fieri:* distinctly, that will is euill, whose act of willing is euill; the act of willing is euill, which is carried vpon an vnlawfull obiection; now an vnlawfull obiection is nothing but euill: All this is laid vpon our Diuines, to attribute it to God; which seemes thus to be prooued; He that wills sinne to bee, or that it may fall out, either whereby he may sport himselfe, as *Nero* did when he had set *Rome* on fire; or else that he may vse it for some good ende, as he that bids a man take poyson that he may shew his art in curing him: or another scale that he may couer the naked, or feed the hungry, is all one as to will the sinne it selfe. The truth of this is thus cleared; to will sinne to bee, or exist, or happen, is all one with sinne it selfe: For first, what is the *being* of sinne, but sinne it selfe; & what is the existence of sinne, but that it exists from that being; & this existing or standing out of the causes of his being, what is it but the euent? so then as God wills sinne to bee, exist, or happen; so he wills sinne it selfe: God as he loues not sinne, so he loues that sinne should not be, exist, or happen: he wills againe that sinne should be, exist, and fall out for his glory: &

Velle malum, & velle malum fieri sunt idem.

with as good reason may he be said to will sinne for his glory: so that no difference is, or can be given, betwixt the willing of sinne, and sinne to be, exist, or fall out. If it shall be resolved; God wils, *non impedire peccatum, sed permittere peccatum*, that is, not to hinder and stop sinne, but permit it to be; this will not free the speech; for these three things are distinct, first *to will sinne not to be*, that is, to hinder it that it shall not bee: secondly, *to will it to be, or fall out*: thirdly, *to will to permit it*, or not to hinder it. The two former are *affirmative acts*, & work for the willing or not willing of the thing: the third is a *negative act*, willing but not working; this permission in willing, is an act; but in working a negation; first not to hinder others in their libertie and power: secondly, not to helpe, but yeeld the whole carriage of the sinne to themselves, and their owne free wills, yet hereby *explorare*, to trie and prooue what they would doe: and secondly vpon his euill doing, to make way, that for euill doing, the Lord might doe well, and become mans greater benefactor. Againe, to will sinne for a good end, is no excuse of this euill: *non sunt facienda, imo nec volenda mala ut eueniant bona*: we must not doe, nay not so much as will euill, that good might come thereof: for the first sinne is to will; the second to doe: and he sinnes that wills euill, though he does it not.

A third consideration to excuse the point is, how sinne can be the object of Gods will: Here it is said of our Diuines, that sinne in his *causes* and *circumstances*, ἕως, wholly considered, hath a double respect; one to *man* as sinne, another to God decreeing it as good: but this seemes also with a *dry finger* to be defaced, it needs no washing, for it washeth away it selfe: seeing all Gods considerations of sinne, are of sinne as it is sinne: he *permits* it, not as good but euill, yet his permission is good: he *punisheth* sinne as sinne, he *forbids* it as sinne, he *forgives* it as sinne: he decrees his permission; and this coming betwixt sinne and Gods decree, giues him libertie to produce what good he can out of it, not *qua bonum*, as good, but as sinne and euill: the reason is good, euerie thing hath his best consideration according to his definition: And thus
much

Distincta sunt
uolle ut peccatum
non fiat, uolle ut
fiat, & uolle per-
mittere.

Uelle perpetrare.

much from Gods will to the obiect.

A second thing that they impose vpon our men is, that they make God in his will contradict himselfe; to will *sinne to bee*, and to will sinne not *to bee*, are contradictorie: these cannot differ *respectiuely*, but ἀπλῶς & *integrīs essentīs*, simply and in their whole being: if there be any difference, then either of the *will* it selfe, or the *act*, or the *obiect*; not of the will, for first he cannot will it, *voluntate beneplaciti*, with his secret wil; for that alwaies wils the best: *nec voluntate signi*, with his reuealed will; for we are sure his law forbids it: neither with both together; for then if the one should will it, then likewise should the other; but we are sure that Gods reuealed will hateth sinne, and the very being of sinne; therefore no will in God that would sinne to be, and not to be. Againe, for the act of his will, we say it is threefold in the creatures, first, κατ' ἐυδοκίαν, that is, according to his good pleasure: this God approoues, effects, and is delighted with it; and that can no wayes be carried to two contrarie obiects, as to will sinne to come to passe, and to will it not to come to passe. The second act is, κατ' ὀικονομίαν, Gods dispensation; and this belongs to prouidence, where God wils no euill thing to happen, yet vpon the accident will he dispose of it: A careful *master* of a family wils not euill to happen in his house, yet he is carefull to dispose of any euill accident; and this hath nothing to doe with Gods decree. The third action is, κατὰ συγχώρησιν, and here it is true, that God does permit sinne; but to permit sinne, comes farre short of willing sinne to be: and for the obiect that is most certaine, that the verie tearmes are contradictorie, to will *sinne to be*, and to will it not *to bee*: wherefore finding neither contrarie wills to bring forth contrarie acts, nor contrary acts about one subiect, nor one subiect to be applied to contrarie acts, we conclude, to will sinne to bee, and not to be, to defend contradiction.

Thirdly, they make Gods will to haue euil effects, as to *incline* to sinne, to *harden* not onely by desertion, but *actiuely*, and *positiuely*, yea to *impell*, *constraine*, *command* Sathan and *wicked men to conceiue*, *plot*, and *attempt mischeife*: nay more, *efficac-*

citer procurare, effectually to procure that they perform the same, &c. And thus much concerning the first argument, drawne from that which they seeme to impose vpon Gods will. I will produce the rest of the arguments, and then I will resoluē them.

2. *Obiect.* The second generall argument, is from Gods decree: that which makes Gods decree an *effectuall cause* of sinne, makes God himselfe the *author of sinne*, but this seemes to be done by our Diuines: first, because they make Gods decree of sinne not a *bare permission*, and then must it needs be the other, which is *effectuall*: for betwixt the permissiue decree of sinne, and effectuall, there is no meane; and therefore either the one or the other: and that they make it not the permissiue, it will appeare if we consider these three things, *primo, quod deus vult ut fiat, hoc efficaciter efficit: secundo, quod vult ut non fiat, hoc efficaciter impedit: tertio, quod neque vult ut fiat, neque vult ut non fiat, hoc permittit creaturæ*: that is: that which God would haue to be, that God effecteth: secondly, that which God will not haue to be, that he effectually hindreth: thirdly, that which he neither would to be, or not to be, that he permits vnto the creature. Now our men will not haue Gods decree to be of this third kind, and therefore must it be one of the former; not the second, for if God should will to hinder sinne, then it could not be; and if the first, *to will sinne to be*, then must hee needs effect it *efficaciter*, and so an effectuall decree.

Secondly, the point is thus further vrged; *quod Deus non impedit, ideo euenit quia Deus non impedit; & quod non est, ideo non est, quia Deus vult non esse*: that is, Gods not impeditiō, or hindrance, and the euent that follows vpon it, are coupled together, as the cause and effect, and that immediatly: therefore if our Diuines hold that man falls, because God doth not hinder it, then must they needs make Gods *not impeditiō*, or not hindring, an *energeticall* or operatiue effecting of the euent, existence, or beeing of sinne. And this is further to be pressed vpon our *Diuines*, by the consideration of a double sinne; one of *commission*, and another of *omission*: the one *de vetito*, of the thing forbidden, and that is commission; the other *de praecepto*,

*Decretum efficax
permissiuum.*

*Efficere, impedire,
permittere.*

*Impeditio dei &
euentus sunt cau-
sa & effectum.*

to, of the thing commanded, and that is omission. Now not to hinder a sinne of commission, is by our Diuines, to concurre to the very act, which cannot be done of man without sinne; yea and God is said so to concurre, that he is the first cause of that act, man the second; God moouing man, and in that sort, that man necessarily must followe Gods power in moouing him, and so of necessitie must produce this act: and therefore the commission is principally laid vpon God. Againe, not to hinder a sinne of omission, is (*by their sentence*) not to giue man that grace whereby he might be kept from the sinne of omission, or made able to performe the contrarie: therefore God concurring to the first, and denying his grace to the second, must needs commit and omit, that which man commits and omits. Nay more then that, not onely a concause, but a sole cause; because man can not resist the motion of the first cause, and therefore cannot offend following an irresistable motion, seeing hee could not siune *propria voluntate*, but by Gods compulsion. Here then it seemes that the decree is effectuall, 1. because not barely permissiue, and 2. because they make the not hindring ioyne with the euent, as a necessarie cause.

But here they distinguish, first of the *necessitie of consequence*, and the *necessitie of a cause*, or the reasons themselues; as if I should say, a man is a *lyon*, then the consequent is necessarie, that he hath *four legges*; yet the reasons or parts are not necessarie: for it is neither necessarie that man should be a *lyon*, or *four footed*. But the answer may be infringed, that the consequence is either of a *proposition*, or a *syllogisme*: and then the consequence which is the *conclusion*, followes by way of cause: as for the example, if a man be a *lyon*, then he is *four footed*, is a necessarie consequence: but now assume; a man is a *lyon*, ~~is a lion~~, yea false, and will neuer suffer the consequent to be concluded. But in Gods decree they make it also to assume and inferre the conclusion, and therefore a cause. As for example; That which God hath decreed, comes to passe; but mans fall is decreed; therefore it comes to passe. Here Gods decree, can haue no other force of reason to presse the conclusion, but a cause.

Secondly they answer, that the antecedent being granted, and from thence the consequent concluded is causall, when there comes no middle cause betwixt them: but God decrees that man should fall by his free-will, comming betwixt the fall, and Gods decree thereof. But this is no answer: for so mans free-will, came betwixt the Devils temptation, and the yeilding thereunto: and so the Deuill should be no cause of mans fall: this then is but a shift.

Thirdly they answer, that God may will that man should fall, and yet man might fall by his owne free will. The answer is ouerturned, because a man might haue fallen infallibly, and freely: but necessarily, and freely, can neuer stand together. Infallibilitie is in respect of Gods *infinite diuine prescience*: but necessitie is of the thing done, which is immutable; and immutabilitie takes away all contingencie in the thing, and consequently libertie: so then necessitie, contingencie, and libertie, can neuer stand together.

*Infallibilitas est
cognitionis immu-
tibilitatis rei.*

Fourthly, they answer, *per desertionem nempe ipsius, & non collationem necessarij ad cauendum peccata auxilij: unde sequitur hominem necessariò peccare*, that is, by desertion of him, and not collation of necessary helps to beware of sinne, man fell necessarily: But this will not salue vp the matter, because God gaue the lawe, therefore it was necessarie that he should affoord man all necessaries to obey him; otherwise the transgression might be giuen vnto God: but they will say, that Gods desertion, had mans free will to come betwixt it and the fall: but to that it may be replied, then man deserued that desertion. But the question is, whether man could wil such a thing or no; if it be said he could, then hee sinned freely; but againe how could he will this? if it be answered, he could not, then surely God made him will it: if he could, then what was the cause of it? surely they defend that God did forsake him, before he willed to bee forsaken, in that he forsooke to giue him that grace which should haue kept him from sinne.

Lastly, there commeth nothing betwixt Gods desertion, and mans willing of it; if so, then either God or man must be the cause; not man, because he suffers it, therefore God:
and

and indeede they confesse, that *peccatum est merum consequens decreti*, a meere consequent of Gods decree, nothing interceding, must necessarily be a cause. But they answer, this cause is deficient: for desertion is but the taking away, not concurring: but this deficient cause was a necessarie cause, why Adam should fall, because he could not otherwise escape it. And thus much from the Decree; now I come to mans will impelled to sinne.

Obiect. 3. That man is compelled to sinne, it is first prooued from the decree; graunt the decree, and then man could not abstaine from the act of sinne; if he could, then might he haue frustrated Gods decree: but that is impietie once to thinke; *consilium enim dei stat*. Secondly, that which makes the wil to loofe his libertie, must needs compel the will: the libertie is gone, because it is not free *ad opposita*, but must needs incline it selfe to one thing, and that necessarily. Neither are we here to conceiue coaction or violence; for the will hath two motions, one of *nature*, another of *libertie*: libertie is taken away, when the will is carried with his naturall motion; this is *spontaneus assensus*, a natural willing, which is aiwaies of one thing. To be happie, is willed of all, but neither by violence, or freedome, but natural inclination; for no man wills miserie. Therefore Gods decree takes away his libertie, but not his assent, to mooue naturally which way God would haue it. And though it be not constrained, yet can it not resist, neither indeede would it resist, for this determination. Thirdly and lastly, *necessitie* takes away all *libertie*, because all libertie is in contingent things. What libertie hath a man ouer the *fire*, or any immutable thing? Againe, libertie is alwaies with *consultation*: now consultation is in things contingent. What man will consult whether the fire burne? and surely God and man vnderstands one truth, how then should I conceiue that necessarie to God, which must be contingent to me? Contingencie and necessitie can neuer stand together. And to say *Adam* fell contingently, and yet necessarily, is an impossibilitie. The principle of necessitie is immutabilitie, not infallibilitie. Certitude makes infallibilitie: that which is *certain*, is infalli-

Necessitie of
Gods decree.

Determination
of mans will.

Necessitie and
libertie cannot
stand together.

Time change:th
not nature.

ble: and so may a contingent thing be certen. Neither must we measure the thing by *time*: for time is not of the essence of any thing, but a thing adioyned to all created beeing. Now then, *time past, present, or to come*, change not the nature of any beeing, but diuersly qualifie him. Was the thing contingent before it fell out, then why should it be of the nature of necessitie when it is come to passe? hath the time present made it otherwise then it was in time past? *Define me Adams fall*; was it not an apostacie from God his Creator? this is one thing, and is neuer changed: now necessitie followes the nature of things, and not of time in things. You graunt it contingent vntill it came, was not this a truth? and truth I am sure, *pronunciat uti res est*, pronounceth as the thing is: will you then make truth pronounce one thing before the thing was, and another thing when it is? is the nature changed, because the time is varied? then farwell all truths, and that common *axiome*, which is no more common then true, That definitions of things, are not onely to be conceiued in the present time, but also past and to come.

The definition
of contingency

Let vs examine the definition of *contingencie* and *necessitie*. Contingencie, is that which is so true, that it may be false: is this onely for future? no, but thus; *may be false, or might haue bin false*. I am sure you will say, that mans fall might haue bin false; for God might haue decreed otherwise: and therefore marke what you doe affirme, to wit, that God might change necessarie truths; then may he make contradictions true. He may make a man, and not reasonable; fire, but not hore. Let it then be what it will be, if once it might haue bin changed, it can neuer be made an vchangeable nature by time. *Achilles* might haue killed *Hector*; *Saul*, might haue fallen on his owne sword; *Adam* might haue runne into the sinne of auersion from God. These before they were done, you confesse, were contingent: but *Achilles* hath slaine *Hector*, *Saul* is fallen on his owne sword, *Adam* is become an Apostata from God: now the case is altered, and they are become necessarie. But do you not vnderstand reason? tell me, I pray you; *Achilles* to kill *Hector*, *Saul* to fall on his sword, *Adam* to sinne, what arguments

ments are they in reason? surely causes and effects. Now to kill, and may kill; fall, and may fall; sinne, and may sinne, what new inuention haue they brought into reason? are they not still cause and effect? A man may laugh, therefore if he bring his facultie into exercise, it is become necessarie. Surely betwixt a reason *in potentia*, in power to argue, and *actu*, there is no substantiall change. The *Corypheus of Logicians* defines an argument, *quod est ad arguendum affectum*, that is, which is affected to argue. All men know, that the power of a thing, is more neere the beeing then the act, and therefore a thing can part with his act, but neuer with his power or facultie. A man doth not alwaies laugh, nay he may alwaies be a mourning *Heraclitus*, yet he cannot part with the facultie. And if it was contingent for Adam to fall, surely beeing fallen the cause is not altered, onely that which might be, is come to passe: That which *I feared*, saies *Iob*, *is come upon me*: when he feared it, it was contingent; but now it is necessarie: strange reason, that for bringing a thing into act, that was in power to the act, or for a little change of time, nature should be altered: fire will be fire wheresoeuer it is, and nature will be nature whensoeuer it is. Let any answer me this one thing; did God intend to create all things necessarie, or some things necessarie, and some things contingent? If all things necessarie, then let vs become *Stoickes*: if some things contingent, then I aske when those contingent things were made? did they then become necessarie? where is then any contingent thing made of God? Every thing you say is necessarie, when it is: therefore when God had made all things, all things were necessarie. This kinde of discourse will hold no water: and for my part, away with this necessitie. But doe you desire to know what a necessarie thing is? then in a word it is this; That which is alwaies true, and neither can, nor could be otherwise. To be alwaies true, is common to contingencie and necessitie: for God with whome all things are present, knew them alwaies to be true, yet not necessarie: but here lies the difference, that neither *can* nor *could* be otherwise. Dare any affirme this of Adam? surely then farwell all libertie, and make God the true

The definition
of necessitie.

cause of sinne: for beloued, immutabilitie and necessitie are most principally in God, and therefore from him: and where you finde them, acknowledge God the author. If then Adams fall was of this kind, it must needs be from God. This argument shall be cleared, when I come to the answers.

4. *Obiect.* Is drawne from the end; or if you like not that, because may be you will say, reprobation is not mans end, but Gods glorie in reprobation: therefore thus I frame the argument: Reprobation is a punishment; now our Diuines hold, that God reprobated man without consideration of his sinne; therefore he punisheth man, and yet not for sinne, which must needs be iniustice. That it is a punishment, I prooue it thus; Punishments according to the *Schooles*, are either *pœna sensus*, or *pœna damni*; the punishment of sense, lies in sensible torments; the punishment of the damned, by an *Emphasis*, is a separation from God: now reprobation is a separation from God, because it is Gods desertion of man: thus then if they make Gods will euill, the decree of his will an effectuall cause of sinne, mans will necessarily thereunto compelled, and reprobation mans ende (or if you please) a meanes vnto the same; then will it follow, that they make God the author of sinne: but all this you see prooued; and therefore our diuines make God the author of sinne. The accusation is heauie: in loue therefore vnto Gods Saints, and the defence of his faithful ministers, I will labour to resolue euerie one of these arguments.

The resolution of the former arguments.

To the first argument from Gods will, that he wills the being, existing, and euent of sinne: I answer by this distinction, that there is a double being, existing, or euent of sinne; in regard of a double cause: First, that which man giues vnto it, proceeding from his free-will, and this is none of Gods: the second is from God, and that is an existing, being, and euent which God will draw out of sinne; and this is not sinnes being, existing, or euent; but Gods; therefore when they say,

Gods willing of sinne to be, is not the being of sinne.

say, God wills that sinne should be, that is, he wills a beeing out of sinne; first, his owne glorie: secondly, a better good then otherwise man could haue knowne: and this *fiat, fit, eueniat, existat*, (which be the words of our Diuines) is good: and that this is their meaning it is cleare: for say they, God wills sinne to be for his glorie; now sinne in his owne nature is against his glorie; therefore he cannot will the being of sinne: for then should he will against his glorie; but he wills some euent, beeing, or existing, which he knowes will make for his glorie. Secondly, God wills sinne to bee, exist, happen, from man onely; but that is the first beeing of sinne, as the sinnefull action lookes at the sinnefull man, whereof you heard before, that a sinnefull action was onely in sense an action, done by a sinnefull person. But you will say, how should this be done without sinne? I answer, here God is first said to permit it to be done: secondly to worke it by accident: but you will say, comes any thing to passe because God permits? yes, therefore it comes to passe, because God will permit; for that which God will not permit, cannot come to passe; and this hee doth most willingly: Now when God permits in this sort, he is said not to concurre with the worker of the thing; but leaues him freely to himselfe: & this is that desertion which our Diuines speake of; for if God should haue concurred to haue produced in man the act of not willing sinne, and haue confirmed him in the contrarie, then man should not haue fallen: and this is that which *Caluin* affirms, that God gaue Adam *posse quod uoluit, sed non uelle quod potuit*: that is, to be able to doe what he would, but not to will that which he had power to will: therefore that not impedition, permission, or desertion, was a cause why he did not will; but none why he did will that which he did will. But you will obiect, that *not to will* was a sinne, and God was the cause of that: I answer, it is both a sinne, and no sinne: a sinne when it flowes from a will that is immediately bound vnto it, therefore the very not willing was in Adam a sinne of omission: but that *not to will*, which Adam might haue willed, did not bind God at all: for God was not bound to make Adam to will: God might with-drawe himselfe from

that willing, which Adam doing sinned against God: Adam was bound to doe it *actually*; and God was only bound by the law of *creation*, and his owne wisdom to giue him sufficient power that he might doe it: God was not bound vnto the act of willing Adam to stand: now both the will and deed are from God, and therefore where God denies the deed, he is the cause why the deed is not: as if I denie to helpe an idle man, which hath power to goe; I am the cause, why he is not helped, and for want of my helpe he will not goe; that he would not goe, it is a fault in himselfe; and if he goe backward, it is also his fault. If a friend should say vnto me, I will not go vnto such a place, except you will goe with me: I answer him *peremptorily*, I will not goe with you: now that hee is not gone withall, I am the cause; but that he himselfe would not goe, it is his fault; and if he promised his iourney, he alone hath broken his word. God saies, I will *permit sinne*; and man saies, Lord then I both can, and it is my will to doe it; wel, goe too man, and trie the issue; but Lord wilt thou not hinder my being tempted by the deuill: no, man, I will not doe it: why then Lord I and the deuill will consent together to sinne against thee: well, trie your freewill: so then, Gods permission is a not impedition; this not impedition is a desertion, not of his power to the power of the creature, *for in him we liue, moue, and haue our being*: but of his will to the will of the creature; and therefore the wil of the creature becomes his own wil; by his own will he turnes from God, & so he turnes it vnto himselfe; for he will be like God: therefore I dare boldly say, that the not willing of Adam, was frō God, because he would not giue the deed; and that deed being denied, man did the contrarie. But dare thou, O man, dispute with God? I could not doe otherwise: yes, thou would not doe otherwise: for thou hadst power inough; and that I held my act from thee, I did it according to my good pleasure, to glorifie my selfe more in thy fall, then in thy creation.

For that threefold act: first to will sinne *not to be*: secondly, to will it *to be*: thirdly, to *permit it*; are in simple signification distinct, speaking of an absolute will, or els they may fall together:

Man was bound actually to obedience, but that God should bring forth the act was not necessary.

The answer to the distinction
 est non velle, velle
 permittere.

Non velle est impedire, vel non
 approbare.

gether: the first may haue a double meaning; for to will sinne not to be, is either to hinder it from beeing, or els not to approoue it when it is. So then God may be said not to will sin, when he hinders man from it, and this he did not for Adam: & therefore *Jacob. Arminius* hath sinned grieuouly against God, by this distinctiō to make *M. Perkins* blasphemie against God: it is witty I grant, but only with the simple: God will haue me speake, & I professe against all the crew of *Arminius defenders*, that they do greatly derogate from the Maiestie of God, and abuse their wits to ouerturne Gods wisdom. Marke therefore I beseech you, the distinction of this subtile Confuter, whom the world beginnes to flocke after. He beginnes his booke, as though he bare a great loue to the truth, and the worthy man *M. PERKINS*, yet his poyson he spits out in coyning distinctions to ouerturne the truth, and make him, whome he called a brother, to blaspheme against God.

And that I may giue you a tast of his wit, I intreat you consider what a flourish he hath made in these two distinctions. Looke the places: the first is, Pag. 118. l. 21. *Sunt enim tria inter se distincta, quorum nullum alterum includit, velle ut peccatum non fiat, hoc est velle impedire ne fiat, & velle ut fiat seu eueniat, & velle permittere seu non impedire.* That this is a false distinction, let the learned iudge: for if this be true, I can prooue directly, that it was impossible for sinne to be: and let the proudest Arminian answer it, if he can: (I speak in the loue of the truth, beare with me.) First, I am sure out of his distinction, that he cannot denie but God willed not sinne to be; now they are his owne words, That that which Gods wills not to be, that he wills to hinder: and therefore if God will sinne not to be, he wills to hinder it: and what God wills to hinder, that cannot be: and therefore sinne cannot be. But he is to know, that God wills sinne not to be, two waies: first, *non impediendo*: secondly, *non approbando*: therefore that which God wills not to be, may be, but yet hated of God, because he neuer approoued of it: and so God wills sinne, not onely in hindring of it, but also in that he approoues not of it: the one will not suffer a thing to be, the other distasteth the beeing of it. For the second

Detection of
Arminius sophi-
stic.

Arminius rather
blasphemeth.

cond member, that prooves him to blasphemie: for whatsoeuer God wills not according to his minde, is hindred of God: therefore nothing can bee but that which God wills: for say the thing is, and God would it not; and then you say plainly, some thing is that God could not hinder: and then where is his *omnipotencie*? for his position is, what God wills not, he hinders. For the second member, that which God wills to bee, is also twofold; either effectuall, or permissiue; for proprietic of speech will beare both these senses; God wills a thing to be either effectuall, or permissiue: for he deceiues himselfe, not knowing from whence this distinction is taken; not from the cause, but effects of one wil diuersly disposed to diuerse obiects, as *euill* and *goodnesse*; to goodnesse his wil is said effectuall, to euill permissiue: the efficacie of his wil is manifested in the production of a good thing; his permission in the production of an euill: and therefore the speech is proper and familiar to say, that as God wills a good thing to bee by his effectuall will; so he wills an euill thing to be by his permissiue wil: and as by efficacie hee is carried towards good things; so by his permissiue wil he is carried towards euill: & this distribution is warrantable, seeing diuers effects are carried vpon diuers obiects, and I vrge him with reason. The act of his effectuall will is exercisid vpon some obiect, which all *our men* say is toward goodnesse, and neuer bends to euill: therefore in like manner I demand on what obiect is his permissiue will carried? surely on euill: and therefore God permissiue may wil euill for to be: and so in the second member he puts the effectuall willing of sinne, for both effectuall and permissiue; which is a meere collusion of his reader.

The distinction
of a permissiue
will, and effectuall
is not in the
cause but effect

A second appa-
rent blasphemy

Here can I vrge him againe with blasphemie, if words must be pressed in stead of sense: hee that defends whatsoeuer God wills for to be, that he wills it effectuall; then God wills sinne: for on whatsoeuer his will is carried, that he wills; but his will is carried on sinne: for I aske him on what obiect is his permissiue will carried? if he say on euill, then he wills euill: but he will answer, that is done permissiue: wee grant it, and so thinke charitably of him: why then can he not
in

in like manner conceiue of ours. For the third, to will to permit, is to will not to hinder: wee graunt it him; but that may bein either of the former: for first, that which God wills not to approue, he may will not to hinder: and secondly, that which he wils for to be, he wills not to hinder: yet we also here conceiue his meaning, to wit, that not to hinder, is a middle betwixt an absolute hindering of a thing, and an absolute willing of a thing; but to will sinne absolutely was neuer imagined of our Diuines: neither with all his Logicke and Grammar can he draw it out of them: and therefore as you haue found his faithfulness in this, so belecue him in the rest.

A like place to this you haue, Pag. 120. *Quod Deus vult ut fiat, hoc efficaciter efficit*, adde vel permittit: *quod vult ut non fiat, hoc efficaciter impedit*, adde iterum vel non approbat: *quod neque vult ut fiat*, adde tertio simpliciter, *neque vult ut non fiat*, iterum simpliciter, deinde conclude hoc permittit creaturæ: That which God would haue to be, he effectually brings to passe, or adde *I pray you, permits*: that which God would not haue to come to passe, he effectually hinders, *stay a little and adde, or approoues not*: for the third, that which God neither wills to be, *you must meane simply*, nor wills not to be, that also *simply*, and then you may conclude, he permits vnto the creature.

*Efficaciter efficit,
efficaciter impedit,
vel permittit creaturæ*

A second collusion is out of these words, *proinde sic facere decreuit*, that is, *God decreed so to doe*: *Arminius* comes in with a taylor, as though he would sweepe all to the ground, adde, *vel permittit*, or so to permit. If you please to see a Sophister, turne to the 145. Pag. *de permissione in genere: Permissionem ad genus actionis pertinere ex ipsa vocis flexione est notum, &c.* Permission, saies he, belongs to the predicament of action, and hath no neerer cause, or immediate then the will; not *science, power, or abilitie*, though these be required in him that must permit. No man permits any thing, but he knowes what, & to whom: againe, he must haue power, authoritie, and will to doe it. It is very strange, if all these be true, and yet God should doe nothing in his permission: and therefore to doe, and permit, may well agree. If he meane, to doe iniquitie, then the object hath

limited the act; and so we denie it God, and that most iustly.

Againe, to follow this *Sophister* a little, (and I would some would doe it thoroughly) but saies *Arminius*, to permit, is nothing but not to hinder, and therefore a negatiue act: but where is the negation? not in the will, but in the deniall of the obiekt: and therefore we denie not but God hath such a hatred against sinne, that he denies it his good pleasure; yet wills it: and likewise by his owne confession in the same place saies, God is willingly content to put the matter of sinne to mans free will, yet thereby to prooue him, and vpon his euill doing, to doe an infinite good: hold thee there *Arminius*, and that which thou called for at the hands of *M. Perkins*, we will graunt thee, all loue and respect for the acutenesse of thy learning.

But further the argument is vrged; *no euill is to be done*, nay. not so much as willed, *that good might come thereof*. To will euill, or to doe euill, and bring the end as an excuse, is impious: therefore who speaks in this sort? Our Sauiour Christ saith, *Doe good to them that curse you, that you may be the children of your heauenly father*. If God doe good for euill, must he therefore will euill that he may doe that good? It is true, God wills good out of euill, that is, not to turne euill into a better nature; for heauen and earth will as soone meet; but only make it the obiekt of his permissiue will. Now God can haue his will, neither permissiue nor effectual about any obiekt, but he will raise his glorie out of it: and therefore out of the ruines of sinne and vngodlinesse, is he able to build vp his glorie: and this is to will euill, the obiekt of his permissiue will, for his owne names sake. I am sure euery slender Logitian knows there is great difference betwixt an obiekt, and an effect. If Adam had made euill but his obiekt, and neuer haue effected it, it would haue prooued but a temptation injected of the deuill, and no sinne of his. Why then should it follow, if God doe *decernere de peccato*, exercise both iudgement and will about sinne; iudgement to know it, will to limit it, discretion to direct it, and iustice to punish it. And therefore as the argument from the ende is nothing, so from the obiekt, that sinne

A good confession of Arminius, that to permit is nothing but that God is welpleased to let man haue his free will to try him, and of his fall take occasion of doing the best good.

sinne is alwaies considered as sinne. Let it be granted, can therefore the excellent wisdom of God extract nothing out of it? yes: for euill will be in good, and God will so separate it from the good, that it can not otherwise be but some thing should be sined and refined by it; yet so, that sinne shall alwaies be nothing but *drosse and dung, stubble and straw* for hell fire. For the contradiction in Gods will, it is none at all: for in contradiction, the *affirmation* and *negation* must be of one thing. A man is blind, and not blind, are no contradiction; because the one may be vnderstood of the eies of the bodie, and the other of the eies of the soule; *Apus est cecus, Apus non est cecus*, is no contradiction. Therefore God to will sinne by his permissiue will, and not by his effectuall will, make no contradictions. For the last branch of this argument; God *inclines, impells, constraines*, as they are naturall acts, adde also *hardnes, commands* wicked instruments, and doth effectually procure them to execute his iust iudgements; the motion is Gods act ordinarie, the iudgement is Gods act morall, and the sinne his permissiue act. He that strikes against God, shall be so stricken againe that he shall suffer: and therefore as the smiths hammar striking against his hands, hardeneth them by opposition; so God the hearts of men, by his iust iudgements opposing them.

*Solution of the second Argument drawne
from Gods decree.*

The first part of the Argument resting vpon that Sophisme of *Arminius*, is alreadie cleared. To the second, concerning the necessary copulation of Gods decree, and sinne: First I answer, they are not *cause* and *effect*; because Gods decree is an act vpon sinne, and therefore *subiect* and *adiunct*. But you will inquire what necessitie is there of the connexion of these two parts? I answer, Gods decree, and mans fall, doe not make a *necessarie* sentence, but *contingent*, yet most *infallible* and true; because it was the act of an *infinite wisdom*, that could not be deceiued; and hereupon his iudgement was most infallibly

Gods decree
not the worker
of sinne, but
conuersant in it,
in ordering and
disposing.

true of mans fall. If an expert *Physitian* should foretell the death of his *patient*, and were most certen of it; must it therefore be necessarie when it comes to passe, because he foretold it? no; for the truth is the same that it was before, onely it is now more eident to others that knew it not: so God most certenly knew the fall of man and determined of it, even as the *Physitian* determines of the *fit in an ague* wherein his *patient* shall die, and farre more certenly: he will not misse it *a minute* of time. Could the *deuill* tell *Saul*, yea, and determine of it, *To morrow shalt thou and thy sones be with me*; and yet shall not God be able to set downe the exact time of mans *apostacie*? And if the Lord haue determined the day and houre wherein *Adam* should die, shall he therefore be the necessarie cause of his death? You will not accuse the *Physitian* as a *murtherer*, because he foretold the time wherein his *patient* should depart; nay, you will scarce accuse the *Deuill*, because he said, *to morrow*; but confesse that *Saul* himselfe fell on his own sword: onely this makes vs say the *Deuill* did it, because he hath bin a *murtherer from the beginning*. And as God saies, Is there any *euill of punishment* in the citie, and I haue not done it? so dare I say, is there any euill of sinne in the world, and *Sathan* hath not done it? Therefore I must craue pardon to hold a *certentie*, but no *necessitie*, that man *infalibly* should fall; yet most *freely* and *contingently*, but not *necessarily* at all: for necessitie is against Gods decree. God neuer decrees the *fire* to burne, because if it be fire it is good reason it should burne: God neuer decrees man shall haue *reason*, for if he will haue him a man, then it is necessarie he should haue reason: but to decree, in all proprietic of speech, both with God and man, is of things contingent.

Man he decrees vpon *deliberation* and *consultation*: and the subiect matter thereof is some contingent thing, which hee would produce or hinder: for if it be a necessarie thing, he can neither produce it, or hinder it: man is not a stone, he can neuer produce out of this the affirmatiue part, *man is a stone*: God is iust, is a necessarie truth; let him bring all the arguments he can inuent or deuise out of his wit, and yet he shall neuer

Determination
no cause of ne-
cessitie.

Things necessa-
ry needs no de-
cree for their
consequents.

neuer produce this, that God is the author of sinne, or vniust. Suppose an armie of men were coming against England, would not the King and his Councill, assemble to deliberate and consult, that they might preuent them? and therefore though the thing be most certain, yet it is not necessarie: The towne is on fire; if it were necessarie it should burne the towne, what then should men do crying for helpe? yet it might bee some knewe for a certentie, that the towne would be burnt; is it therefore necessarie? But you will say, every thing when it is, is *necessary that it should be*: I answer, that this beeing should become existent, was neuer necessarie; yet that this beeing should be something, is most necessarie. And therefore I admire that though many meane wel, yet they should neuer distinguish betwixt an an effect, and a *species* of beeing. The effect lookes onely at causes; now the causes of mans fall, were no wayes necessarie; either when they were in power to act, or when they did really produce: and therefore as man was a contingent cause till he fell; so when he was fallen, he was still the same cause; onely his power was brought into act; and all our dispute is on this head, as mans fall was an effect.

A thing to bee when it is, is not necessarie for the cause, but that it is a kind of beeing vnder some head of entity where it is necessarie.

But now you come and say, this effect was necessarie; how I pray you? because you say, *quicquid est, quando est necessarium est esse*: marke your predication, which is of that word *esse*, vpon *quicquid est quando est*: now, what is that *esse*, to *quicquid est quando est*? I tell you no effect, but a *species*: now the *species* of any *genus*, is a necessarie *axiome* when it is disposed. And therefore that which is existing in the world, to be brought vnder some head of beeing is most necessarie; for God is the God of order: sinne therefore, or rather the action of sinne, (for sinne cannot haue an *est*, though it may haue a *quando est*) as beeing referred to the *predicament* of action, or the *catagorie* of effects, is necessarie; because this *action*, or this *effect*, is an example or *species* of that *generall nature*; and with that generall nature he is necessarie: hence Logicians call these arguments disposed *καθ' αὐτο*, the second degree of necessarie affirmation: but recall these *actions* to their *agents*, these *effects* to their *efficients*, and the argument is changed: therefore dispose *A-*

One thing as an action is an example of that order, and another thing as produced into that order.

dam and his sinne together, as *cause* and *effect*; Gods decree and mans fall as *subiect* and *adiunct*, and both are but contingent axiomes; the former contingent and vncertaine vnto Adam, vntill he had committed his sinne; the second contingent and most certaine, because God that decreed it knewe all things, and with whom all time was present.

Argument repeated.

Further, it is vrged from *commission* and *omission*: from *commission*, because God did concurre to the doing of it, seeing it could not be done without him: and being the first in it, is the *principall actor*, man but his *instrument*, and that so necessarily vrged, that hee could not resist God the first mouer. From *omission*, because God did not giue him so much grace as was necessarie to keepe him from omitting his dutie: for if God had concurred with man to this necessary act, then should man haue done his will.

Answered from Gods concurse with his creatures.

Concerning the *concourse* and *confluxe* of Gods grace with man in his operation, is a matter of great difficulty. The *school-men* haue so *clouded* this point with distinctions, that our men haue looked for the myerie of it in them; but euen thereby haue beene so *damped*, that they haue spoken they knowe not what: for my selfe, I knowe I shall come farre short of that which I aime at, yet leauing the school-men, I am bold to extract what I can from the obseruation of Gods wisdome in his creatures; and for the conceiuing of this truth, I lay downe foure generall axiomes.

1. All beeing are from God.
2. They are made of God for an ende.
3. They are made with power to worke for this ende.
4. That they may obtaine it, God hath stamped vpon them his wisdome.

Every beeing working vnto his end by the power God hath giuen it, is guided by a rule.

In these fowre, I trust in God to shew how God is said in some sort to concurre with man: But a little to expresse the propositions by some examples. God made man, therefore for some ende, for some end therefore to be able to work vnto it; and how should he doe this without his guide; and some rule of wisdom must be giuen him, which rule is able to guide him in euerie action vnto his ende: therefore Gods concurse

or confluxe with his creature is nothing but the *stamping* of this wisdome vpon him, whereby he is carried vnto his Creator, that gaue it him. God hath giuē man a will, this wil of man is for an end, this end is *to please his Creator*; that he may please his creator, he must be doing of *good*, & that he may do good, he must attend vnto *diuinity*, the rule that God hath given him to bring him to this ende: Hence I dare boldly say, that the concurrence of this rule, with the facultie of mans will, in every speciall action, had beene able to make man happie. But let vs haue a fewe more examples, before we come to application and resolution: God hath giuen man his *reason*, this beeing is for some end, this end is *bene differere*, to reason well: now for this end the facultie must exercise it selfe; and that the facultie may exercise it selfe, God hath stamped vpon mans reason the rule of *Logick*, or discerning wel of every thing that god hath made; for all things were made for man: and therefore must God bestow an eye vpon him whereby he may see all things, and this eye is the eye of reason guided by *Logicke*, so that *Logicke* concurring with my reason, is able to make me produce any act, directly carried vnto his ende. God hath giuen me *speech*; this is for some end, as to *speake wel* or *eloquently*; for this ende must I exercise my speech, and that I may not exercise in vaine, he hath giuen me the rule of *Grammar* and *Rhetoricke*; which rules concurring with my speech, I speak both *truely* and *eloquently*.

The Apostles, many of them vnlearned, spake languages, and that as *Grammatically* and *Rhetorically* as euer did *Tully* or *Demosthenes*; and God did that for them immediately, which others come vnto by long practise. Now how did God concurre with them? surely no otherwise then by the true rules of art, immediately taught them of the holy Ghost.

The sunne in the heauens runnes his race with ioyfulnesse; and if you aske me by what concurrence of God; I answer *peremptorily*, by no other then the rule of *naturall Philosophy*, which God created with the sunne. That this may a little the better shewe it selfe, consider that all beeing besides himselfe were made of nothing for himselfe: in all these things, God

The Apostles
spake tongues
by the rules of
Grammar.

The efficient & the end giue to the effect, but not themselues, matter and forme giue all they haue.

can but haue the respect of two causes; the first is efficient, the second finall: hence God is called *Alpha* and *Omega*, the first, and the last, the beginning and the ende: and hence hee can giue a being vnto things, but not his owne being; and so his being must be out of creatures, and therefore must other causes be giuen by him, which cannot onely giue a being, but their owne being: and these be two, *matter* and *forme*: the *wood* and *forme* of a table are in the table it selfe; but the carpenter onely giues a being of efficiencie, and not himselfe: and thus God made all his workes stand out from himselfe, to himselfe, and that with their matter and forme: and thus all the creatures became beings from God, not onely of that *esse*, that God gaue them, but also of that *essentia* which gaue being, and his owne being, that so in themselues by the forme extending it selfe ouer the matter, *qualities* and *faculties* being arised, it might haue power to act and worke not onely for the glorie of his creator, but also for that speciall good which God sawe in all that he had made, when he said, they were good, yea, and very good.

Acceptum referre
i: *causis, effectis,*
subiectis, aduen-
ctis.

Hence I would entreat these obseruations; First, that euery creature owes vnto God, first his *being*: secondly, his *nature* from that being, (for *natura est res nata*:) thirdly, all his *wel-being*; because all these they came from God either mediately or immediately.

Secondly, obserue that the whole glorie of the *creature*, is the glorie of the *Creator*: because the glorie of a thing lies especially in his end, which ende is an individuall companion of matter & forme, which matter and forme were giuen of God.

Thirdly, all things in the creature, are depending vpon the Creator; the *being*, *nature*, *wel-being*, *enpraxie*, *vertue*, *actions*, and *life* it selfe: *in him we liue, mooue, and haue our being*.

The end of euery thing is necessaric.

4. *Obseru.* If all depend vpon God, then are all *gouerned* by him; first because a thing dependent workes mutably; yet the end of this mutable nature is necessaric: and therefore must he be guided by him that is immutable vnto the end. Hence obserue, that the ende which God hath appointed his creature is necessaric, though the creature it selfe bee contingent and

and mutable. And this hath deceiued our *Diuines*, not distinguishing betwixt *Adams* fall, and the ende: the ende is necessarie, yet the action and agent were both mutable: the reason is, because it is absolutely impossible to conceiue any action, but it is for some ende: the ende is essentiall to the action, but the action it selfe beeing dependent, was contingent, and so was the agent.

Observ. 5. The selfe-same *wisdom*e that produced the creature, *gouernes* him beeing produced. First, because for the selfe-same end, he is both produced & gouerned: to be for an ende, and not to be gouerned to that ende, are *ἀνύστατα*, incompatible. Therefore mutually affirming or denying, graunt the one, and graunt the other; denie the one, and denie the other. Secondly, because it is not onely the part of a wise man, to produce his worke, but also to direct it to his ende; therefore most absurd to denie it of the wisest. Thirdly, because it is impossible, that a thing should be produced by one wisdom, and gouerned by another: thus things would not serue the ende of their creation, but another.

The same wisdom that makes gouernes.

Observ. 6. According to this wisdom, euery nature worketh, and to this he ought to obey. *Reason. 1.* Because they are Gods effects: and therefore obeying the cause, must needs obey the wisdom that ordered the causes: sinne therefore beeing nothing, obeies not God, neither any sinner, as he serues sinne. Secondly, this wisdom carries to the ende; and euery thing obeies his ende, and inclines, bends, and bowes vnto it.

Observ. 7. This obsequie or obedience of the creature, is the *ἐκλυσιον*, or true impression of this producing and gouerning wisdom. This first wisdom is the *ἀρχήτιμος*, or liuely seale that stamped that marke vpon the creature: therefore the stampe is the liuely *effigies*, or impression of that first wisdom: and the obsequie or obedience of the creature, is nothing but to imitate his gouernour. A familiar example of this, you may see in the *seale*, and the impression vpon the *waxe*: the seale leaues his *marke*, and the marke is a plaine representation of the seale, though the seale it selfe could be seene of none but

The gouernement of the Creator, & the obedience of the creature.

him that stamped his marke vpon the waxe. The *waxe* sets forth the *creature*, the *stampe* the *obedience*, and the *seale* Gods *wisdom*: and this is that *Idea* which is so much dreamed of, whereof the creature is not capable; yet the reflexion of it, may be in the creature. As for example; fixe or seuen men may see their *faces* all in one *glasse*, yet the glasse is farre lesse then any one of their faces: for the naturall face of a man can not be put into the glasse, but the image of his face reflected, and that in most liuely proportion: so Gods face no man can see, yet his *backe parts may be scene*, Exod. 33. now this face, as I may say, of Gods wisdom, beeing stamped vpon his creatures, carrie them in all their motions to their ends appointed of his Maiestie. These things beeing well conceiued of, wee finde two things most necessarie to concurre to the producing of any act. First, *facultie* or power, which God giues the creature, when he giues them beeing: 2. a *rule* of Gods wisdom, to bring that facultie into exercise, and so carrie it along vnto his ende. The rule is the *principall* cause, the facultie the *instrumentall*, or *ministeriall* cause to ioyne with the principall: neither alone can doe any thing, but both together can doe any worke that the Creator would haue to be done. To come then to our purpose: God created man a reasonable creature, indued with two most excellent qualities, *will*, and *vnderstanding*: so that man was made able to vnderstand his Creator, and will him as his onely good. Yet man could not actually will God, except God had giue a rule to haue taught him so to doe: the Lord bad man loue him with all his *heart*, *soule*, *minde*, and *strength*: and then to loue his neighbour as himselfe. And for the effecting of this, he gaue him a perfect rule of righteousness, to ioyne with his will in the performance of any dutie; neither did God withhold this rule from him at any time: and therefore God gaue man by creation power to will, and rule sufficient for to haue taught him how to will: so that neither for power, or act, any thing was wanting.

Let vs see then how these two things concurred in mans first fall. The *deuill* comes in the *serpent*, and he beginses to withdraw man from his rule, knowing if man and woman had

Facultie and
rule produce
all actions.

How rule and
facultie meet
together in
the first fall.

had sticke close thereunto, sinne should haue had no entrance. He beginnes first to propound a question, that so he might bring the woman to dispute with him: and the question is made about the rule of obedience; *Hath God indeed said, Ye shall not eate of euerie tree of the garden?* To this the woman answers, first by affirmation, *we eate of the trees of the garden:* secondly, by negation, from the sentence of the law, *of the fruit which is in the mids of the garden God hath said, not onely I,* but neither I nor my husband must eate of it; *neither shall ye touch it:* and to the prohibition, she laies the curse, *least ye die.* So then the rule would haue made his part good against the Deuill, and haue taught the woman to haue holden this conclusion against all the deuills arguments. The deuill replies againe vpon the woman; and first he begins to take away that which might feare her in breaking the law, *ye shall not die at all:* and then to her negation, brings a testimonie, first from God, *God doth knowe:* secondly, from contradiction to the law, *when ye shall eate therof:* thirdly, a threefold reason to perswade them to that act of eating: first knowledge, *your eyes shall be opened:* secondly, the measure of this knowledge, *it shall make you like God* himselfe: thirdly, from the kinds of their knowledge, *knowing both good and euill.* As yet no hurt was done.

The disputati-
on of the wo-
man and the
deuill.

Let vs now see how the Law concurres in the next, and we shall easily see both Gods and the lawes confluxe with Adams fall. The 1. act of the woman, was approbation of the deuills reasons; *so the woman:* heres consent against both God & the law. The 2. act was *seeing;* here God concurred naturally, and that by the rule of nature in *optickes:* neither was this the breach of that rule, but presently the will wheelles or turnes it selfe vpon the obiekt, and saies the tree was good; and that approbation was also good, for the tree was good by Gods creation: but this goodnesse did so affect the will, that Gods law must be forgotten: and the tree beeing made good for that which the law forbad, to wit, that it was good for meat, when before out of the sentence of the law, she had saide, the law and God himselfe hath saide, *ye shall not eate;* and to say it was good for meate, was a direct affirmation a-

The concurie
of the lawe.

gainst both God and his law, and so could not haue their course: and this was her *internall iudgment*. The next, is her *externall iudgment*, in regard of the tree objected to her eyes, in these words, and *that it was pleasant to the eyes*. Now this was no where forbidden, but that they might looke on it: and it may be she said too much, when she added, *we may not touch it*: yet this likewise is made a sinne, for after the will is spoyled, then all the other members become sinnefull. It is not simply a sinne to looke on a woman, for so much as to see is done by the concurrence of a rule of Gods wisdome; but in that it is to lust after a woman: and so here the eye looking vpon this tree, is made sinnefull, because inwardly she lusts after it: and that is expressed in the next words, when she saies, *a tree to be desired*: and the *ende* of that, is to get knowledge. This ende is good, but will not iustifie the action; because the very eating for this end, was expressly forbidden. The 3. act, is taking of the fruit thereof; neither can this simply be condemned: for it might be they might haue gathered the fruit: and I am thereunto perswaded, because this tree, as well as the rest, was for man: and some good vse might haue beene made thereof. The 4. act, *And did eate*: neither here am I of *Arminius* minde, that meant *subtily* to crosse an argument in *M. Perkins*, by affirming that the very act was forbidden. The natural act was good, but onely the morall act which was *respectiue*, and in reference to Gods law; that onely was sinnefull. The 5. act, *And gaue also vnto her husband*: this was likewise a sinne, seeing God had made her a helper vnto him, to become his ruine; this was the breach of charitie.

The last act, *and he did eate*: To this some might reply, but how could this bee a sinne, seeing he was ignorant of it? to which I answer; First, I doubt not but by that *excellent knowledge* he had, he was able vpon the very sight thereof to know that it was the *fruit* of the forbidden tree: God brought him the *beasts* of the field, and he named them according to their *natures*: he knewe his *wife* when shee was brought vnto him: these were farre more difficult, then to know euery seuerall fruit in the garden, seeing they are so easily distinguished by

many.

The error of Arminius concerning the first sinne.

Adam present with his wife in sinning.

many outward appearances; therefore questionlesse he knew the fruit. But then you will object, man was more foolish then the woman; for shee did it by *strong persuasions*: and he without any more adoe vpon his very wiues giuing it, did eate thereof: alas, neuer thinke so. But how then was he tempted? surely, I thinke it was not a new disputation betwixt his wife and himselfe; that as the deuill had dealt with her, so she might deale with her husband: for if *Adam* had been absent all the while of that communication, and then the *serpent*, and the *deuill in the serpent* had been departed, that Adam would so soone haue yeilded vnto her motion. Secondly it is said, that as soone as shee desired it, *shee tooke it, and did eate*: if this was done in the place where shee stood, then assuredly her eyes would haue been open, to haue seene the offence, before she could haue brought Adam vnto it. Thirdly, if she must first haue plucked the fruit, and then haue carried it to Adam, and lastly haue disputed with Adam for the eating of it, it had been too long a time, for a *woman with child* in sinning, and longing for an *apple* or a *figge*, (or what else the fruit was) to haue staid her *appetite* so long: and therefore as I doubt not but she presently ate it, so presently her husband yeilded too; and so both their eyes were opened together.

But you will say, did Adam stand by all the time of their disputation? I know no other meaning of the text, but that it should be so: and therefore Adam was exceedingly too blame to suffer his wife to haue such communication with the serpent; hee should haue shut him out at the first entrance; for God set him to keepe the *garden*, that no *beasts* should come in it. Now tell me, I beseech you, what concourse Gods law had in mans fall, and the selfe-same is my iudgement that God had in it: Now the law stood at hand, to haue ioyned with man, to haue brought forth his obedience vnto God, and haue kept him from all sinnes of omission; but man would not heare the voice of the lawe, but of the deuill against the lawe, therefore no maruell if he fell. So then the Lord concurred by his law; I will vse the word of *Arminius*, *quantum decuit*, yea, and *quantum oportuit*, as much as was seemely, and as much as

was expedient: and this none of our Diuines denie, if I may speake it *bona uenia*, with the good liking of all *Arminians*: so that God withheld none of this grace from him: but as I said before, the *decree* of his will, or that *velle quod potuit*, which was not of such absolute necessitie; neither wanted man any con-course, if he had been as good as his meanes were.

Gods will no
irresistible mo-
tion to mans
will.

But you say further, the motion was irresistible, and so man was no faultie cause, seeing he could doe no better. Alas, had they all those free actions in sinne, and yet did nothing *proprijis uoluntatibus*? I see nothing at all done by them, but was done most freely. But then you say, the will of God might haue beene frustrated: Alas, *senslesse creatures*! when the Apostle saies, *who hath resisted the will of God at any time?* is most certaine in very reason it selfe: for the superiour cause, can neuer suffer of the inferiour cause: therefore if mans will should goe about to resist or frustrate the will of God, it were euen against reason it selfe; for then should Gods will suffer of mans will. And againe with *Arminius*, God forbid it should be otherwise, but that *consilium Dei stare*, that Gods counsell should stand: and therefore God hath an irresistible will: and if that, then the motion of his will is also *irresistible*; if this, then man cannot resist it, and if he cannot resist, then is hee mooued irresistibly to sinne: stay, there the consequence is false. I know you will graunt me these five *propositions*, and I know no more that our Diuines defend: first, that Gods will is the supreme cause: secondly, that Gods will cannot suffer: thirdly, that none can resist it: fourthly, that his motion is likewise irresistible: fifthly, that neither men nor angels can resist it. But tell mee how you can prooue your consequence, therefore man in sinning followes Gods irresistible motion; I know no such consequence, either in the Scriptures, or our men; for euery motion of Adam and the woman were most free, and they followed most willingly their owne motion. But you will say, God decreed this motion; true, yet no cause thereof: for he decreed man should be the cause of it himselfe. But could this be done, and yet God be no cause thereof? yes assuredly; for you are deceiued of Gods decree, by putting

Five propo-
sitions to explaine
how Gods will
cannot be resi-
sted.

it into the thing, when it is in himselfe. And here I will cleare vnto you another way, that God takes in his decree then you imagine.

First, Gods decree ariseth from his *efficiencie*, and *omnipotency*: and is generally nothing else, but *sententia definita in consilio suo ab aeterno de rebus faciendis*; that is, Gods definitiue sentence in his eternall counsell, concerning the making of all things. And that it riseth from omnipotencie and efficiencie it is plaine: for in that he did it, we say he could doe it, and so decreed it: and the sentence must bee of such things as are within his power; so that election is nothing but the choise of a thing, and *decretum* the decree, nothing but the setting of it done definitiue: the word is of *decerno*, to see a sunder, and verie fitly signifieth this determination of God: *sententia*, sentence, though the Lord doth all things *simul*, and *semel*, at once and together, in respect of himselfe, yet to vs he shewes it, as if he did it *peditentim*, step by steppe, and that with great and long determination: therefore a sentence where his will and power giue in their verdict, and say, *sic sentio*, so I iudge. The third word *definita*, or *definitina*, definite or definitiue, is the determination or defining of a thing *inter cancellos*, within his bounds: *in consilio*, *con* & *salio*, where many things leape together, or concurre to make vp one sentence: so that a man is as it were distracted about the composing of them, the Lord did it without all distractiō; yet were there many things that the Lord brought together: *Eterno*, eternall, because it was long before any thing was existent: *de rebus faciendis*, it is of matters to bee done, and not of things alreadie done; for that is more properly ordination: the ordering and ranking of euerie worke brought forth according to his eternall decree. Out of this breakes forth his *constancie*, in performing euerie thing by dede, that hee hath decreed; not that God is tied thereunto, but rather the thing to bee done is tied vnto him, and his good pleasure: so that *stoicall destinie* is not thereby brought in, but true constancy. 2. *Veritie*, in performing it according to his word: for so is *verum*, *quod pronuntiat uti res est*, that saies as the thing is: yet here we are to inuert, *quando*

The nature of Gods decree.

Properties in Gods decree.

Constantia est
 quae constantior
 dicitur effici,
 veritas est quae
 decretum est: it
 secundum verbum,
 fides est quae factus
 dicitur.

do res est uti pronuntiat, that the thing is, because he pronounceth it: for Gods *pronunciare*, to pronounce, is before the thing; and God pronounced what should become of euerie thing, long before they existed. The third is *fides*, fidelitie, which is in performing the thing according to his promise. A constant decree as he effects it, most true as he effects it according to his word, and most faithfull as he keeps his promise: constancie, truth, and faithfulness, bee three effects of Gods decree.

If from the effects, we inquire of the manner of the cause: we must needs confesse it was neither by *nature*, nor *necessitie*, or any *chance* and *fortune*, but by *counsell*: and therefore counsell being the manner of Gods working, could not be considered as the *genus* of Gods decree, but as it belongs *ad causam illius efficientem*, to the efficient. Eph. 1. God works all things, *secundum consilium voluntatis suae*, according to the counsell of his will. And therefore Gods counsell is his deliberation of bringing euery thing to passe after the best manner. So then by his decree appeares his counsel, and his counsell makes his decree to bee wrought most willingly, and most wittingly: therefore his decree of sinne must be most willingly, and wittingly performed: otherwise it should be no decree: therefore *fecit, quae potuit; quae potuit, decreuit; quae decreuit, consilio fecit; quae consulto fecit, gloriam spectauit; quae gloriam spectauit, sapientia visum est; quae sapientia visum est, bonum fuit; quae bonum fuit, absolute voluit*: God did the thing as hee might do it; as hee might doe it, so he decreed it; as he decreed it, so he did it by the best counsell; as by the best counsell, it respected his glorie; as that, it seemed to accord with his wisdom; as that, it was good; and as good, he absolutely willed it. Surely with men in giuing counsell, *plus vident oculi quam oculus*, the more counsell they giue and the better; but it is not so with God; for he sees all things *simul & semel*, together and at once: now when we speake of deliberation, we must vnderstand it *mōre humano*, according to our capacity, that the Lord takes the best way to effect any thing. Obserue further, that the Lord when he is said to be *causa consilio*, a cause by counsell, must needs

Order of consequence in Gods decree.

needes haue his ende and scope set before him; and this must be of all things: and what is that but his glorie. Counsell therefore intends the glorie of God: for as God is the beginning of all things, so he is the ende of all things. Now glorie is called the ende of God, by a *metonymie of the adj. for subj.* because it is properly the fruit that follows vpon vertue *intellectuall or morall*: in a word, all his goodnesse. Exod. 33. Moses cries to God, that he would *shew him his glorie*; God makes answer, that the glorie which Moses can see, is the *going of his goodnes before him*, whose backe parts he might see, but for the face of it he could not see, and liue: this goodnesse breakes forth in the proclamation, Exod. 34. And that goodnes is nothing but the appearance of his most absolute vertues, especially iustice and mercie: the reason is, because these shine in the creatures: and secondly, because the ende thereof is to set forth his glorie. As his counsell had a scope, so it had some forme of working, which we call the *Idea* of all things. A builder of an house, first conceiues in himselfe the worke he intends to produce, then secondly he lookes againe vpon his worke wrought, and sees how it answers his first intended forme; the *painter* eyes the naturall face, and from that stamps by *drawing, limming, and colouring* the expresse image thereof, and then he lookes vpon his worke to see how it answers the patterne. The first knowledge we call *direct*, the second *indirect*, or *reflexed*: so in God there is first of all the *Idea* and *plat-forme* of all things, and this is in God most direct, who seeing in himselfe all things, knows how to make all things out of himselfe: and these may well be called *Gods plots*, which he hath formed and fashioned in himselfe. Now this wisdome of God differs from mans, because his *idea* or *plot* is first in the thing; because he doth nothing primarily, but by imitation and obseruation of that wisdome which he hath seene God lay open before him in his creatures: now Gods is first in himselfe, and then in the things. Secondly, in man his plot is but a forme in his head, distinct from his beeing; but in God both the forme of his working, and himselfe are all one. Thirdly, there is in man an *Idea* or forme of working, before he worke the thing *in*

Glorie the fruit of vertue.

What Gods glory, vertues, or Goodnesse, are.

How God in knowing differs from man.

genef, that is, before he compose any thing according to his first conceit, which is not before, but after himselfe: but Gods, is neither before, nor after himselfe: and therefore we must not looke first for Gods *Ideas* in things, and then in God; but first in God, and then in things.

And here I beseech you, take notice of the absurditie of many Diuines, and grosse ignorance, concerning the point of Election and Reprobation, *ex pravis a massa corrupta*, that it needs must be of man in the estate of his sinne: and so make Gods *Idea*, or the plot of his counsell, whereby he decreed, to be first in the things, and then in God; which is cleane contrarie. Indeede we vse to say you stand there, therefore I see you; and not I see you, and therefore you are there: but in God it is contrarie: God saw Adam to fall, and therefore he fell. Againe, prescience can not be properly in God, seeing God directly sees all at once and together, and therefore can not see one thing before an other: yet as God lookes vpon the creature, one thing is saide to goe before an other; and this may be termed prescience: but this is that second knowledge of God, which we call indirect: and here all things are scene of God, as they are the images of his wisdom. For if he see all things in himselfe, then must he needes see all things out of himselfe indirectly; the reason is, because whatsoeuer God sees directly it is himselfe: and therefore the creatures beeing not himselfe, he sees them indirectly. The *Schoole-men* speake much of this *speculum trinitatis*: for, say they, Angels & Saints see in God; otherwise then by the creatures, and therefore are able to know any thing. It is true God can reueale, yea and hath reuealed, not onely vnto Saints in heauen, but Apostles and Prophets, many things that neuer came by the way of the creature: yet we must conceiue that the Lord did *irradiate* and shine vpon their vnderstanding by an other image then his owne: and therefore it was diuine reuelation, by working vpon their vnderstandings an *Idea* or plot of knowledge which is out of himselfe. As God is said to view all *principles*, that is, the simple beeing of things, he is called an *intelligent, wise, and vnderstanding God*: 2. the *truths* of these things: and this

this is Gods *omniscience*, for the present, or prescience for future: and neither of both are idle speculations. Therefore Gods knowledge, or foreknowledge, beeing of truths, and truths are to pronounce as things are, and things are, because God doth pronounce them to be: therefore God vseth to say, I know you not, I do not acknowledge you. Againe, the Lord knowes the way of the righteous, that is, works it, approoues it. And therefore it is not according to the *Papists*, whome the Lord foreknew would doe good; or the *Lutherans*, whome he knew would belecue; or others, whome he knew would not fall: but his will and knowledge goe together.

Gods foreknowledge.

I can as well say, God had a will to doe all things that were possible, as well as a prescience: for his will was omnipotent as well as his knowledge; and therefore hee could as well, if it pleased him, to will any possible thing to be, as to foreknowe it to be: yet this I am sure of, that a thing possible; and now come to passe, was as well willed of God, as foreknowne of God. And though I would bring no strange opinions, yet this seemes to be reasonable, that whatsoever God knowes, it is either something or nothing: now something is immediately demonstrated from his will: this thing is, because God willed it, for his will is the cause of all beings, & not his knowledge: therefore to vs in any beeing, we must first take notice of his will, and then of his knowledge. Man is fallen, this is the will of God, and not his meere foresight: for things done, can neuer be resolued into an higher cause then his will: and for *nothing*, that is alwaies vnderstood *per oppositum ens*, by his contrarie, which is some thing.

Now because further we find in the creatures, *prius & posterius*, a first and a second; so that here we conceiue of God, as though he did discourse of one thing from another. The truth is, he sees them *simul* and *semel*, yet because for our capacitie he hath said, he hath *antica, postica*, a face, and back parts; and his back-parts are reuealed vnto vs by a *prius* and *posterius*, a first & a last, we giue sapience vnto God, which is of all *cōclusions*, and diductions from their true fountains. Againe, because

No discourse in God, yet in his creatures, one reason puls in another.

the Lord hath set an order, and contriued euery thing most fitly and conueniently for time, place, and person, we call him a prudent God. And as he hath most substantially effected all things, we call it great art and skill. Now all this cannot be, without the good will and pleasure of our God, which respecting himselfe, makes himselfe the chiefe good: and therefore he made the world, for no neede he had of it. Secondly, in respect of the creatures bearing his image, they were all of them good, yea and very good: if all were done, καὶ τὴν ἐυσοκίαν, by his good pleasure, or according thereunto; then is God the most free agent, because first most absolute, αὐτεξέριστος, proprie: and therefore *Arminius* blasphemes against God, in saying that God doth worke most necessarily, because he hath no libertie of will, as well to euill, as to good: for, saies he, that which is onely vnto good, hath no freedome, but necessitie thereunto. He knows not, that *liberum arbitrium*, free-will, belongs to counsel; and that cause that can worke by counsell, hath free will. For *arbitrium*, belongs to reason; *liberum*, to will: and therefore free-will, is nothing but a willing wittinesse, and that is counsell. To doe willingly, is the worke of the wil; and to doe wittingly, is of the wit, or vnderstanding.

Free-will, a wit
and a will, or a
willing wittinesse.

Thus then you haue heard the concurrence of God with his creature; the creature depending, must be gouerned; being gouerned, must obey; obeying, must obserue his rule; and yet being mutable, may leaue off to giue due respect vnto it: and this, *non attendentia*, makes him slippe out of Gods way into his owne, as may plainly be seene by the first sinne, where the Law offered his concurrence, but man denied his.

Againe, you see how God doth decree in himselfe; and therefore first we are to know, that God in decreeing, follows no creature, *directa cognitione*: secondly in manifesting his decree, it is done *cognitione indirecta*, first generall, in his creation; for from his efficiencie and omnipotencie, *potuit*, he could reueale it: hence in respect of himselfe, being meere act., he could not haue any such attribute; for *potuit*, may be, or could be, can neuer be said of him that euer was *actu*: therefore must it respect the things that may be, & may feele the act of God:

hence

hence *qua potuit, efficit*, as he could bring them forth, so he did in most effectually. Now because omnipotencie, and efficiencie, respects both *posse*, and *efficere*, to be able, and to doe; and what God can doe, and will doe, that must he needs decree, constantly, truly, and faithfully. Now because this decree of God, cannot but be brought to passe after the best way and manner: therefore must he decree by counsell; if by counsell, then must the scope be prefixed; therefore must the end of it manifest his glorie; therefore all his goodnesse, therefore his vertues, which are his attributes; and if them, then his iustice and mercie. To doe by counsell, is to haue some expresse forme of working, the plot whereof makes euery thing agreeable to his counsell: this plot seemes good vnto his wisdom, and this the Lord wills, and that with a most free will, *arbitrio iudicij, libertate voluntatis*, wit and will.

Constanter, uerè,
fideliter.

Out of these grounds we easily answer the doubt, that God did neither omit or commit any thing in mans fall: he did not omit, for the rule was at hand, and mans facultie to doe well was sufficient: the concurrence was not in man, therefore did he omit, denying the law that due respect that it challenged. I told you before, that neither the law alone, nor the facultie alone was able to produce the act of obedience; therefore the law alone could not do it: not that it was an vn sufficient rule, but because man would not practise this rule. Now you know it is said to be impossible vnto the law, not in regard of it selfe, but in regard of vs that cannot concurre with it, to that righteousnesse which it exacteth, which we might haue done by creation. For commission it is plaine, that the Lord did no otherwise concurre with mans fall, then the law did; which you haue heard in explication of the causes of the first transgression, was no *causa per se*, but *causa per accidens*, and therefore an vnblameable cause. If man will rush against it, what fault can he finde with the lawe, if it doe mischiefe him? Hee that takes a sword by the poynt, is sure to wound himselfe, which if he had taken by the handle, might haue been vsed both for defence, and offence. But it is further replied, the motion of man to sinne followed Gods motion, which was

Application to
the doubt.

irresistible: True it is, the will of God is irresistible when it is opposed; and therefore in resisting the will of God, he followed an irresistible motion; in opposing the law of God, he suffered his owne ouerthrowe. So that *resistentia*, being onely of enemies, that suffer mutably, and God being *sine passione resistentia*, without *passion* or *resistence*, and therefore cannot be resisted. Then your meaning is this, that man was a resolute enemy to sinning, and fought with God about this action; but God would haue man to sinne, and so man should not resist. But alas, it was cleane contrarie, Gods will was not to haue man to sinne, and mans will was to sinne; and therefore hee fought against Gods wil, yet could he not resist Gods will, or falsifie the least of his decrees.

How God concludes his mercy and iustice, not *ex praesensitate*, or *ex peccato*, but from the promise which was his meere good will and pleasure.

Rom. 9. 19. the conclusion in the 18. verse is, the manifestation of Gods mercie and iustice; by what *argument* you shal conceiue, if you looke from the 6. verse: it is drawne from *contraries*; mans *infidelitie*, and Gods *fidelitie*: the infidelitie of man cannot frustrate the promise of God: first, because his promise is either *generall* or *speciall*: generall, as it respects the roote: speciall, as it respects the branches: therefore hee saith, *all are not Israel*, that is, the true liuing branches, *which are of Israel*, that is, the *root* vnto which the promise was made, it was made to *Abraham*, it was made to *Isaac*, &c. Abraham the roote, and some of the seede of this roote, were indeed the seede of Abraham; but yet *in Isaac must the true seed be called*: this second promise is the effectuall promise *which must stand*, v. 8. for there be some the *children of the flesh*, hauing Abraham for their root; but others are the *children of God*, which haue God for their father; and therefore must needs effectually be made partakers of the couenant: and these say the Apostle are properly counted for the seed: this hee shewes, first, because of the time appointed, ver. 9. secondly, from the paritie of conception, *Sarah had a sonne*, but the other was by her maide: and therefore no maruell if God sanctified the true seed; the other was bastardly borne: yet v. 10. the matter was brought to more equall termes, *euē Rebecca she conceiued by one, euē by our father Isaac*; therefore this conception would admit no excep-

exception for the parents; but yet it may be the exception is to be made in the children themselves, therefore v. 11. he proves Gods purpose, to exclude all outward or inward considerations, that might be found in them: First, from the constancy of his purpose, *that it might remaine*: secondly, from the forme of his purpose, *according to election*, a sealed decree: thirdly, from the eternitie of it, *yer the children were borne*: fourthly, from the deniall of all causes out of himselfe: first by an enumeration either good or euill; it was neither the goodnesse of Iacob, nor the euill of Esau, that caused the Lord to purpose any such thing: secondly, from the praefise of good or euill *done*; that distinction of *facta*, and *facienda*, of done, or to be done, is idle: for the fifth and last argument knocks it in the head; which is drawne from the remotion of a false cause, and the position or laying downe of the true cause, *not by workes*, generally done, or to be done; but by him that calleth: if this be the true cause, then say the other, and you oppose Gods call: for workes and Gods call be *membra diuidentia*, & therefore *arsusala*, such as cannot stand together. This cause is prooued to be the truth; First, by Gods oracle, Gen. 25. 23. *the elder shall serue the younger*; this is against the ordinarie course of nature, but God that calleth will haue it so. Secondly, from a testimonie, Mal. 1. 2. 3. *as it is written, I haue loued Iacob, and haue hated Esau*: that is, I haue cal'ed Iacob to the feeling of my loue, and Esau to the feeling of my hatred: and therefore here by these acts we are to vnderstand Gods appointment.

Against this ariseth the argument of flesh and blood, being not able to distinguish betwixt Gods appointment, and his actuall loue or hatred in the creature: therefore vers. 14. *surely then there is vnrighteousnesse with God*: To this the Apostle answers; First, by a correction, execration, and holy indignation, *God forbid*. Secondly, from a testimonie, Exod. 33. 19. *God saith it vnto Moses*, and therefore it must needs be most true: and that is prooued in the verie testimonie it selfe: First, from the true cause of all righteousness, and that is Gods will: secondly, from the libertie of his will, *hee is bound to none*, and therefore he can iniustly deprive no man of any right hee can claime

Nothing either in the parents or children why God should purpose one to life, the other to death.

The argument of flesh and blood against Gods euerslasting decree.

claime at his hands: thirdly, euery subiect is equall for the receiuing of it, other wise it could not bee, *on whome hee would*: fourthly, because it is aboute the reach of man, v. 16. *it is neither in him that willeth, nor in him that runneth, but in God that sheweth mercie*. But you may obiect, this testimonie is imperfect, for it onely prooues that which you haue said of election; but this is nothing for reprobation: but marke what followes, v. 17. and you shall see the second testimonie for reprobation exemplified in Pharaoh; the supreme causes whereof, are Gods *purpose, power, and name*; his name is proclaimed, Exod. 34. 5, 6, 7. and it is nothing but his glorious attributes; and they are his iustice and mercie; and therefore the name of his iustice is proclaimed on Pharaoh: this name God did purpose with himselfe; and that he might purpose, hee had power whereby he might shew it on Pharaoh; *ergo, qua potuit fecit, & qua fecit & potuit, decreuit, &c.* God did it on Pharaoh, and therefore he might doe it; as he did it, and might doe it; he purposed and decreed it; as he did that, so it was his counsell; this his counsell had no scope, but his owne name; this his name was wel-pleasing vnto his wisdome; this his wel-pleasing made his purpose good; and this good, God absolutely willed: therefore that which he concluded onely of mercie, v. 16. in this 19. hee concludes on both mercie and iustice, *hee hath mercy on whom he will, and whome he will he hardeneth*: this conclusion plainly shewes, that Gods will is the supreme and absolute cause, other wise no need why either that obiection should be made, v. 14. *is God vnrighteous?* or this which followeth, *how should men complaine?* seeing no man can resist his will: to what purpose (I say) if it had beene for sinne? but the former is cut off with this resolution, *it is Gods will*; and therefore he knowes how to iustifie it: and this second is answered accordingly as I haue said, from the nature of passion and resistance: Gods will is the supreme, therefore an irresistible will, and void of all passion.

As man cannot resist Gods; so God will not resist man, vntill

Shall the thing *forming*, suffer or bee resisted of the thing *formed*? or the potter of his *lump of clay*? how much more should Gods will bee resisted of man? But what is all this to

Gods

Gods resisting of mans will? the Lord offered no violence to the will of man in his fall, neither did he himselfe make any resistance to the temptation, but most willingly imbraced it, and gaue as free a consent as possibly could be imagined: and therefore God put vpon man no irresistible motion. But you say, he could not resist the decree of God, &c. True: what then, could he not resist his owne will? it is therefore one thing for man to resist Gods will, and another thing for God to resist mans will. If God should haue resisted mans will, he should not haue sinned. Therefore the causes beeing separate, so iudge of the effects; the effect of Gods will is necessarie, because it hath the best ende; but mans effect was contingent, and had the worst ende. Therefore God by his decree imposeth no irresistible motion vpon the will of man.

To the necessarie copulation of Gods decree, and mans fall, it is to be answered, that it is not causall. For if you vnderstand it as a copulatiue axiome, God decrees, and man falls; then the whole axiome is absolutely affirmed, and the former part doth not pull in the consequent, but both of them are considered as going *cheeke by ioule*: but their meaning is of a connex axiome; if God decree, then it is necessarie that man should fall. Here we distinguish, betwixt the parts of an axiome, and the connexion; the parts may be contingent, or false, where the connexion is most necessarie. As for example; *If he be a learned man, then he respecteth wisdom*: the connexion is necessarie, if *Cicero be an Orator, then he knowes how to speake well*: these be necessarie connexions, but the parts are contingent. Againe, the connexion may be a necessarie truth, yet the parts may be false: as if a man be a dogge, then he hath the facultie of barking: a man to be a dogge is false, or a man to haue this facultie, is also false. God decrees, that was not absolutely necessarie, nay as out of himselfe, it was contingent: so mans fall is likewise contingent. Therefore our Diuines distinguish of actions. First, there is an *internall action*, which they call *formall*; and this is in God himselfe, eternall, immutable, and neither hath beginning nor ending. And in this sense say they, the whole cause of reprobation, or election

man haue offered the first resistance.

The copulation of Gods decree and sinne is not causall.

Actio interna seu formalis, externa seu materialis, & coniuncta seu a-nolēda q̄m.

is in God alone : and this is a most necessarie truth. The second, is *externall* or *materiall*; which is exercised vpon the creature : and this is in time, and limited according to the nature of the creature that receiueth it; and this is contingent. The third is, a complete or perfect action of both, which they call *ἀποτελεσμα*, a perfect finishing of the thing : and this being absolute, and proceeding from absolute causes, is in his conioyned nature, necessarie: yet no argument to prooue, that one cause should make the other necessarie. And therefore the will of God, makes mans will no necessarie cause of his owne fall. But to this connexion it is formerly replied, that it is not onely so in the *maior* proposition, but also in the *minor*, and therefore the assumption being taken out of the *maior*, and concluding necessarily, must needs be causall; as if God decree, then man must fall: but I assume, God decrees, and therefore man must fall: so that Gods decree inferring the conclusion vpon mans will, as following necessarily, must needs be a cause. The answer is, it is a necessarie conclusion by way of ratiocination or discourse, but not from the argument it selfe; the disposition makes it necessarie: but the third reason is no necessarie cause, seeing that the action of Gods decree, as out of himselfe, and in the creature, is externally and materially to be considered; and so is not necessarie, but contingent, temporarie, and mutable: and therefore if it had pleased God, it might haue fallen out otherwise: for euery necessarie truth, is an eternall truth. And therefore that which is in time, and not eternall, is contingent, mutable, and alterable.

Extremam admittit
1678 172311016

Of the interceding
cause.

A speciall neuer
prooues a generall.

That which is said to the interceding cause, betwixt Gods decree and the fall, to wit, mans free will, to exempt God from sinne, is most true: for God did not immediatly worke mans fall. But you object, that the remote cause is as well sinfull as the next, because the deuill was the remote cause, and yet guiltie of the same sinne Adam committed. The answer is, when the causes are *vninocall*; *homogenall*, and of the same order of working; but in causes *heterogeniall* and *equinocall*, which are of diuerse natures, the remote cause is neuer tainted with the same fault, that the next cause is: As wine is a remote cause,

cause, why a man is drunke, yet no faultie-cause of his drunkenesse: The *Gospell* and our *Sauour Christ*, came to send a *sword* into the world, but yet were no true causes of *sedition* and *quarrels* among men; The *Sunne* raiseth *putrified creatures* out of dead *carkases*; it can *barden* as well the *clay*, as melt the *waxe*: A *sonne* desires the death of his *father*, so doth *God*; but the *sonne* breaks *Gods* *commaundement*, *God* doth it according to the true rule of *iustice*: a *sonne* would haue his *father* liue, *God* would the *contrarie*, yet a *sinne* in neither. And therefore a *remote*-cause is onely guilty of the same offence with the next, when they worke all after one forme and manner; otherwise the *immediate* cause is the onely author of the sinne, al the rest by *accident* and by *abuse*. The *Gospel* is the *fauour of death vnto death*, as well as the free will of man, but not *eadem genere causandi*, after the same manner of working. *Pharaoh* hardneth his owne heart, so doth *God*, but the one *immediatly*, the other *mediatly*, by the abuse of mans *freewill*. Therefore the answer is, from the distinction of *remote* causes, in *vnio*call causes the *remote* cause is as guilty as the next, and therefore the *deuills* will, and mans will working *vnio*callly, are both in the same offence; but *Gods* will and mans, worke *equiuocally*, the one, one way, and the other another: and therefore no neede of participation, seeing they haue no next *genus* of a cause in which they should communicate.

One thing effected of diuerse causes may bee faultie in one but not in another.

In causes vnio

uocall all are guilty of the same crime, but not in equiuocall.

To the third euasion, betwixt *infallibilitie* and *necessitie*, it is granted that man fell *infallibly*, but not *necessarilly*; except we vnderstand it of *Gods* decree in himselfe, and then the truth was an *eternall* truth. And in this sense our *Diuines* hold it; not of any *necessitie* in mans will, therefore it was only *necessarie* in *Gods* will, but *contingent* in mans; yet the truth it selfe in the thing, is to *God* and man *contingent*, to *God* most certain, but to man *vncertaine*. For *desertion*, we hold that *God* did not forsake man in any *necessarie*, requisite for his true obedience vnto the law, onely he with-held his confirmation of man. If a man were set in some office for triall of his gifts, is it *necessarie* that he should be confirmed in it? I trow no: and therefore this *desertion* was of *confirmation*, and not of

Answer to Gods desertion.

Miserie potenti-
all, reall, ha-
bituall.

necessarie helps for execution. And here our *Orthodoxe writers*, when they answer to that argument, that iustice and mercie presuppose misery, make answer of a threefold miserie: first actuall, which is in sense and feeling; secondly habituall, which is in the bosome of a man, but as yet puts not forth it selfe: the third potentiall, into which a man may fall: and this they call a miserie in comparison: Job 4. 18. *Behold, he found no steadfastnesse in his seruants, and laid folly upon his angels:* Job 9. 2. *Howe should man compared vnto God, be iustified? Habituall and actuall miserie had no place in man by his creation: but possible or potentiall miserie, was laid in the freedome of his will, which if God had inclined vnto good, and man so determined, then had he come into the estate of the blessed Angels; and so miserie had been impossible, and his estate should haue been confirmed vnto him with God for euer; not from the freedom of his will, but from his obedience, and Gods promise therunto. Therefore that desertion, and not collation of necessarie helpe to auoide sinne, is to be vnderstood of this third grace; which was not a grace of creation, but a further liberallity, which God might haue bestowed, if it had pleased him. But I dare not rest satisfied with this answer, because I see this third grace was onely to be obtained by the obedience of the creature, that is, if he did the will of God, then would God haue beene as good as his promise, *thou shalt liue*: therefore in my iudgement, *confirming grace* was a *subsequent grace*, to followe obedience, and not an *antecedent grace*, to goe before it: and so the *angels* obtained it by their obedience, and from their obedience are confirmed: if then without their obedience they could not be confirmed, then must *confirming grace* belong vnto the law of creation, as well as any other: for what grace should man haue receiued by creation, but that which God would haue communicated vnto him by the rule of obedience; *doe this and thou shalt liue*: to confirme him in life, was vpon his doing.*

Confirmation
of life by crea-
tion was to fol-
low our obedi-
ence vnto the
law.

Desertion 1. in
not rebaking
Sathan. 2. In
quiding of the

I answer therefore, that *desertion* is no cause of mans sinne: but that God was wel-pleased to suffer the deuill to worke more strongly in the temptation, then mans will should be able

ble to oppose; not for *power* given, but for *present act*: and as in this temptation the law forsooke man, so God may most iustly bee said to forsake him. I haue before declared that two things are most necessary for euery good action, *rule*, and *power*; which if both concurre not, the action cannot bee produced. Now the law concurred not, and therefore man was forsaken of the lawe: not *actiually*, but *passiually*; euen as a *master* should promise his *seruant* all aide and succour, as long as hee would be faithfull; but after he begins to manifest the least appearance of his infidelitie, vtterly to cast him off: so Gods law would haue vtterly vanquished the deuill; but man proouing vnfaithfull, Gods lawe wholly reiected him. Secondly, if it had pleased God, he might haue kept the *deuill* from man, or haue assisted his will, that he might neuer haue yeilded vnto the temptation: so then, God not giuing the will and the deed, and the law beeing forsaken, no maruell if vpon these desertions man sinned: the one had not beene wanting, had not man been wanting vnto himselfe: and the presence of the other was not necessarie; neither did God in his wisdome thinke that it was conuenient: man then had sufficient, but not absolutely to stand: and this desertion, or confirming grace, might well bee withdrawne from man. And herein there was no merit of desertion, except that of the lawe: neither did God make man will any such thing: yet concerning the former distinction it may well be said, that Gods election freed his owne from the possibilitie of euerlasting miserie, and so their fall was but a passage to a better life: and reprobation on the contrarie suffered the rest to fall, and lie in euerlasting miserie. For the other, that mans fall was a *meere consequence of Gods decree*, it is false in *simple propositions*; but in *connexion* it may be true, where the parts do not force it, but the connexion; as if God decree, then it must needs come to passe.

To the third argument, from mans will; I answer, it is not necessarie, that the thing which cannot be frustrated, should constrain men to sinne: *The gates of hell shall not preuaile against Gods Church*, this is no constraining of the libertie of the wicked: Rom. 9. the Iewes were cut off; yet v. 6. it cannot be that

lawe and his sacrifice. 3. In that God suffered man to be distracted and did not hold him close vnto his law in despite of the deuill.

Concerning the freedome of mans will.

the word of God should take no effect: He is said to be frustrated of his hopes, that misleth of his end; but he that is certaine of his ende, can no wayes be deceiued of his expectation: neither for this purpose is it necessarie, that the meanes tending thereunto, should be brought in by violence. To be *frustrated* is one thing, to be *constrained* is another; they are indeed both vnder a *cause by accident*: yet the efficient is constrained in the one to produce his effect, in the other not constrained; yet produceth an effect beside his *scope and intent*: they have both of them an externall worker, yet in the one it is *necessitie*, in the other *fortune and chance*: the one is because of *ignorance*, and so may bee frustrated of his intent: but the other cannot haue his scope and libertie to goe about that which he intendeth. Now with God there is no ignorance, and he cannot worke any thing *frustrà*, or in vaine; and therefore nothing can fall out beside his scope, I meane, that which he intended directly to bring to passe: therefore it is chance and fortune that makes vs giue God an *infallibilitie* of decreeing, not a necessitie of performing: it is one thing for God infallibly to bring a thing to passe, and necessarily.

To worke by violence, and *frustrà*, dilèr modo efficientis.

The differeneæ betwixt the internall and externall act.

To the second, libertie is not taken away, because his act is to one thing, therefore obserue this distinction; there is a two-fold act, one *internall*, which is *immediately* from the *forme*, *acti*ng vpon his owne *matter*, and this is *eternall*, *inseparable*, and *immutable*. But the second, which is more *externall*, and working on obiects out of it selfe, is *mutable*, *temporall*, and *separable*: as for example, the *facultie* of *laughter*, as it flowes from the *reasonable soule*, acti^{ng} and bestirring it selfe in our bodies, is an *inseparable act*; yet that motion which should bee in regard of externall obiects of laughter, is separable; yea, a man may be without it for euer. So then to our purpose, that libertie that ariseth from our wills, *inwardly acti*ng, is inseparable; yet that which should worke vpon *externall obiects*, is separable, and God may determine it at his will and pleasure; and yet let man haue his *essentiall libertie*, without which the wil is not a will. If then in all naturall things, the externall act, or that which we call the second, be separable, why may not the

The externall act is separable.

will

will of man be deprived of such an act as this? In sinne surely our will for externall objects onely lies on euill, yet that first act is not taken away, whereby by Gods grace it may be seer againe, and that in heauen, onely to runne vpon good: the angels in heauen haue their libertie, and yet they are alwaies to act good: God is most free, yet he hath neither first nor second act which may possibly be inclined vnto euill.

Here *Arminius* for his *opposition* is faine to defend, that God hath no *libertie of willing*, and *angels* in heauen haue such as they might become *aeuills*: for I am sure if they haue freedom as well to good as euill, then may they will euill: which if he should vnderstand of the first act, then it were most true, but they are confirmed in the second act still to cry, *holy, holy Lord God of Sabboths*. But *Arminius* saies and confesseth, that although God by vs, be defended to take away libertie, which he saies is *secundum motum voluntatis*, yet he affirms, that the *naturall motion* of the will is still remaning: but neither libertie, nor naturall motion, can stand with coaction or violence, seeing that both *natura*, and *consilio efficere*, to worke by nature and counsell, are causes that produce by an internall and innate principle: and therefore free from coaction and violence. And here I admire, that he hath forgotten his Logicke. For the third reason: it is true that *necessitie* and *contingencie*, can neuer stand together, but *ἄλως* & *ἀπαλως*, wholly and simply differ: and therefore I will neuer hold, that man fell necessarily: and in that, I consent with *Arminius*.

To the fourth obiection, that *reprobation* is a *punishment*, it is thus answered; *Reprobation* is either a simple *reiection* or *preterition*, or els damnation it selfe. The first, is *opium voluntatis libera*: the second, *voluntatis necessaria*. The *preterition* of God, is his most free will; but damnation is a necessarie act of diuine iustice for sinne and transgression: 2. *Thess.* 1. 6. that all men are *vasa, vessells*, that is from God, but that they are *vasa irae, vessells of wrath*, that is from themselues. *Gen.* 1. all Gods workes were good: *Ioh.* 8. when the deuill speaks a lie, *ex proprijs loquitur*, he speaks it of himselfe, because he is a liar, and the father of lies: and therefore, when we sinne, we sinne

Reprobatio est
præ damnatio non
damnatio ipsa.

of our selues. Yet besides all this, there is a third, and that is *vasa preparata*, vessells prepared; and that is from God. So then Gods preterition is no punishment, neither is his preparation of a vessell: but damnation is a punishment, and that is neuer without sinne. Againe, *discernere* and *ordinare*, differ as a generall and speciall. To discern of any thing, is the whole worke of reason; but to ordaine, is a speciall part of reason in disposing of all things orderly. So then Gods decree is the *ἀποτέλεσμα*, or perfect worke of his counsell concerning man: ordination is that, which *à principio ad finem media respicit*, lookes how to lay things together from the beginning to the ende. Now all this may be done of God in reprobation, and yet makes it no punishment. First, that God doth discern or decree by counsell, is reason and iudgement; which are no punishments, but necessarily goe before them: so then Gods decree of reprobation, is not the *Iaylor in the prison*, or the *hangman on the gallows*, but the *Iudge on the white throne*, whose puritie tries all things. It is not therefore necessarie, because God sentenceth all things, that he should punish them: for this is *sapientis iudicis præuidere, non iusti vindicis punire*: so then in reason to decree, is not the illation of any punishment. For the other, ordination which more properly is in the things done, God disposeth of them according to his decree that went before with counsell and deliberation; neither is this any punishment: for as decreeing, so ordaining are of reason and iudgment: now reason and iudgment punisheth no man, for they are logicall acts, but to punish is a morall act: and therefore no necessitie why we should confound them. So then simply to passe by, or prepare a damnation by decree, counsell and ordination are no punishments at all. But you will say, to be forsaken of his creator, cannot but be a punishment: Alas you do here misconstrue the meaning of our diuines: for they say, that election is *ad supernaturalem gratiam, non naturalem*: and reprobatio est *preteritio non quoad naturalem gratiam*, but *supernaturalem*: that is, election is to a supernaturall grace; & reprobation is the forsaking of a man according to this estate, not for his natural estate, or that wherein he was crea-

A logicall act
and a morall
differ.

created; and so God neuer forsakes him; but in the other, he forsakes him, and yet it is no punishment, that so the Lord should doe: for it is neither a *privatiue euil*, or *positiue* vnto man, seeing all priuations and wants, are of such things as once we had: and positiue euills of such, as vex and trouble vs. Now to want supernaturall grace, was neuer the want of a created man, because he neuer had it: neither by creation could he feele any want of it, seeing God had giuen him enough. And thus much of the Arguments.

Reprobation
neither a priua-
tiue or positiue
euill.

The conclusion of the whole disputation, declaring by reason, the Scriptures, and Church, that God is no author of sinne.

Exod. 34. God is *Iehouah*, εἰμι καὶ ὁ ὄν. God is omnipotent, εὐδαιμονία, θεός ἰσχυρός ὁ παντοκράτωρ; God is iustice it selfe, εὐδαιμονία: God is the supream cause, and chiefe good, θεός ἀγαθός. *Iehouah*, absolute being, cannot produce that which is nothing; his omnipotencie, cannot produce impotencie; his iustice, impietie; or supream cause, any defect. Sinne is *pestrange*, defect; *ῥαυνοῦ*, iniquitie; *παράπλιμα ἀπὸ πύπλι*, a fall from righteousnesse; *ἀμαρτία* quasi *ἀμαρπτία*, an aberration from a scope: *ἀνομία*, transgression: and for his production, *non est παρὰ τῆς δυνάμεως*, nec *παρὰ τῆς αὐτάρκειας*, sed *παρὰ τῆς ἀδυναμείας*. καὶ *παρὰ τῆς ἀδένειας*: sinne is produced from impotencie and imbecilitie, *παρὰ τῆς ὕλης*, from meere masse and imperfection: therefore not from God, that is *ἀπλῆ ἐνέργεια*, pure act: *ἰσχυρός*, power and strength, and therefore free from all imbecilitie: *ῥαυδοῦ*, sufficient: *αὐτάρχεις*, *deus plenitudinis*, a God of fulnesse: therefore heauen and earth may as soone ioyne, as perfection become imperfection, act power, good euill, sufficiencie deficiency, God sinne. Adde the Scriptures: Gen. 1. 31. *All was very good*. Deut. 32. 4. Habak. 1. 13. Rom. 3. 5, 6. Rom. 9. 14. The Scripture teacheth, 1. that God wills no sinne. 2. that he neither commands, or stirs vp any to sinne. 3. that he punisheth it, *ῥαυδοῦ*, *ἰσχυδοῦ*, *ῥαυδοῦ*, most iustly, most grieuously, most certenly. 4. that he hates it in that extremitie,

that no man was able to beare it, but he that was God and man; no blood able to wash it away, but the blood of his wel-beloued Sonne; no sacrifice able to pacifie this wrath, but of him in whome onely *he said he was wel-pleased*: no prayers, no teares to preuaile, but onely those that are put vp in this name. Lastly, euery page in the Bible, is either exhorting to pietie, or threatning plagues and punishments vpon those that will not be reclaimed. Adde to the Scriptures, the *Church triumphant*, & the quire is ἀγιος, ἀγιος, ἀγιος. *sanctus, sanctus, sanctus, sacro sancto Trinitas*, holy, holy, holy, most holy and sacred Trinitie; and the *Church militant* is fighting and praying, that at the length it may be deliuered, not to be with a God of sinne, but with him that can free them from all sinne and miserie. We therefore conclude, he that will not heare the *voice of reason*, is a *beast*; that will not beleue the *Scriptures*, is an *infidell*; that will not heare the *Church*, is a *bastard*. *Reason* ought to conuince vs, as *men*; the *Scriptures*, as *Christians*; and the *Church*, as *children*. We heare the voice of reaton, that we may confesse our *Creator*; of the Scriptures, that we may loue our *father*; and the Church, that we may kisse our *mother*. And God forbid, that euer any of vs should otherwise be minded.

The collation of *M. Perkins* and

Arminius in this point of Gods decree.

IT was well saide of *Seneca*, that in matters of contro-
 uersie, each partie should haue time to trie his action, and
 be heard more then once; and the reason thereof as well
 given by him; because the oftner the truth commeth to hand, (to
 be skanned) the more the light thereof appeareth. Seeing there-
 fore it hath pleased the [Church] with some patience to heare,
 and I am afraid, to allow, the examination of *M. Perkins*, by
Arminius the *Coryphaeus* of all the *Lutherans*, in the point of
 Predestination; I hope, for the loue of that worthie man, and
 the acutenesse of his aduersarie, shce will vouchsafe the read-
 ing of this Collation, to see how the Truth is more apparant
 by

Lib. de ira 1.
 in quo parti affio-
 nis dare, dare
 de opus non seuel
 audire: magis
 enim veritas elu-
 cet, quo saepius ad
 manum venit.

by their opposition. If the opposition were but like an *overblowne bladder*, then would it burst of it selfe, and vent the winde thereof, without any further pricking: but seeing the common fame, runnes through the world, that it is so learnedly and absolutely done, that it may giue all men satisfaction, and that no man would euer be able, to make any sound reple to it: it is become as the *winde* in the *bowels*, that will not be remooued, except the hottest medicines be applied, and that by the iudgement of the best Physicians. These *ruminations* may daunt a weake spirit, and make him despaire to encounter with such a tempest, that strikes all downe before it. But seeing God is in the *calme*, more then in the *rushing wind*, and that the truth is freely to be bought of all that meane not to sell him, for the plausible opinions of the world, I am bold in the confidence of my God, and the loue of his truth, to rescue a faithfull seruant of God out of the hands of as subtile an aduersarie, as euer set pen to such a worke. And why should I be afraid, seeing he that walks in the midst of the golden Candelsticks, holds euery starre in his right hand, to protect, guide, and defend them, as long as they walke with him: O therefore, *thou which art the truth*, teach me in thy truth, that I erre not: *thou which art the way*, guide me in thy way, that I wander not: and *thou which art the life*, quicken my soule with the life of grace, that I may speake in the chiefe mysterie of my saluation, from the true experience of thy loue shedde abroad in mine owne heart.

M. Perk. Predestination is first to be grounded out of Gods word, secondly out of true principles of reason.

I. Ar. It is true, that the word of God, and innate principles are the true foundation of all this doctrine: yet because the *sal* hath blotted out these principles, we must alwaies haue recourse to examine them by Gods word, which is, *ἀντὶ τῶν ἀνταρξίων ἄλλων*, in stead of all.

Collation. This is Christianly spoken on both sides: indeed the Philosopher saies, *contra negantem principia non est disputandum*, he that denies principles, is vnworthie to be disputed withall: yet mans principles, be they neuer so common, are

not to be trusted without Gods word.

M. Perk. First principle: God is alwaies iust, though man be not able to comprehend it in his owne reason.

I. Ar. This notion is most true, onely caution is to be taken, that we iudge not the cause by the effect: it is iust, therefore God wills it; but from this antecedent, God wills it, therefore it is iust.

Collat. This confession, as yet makes no breach betwixt them: yet this I would adde, that seeing we onely vnderstand God *ἔτι*, and not *ἀότι*, *à posteriore*, and not *à priore*, his backparts, and not his face, that it is lawfull to conclude from the effects to the cause: as this thing is done, and except God had willed it, it could not haue bin done, and therefore there is a iust reason for it in Gods will, though we can not perceiue it; which is the minde of *M. Perkins*, which he would haue corrected.

M. P. 2. Principle: God is *independent* from all *second causes*; yet all second causes are dependent vpon him, euen when they doe *vnjustly*.

I. A. *Occasion* taken from the creatures, is not to make God depend on them for his will, but absolutely to will that occasion; yet if that occasion had not bin giuen from them, God would neuer haue willed, decreed, or ordained it. The *subiection* of the creature to vanitie, is from him that subiected it; yet if man his cause, had not giuen this occasion, God had neuer willed this subiection. It was Gods will, that Christ should be sent, which neuer had bin willed of God, but vpon the occasion of mans fall. It is Gods will that sinne should be punished, yet mans fall gaue the occasion, without which God would neuer haue punished man. Gen. 18. Exod. 32. 1. Sam. 2. *The Iudge of the whole world, will doe iustly.* 2. *He that sinnes shall be put out of my booke.* 3. *God forbid, but that they that honour me, should be honoured of me; and they that contemne me, should be contemned of me.* Yet in all this irrogation, or imposing of punishment, the Lord is absolute and independent; otherwise the creature would leaue nothing vnassayed, to escape Gods hand.

Collat. M. Perkins meaning is, to make God independent every wayes; and therefore by a *Synecdoche*, he puts second causes, for all kind of reason that can bee drawne from them. Now causation is the first, and most perfect reason that can be in things from God; therefore God is not onely independent, as his creatures worke with him; but also for all other reason that can be drawne from them. Therefore occasion giuen by the creature, being a reason, must either depend from God, or God must depend from it: if it depend from God, then Gods will was before it; but if God depend from it, then was this occasion before Gods will: and to make any thing before Gods will, is to denie his will to be absolute. For the three examples: First, it is true, that the occasion of the creatures subiection vnto vanitie, was mans sinne; but no occasion of Gods will, who absolutely willed as much as hee occasioned. For the second, mans fall was the occasion of Christs sending into the world; but not of Gods will to send his Son, which was before all occasions. For the third, mans sinne is the occasion why God will punish, but no occasion why hee should ordaine to punish. For his admonition to distinguish betweene, to ordaine, and decree, is profitable, but not according to his exposition: For, saith he, to ordaine, is to see an order in things done, and not to ordaine *facienda vt fiant*, things to be done, that they may bee: But he is to know, that *discerno*, is to see asunder, and is as generall as all reason, whereby all Gods works are seene asunder. Of the same signification is *διαλέγω*, from whence comes *dialectica*, the art of reason; now reason is first to find out things: secondly, hauing found them out, to iudge them: which iudgement is either of truth or falsehood, as in propositions; or of consequence & inconsequence, as in Syllogismes; or of order and confusion, as in method. And in this last part, to ordaine is properly manifested, therefore is a speciall branch of discerning: and by a *Synecdoche*, of the speciall, for the generall, may be put for decreeing: yet properly to decree, is a worke of counsell, wisely discerning of euerie speciall reason, truth, consequent, or any

other thing, that may make for his scope prefixed: then to ordaine; is the wise laying together of all these things, that all confusion and disorder may be escaped, and euery thing most sweetly brought vnto his end appointed of the Lord.

Here take notice of three kinds of knowledge disputed among the *Schoolemen*: 1. *possibilis intelligentia*: 2. *actualis*: 3. *conditionalis*. The first is of all possible things, that neuer shall be: the second, of all things that are, or shal be: the third, of such things as would bee, if such and such things went before; *If Caine doe well, he shall be accepted*, Gen. 4. *if Dauid stay in Keilah, the lords of the citie will deliuer him*: if I continue in beleeuing, then I shall be saued; if I continue in sinne, I shall bee damned. And on this knowledge, for any thing that I can perceiue, doe the *Papists* and *Lutherans* hang all predestination: and so make Gods will the consequent in decreeing, and mans will the antecedent in giuing God the occasion. The deceit is this, that from the connexion of things, they iudge of Gods will about things; which is most indirect, and a knowledge that agrees not to God, but at the second hand. It is true, that the first knowledge, being iudged according to logicall inuention, is of things possible: for arguments or reasons afore they come to bee disposed, are onely *in potentia ad arguendum*, haue an affection to argue: and so many things that might be, haue this potentiall kind of reason; and so we say they are knowne of God, because we so conceiue of them. The second knowledge, which is more actual, is properly *science*; the laying together of those things which before were onely in affection to argue. The third is of these things, which being laid together, can no otherwise haue force of reason, but vpon *connexion* and *supposition*: and in this head, would they tie Gods decree and knowledge; when indeed God follows no such suppositions, but absolutely knowes and wills what he pleaseth: yet seeing his decree is as large as all reason, it cannot otherwise be imagined, but that in the manifestation of it, all reason should appeare. And so we grant a connexion; supposition, condition, and occasion in all Gods works that is in the effects of his will, but none of all these in the will

it selfe. Therefore they doe amisse to put that vpon his will, which is the cause, which ought to be in the effect of his will, and thereupon no antecedent of Gods will, but meere consequents: That *creation* should go before the *fall*, the *fall* before *redemption*, *redemption* before *saluation*, and *sinne* before *darnation*, are all of them most necessarie suppositions, connexions, conditions, and if you please, occasions. And thus much for that occasion, which is to *Arminius, delphicus gladius*; but it cuts asunder such knots as God hath tied together, whose will in all things drawes the first linke, and cannot be drawne of any.

M. Per. 3. Principle in *sense* is this, that God does all by *counsell*, therefore he hath his *scope*, which he knowes, wills, and disposeth vnto most *prudently*: and therefore decrees euery thing therevnto.

I. Ar. The most wise God doth all things for some ende and purpose, euen that which he doth nor, yet hee permits it for some ende and purpose: therefore, first it is a fault to say, that God must either *agere*, be doing; or *otiose spectare*, become an idle beholder; which is no good distribution: for *agere* and *permittere*, to doe, and permit, are really distinguished; and both these are for good purpose; and therefore, God must either be *doing*, or an idle *beholder*, are too scant, for he may *permit*. Secondly, *prudence* is too short a word to inlarge it selfe to all Gods wisdome. Thirdly, *adhibito certo fine*, the ende applied, & *finis gratia*, and for the ende, are not all one: for no man workes for the ende applied; but for the good therein implied. Fourthly, *Deus non vult, aut non decernit quod non potest*, God neither wills, nor decrees that which he cannot: here no *sense*, except it be further added, which he cannot do, or permit: and therefore the conclusion is most imperfect, *so God decreed to doe*, except this be added, or permitted.

Collat. *Agere prudenter*, to doe wisely, will beare the sense of permission: for permission comming from Gods wil, is considered of vs as an effect; this effect is produced by counsell, therefore for a good ende and purpose: so then, that which God doth *permittere*, he doth *prudenter agere*: grant then, that
Gods

Gods permission comes from his counsell, and aimes at his glorie, and then it must be more then a negatiue act. But to speake the truth; *permission*, as it is expounded of *Arminius*, maintaines nothing but absurdities: First, in regard of the cause; for saies he, permission is *voluntatis remissa*: now such a will as this cannot be in God, whose will is meeere act, and therefore cannot admit of degrees: all remissiueneesse of Gods will, is in regard of the subiect, which is *quantum*; and may be lesse and more, but in regard of himselfe it is impossible. Secondly, a remisse will, doth either will, or not will, or suspend: to suspend, is neither to hinder nor further the act, and so the Lord should haue no stroke in sinne, which is the deniall of his prouidence in the *apostacie* of man: if his prouidence did not suspend, nor his power, then his wil was not to suspend in that action: if he did more then suspend, then it was either to will, or not to will; if not to will, then sinne should not haue beene: therefore God did will it, *per modum actionis*.

Gods manner
of working in
sinne.

That this may appeare, we are to consider what manner of *efficient causes* true reason laies downe vnto vs: And the first manner of causes efficient, are either to *beget*, or *preserue*: the second to *work alone*, or with *others*: the third by *himselſe*, or by *accident*; and *agere* is giuen to euery one of these. Let vs then see where Gods action in sinne comes in: and because it is most apparent in the third; I answer, God is the cause of sin by accident: And this will appeare, if we consider how many causes wrought by an internal principle; & these were soure: the *desill*, and *Adam* principally; the *serpent*, and the *woman* instrumentally; and all these were blameable causes. The *externall* cause was the lawe, and will of God; which in mans tran'gression, did all they did by an *externall facultie*: for the lawe is made the *fauour of death vnto death*, not by his own facultie, but by the deuills and mans free will: and this work of the law was most holy and iust. And this is a working cause, iustified by the true rule of reason, and not a bare permission. If a man take a knife, and thrust it into his bowels, it is the cause of murder, and no permission: if man therefore was thrust thorough and wounded to the death by the law of God, it was no
bare

bare permission, but a working cause, yet in all things vnable. And therefore to denie Gods will all causation, is impossible. If a man would faine kill himselfe, and could finde no instrument to effect it withall, he would be kept from the fact for want thereof: so if the Law had not bin, man could not haue died. Therefore it is most true, when our Diuines speake of permission, that they doe not in the *generall latitude of action*, exclude it from coming vnder that Generall head, which *Arminius* doth in euery place, and so takes all manner of working from God in sinne.

For that which hee objects of *prudence*, it is true, that this vertue is a speciall one: for first, we define *intelligence*, that vertue whereby God vnderstandeth euery particular, concerning euery thing. 2. his *knowledge* or *science*, whereby he knoweth all truths in things; as it is of things to come, it is called his foreknowledge, or prescience. 3. his *sapience*, whereby he knoweth whatsoeuer may follow, or ensue of euery thing. 4. his *prudence*, whereby he knoweth his fittest opportunitee for all things. 5. his *skill*, whereby he knoweth to effect euery thing most skilfully. The first of these *vertues*, belongs to all kinds of reason, which we call *arguments* simply considered in *invention*: the 2. is seene in *axiomes*, where all truths are contained; the 3. in *sylogismes*, that teacheth how to conclude out of truths knowne; the 4. is seene in *method* and *order*; the 5. in *practise*. Hence we obserue, that these 5. vertues beeing distinguished, yet one by a *Synecdoche*, may be put for all. And therefore when *M. Perkins* saies *prudently*, he vnderstands, not onely Gods *orderly proceeding*, but *intelligence* of all things, *science* of all truths, *wisdome* in all diductions, and the most *skilfull handling* of the matter that possibly can be imagined. For the third, it is but a meere *Grammaticall euasion*: for *M. Perkins* meant no more but the ende it selfe, though he further added the application of it. For the fourth, God neither wills, nor decrees that which he cannot; is no imperfect sense, seeing that God *fecit qua potuit, & qua fecit & potuit decrevit*, that is, God did it; as he could doe it, and as he did it, and could doe it, he decreed it. And therefore there was no

The five intellectual vertues

neede of such addition, seeing that Gods *posse* brings in his *efficere*, and that *posse* and *efficere* bring in his decree. But I see if I should follow him steppe by steppe, his acutenesse would make me heape vp an infinite writing; therefore I content my selfe with a generall view of him, because a iust confutation of him ought to be in an other style. Therefore that I may onely free the point in hand, I will generally labour to doe it in the maine points, and leaue the other to some more speciall tractate hereafter.

Gods decree
immutable,
graunted
of both, yet
Arminius by
permission,
and occasion
taken, opposeth
M. Polius.

4. Principle: Gods decree is *immutable*, euen in those things which are *mutable*. This is confessed of *Arminius*, both in Gods decree of effectuall working, and permission: the secret opposition lies in two things, first in that he exactly distinguisheth betwixt to doe, and permit, and will graunt no efficiencie to permission: which beeing defended, ouerturnes the nature of a decree: for if to permit, be to doe nothing; then God should decree to doe nothing. If he answer, to doe some thing in himselfe, but nothing in mans sinne, then God should decree some thing with himselfe, which should neuer be effected in the creature by himselfe, & so God should not perfect his owne will. But it may further be replied, God decrees to permit, that is, to giue the creature free libertie to fall into sinne: this is true permission, that God will not doe it himselfe, but permit man to doe it; yet still we are further to adde, that the wisdom of God, which is his wil reuealed in his law, did worke in the very sinne: and therefore sinne is caused by the law, not by any *internall facultie* or power in the law, but *externall*; which beeing *accidentall*, is alwaies reduced to other causes: and therefore the last resolution of sinne, is into the free will of man. For neither the abuse of the law by the deuill, or his temptation, had prooued sinnes in man; except he had conioyned with them. Secondly, though Gods decree in both these be *immutable*, yet God follows the creature, in taking occasion from him in his greatest mutations to set forth his glorie. This cannot stand: for *immutabilis* makes a necessarie truth, and all necessarie truths are eternall: therefore taken from no occasion of such things as should be in
time,

Permission
yeelds the
creature his li-
bertie, yet de-
nies not God
his worke in
sinne.

time, which are *mutable* and *contingent*, and neuer to be the grounds of eternall truths, which onely haue their originall from him that is *immutable* and *eternall*; and therefore before all occasions, are considered: for it is impossible, either that Gods *will*, or the *decree* of his will, or the *immutabilitie* of that decree, or the *necessarie truth* from that immutabilitie, should euer be vpon occasion taken from creatures *mutable* and *changeable*. For whatsoeuer follows vpon contingent things, is contingent; and therefore if Gods decree should follow vpon contingent things, it would become contingent.

No eternall or immutable truth that followes things; & therefore an immutable decree cannot be vpon the contingent occasions of Gods creatures.

Indeed there is a *connexion* or *disiunction* of contingent things which is *necessarie*, not from the contingent things themselves, but either from the connexion or disiunction it selfe. As for example; if thou belecue, thou shalt be saued, the connexion is *necessarie*; but that thou should *belecue*, or be *saued*, are both contingent. A man is either *learned* or *unlearned*, is a *necessarie disiunction*; but that thou should be *learned*, is contingent; and so is the other. If God decree, then it must come to passe; but if the decree, should follow vpon the thing come to passe, though but occasionally, yet would it crosse the nature of immutabilitie. And we graunt him that which he saies, that the tearmes of the creatures mutation, which make a most certen determination, and by connexion, a *necessarie truth*: yet in simple consideration, the Lord might haue done otherwise: which neuer can be in a *necessarie truth*.

5. Principle: All Gods judgments are to be *honoured* & *acknowledged*. *Exception*: if they will agree with the *word* of God, and his *justice*: and this cannot be, except they be inflicted vpon man *sinfull*: a iust exception, but not against the principle: for three things are to be considered in man: first, his *workmanship*, and that is Gods: secondly, the *appointment* of it for vse vnto his maker: thirdly, what may follow vpon *fault* of the vessell. Men are *vessels*, and so they are Gods: secondly, they are *prepared* of God for his vse: but the third, that they are *vessels of wrath*, that is of themselves. Therefore *Augustine* would not man to dispute with God, either for his making, or

for the ende of his making: for this can be resolued into no higher a cause then his owne will. But if he will dispute with God, for his wrath and vengeance executed vpon him, he shall find no other *meritorious cause*, but his sinns. That he saies *Augustine* was too bold with the place to the *Romans*, seeing the *Apostle* intended no such thing as *humane infirmitie* to dispute with God, but to muffle vp the mouthes of the *refractorie* and *peruerse Iewes*, and such like: but yet he is to know, that if the *Apostle* had brought his argument to that purpose onely, then should he haue dealt with them, as our Sauiour Christ did, *Ioh. 8.* the Iewes they say, we haue no neede to be made free; Christ tels them, *Ye are the seruants of sinne*; & therefore in vaine doe you boast of your freedom: so here the *Iewes* might haue saide, we are cast off and *reprobates*, for so was the will of God, and how should we haue helped it? The *Apostle* might presently haue stopped their mouthes, *Yee are rebels* against God, and therefore he hath cast you off: what could flesh and blood haue opposed to this? But the *Apostle* makes no mention of this, but resolues all into Gods will, and that most iustly; seeing to make and prepare his vessells, is his own will alone. When he shall come to the third, to handle them as vessells of wrath, the cause shall easily be found out, to iustifie God and condemne man.

6. Principle: No man can doe anything; but where God workes the will and the deed: and it is done, according to that measure, *lesse* or *more*, that God bestowes vpon vs. Of the concurrence of Gods grace, both of them agree, onely that word *absolute* is disliked; yet if in all effects the first cause bee absolutely required, that the second may worke, then God must absolutely concurre to the effecting of any good.

Seuenth principle: No euill is avoided; that God doth not keepe vs from in the working. Of this it is agreed; but the manner of working is doubted of: whether it bee by *omnipotencie*, causing a *necessary impedition*; or of *counsell*, causing an *infallible impedition*: the first moues the will naturally, the second voluntarily. To answer, the distinction is not good: for omnipotencie goes along with providence, in the *preseruati-*

Arminius reprehends *Augustine* of railing; he, yet *does* ventur, with greater rashnesse.

on of the creature, as well as it did in *creation* for the production of the same; and therefore omnipotencie is seen in the creatures motions, whether *naturall*, or *voluntarie*. Secondly, that distinction of the wills naturall motion, and voluntary, is false: for I demaund, whether the will in both be an internall agent? if internall, then it suffers neither violence nor coaction, but acts most freely, and therefore by that *modus efficiendi*, which is counsell. Thirdly, a necessarie impeditiō, and infallible, are not alwaies distinguished; nay a necessarie impeditiō is alwaies infallible, though infallible be not alwaies necessarie: and therefore to make distribution of a *whole* into a *part*, and a *whole*, is against reason, and opposeth those which are not opposed. Fourthly, the *naturall* or *voluntarie motion* of the will to an *externall object*, is neuer necessarie, but contingent. Therefore if the Lord should mooue the will, with a most certaine determination, vpon some externall object, it should not make the act necessarie.

Eighth Principle: Gods will is iudged of by his *word*, by *reuelation*, and by *euēnt*. *Arminius* excepts against the third, because the euēnt may as wel belong to Gods permission of it, as his action in it: the former teacheth vs to resolue the euēnt *affirmatiuely* vpon the second cause, but *negatiuely* vpon Gods will; because he would not hinder it, either by his power, *secundum modum naturæ*, or perswasion, *secundum modum voluntatis libera*. If wee graunt that God permitted sinne (which before I haue shewed to bee false, in regard that a manner of working in sinne is iustified of God without all blame) yet doth it not follow, but that the euēnt should be Gods: Zach. 6. 1. the *fourē charēts of the world*, that is, all euēnts, *East, West, North, and South*, come from betweene *mountaines of brasse*, Gods immutable decree, which is as immoouēable as a *mountaine of brasse*. Againe, that God must needs will the euēnt, it is plaine from the order of his wisdomē, which runnes before and after all euēnts: before to worke in them, and dispose of them; without which two causes they cannot bee: he that is the first wisdomē, and the last, will not suffer any euēnt that shall not be from him, to him; for in as much as any thing

is to him, in so much it is from him, seeing it is equally good to both, that is, as good for God, so good from God. Now surely, all events fall between these two teames, and therefore from God to God. Again, as after the event, Gods wisdom doth either *approve* or *disprove* of the second causes working it: and hence all events are either *ordered, limited, or punished* of God:

9. Principle: No man can doe that good which he might doe by grace, except God should worke in him both the *will*, and the *deede* to effect the same. To this *Arminius* replies, that God neuer giues power, but secondly all things that might concur to bring that power into act. This is most true; for before we shewed, that two things were required to produce any worke; facultie, and rule of working; and God neuer put any facultie into his creature, but he gaue him a sufficient rule to worke by. But the strait tying together of these two, makes the creature to stand firme and immouceable: therefore *religion* (which since the fall is *properly* so called) a tying againe of man vnto God, is this *strait bond*, that ties the faithfull soule for euer vnto God; *I will put my feare into their hearts, and they shall neuer depart from me: This is eternall life to knowe thee, &c.* So then, beside the rule, and the facultie, a third thing is required, not for sufficiencie of working, but for certentie of working, and that is, when the Lord shall put into vs his *spirit of grace, which shall lead vs into all truth*, and keepe vs from falling away. And this third thing *Adam* wanted, and therefore *Phil. 2. 13. It is God which worketh in you both the will & the deede, euen at his good pleasure*: Obserue, first it is said in *you*, that is, his faithfull ones: secondly, it is both will and deede: thirdly, it is his most free will and pleasure, and therefore hee may doe it to whom he will, and when he will: therefore man had power and rule sufficient to haue stood, but God did not so necessarily tie these together, but that man might, if hee pleased, denie his concurse with the rule, and so sinne against God.

10. Principle: The *gouernement* of the whole world, and all *execution* of iustice, is to be ascribed vnto God. The exception

to this is of small moment; God doth all not onely in iustice, but also in mercie, and knowes where to bestow both: this *M. Perkins* included in the government of the world, wherein both iustice and mercie are manifested.

*The definition of Predestination reprehended in the
genus or common nature, in the subject,
and in the ende.*

The next examination is concerning the definition of *Predestination*: wherein *Arminius* reprehends three things, first the *genus* or common nature in it; secondly the *subject*: and thirdly the *ende*: for the first, *Counsell* cannot be the *genus* of predestination, because it shewes the manner how Predestination is effected: so that Predestination is not *Counsell*, but that which is done by *Counsell*; Eph. 1. 11. where predestination is said to be wrought, *after the counsell of his owne will*. To this I answer, that by *Counsell*, *M. Perkins* vnderstands the decree it selfe, by an vsual *Trope* of the *cause* for the *effect*, to wit, *Counsell*, for a *decree by counsell*; so then Predestination is a decree by counsell: and thus both of them are rather reconciled, then opposed.

Rather reconciled then opposed in the first.

For the second, The *subject* of Predestination is of man *qua peccator*, as sinnefull: and in this *Arminius* doth triumph, as the only ground whereby he ouerturnes all other opinions of predestination; so that if we be able to discouer an other *subject* of Predestination, the *cause* wil easily be euicted in all the rest. Now for this purpose, let vs first see how God wrought his decree: and this must be done by resolution, which alwaies begins with the most speciall, and goes backward to the most generall: secondly, when we haue brought it to the most generall, to carrie it along, as God wrought it. He that will view the bodie of a man by *Anatomie*, must first of all lay open the outward parts, and so by cutting, enter into the secrets of the bodie, vntill he come vnto those parts where *sense*, *life*, and *motion* haue their beginnings: so wee that will looke into the secret decree of God, as it is reuealed in his word, must begin with

Analysis and genesis of Gods decree the only way to know it.

with the most specialls, & so ascend till we come to the highest: which though it be last in our resolution, yet will it be the first in Gods working.

	<i>Genesis</i>		
	Αλφα, God, Ωμεγα	Creation.	
Gods know- ledge direct	Glorie	A world.	Gods know- ledge indirect.
	Goodnesse	Man.	
	Vertues	Made.	
His	Intellectuall	Holy.	
	Morall	Vnholy.	
	Iustice, Mercy.	Redeemed.	
	<i>Analysis.</i>	A Church.	
		<i>a latera.</i> Faithfull.	
		Singular.	
		<i>Analysis.</i>	

The first subject
in resolution
which is last in
composition,

The most speciall subject that can be imagined, is one *individuall* and *singular* man; and in this regard men are said either to be *written* or *blotted out* of Gods booke, that is, either chosen by name, or put out by name; as in a *register*, wherein men are intituled vnto some honour, he that brags of it, and yet when the register is searched, hath not his name therein, is put to greater shame: and this booke is called in the Scriptures, *the booke of life*, wherein God is said to write and blot out mens names; not that any is blotted out, but that God manifests that he neuer had them in his election. And this is made of *Arminius* his fourth and last decree, wherein he inserts two most vncomfortable points: First, that the *basis* and *foundation* of this, is nothing but Gods *foreknowledge* in the vse of sufficient meanes administred; which beeing receiued and kept, men should be saued; if otherwise, damned. Secondly, though by *preuenting grace*, men might beleeue, and by *subsequent grace* perseuere, yet he might loose both, and of a beleeuer become no beleeuer; which first of all breakes in peices the chaine, Rom. 8. 3. the consequent of iustification is glorification: this is contradicted by *Arminius*: a man may be iustified, that

*Gratia preueniens
et subsequens.*

that neuer shall be glorified : for I am sure, he that beleeueth, is iustified ; yet he that beleeueth, may fall from grace : and therefore a man may be iustified, that neuer shall be glorified. But the Apostle saies the contrarie, *whome he hath iustified, them also he hath glorified.* Againe, it breakes the next linke : for God calls all, seeing he giues meanes sufficient to know and beleue ; and therefore effectuell meanes are vsed, whereby men are called, yet neuer shall be iustified : when the Apostle saies the contrarie, *whome he calls effectually and sufficiently, they are iustified.* So then, a man may be called, but neuer iustified ; and iustified, but neuer glorified.

Secondly, it makes against our redemption: Ioh. 10. 27. *My sheepe heare my voice, and follow me, &c.* Here he contradicts three maine things in v. 28. First, eternall life ; he that beleueth hath it ; but he may loose it ; therefore eternall life, may suffer death, and so eternall should become temporall, and immortall mortall. Secondly, *they shall neuer perish* ; a good consequent from eternall life : yet *Arminius* contradicts it, and saies, Christs sheepe may perish. Thirdly, *No man shall plucke them out of his hand.* but they may fall, saies *Arminius*, and therefore shall they be taken from him : but he will say, it is of themselues : but that makes the contradiction much the worse. For then, 1. Christs sheepe may not heare his voice. 2. Christ may not know them. 3. they may not follow him. 4. they may extinguish that life, for which they are content to loose their naturall life : and their eternall life may be as subiect to casualtie, as their mortall and miserable life. 5. they that shall neuer perish, may perish of themselues ; therefore Christ shall not be as good as his word, that said *neuer.* 6. Christ shall suffer that of his owne, which he would neuer permit vnto others ; and therefore should be weaker to oppose the violence of his owne, then the tyrannie of others. 7. his fathers gift, and greatnesse shall be surpris'd ; his Gift committed to the trust of his Sonne, shall not faithfully be restored, and his Father that is greater then all, though he shall preuaile against all others, yet his owne shall overcome him.

Thirdly, it takes away all Christian confidence ; how durst

Rom. 8 31.

Paul so triumph, challenge *principalities* and *powers*? Paul saies, *If God be for vs, who shall be against vs?* Why Paul, thou may be against thy selfe: *God spared not his Son to giue vs all things;* yee Paul he gaue vs not *perseuerance*. *Who can charge Gods chosen?* who? Paul there is an answer; *They can do it themselves. God iustificeth, who shall condemne?* The answer is easie; they may condemn themselves. *Christ is dead, yea rather risen, & makes intercession:* but Paul, for all his dying, we may die; for all his resurrection, we may rise to condemnation; & for all his intercession, we may liue not onely in purgatorie, but hell it selfe. But to stoppe the mouthes of such disputers, the Apostle in the 35. 38. 39. makes an enumeration of all that can befall vs; as. *tribulation, anguish, persecution, famine, nakednes, perill, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, or any other thing:* and what more then these can be found. If thy selfe be more then all these, then thou art assuredly a most wretched person, that when all is taken away that might draw thee from Christ, then thou wilt draw away thy selfe: what more desperate then this? *In all these things,* saies the Apostle, *we are more then conquerours:* and how should more then conquerers, be conquered? and they that are thus perswaded not in themselves, but in him that loued them, euer turne this their perswasion into miserable despaire. And thus much of the lowest steppe in Predestination.

2. Subiect is a *beleuer*, or an *insidell*. Hence the Scripture bids vs make our election sure; *Prooue your selues, whether you be in the faith or no: know ye not, Christ dwells in you, except you be reprobates?* now this is in the second application of our redemption. For first, application is made vnto the *Church*: secondly, vnto the *members* in the Church: so that this is more speciall then that, and therefore by *analysis* riseth first, yet is after the last, not in Gods worke, but in our seeing and feeling: and to this, concurre preparation vnto faith, *infusion* of this grace, *infusion* into Christ, *uocation*, *union*, *iustification*, *imputation*, *reconciliation*, *regeneration*, and *glorification*. Infidels on the contrarie, haue no participation of these mercies; and therefore forsaken of God. And this is the second decree of God,

Fidelis cum infidelis

God, according to *Arminius*, which he calls absolute and precise, because the other was but conditionall in singular persons. To *beleeuers* and *penitent*, God giues saluation in Christ, for Christ and by Christ; but impenitent and infidels damnation, as strangers from Christ. You are to vnderstand, that this decree is precise, in regard of faith, and not of the person: for he may denie the faith, and become an infidell, and so be damned. And here againe he offers violence to the faith of Gods Elect, against which Christ hath said, *The gates of hell shal neuer preuaile*. And thus by analysing, by the way, we haue discovered two of *Arminius* decrees, with the falshoods therein contained.

Electio & reprobatio in qualitatibus non personarum.

3. Subiect more generall then both these, is the Church: and here is the proper place, of the manifestation of Gods decree. The Church consists of *men*, and *angels*: and so both men and angels, are the subiect of Gods decree; Reprobation, the manifestation of his hatred, both vpon men and angels, which are excluded from the true societie and communion that is in his Church: Election, the true declaration of his loue, both vpon men and angels, which he hath receiued into communion with himselfe vnder Christ Iesus the head of the Church. I must descend a little in this, that I may discover a third decree of *Arminius*, which onely belongs vnto this place; but yet I am not come to the speciall head of it. The Church is *militant*; or *triumphant*: for the triumphant Church, in which God hath manifested his election, as wel as the militant, consists of saints and Angels. Here then obserue, that sinne and miserie, do not goe before election, and reprobation: for so should they agree to the whole subiect, and euery member of the same; but sinne and miserie, agrees not vnto the holy angels, and yet they are elect: now as many as were elect, could not fall into the sinne of apostacie, and therefore the rest were not elected; if not elected, then reiected in Gods decree, and that before they fell; and therefore reiection before sinne. But to descend to the Church militant, which is with the tares; first in *Adam*, election and reprobation appeared in *Cain* and *Abel*: in *Abraham*, in *Ismael* and *Isaac*: in *Isaac*, in *Jacob* and *E-*

Ecclesia cum i. xviij.

Angels elect in the Church, and yet neuer miserable.

say: in *Iacob*, called *Israel*, the true *Israel* of God, and the *fleshly seede* : and now in the time of the Gospel, here and there, as it pleaseth God to reueale his will and counsell, which long before was set down with himselfe: and for the gathering together of his Church here vpon earth, he hath left means sufficient. And here comes in the third decree of *Arminius*, that God hath left in his Church sufficient, necessarie, and effectuell meanes, to bring men to faith and repentance. And this we graunt, onely we desire that these meanes may be vnderstood as ouely resting in the bosome of the Church, where God hath laid open the riches of his treasures, and onely to bee effectuell where Christ will apply them by the gracious worke of his spirit: for the Church is not compounded of tares and wheat: but the militant Church is wheate with tares; as the fores of a bodie, are not the part of a bodie, but with the bodie, and all cures are applyed for the bodie against the sores: and so all these meanes are for the welfare of his Church, but against the tares; and the meanes are applied to both, to the one for saluation, but to the other for damnation. 2. Tim. 2. 19. *Hymeneus* and *Philetus* haue erred concerning the truth, and meanes of their saluation: this might make weake Christians stagger, but the Apostle takes away all these doubts, *the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his*: and therefore wil apply these meanes onely effectually, to his owne; for that opinion of vniuersall grace is damnable: *greater loue then this hath no man, to lay downe his life, &c.* If then he haue laid downe his life for the wicked, he hath no greater loue for his own, then he hath for the damned: & if Gods iustice be satisfied for the wicked, how should he punish them? and if Christ died for them, then God wil acknowledge a satisfaction. But they say, all the fault is for want of application: To this I answer, that applicition is as necessary an effect of redemption, as burning is of the fire; and there can be no redemption, but of necessitie it must bring in application: first, in regard of Gods iustice, which being appeased, cannot but be reconciled to all those offenders, with whome he is well pleased in his sonne. Secondly, in regard of Christs sacri-

sacrifice, Dan. 9. 24. *Messiah must bee slaine to reconcile the iniquitie, and bring in everlasting righteousness*: this cannot be done without application, for both justification and reconciliation belong to application. Thirdly, in regard of beleeuers themselves who are his members, and therefore cannot be without the deriuation of grace, from their head Christ Iesus.

4. Subject, is man captiuated vnder sinne, and standing in neede of a redeemer. Here comes in redemption, which is in nature before application, either to the Church, or faithfull: and therefore going backward, we come most orderly vnto it in the next place; and here shall we finde *Arminius* building vp his first decree; and hauing detected him here, we shall neuer find him a step higher. Hee hath fowre degrees, which all of them are to be found, not in the *apostasie* or falling of man, but in his *anastasie*, or rising againe. The first is in redemption; *Volo Christum esse Mediatorem totius mundi*, I will haue Christ to be the Sauiour of the whole world. The second is in speciall application; *Volo resipiscentes & credentes in gratiam recipere, eosq; perseverantes ad finem vsque, saluos facere in Christo, propter Christum, & per Christum, impenitentes vero, & infideles in peccato, & sub ira relinquere atque damnare tanquam alienos à Christo*: that is, I will receiue vnto my grace and mercy, all that repent and beleue, perseuere, and continue vnto the end, in, thorough, and for my Christ: On the contrarie, all that are impenitent, & infidells, leaue them in their sinnes to their euerlasting condemnation: and both these are peremptorie. The third decree is to be found in the Church militant; & that is, *Volo omnia media ad resipiscentiã & fidem necessaria, sufficienter, administrare, &c.* I will decree all meanes necessarie to repentance and faith, and sufficiently and effectually administer them, &c. Fourth and last is of euerie singular person, which belongs to the opening of the books at the day of iudgment, speciall or generall: and this is all that he can say for Gods decree. And because wee are come to his first decree, which is that which he presseth in all his book, we wil shew that when he hath pressed all his arguments, he prooues no more, then Christ to be the cause of redemption, but none of election.

*Homo redimendus
or redemptus.*

*Arminius his
fourde decrees.*

Ephes. 1. 4. *Elegit nos in Christo*, he chose vs in Christ: v. 6. he accepted of vs in his beloved: Rom. 8. 39. 2. Cor. 5. 16. the argument is framed thus; If God can will any to haue eternall life, without respect of a mediator; then can he giue eternall life without satisfaction of a mediator; but this is impossible. Secondly, if God can loue no man but in Christ, then can hee elect no man but in Christ; for he elects none but those which he loues. These and all other places concerning Christ, & the redeemed in Christ, are thus to be answered: Christ is either considered as a *means* appointed of God, or as a *principle* and proper cause: in the first he is subordinate: in the second, supreme: as a means appointed of God, so he is subordinate to Gods decree of election: and therefore neither as cause, nor means, nor condition, goes before the decree: but as Christ is considered in redemption, he is the principall, supreme, and maine cause of all that come within the limits of redemption: we are chosen in Christ, not to be elected, but redemed; not as the cause of election, but as means appointed of God in our election; yet a meritorius cause of our saluation and redemption: so then it is most true, that God elects no man but in Christ, loues, saues and redeemes no man but by Christ: in the one, the cause; in the other, the effect. So then election can not presuppose faith in Christ, remission of sinnes by Christ, renouation of the spirit, and perpetuall assistance, because they follow election, the cause of redemption, and redemption on the cause of all these. So then while Arminius disputes his decree in redemption, he commits these errors: first, he makes the cause to follow the effect, as election to follow redemption: secondly, he makes Christs loue in redeeming, to be the cause of Gods loue in electing: thirdly, he makes the means appointed for the ende, to goe before the end it selfe: fourthly, hee makes the fruits of redemption, as faith, remission of sinnes, renouation by the spirit, perseuerance, &c. occasions antecedent, to Gods decree of election. So that these shalbe no fruits of our election; which if he graunt on the contrarie, then must they as occasions follow our election: for the fruit is no wayes before his cause, neither any occasion why the cause

Christ a meanes
of election, but
a principall
cause of re-
demption.

cause should produce them: fifthly, though he denie it, yet he must confesse that these occasions as they are holden of him, must be causes for Gods decree to saue vs by *Christ*, by *faith*, by *repentance*, by *remission of sinnes*, by *renouation*, by *perseuerance* in weldoing: what are these but causes of eternall life? I am sure saluation is giuen vnto *Christ* as a *meritorious cause*, & so in *Christ* to all the rest. These then going before Gods election to life and saluation, can no wayes be considered, but as causes: and indeed his words sound so much, when he saies, *we are chosen in Christ*, not as a meanes, but also as a *meritorious cause*; of what effect I beseech you? if he say of *redemption*, then we are all of one mind; but if he say of *election*, then we reiect him: but his meaning is, we are chosen in *Christ*, as a meritorious cause of that choice, and so the occasion was not taken from thence, but the true and onely cause.

Arminius forgets himselfe when he saies we are chosen in *Christ* as a meritorious cause, for so his occasion at vncwares slips into a cause.

Many other absurdities followe from this, but I passe them ouer: and yet before I ascend to the next step, let me tell you how *Arminius* contradicts himselfe: First, hee saies, that the subiect of *election* is man fallen: but how can that be, seeing no men are elected before they be in *Christ*? I am sure that he dare not denie, but that they were sinners before they were in *Christ*, and therefore they were elected before they were elected. Secondly, he saies, that we are elected in *Christ* as a *redeemer*; and yet *Christ* is a redeemer before we be in him, for application followes redemption. Againe, both man fallen, & man to be redeemed are all alike, and *Christ* is equall to all, where then is election? Thirdly, a man must be in the *Church*, before he can be of the number of the faithfull, and vntil he be faithfull he cannot be elected, therefore election comes after the fall, redemption, and the *Church*. Fourthly, a *faithfull* man may fall, and so election may change, and therefore no certaine election but of *singular persons*. Thus then the first subiect of *election* that he can finde, is either a *faithfull person* or a *singular person*: so that it is lower then the *Church*, redemption, or the fall. And hee may as well begin with the *creation* of the world, as with any of these three; for all are but *media precedanea*: and though some of them shewe more iust occasi-

on for election or reprobation, yet the proper subiect by his doctrine cannot be found out, vntill we come to the consideration of a man as a *beeleeuer* or an *infidel*: neither here is it fixed, but it must skip againe to a singular person: for saith hee, that former decree is rather *qualitatum* then *personarum*, of qualities then persons: so that he is vncertaine in all his notions.

Homo peccator
the fit step in
ascending.

The next steppe that we ascend vnto, is man fallen: where God shewes these attributes: First, his *holinesse*, in that the Lord was free from all fault: Secondly, his *iustice*, whereby he beeing most iust in himselfe, cannot but execute iustice: as in wel-doing to them which doe well; so in inflicting punishment on them which do ill: as it burnes more remissely against sinne, it is called *anger*; as more sharply, *wrath*; as it doth giue sentence, *iudgement*, as it doth execute, *vengeance*. Thirdly, he shewes *mercie*, not that which is properly vnderstood in Christ: but that which is vnderstood in my text, *compassion*, *gentlenesse*, *patience*, *longanimitie*, *bountifulnesse*, &c. and these most properly appeare in the fall: yet the fall beeing more generall then all that follow, hath his vse in them all, and is subordinate with all the rest to the decree of God. And euen here God manifests his decree of election, euen before the sending of Christ: Ioh. 3. 16. *God so loued the world, that he hath giuen his onely begotten Sonne, that whosoener beleeueth in him, should not perish, but haue euerlasting life.* 1. Ioh. 4. 9. *In this appeared the loue of God toward vs, because God sent, &c.* in both these places, the loue of God is the cause why Christ was giuen and sent; and therefore this loue went before Christ, else should the cause followe the effect; this loue was decreed. So then, God loued the world, before he either gaue or sent his Son: *actually* he loues none but in Christ, neither doth any seele his loue, but he that is in Christ: and therefore for the comfort of the Church, the fittest place to teach the decree in, is *applicati- on* of Christ; yet the determination of his loue, was before all this, and the onely cause why Christ was sent into the world.

Homo ad imagi-
nem dei gradus 6.

6. Steppe, is a man *according to Gods image*: and in this e-
state man was holy and righteous, and to this image we are re-
stored

stored againe in Christ, Rom. 8. 29. and therefore God decreed to maintaine this image in some of his creatures, that so he might haue the glorie of his creation maintained for euer: and this is the thing that made God haue a Church from the beginning of the world, and no Church wherein there is not Gods election, and the decree of his euerlasting saluation. Hence man in his innocencie, was of Gods election; such a one as then was ordained of God, could not die without the renouation of his image, therefore our euerlasting saluation was decreed in the estate of our integritie.

7. Steppe is *man made*, and this is the first manner of consideration that we can find in a man; and in this likewise appears the decree: for God made man for the manifestation of his glorie: not onely in regard of generall *goodnesse, wisdom, and omnipotencie*, seene in all the creatures, neither of that which was seene in the angels, to wit, *goodnesse communicated* from an infinite good, to which being ioyned their *obedience*, brought Gods *rewarding iustice*, to confirme them in an euerlasting estate: and this is called, *bonitas cum iustitia coniuncta*, goodnesse conioyned with iustice, wherein appeared the election of the good angels. Againe *disobedience*, to dissolue and breake off the cōmunication with that infinite good, brought in *punishing iustice*, euerlasting and eternall, wherein appeared the *reprobation* of the bad angels. Thus farre then it pleased God generally to shewe his goodnesse, omnipotencie, wisdom, &c. Secondly, more specially his goodnesse and rewarding iustice vpon the blessed Angels; and the losse of his goodnes, with the inflicting of his punishing iustice vpon the accursed angels: but as yet no subiect to shew *goodnes, iustice, and mercie*; and therefore man must bee made the subiect on which he will shew all his goodnes; in what order, you shall heare when I come to shew the ends in Gods decree.

8. Is *man*, more generall then all these: For man made, hath a speciall ende, to wit, *happinesse of creation*: man made holy, *happinesse with the creator*: man made vnholly, *miserie with himselfe*: man redeemed, *saluation by Christ*: and so of all the rest, speciall ends may be assigned; which can be nothing else, but

Howo creatus aut per creationem factus. gradus. 7.

Homo generale subiectum omnibus adiunctis praesuppositum. gradus. 8.

the manifestation of Gods glorie in his *justice* and *mercie*.

Mundus ex nihilo.
gradus. 9.

9. *A world*, made of nothing, exceeding good, whereof man is a part, and the most principall, and therefore made for man. Now euen before this subiect, was election, *Come, receive the kingdome prepared for you before the foundations of the world*: So then, God intended a kingdome for his elect, before he made this world.

Creatio omnium
origo ad extremam:
quod ubi dicitur, &
proprium.

10. *Creation*, the *originall* of all things, and before which there was nothing, & without this man could not be: so then, when they say, man was by creation, it is true, that man there tooke his originall; and creation is more generall then man, but so creation is taken *actiuelly*; but *passiuelly* as in man, it is more speciall; therefore man created, is a speciall consideration of man; but man in Gods creation, is more generall. Hence the Lord in making of him, appointed him all his ends. To conclude, the creation of man, was for the manifestation of all Gods diuine attributes, as wel *justice* and *mercie*, as the rest. And now beeing come to the highest staire in creatures, wee flippe presently out of them, and lay all the rest on Gods will, as the onely subiect. This is as it were, the *bodie* of Gods decree, the rest is as the *soule*: this *externall*, that which followeth: *internall*; in this is manifested Gods *indirect knowledge*, in the other, his *direct* and *proper knowledge*: the lowest steppe of this is *justice* and *mercie*; and the subiect in which these two rest, is his will; *I will haue mercie on whom I will haue mercie, and compassion on whom I will haue compassion*, Rom. 9. 15. and v. 18. *He hath mercie, on whom hee will haue mercie; and whom he will, he hardeneth*. Second head we call *morall vertues*, whereby God willeth every thing most readily that is good, and is most prompt in the performance thereof: so that *justice* and *mercy* comming vnder this head, according to our capacitie, are moued to nothing but that which is good: third, *intellectuall vertues*, whereby God is most prompt in the performance of euery act of vnderstanding: fourth, *vertues*, whereby God is knowne vnto vs to bee absolutely good: fifth, *goodnesse*, the head and fountaine of all these: sixth, *glorie*, the perfection of goodnesse: seuenth, *God himselfe*, which is knowne vnto vs

In non gratia in
dicitur, & p. 2. cre-
sulat non creasti-
tu non creasti:
2. virtus moralis,
3. intellectuall,
4. virtute. 5. bo-
nitatis. 6. Glorie
7. Deus ipse: Al-
ph: & ouage.

by all these. That this is the Scripture, see all in the 33. of Exodus. and also in the 34. Chap. 33. ver. 18. *I beseech thee shewe me thy glorie*: v. 19. God answers Moses, my glorie is too excellent for thee, but my *glory*, which is seene in my *goodnesse*, shall goe before thee: *I will make all my good goe before thee*: that is, thou shalt see the backe-parts of my glorie: these backe-parts are Gods vertues, which are able to proclaime his name: for vertue is the onely thing, to *blaze abroad* the name of Iehouah: these vertues are *mercy* and *compassion*: more speciall, Chap. 34. 6. 7. *strength, mercie, grace, patience, bountifullnesse, longanimitie, gentlenesse, &c.*

Here you see is speciall mention of mereie and iustice, as though in regard of them, all the rest were obscured: these are as the two *great lights*, the one to rule the *day of his election*, the other to rule the *night of mans misery*. Now all these are simply willed of the Lord; and therefore as we haue come vpward by analysing, so now may we boldly compose againe the whole matter.

Mercy and iustice Gods chiefe glorie.

First, God wills his *glory*, secondly his *goodnesse*, thirdly his *vertues*, fourthly the vertues of *understanding*, fifthly the vertues of *will*, sixtly the principall vertues of his will, *iustice*, and *mercie*: this is all done in himselfe absolutly without all respect vnto the creatures. But God wil manifest all this out of himselfe: First, therefore he will *create*: secondly by creation, he will make a *world*: thirdly in the world, he will haue a *man*: fourthly that he may haue him, he will *make him*: fifthly he will make him in his owne *image*: sixtly man thus made, may by his own free will become *unholy*: seuenthly man beeing unholy, may be receiued vnto *mercie*, or *plagued with iustice*: eightly that mā may be receiued vnto mercie, Christ shall *redeeme*: ninthly that Christ may redeeme him, he must bring him to his *sheepesfold*, and saue him in the *arke of his church*: tenthly that he may be saued in the Church, he must create in him the *spirit of faith*: lastly, he must bring him to those *heauenly mansions*, where his name was written long before the foundations of the world; the rest beeing left in their sinnes, must dwell out of heauen, where there names are *written in the earth*. And thus

Genesis, or the order of Gods proceeding as farre as the Scripture guideth vs,

much of the subiect.

Concerning the third thing in the definition which is about the ende.

Subordination of ends to some last.

Now I come vnto the end: where I wil shew three things: first the end it selfe; secondly, the manifestation of it; thirdly, the order. The end, on all parts is graunted, to be Gods glory: for as he is the *supream efficient cause* of all things, so is he the *last end*; and before him, and after him, nothing is to be found. Secondly, all agree, that the manifestation must be in regard of his *essentiall properties*; only all the question is of the last, in what order they are to be manifested. That this may appeare, we will shew what the *order* of endes is: secondly, which ende is *exactly the last* in this order: thirdly, the order of the *meanes*: fourthly, the order of *subiects*, out of which, these meanes are produced. Order of endes, is the *subordination*, or bringing vnder of all endes to one last ende: the reason of this is, because order is alwaies of things comning betwixt an *absolute first*, and an *absolute last*: this the heathen Philosophers called *ἐν κύκλῳ παιδεία, παιδεία ἐν κύκλῳ, eruditio in circulo*, wisdom running round in a *circle*. In a circle you know, that there must be the same *beginning* and *ending*: so God, the beginning and ending of all things, makes his wisdom in all his creatures runne round from him to him. This the heathen Poet *Homer* called, *σειρὰν χρυσεῖαν, auream catenam, quæ de cælo vsque ad terram descendebat*, a golden chaine, comning from heauen to earth; in which euery footsteppe or impression of Gods wisdom, is as a *golden lincke*, coupled with some other from the beginning to the ende. So then, the first point is plaine, that all things are vnited together for some last ende. Many lines meete in one *center*, and so all make but one; yet being drawn vnto the *circumference*, spread themselues abroad.

The last end consists in all Gods attributes which are one as himselfe is.

For the second, all Gods *attributes*, are the last end; his *glorie* is the last, his *goodnesse* is the last, his *vertues* are the last, and so of the rest. If it bee inquired which of all these wee are to conceiue of, as the last exactly; I answer, *justice* and *mercie*. This shall the better appeare, if we consider how God is the best in euery thing. If we speake of *beeings*, then God is the best, and most absolute being; if we speake of *life*, then God

is the best life: therefore *will* and *understanding*, which belong vnto the best life. Now *will* and *understanding*, are considered of vs, either for *facultie*, or *vertue*: for *facultie*, then the Lords *understanding* beeing the best, must be able to *understand* together and at once all truths, and his *will* most free to *will* all good: *facultie* we say, makes able, but *vertue* makes prompt and readie; as the *intellectuall vertues* make a man prompt and readie to *understand*, the *morall vertues* prompt and readie to *wil* that which is good. *Vertue* is whereby God is knowne vnto vs, to be *absolutely good*, therefore *absolute happines*, both for *understanding*, and *will*. These beeing premised, let vs see where we may note the greatest *perfection* and *excellencie*. First, *vertues* are more excellent then *faculties*; and to the Lord had rather shew his goodnesse, then his *omnipotence*. Secondly, *morall vertues*, are better then *intellectuall*, in so much as the *will* is better then the *understanding*; therefore I dare boldly say, the Lord had rather shew his *morall vertues*, then *intellectual*: for it is a greater praise to be *inst* and *mercifull*, then *wise* and *understanding*. Lastly, among *morall vertues*, none comparable to *iustice*, and *mercie*: why then may I not conclude, that exactly the last ende that God would haue manifested, is *the glorie of his iustice and mercie*: and if this be the last, then all other must be brought vnder these, and aime at these *principally*.

The best vertues iustice and mercy.

Reasons of this assertion, are many. First, that which brings out of the creature the speciall manifestation of Gods glorie, is the last and best ende; but *iustice* and *mercie* doe this: Exod. 33. 19. *I will proclaime the Name of the Lord before thee*: and what is especially proclaimed? *iustice* and *mercie*: and *mercie* more then *iustice*: so, Rom. 9. God will get him a name on *Pharaoh*, a reprobate by his *iustice*; and a name on his *Elect*, by his *mercie*: and therefore God is often said in the Scriptures, to delight himselfe in *iustice* and *mercie*.

Secondly, *iustice* and *mercie*, are the chiefe, because they are the *vertues* of the *will*, which is properly conuersant about good. Thirdly, these make vs conceiue of God, as the chiefe good. It is worth our obseruation, to see euen how by the

light of reason, the *Heathen* haue ascended to this consideration: they referred all things to foure heads. 1. Such as haue onely *beeing*. 2. that haue *beeing*, and *life*. 3. that haue *beeing*, *life*, and *sense*. 4. that haue *beeing*, *life*, *sense*, and *reason*: backward again, 4 returne into 3. 3 into 2. 2 into one: so all these, though diuers, yet founded in one. Now this *one* once was not, & therefore when it was, it was by the power & force of some chiefe and first *beeing*; and this they termed *absolute essence*: this *beeing* alwaies, they termed it *eternall essence*. Againe, to *beeing* finding *life*, the next they called God, ζῆς, a *living God*. In the third place, because *life* was in *trees*, and the *beasts* of the field, they gaue vnto God the name of νῦς, *minde*, or *understanding*. In the fourth place, because they thought the *minde* of man to be bare and naked, hauing nothing written in it, yet capable of all things, and therefore imperfect, they called God further, δύναμις & ἐντελέχεια, *power* and *act*, and so a perfect *minde*. 5. Because *power* & *act* might be abused, and so the greater and the worse, they called God, τ' ἀγαθόν, *goodnesse* it selfe. 6. Because they thought the chiefe good to be according to all vertues, they gaue vertues vnto God, both *intellectuall* and *morall*. 7. Because vertues were *qualities*, and so comprehended within the limits of *subjects*, they called God infinite in *beeing*, *living*, *understanding*, *working*, *infinite goodnes*, and *infinite vertue*. Now in the 8 place, because infinite vertue must be one most simple vertue, and comprehend all in it, they saw not how Gods *providence*, should rather be counted *providence*, then *iustice*; and *iustice* rather *iustice*, then *mercie*; & *mercie* more *mercie*, then *knowledge*; *knowledge* then *life*, and *life* then *essence*.

God simply
one, to vs di-
uerse.

True it is, God is simply one in himselfe, yet apprehended of vs as diuers. For so we define him in his attributes; that he is *one God*, diuersly apprehended of vs. Therefore the manifestation of himselfe in his creatures, is to be considered in diuers heads: yet the greatest meeting together of all his attributes, is most to be seene in his *iustice* and *mercie*. Therefore both *Scripture* and *reason*, prooue God especially glorified in his *iustice* and *mercie*. If then *iustice* and *mercie*, be most exactly
the

the last end, then must all *ends*, and *meanes*, and *subiects*, be subordinate vnto this ende: and this ende must be decreed before all the rest. Hence we may conclude, that God intended to manifest his *iustice* and *mercie*, before all things.

For the third, the order of the meanes, it must thus be conceiued, that that which is first in *execution*, is last in the *intention* of the workeman, and most remote from the ende; and the lower we goe, the neerer we come vnto the ende. *M. Perkins* makes *creation* and *permission* of the fall, two generall meanes of Gods predestination. This *Arminius* reprehends: for, saies he, both creation and the fall, goe before predestination: it is true in the execution; but if predestination rest vpon the last end, intended of God, it must needs goe before as an end, and haue all these meanes come vnder him. As for example; I would determine a journey to *London*, to speake with some deare freind; this is before all the meanes that I vse to come vnto him: yet before I can accomplish this, I must come where he is; and that I may come where he is, I must get me a *horse*, and all things necessarie for my journey: then must I goe from *place to place*, vntil I come where he is: so that the first in intention, is last in execution; and in the progresse, the further I goe, the neerer I am to consider the meanes subsequent vnto the end. In like manner, God intends the manifestation of his iustice and mercie; therefore this is the first with God, and the last, that all meanes driues at. That this may be brought about, God will *create*, create a *world*, *man* in this world, *man holy*, *man holy* may by his owne freewill become *vnholy*, *man vnholy* may bee *punished* with the iustice of God, but *redcedmed* may be receiued vnto mercie.

Concerning the fourth, order of subiects: The first subiect is *nihilum*, nothing, out of which God must bring something; and here steps out to our viewe, *omnipotency*. The second subiect is a *world*, admirable for *beauitie*, and perfect for *goodnesse*: and here ariseth the manifestation of Gods wisdome, and goodnesse. Thirdly, in this world there shall be creatures, either to communicate with a *finite good*, or an *infinite good*: in those that communicate with a finite good, God shewes his

wonderfull loue to *men* and *angels*, that made all in heauen, and earth for them: secondly, with an infinite good, that is, with God himselfe, as men and angels; where he meant to lay open all the treasure of his glorie, goodnesse, and vertues. And here first of all; he made them all in his own image, and therefore able to expresse any of his *attributes*: *God is a spirit*, so are they spirituall: God is *vn*derstanding and *will*; and so they haue both vnderstanding and will. Hence may men and Angels shewe forth both his *intellectuall* vertues, and *morall* vertues; they haue *intelligence*, to conceiue of principles; *science*, to iudge of truths; *sapience*, to make diductions from those truths; *prudence*, to carrie all things orderly; and *art* or skill, to practise in any subiect the excellencie of their reason: Againe, for morall vertues, as *compassion*, *gentlenesse*, *patience*, *longanimitie*, *bountifullnesse*, *liberalitie*, *magnificence*, *fortitude*, but especially *iustice* and *mercy*. So then, in that God made them with holy & righteous vnderstandings and wills, they were to set forth all his vertues: and therefore Saints restored are commaunded, to *set forth the vertues of him that hath called them into his maruailous light*.

The vnderstanding and will of men and angels are speciall subiects to declare his goodnesse.

Angels set forth goodnesse and iustice.

To descend first to angels: God by creation did communicate with them infinite goodnesse, wherein did consist their *happinesse*; now in reason it was necessarie, that this communication should be by *compact*, and *the square of iustice*; wherefore a law must be giuen them, according to which, this *communication* was to be maintained. Hence *commination*, as well in the losse of this goodnesse, as *participation* for the obseruation of the rule. Here then may the Lord manifest his iustice; to *obedience*, *remuneration* and euerlasting communication; and this is the manifestation of infinite goodnes, conioyned with Gods *rewarding iustice*, wherein appeared the election of the good angels: to *disobedience*, the losse of this infinite good, wherein appeared *punishing iustice*, peremptorily inflicting damnation on all the bad angels; and here appeared their reprobation: but in both these could no mercy be shewed: not in the first, because in the good angels, there was no miserie: except we conceiue possible misery, which is not a fit subiect for

for mercie, seeing there was no want for the perfection of a creature: neither could it be vnto the bad angels, for though by their fall, they became miserable, and so might haue receiued mercie; yet because they sinned against the holy Ghost, their sinne was unpardonable, and vncapable of mercie.

Leaue we the Angels, and come to men, where more especiall communication is to be obserued from the diuine wisdom of God. First, God did communicate with them infinite goodnes, but it must be receiued by a rule of iustice, *Doe this, and thou shalt liue*: and also a commination of the losse of it, *But if thou doe not, thou shalt die the death*: here no man communicated with God in obseruing of the Law, and therefore could there not be found in man any rewarding iustice, as was found in the good Angels: so that man was now for euer put out of the possession of happinesse, by the Law of Gods: and if euer he receiue this happinesse againe, it must be by mercie. O therefore, for the loue of God, you *Papists*, consider this one thing; That man is not now to be saued, as the Angels are in heauen: and therefore denie all your workes, if it were for no more then *Adams* sinne: for now will he haue it vnder the condition of mercie. Man then hauing put himselfe out of Gods fauour, and not by a sinne against the holy ghost, may be receiued vnto mercie. So here is a fit subiect for God to shew his goodnesse, iustice, and mercie: and where he had decreed, the manifestation of his mercie, it shall appeare when he hath sent his Sonne, gathered his Church, and ingrafted euery faithfull soule into the mysticall bodie of this Sauour. Againe, where he hath decreed the manifestation of his iustice, it shall appeare in all those that are passed ouer of Christ, and haue not his blood sprinkled vpon them. This shall make all spirituall *Egypt*, euen at the midnight of their miserie, to crie out most lamentably: but *Israel* shall then receiue the best *Jewels*, costly attire, and euery pretious thing that heart can wish. I should follow *Arminius* in the rest, but because I heare some other are about it, that are worthie men, I breake off: for I confesse, that I was drawne vnto it, by considering how many runne after *Arminius*. If the learned of the Land, shall ap-

Men see forth
goodnes, iustice
and mercy.

prooue this which I haue done, and no others shall haue taken it in hand, I will be readie to stand at their command, to proceede in therest And I can not but breake out, to blesse and praise God, that hath lately raised vp such worthie Bishops, the true Defenders of the *Orthodoxall truth*, and *resolute enemies* to all that oppose it. I am at their command to stay, or goe forward: and if I haue slipped in any thing, (for I confesse my ignorance may soone draw me into error, and error may plunge me in heresie it selfe) I am willing to heare any, and yeild presently: but I hope it is the truth, and then it will stand. We haue great cause to bewaile the miseries of these wretched times, in which *Atheisme*, *clouds of heresie*, *worldly policie*, (falsly so called, beeing indeede little better then *plaine villenie*) and *temporizing*, haue like a *canker*, fretted out the very *heart of pietie*: they are but a few which seeke to search out the *certaintie* in matters of Religion, or which care to haue established hearts, and know precisely which is the true God, *Baal* or the *Lord*. We had rather *halt betweene two opinions*, that so we may be for all times, then vndergoe the labour of gayning aduised resolution. Some slippe into *Poperie*, beeing lead captiue (God in iustice sending them *strong delusions*) by those *false brethren*, which are priuily crept into euery corner, through the remissenes of these euill times. Others runne headlong to *prophannesse*, and that which is of all other the worst, *luke-warmenes*. This brings in *want of loue to the truth*, and *want of this, heresie*: so that we may well say, *except the Lord of hosts had reserved vnto vs, euen a small remnant*, culling out (as it were) *one of a citie*, and *two of a Tribe*, as the shepheard taketh out of the mouth of a lyon, *two legges*, or *a peece of an eare*, according to the election of grace, we should long ere this haue bene as *Sodome*, and like vnto *Gemorrha*: we had bin (as it is said of a cursed tongue) a very *world of wickednes*. And surely except the good Governours and Shepherds of our Land, be vigilant and carefull, we shall not so much haue the *sheepe*, in the mouth of the lyon, as the *Shepherds* themselves; and then, woe be to the *flocke*. It is reported, that *Bezarius* conferring with *Arminius*, and seeing in his young yeares such

such ripenesse of wit, brake out into these words, *Goe thy way, for I am fully perswaded, that thou wilt either prooue an excellent instrument of Gods Church, or a most pestilent heretike; which prophesie we see now come to passe. God deliuer our Shepherds out of his mouth, and establish them in soundnesse of doctrine, that so the silly sheepe may not be deuoured by their owne Pastors.*

Propositions.

- 1 Gods will his *glorie*.
- 2 His *glorie* is his *goodnesse*.
- 3 His *goodnesse* is all his *attributes*.
- 4 His *attributes* are his *vertues*.
- 5 His *vertues* are *intellectuall* and *morall*.
- 6 His *morall* vertues, are his *iustice* and *mercie*.
- 7 All these he wills *absolutely*.
- 8 That which he wills, he can *doe*.
- 9 That which he can *doe*, and wills, that he *decrees*.
- 10 That which he *decrees*, is done by *counsell*.
- 11 That which is done by *counsell*, is *wisely done*.
- 12 That which is *wisely done*, is for some *good ende*.
- 13 That which is for some *good ende*, hath all *good meanes*.
- 14 *Creation*, is a good meanes of Gods *ende*.
- 15 The *world* is made for Gods *ende*.
- 16 *Men* and *Angels* are made for this *ende*.
- 17 *Angels* shew forth his *goodnesse* and *iustice*.
- 18 *Men* shew forth *goodnesse*, *iustice*, and *mercie*.
- 19 *Christ* is a meanes to declare Gods *mercie*.
- 20 *Men* onely *receiue mercie* from *Christ*.
- 21 All out of *Christ*, are *iustly condemned*.
- 22 A *iust* condemnation is for *sinne*.
- 23 All this God hath *done*.
- 24 That which he hath *done*, he could *doe*.
- 25 From both these, he *decreed*.
- 26 That which he *decreed*, he *purposed*.
- 27 That which he *purposed*, *respected his glorie*.

- 28 His glorie was agreeable to his *wisdome*.
 29 That which agreed with his *wisdome*, was *good*.
 30 That which was good, he *absolutely willed*: therefore
he absolutely willed all these things.

Obserue that the end consists not in *vse*, but in his *goodnesse* and *fitnesse* for *vse*: the end of an *house* is not *habitation*, for that is after the house is made; now the end is before the making of the house; and therefore that a house should be good & fit for habitation, that is the end; though the house it selfe were neuer inhabited. The *world* was made for *man*, yea, and that before man was existent; yet that goodnesse and fitnesse which respected man, was put into the creature, and should be brought forth after the creation of man, according as he had *vse* of them. So God made all these things fit for his *glorie*; this fitnesse was *good*, and *absolutely willed* of God; and the *vse* that God made of this fitnesse was likewise good; but no excuse for mans sinne: no more then the fitnesse of an house for habitation an excuse, when it is made a denne of theues, whores, and prophane persons.

Of the second speciall booke, wherein

Sinne is ordered, to wit, the Morall Law.

THE Law of the Lord is the perfect Rule of *righteousnesse*, and the forbidder of all *unrighteousnesse*: it shewes vs what ought to be our worship of his sacred Maiestie, and the loue we must beare vnto our neighbour. In the first Commandement, all our finnes of *Atheisme*, either in *not worshipping God*, or *worshipping another god*, or *preferring any thing before him*, whether it be in *thought*, *word*, or *deede*. In the 2. Commandement, we shall haue ordered all our *ill worship*, deuised by others, or our selues in the seruice of God. In the 3. we shall be condemned for all kind of *prophannesse*, and light estimation of God and his goodnesse, and here will come in an infinite number of finnes, called in one word *ungodlinesse*:

godlinesse. In proper signification, *impietic* is against the first Commandement; *superstition* against the second: and *ungodlinesse* in this third, which was a principall sinne in these hypocrites. In the 4. Commandement, all *employments* of the seventh day to any other vse, then it was appointed of God, whereby *holy exercises* are hindred: and here, alas, a whole yeare would scarce suffice to number them vp, but I doubt not but he that said *he will order*, will make a quicke dispatch, and yet leaue none out of his *catalogue*. For the 5. in this Commandement shall come in all neglect of dutie *toward our superiours*. In the 6. all want of care and neglect of my *brothers life*. In the 7. all kind of *uncleannesse* whatsoeuer, yea in the very thought. In the 8. all *corrupt dealing*. In the 9. all *lying*, yea euery speech that may doe harme vnto my neighbour. In the 10. all *repining* and *enuying* at another mans *prosperitie*. O Lord, *thy Law is perfect*, thy *testimonies are sure*, thy *statutes are right*, thy *commandements pure*, thy *iudgements truth*: but alas, who can vnderstand his faults? surely thou canst order all our finnes, O therefore, for the merits, death, and passion of thy Sonne, *cleanse vs from our secret finnes*. James 1. 25. teacheth vs, how we may be blessed, if we vse the perfect Law of God as a glasse appointed of the Lord: and is able to shew vnto vs the *good face*, or the *bad face* of our *conscience*, what kinde of *complexion* we beate; whether *well tempered*, ruddie, fresh, and well-liking, hauing the blood of Christ sprinkled vpon vs in iust proportion and measure, that the King of glorie may be delighted with our beautie; or *ill tempered* with the pale and deadly complexion of our finnes and transgressions, hated and detested of God, on which God can shew neuer a good looke.

It is reported of a *certaine fountaine*, in which a *glasse* beeing dipped, and holden before a man sicke on his bed, if it shew him a *deadly face*, then it is a plaine signe he must die; but if a *cheerefull countenance*, then he is sure to liue: of the truth of this, I will not dispute, yet this I am sure of, take *this glasse of the Law*, and dippe it in the *blood of Christ*, if it shew a *pale face*, then theres no hope of life, because the law shewes nothing

Gods law the true discerners of complexions.

but a man looking vpon it, with his deadly finnes hanging vpon him; but if it shew a *merrie countenance*, then the law shewes that we haue the beautie of Christ *reflected* vpon vs, and this may assure vs of life and saluation. Now as a glasse helps to order men in the carriage of theselues for their bodies among men; so the law of God, doth direct and shew vnto vs, what course we are to take to walke with God. And herein it declares three things. First, what is *comely* or *uncomely*: Eph. 5. *To be followers of God as deare children, and walke in loue, as Christ hath loued vs*, is a seemly thing: but *fornication, uncleannes, conetonsnes, filthines, foolish talking, iesting, &c.* are things not comely, and rather *giuing of thankes*, then the very naming of these things *becommeth the Saints*. Secondly, after it hath shewed vs what becometh Saints, it teacheth what apparell we must ^{cast} off, and what must be put on: Eph. 4. 22. *The old man, with his whole conuersation must be cast off, & the new man, which after God is created in righteousness and true holines, must be put on*. Thirdly, after we haue apparelled our selues, it will order the behauiour and carriage of our selues, all the daies we haue to liue vpon this mortall earth. Tit. 2. 12. *For the grace of God that bringeth saluation hath appeared, and teacheth vs to denie all vngodlines, and worldly lusts, and to liue holily, righteously, and soberly in this present world.*

Yet may we admire, what should be the reason that for all this, sinne is no better ordered. when the Lord hath left vs so perfect a law, better then all the looking glasses in the world: for it tells men most truly their *bad faces*, and their *good faces*, it beguiles no man, in making him better thē he is: nay, it hath a priuiledge aboue all other laws, to wit, many particular examples, which are as little glasses contained in this great glasse; wherein men may see their owne faces by the face of another. As *good Kings*, may not onely see themselves in Gods law, what is to be done, and left vndone, and what is the reward of both; but they may see themselves in *Dauid*, a man after Gods owne heart, *Iosias*, *Ezekias*, true reformers of religion: euill Kings, in *Saul*, *Ieroboam*, and *Manasses*: good rich men in *Abraham*, euill in *Dives*: ambitious persons, in *Hammon*; contented

The law shewes what is comely and vncomely what apparell must be put on what off, and then what must be our behauiour.

The law no false glasse.

intented in *Mordecai*: couetous in *Indus*, liberall hearted in *Zachems*: euill counsellors in *Ahitophel*, good in *Samuel*, 1. king. 12. embracers of the world in *Demas*, close stickers vnto Christ and his seruants in *Philemon*: sound friends in *Jonathan*, rotten at the heart in *Ioab*: faithfull children in *Salomon*, rebellious in *Absalom*: good seruants in *Abrahams* seruant, euill in *Onesimus*: obedient and louing wiues in *Sara*, euill in *Michal Davids mocking wife*. Alas, will neither *precept*, nor *example*, deale with man, but the Lord must bring in a third booke to order sinne, and that is to set it in the *eyes of the conscience*, as he doth in this place? surely it were not amisse, by the way, to shew the reason of this last refuge of the Lord, and this last appeale to the court of conscience. First is an *euill conscience* it selfe, that may not indure the Law to rubbe on that sore: as *timorous patients* had rather die and rotte away, then that either *bitter purgation* should be inwardly taken, or any *corasines* applied outwardly: or like *bankrupts*, hate nothing worse, then to looke vpon their *bookes of accounts*: or like the *Elephant*, least he should see his foule great bodie, mudd the water that he may drinke. So these in like manner, had rather rot away in their sinnes, then that the *purging physicke* of the law should be administred, or the *corasines of Gods curses* should be laid vpon their sores: the soule *bankrupt of grace*, may not indure to heare of the accounts and reckouings that it must make with Gods law: and the *bodie of sinne* is so foule, that he would not looke vpon it: and therefore by his pleasures and pastimes he *laughs sinne out of countenance*: but woe be vnto him, when he shall be pressed of God, to confesse his sinne, vpon the *racke of his conscience*.

The second reason, is the loue of darknes, and the hatred of the light. A man that hath a long time bin shut vp in close prison, and kept from the light of the sunne, when he is drawne into the open aire, his eyes are so dazeled with the bright beames thereof, that he cannot looke about him, but desires to be in his denne againe; and with the owle, had rather put his head into a hole, then haue the sunne shine on it: his sinne is with the Bat to flie abroad when the night is come: therefore
 Gods

Reasons why
 Gods law can
 order sinne no
 better, but the
 last refuge must
 be to the court
 of conscience

2. is continually
 living in dark-
 nesse.

Gods law beeing as the shining of the sunne, and his life lead in darknes, he will not to the light, least his workes should be reprooued.

3. Negligence. Thirdly, men are either so *laffe* in themselves, that they will not goe to the glasse of Gods law, or els they can *indure no smart*, because the law would haue them wash and be cleane; like little children though they see their spots in a glasse, yet they may not indure the cold water.

4. Lusts. Fourthly, men are not ordered by Gods law, because they will *attend vpon their lusts*. Like schoole-boies that see their foule faces, yet because they are giuen to play, runne away from the water: so many a man, by the cares of the world, as of *pleasure, profit, honour*, or such like, cannot stay to make any vse of the beholding of themselves in Gods law: Iam. 1. 24. *For straight way he is gone, and so forgetteth what manner of person he was*. Our Sauour Christ when he inuited his guests to his marriage-feast, found many idle excuses returned vnto him. One hath *bought a farme*, and he must goe see it: others a *yoke of oxen*, and they must goe trie them: others haue *married a wife*, and they desire likewise to be excused. Euery one hath something to doe, to keepe them from God and his law; it were well if they knew how faithfull reckonings, make long friends: and therefore it were very good not to delay the time with God: for he will not be mocked. Christ hath stood a long time *knocking*: he is standing, if we put off to answer, he may soone be gone away from vs. We vse Christ as he was vsed in his birth; no roome for him in the Inne; if he please, he may haue the *stable* and the *manger*; and good reason, for great *personages* and *vsuall guests*, haue taken vp the inner roomes: so deale we with our Sauour, our soules are taken vp with great *personages*, as *lords and commanders*, whome we cannot but obey: as *lord conuetsnes, ambition, pride, selfe-loue, pleasure*, and many *vsuall guests*, with which we haue had great custome, so that Christ beeing an *vnknowne guest* vnto vs, it may be for meere pitie we will bestow vpon him our worst roomes; if he please to goe into the stable, and will not vex vs in the inner roomes of our soules, he shall haue a nights lodging, and we will

will bestow vpon him some of our refuse, such as our great lords care not to meddle withall. This I tell you, is a strong meanes to keepe vs from Christ and his law, when like slaues we will be at the command of our base affectons.

Fiftly, disordered callings take away the ordering of sinne; as what law can order our *commō beggers, stage-players, fidlers,* and such like: so many a wretched calling into which men thrust themselues, takes away all ordering by Gods lawe, and makes them runne head-long into all shame and confusion: nay further, many callings from God, by the wickednesse of mans heart are become exceeding sinfull, when indeede Gods callings are all happie orders for our good. As for example, *shop-keepers,* they cannot liue except they sell their wares vpon the Sabbath day; how should Gods lawe order these persons in the sanctification of the Sabbath? for it is in vaine for that person to wash, which presently after hee hath washed his hands, must soule them againe: so *Ale. wines,* how should they sanctifie themselues, when they are readie to serue every *filthy puddle,* and dirtie soule? it is hard to ride with an other in *foyle way* and not be *plashed* by him; for one to be at the *mill,* and not to be *dusted;* to touch *pitch,* and not be *defiled;* to carrie burning coales in his bosome, and escape the burning.

Sixt, is a *misconceit of the word of God, and his ministers,* that they would make him worse then he is. We see a man, when the glasse doth discontent him, throwes it away, and will not belecue that he is so deformed, and therefore that glasse shall not teach him to apparell himselfe: so men deale with Gods word and his ministers, as Ahab dealt with the Prophet, *Shall I seeke vnto him, he neuer prophecied any good vnto me? wherefore hast thou found me, O my enemie?* thou art the troubler of my state, and therefore shalt haue no hearing. 6. Want of loue

Seuenth, *inquirie of their companions,* whether the matter be so hainous, as the word of God and his ministers would haue it? What, is *good fellowship for halfe a douzen of ale,* so great a matter? Is playing a game or two at the cards on the Sabbath day so great an offence, as nothing will pay for it but damnation? 7. Misinformation of others.

on? Alas, he surely is too precise, and denies all libertie: true-ly, true-ly, as long as one *slovins* inquires of another, there is like to be no *handsomnesse*: so as long as one drunkard will be resolved by another, one whoor-master by another, one swearer by another, one beastly companion by another, the law of God shall appease no tumults among them.

8. Habite of sin-ning.

Eighth, the habite of *undecencie*; hence no care to looke in-to the *glasse*: he applauds himselfe in that profession, & would haue the world so account of him; he laughs at his own foule face, and this vnhandsome apparell: so the habite of sinne makes men laugh at reformation.

9. Hardnesse of heart.

Ninth, *desperation*: the *blacke moore* will not wash, for hee may as soone wash his skin off, as take away his colour: the *leopard cannot change his spots*: and so is it with them that are accustomed to doe euill.

10. Presumpti-
on.

Lastly, the hope of a good day (as we say) makes men put off their washing; as they will wash at *Christmas*, on *Sunday*, or when a *holy day* comes, or some feasting day: so many a soule vnder the hope of mercie, puts off the day of his visita-tion, and meanes to repent in his old age: But alas, *repentance is the gift of God*, and therefore not to be commaunded at their wills. I remember the good counsell that one gaue to one of these delayers, who inquired the best time to repent: the an-swer was made according to his mind; *one day before his death*: that is well saies he, but yet I am not resolved: for I know not when I shall die: neither doe I, saies his Counsellor, yet this is my counsell to preuent that danger, repent euerie day, and then shall you bee sure to repent the day before your death. And these may be some of the reasons why men will not bee ordered by Gods lawe, and therefore verie requisite that God should haue another booke, for the ordering of sinne and sin-ners, and that is the conscience, which is to be vnderstood in this place: yet so, that the other ought not to be excluded, for this can doe nothing but by the information of the former: for this booke is as I may tearme it, the application of the former; this makes vse of the precepts laid downe in them: and there-fore conscience is verie necessarie, that the law might haue his worke.

worke in commaunding and forbidding sinne : now the conscience from the euidence that the law giues in, either absolues or condemnes, and so the Lord hath made it a little Iudge, sitting vpon his throne in the soules of men.

Before] The proposition in the originall, giues vs to vnderstand, that after the ordering of sinne, sinne should be so visible, that it were impossible for a wicked man to looke off it: it shall still meeete him in the face, and suffer his conscience to take no rest, night nor day.

Thee:] The originall hath it, *in thine eyes*: man hath a three-Eye of the body fold eie; first, *the eie of the bodie*, but that is no discerner of sin: for wicked men haue this eie actiue enough to behold vanity and pleasure. Hence riseth the extraordinarie sensualitie of mankind, after the pleasures and profits of this world; they liue all by sense, blinded in their vnderstanding, and conscience: but this eye is not meant in this place. The second eie, is *the eye of vnderstanding*, which is the true discerner of all Gods works: for God hauing made all for man, he must needs giue him an eie, to behold all things that were made for him. Eie of reason no sufficient iudge in the matters of sin. By this eie, Adam was able to name the creatures, to knowe their natures, ends, and vses: this eie since the fall is notably bleered; in heauenly things which truely concerne God, hee can see nothing at all, because the obiekt is too farre distant, and cannot be reached vnto by any facultie in him: euen as an aged man can see things about him, but to looke as farre off, he is not able, neither can he discern any thing: so our aged vnderstandings can see some things at hand, as what belongs to this estate: as hee is a man for ciuill societie, hee can doe some morall duties, exercise himselfe in ciuil matters, and labour to maintaine his naturall life. Yet in all these his eye is so dimme, that he commits many disorders in them all: for his *morallitie*, see how he abuseth it in the first of the Romans: for his *ciuillitie*, see how he breaks the legs of iustice, & makes him lie in the streets: for strange be the contentions that are in the world betwixt men, to supplant one another in their rights, to infringe good titles, and make vp broken: and for this purpose, many a lawyer hath euen sould himselfe to bee a

man of contention, for himselfe and his neighbours; and so farre he makes himselfe for euery bodie, if so be he can make euery bodie for himselfe. Lastly, in naturall things he hath lost the vse of sobrietie; and therefore in eating and drinking, he becomes either a glutton, or a drunkard: therefore this eie cannot be quicke enough for the sense and feeling of Gods iudgements: therefore God aboue sense and reason hath giuen a third eye, which is the eie of conscience, and this is a most powerfull eye; in so much that the learned haue affirmed that conscience is *supra hominem, infra deum*, aboue man, vnder God.

Eye of conscience the best iudge.

*Concerning the third booke, which is the
Conscience.*

Conscience in signification is nothing els, but *knowledge with another*; when I am perswaded, that another knoweth with me, and that all my secrets are as well knowne vnto him, as they are vnto my selfe. Hence conscience may be said to act three parts: first part, is the *Lawyer*, which pleads the cause, and this is called *συμβουλεύς*, or *pure part of the conscience*: Saul if he had pleaded with his conscience, and taken counsell of this best part, hee should haue beene informed, that *rebellion was as the sinne of witchcraft*: but we blind this eye of our conscience, and therefore we will do what pleaseth our selues, be it right or wrong. Second part is the act of a *register*, which entrouies all matters of fact against the times of inquisition: & so the conscience is called a booke or bookes, Reuel. 20. 12. the act of this is called *συμείκτης*, the *assuming part of the conscience*: for as the first laid downe the *propositions, maxims*, and generall rules; so this assumes from them: as for example, *Rebellion is as the sinne of witchcraft*; but I Saul haue rebelled, *constat de facto*; and this my rebellion shall for euer be written in the leaues of my conscience, which page and line shall be ealie to turne vnto, as often as God shall call me to an account. The third part is performed by the conscience, as a *Iudge*, that concludes the sentence: and this is called the *κρίσις*. All these parts

Conscience the Law, the Register, and Iudge.

parts are alwaies contained in a *sylogisme*, the *proposition* is the *συντήρησις*, that explains the cause, and layes downe the controuersie like a skilfull lawyer: the *assumption* which is the *συνειδήσις*, and pleads guiltie: and the *conclusion* out of both is the *κριτήριον*, that giues sentence.

Proposition. Rebellion is as the sinne of witchcraft:

Assumption. But I *Saul* haue rebelled:

Conclusion. Therefore I *Saul* haue committed a sinne as the sinne of witchcraft.

After the conscience hath thus *propounded*, *assumed*, and *concluded*, the disposition of the heart may be seen; *vel pro effectus* Conscientia in effectus, affectu, uoluntate. *præterito*, *vel pro affectu presente*, *vel pro euentu futuro*: for the fact past, that is either in regard of *God*, or *man*; of *man*, it either *absolues* or *cōdemns*; in regard of *god*, a witness; either to *excuse* or *accuse*: for the *affection*, that followes vpon this, it is either *ioy*, or *sorrow*; *ioy* vpon *absoluing* and *excusing*, *sorrowe* vpon *accusing* & *condemning*: and for the *future euent*, it is either the *expectation of reward*, or the *feare of punishment*. That this may a little the better appeare, let vs see how the cōscience is locked, or vnlocked: this eye is alwaies as a booke, that is both *clasped* and *open* at the same time: or els wholly *clasped* and *locked* vp. The claspes that doe all this; are in number three: *goodnes*, *sinne*, and *punishment*: Goodnesse clasps vp the *accusation* of the *conscience*, but alwaies leaues open the conscience for *excusation*; therefore a good conscience will open for no accusation, nor shut for any vaine excusations. Secondly, sinne is either the *clasper* and *vnclasper* together, or the *clasper* alone: the *clasper* and *vnclasper* by *excusation* or *accusation*; as in our first parents, it is said, *when they had sinned, their eyes were opened*: not that they were blind before, but that now the eye had lost the power of excusing, and therefore in that was shut vp and blinded; but was altogether vnlocked for accusation and condemning of themselves: yet by reason of custome and long continuance in sinne, that verie selfe same thing which opened the eyes of our first parents, hath wholly seared vp the

Claspes of conscience.
1. Goodnesse.

2. Sinne.

eyes of some, that their consciences neither accuse nor excuse, except you will say they falsly excuse, when they make vs cry, *peace, peace, and all is well with vs.* Now this for the most part, is the claspe of mens consciences, so that except God bring iudgement, the conscience will neuer be awaked from his securitie. Therefore the third claspe of the conscience, is *punishment*, & this holds most surely in excusation, in so much that none can either vnclasp it, or by any meanes be able to mitigate the strait holding of punishment from all comfort: so that neither *angels*, nor *men*, nor any other creature, can giue a dramme of comfort: but for the vnclasping of the conscience, it wil do it most forcibly, and exceeds all other meanes; and therefore is to bee vnderstood in this place. Hence ariseth a fourefold distinction of conscience: the first, that is at *peace with it selfe, but not with God*; and that is the conscience that is wholly locked vp: the second, that is *neither at peace with God nor it selfe*: and that is the conscience vnder the horror of the punishment of sinne: the third conscience, which is *not at peace with it selfe, but with God*; and that conscience hath two claspes in it, *goodnesse*, and *sinne*; goodnes from God, sin from it selfe. The fourth, *that hath peace with God, and with it selfe*: and this is a conscience that feelles a claspe of Gods mercie, to bind vp the broken heart, and make it breake forth with ioy, and gladnesse. So that now if we looke into the world, wee shall find that euerie man is either a *Prince*, or a *peasant*, either the *basest* among the sonnes of men, and most *ignoble*, or els couragious as a *lyon*, and stout hearted as a *gyant*. If a man were as poore as *Lazarus*, and as naked as *Iob*, yet if he had a good conscience, he would be higher then Princes, and scorn to yeild a foote for the proudest: but on the contrarie, if hee were as stout as *Alexander*, as merry as *Belshazzar*, as wise as *Ahitophel*, as proud as *Hammon*, and as rich as *Nabal*: yet hauing an euill conscience, he would tremble with *Alexander* for the touch of an ague; quiuer with *Belshazzar* for the appearance of a *finger*; hang himselfe with *Ahitophel* for that his *counsell was brought to nought*; moune with *Hammon* vpon his bed, for the *losse of his honour*; or his *heart would die within him*

1. Punishment.

Conscience
quiet, but not
good.
quiet nor good.

good not quiet.

good and quiet

as it did within Nabal for the losse of a field; or in a word, hee would tremble at a very lease; and therefore fearfull shall bee the estate of these men, when the Lord shall thus vnlocke their consciences, as he hath promised he will doe in this place.

Now this vnlocking is threefold: First by a generall *amazement*, when a man is suddenly stricken, but he knowes no particular cause, as Belshazzar was in the 5. of Dan. *the writing on the wall* vnclasped his conscience by a sudden amazement. Secondly, by a *particular knowledge of the sinne* that they haue committed, as it was with *Indas*; who said, I haue sinned in betraying innocent blood: this did strike so deeply into his conscience, that he *departed and banged himselfe*; and for verie greife, *the rimme of his bellie rent in peices*. Thirdly and lastly, by a most *lamentable farewell in hell*: when the Lord shall say, (O my creature,) I made thee *glorious*, but thou hast *spoyled* all thy glorie, and lost my fauour: farewell my creature, I the *fountain of liuing water*, I the *liuing God*, I thy *life and length of dayes*, thy *verse breath* must leaue thee; and come vnto thee as a *consuming fire*, as a *roaring lyon*, heape vpon thee all torments in bodie and soule: Again, thou shalt say, Farewell *creator*, farewell *louing wife*, farewell *my children*, and all *my freinds*; farewell *my pleasures*, *profits*, and all *my worldly lusts*: Alas, will none of you pitie mee? wilt thou, O Lord, looke on, and take no compassion? and will you my freinds, if with me, curse me, and cry, A vengeance on me? will you thus reward my loue vpon earth? If in heaven, will you crie with *father Abraham*, Remember that you had your pleasure, when many a Saint starued at your doore, and therefore iustly art thou tormented, and we most mercifully rewarded? you did vs much hurt in your pretended loue; and blessed be God you preuailed not in your will. Alas, is it so: why then, O *warme of conscience*, doe thy worst: *burne fire that can not be quenched*; I *gnash with my teeth* to see the prosperity of my freinds; & *blaspheme God* with the rest of my freinds here in hel: not as sinning, for that we did in brauery vpon earth; to teare God in peices was our credit: but now we together see all to be our punishments; and we can take no sweet solace in our companté, as we did vpon earth.

Keyes to vnlock conscience
1. Amazement.

2. Particular knowledge.

3. Gods departure.

earth. Thus the wicked goe downe to hell, to see their finnes set in order before their consciences, to their euermlasting shame and confusion, that could not see it vpon earth: the deuill hath lead them into the mids of hel, as the Prophet the Amarrims that came to take him, into the mids of *Samaria*, whose eyes were opened, to let them then see how they were in the mids of their enemies, that meant to doe a mischief vnto Gods messenger: so the deuill hath lead these men blindfouled into the mids of hell, and there the Lord hath opened their eyes, to let them see what they haue done against himselfe and all his Saints.

A bricfe recapitulation.

The summe then of the words is thus much: (*these things*) that is, these finnes before mentioned: (*done*) that is committed: (*and I held my tongue*) that is, was mercifull in sparing: (*and thou thoughtest*) that is, framed me and my silence to thy owne conceit and liking: (*like thee*) that is, of the same mind; nay more then that, one altogether like thee; and that which is most shamefull, should neuer alter my mind toward thee: (*but I wil reprove thee*) that is, most certainly I will plague thee: (*and set them*) that is, sinne shall be brought vnto his own place: (*In order*) that is, make the booke of conscience most euident that thou may read in it distinctly, without all confusion, and haue it so fixed before thine eyes, that I will keep thee to thy reading, though thou would faine turne thine eyes another way. (*Before thee*) that is, in the eyes of thy conscience, which shall be so vnlocked, that it shall be impossible for thee, euer to get them shut againe. And thus much of the words.

CHAP. III.

Concerning the disposition and reasons.

The logical analysis.

NOW I come vnto the reasons contained in the words, and as I goe along with them, I shall raise my doctrines, and my vses, which after resolution is our imitation of Gods worke: And therefore I first enter the consideration of the disposition of the words: secondly, of the simple inuention: the

the first, shewes how reasons are ioyned together: the second what they are asunder. For the first; the bond that tyes them is twofold; generall, or speciall: the generall bond is in this word (*but,*) all that goes before it, is called the *antecedent*, all that followes, the *consequent*. The nature of the bond is, to set apart such things as doe not disagree in themselves, but in respect of some third thing, vnto which they cannot both bee giuen; and this alone makes them disagree. So in this place, the antecedent, which containes the mercie of God; and the consequent, which containes Gods iustice, do agree in themselves: for *mercie and iustice kisse each other*: and therefore the hypocrite hath set them at variance, that God must no longer bee mercifull, but iust in punishing him. Therefore in this bond are two things to be iudged: first, the truth of both parts: secondly, the distinction or disagreement: Truth is required on both sides; for falsitie the one side, and the other will not stand good; because both of them make but vp one ioynt truth: from whence these obseruations are truely gathered;

*Partium veritas,
partium discretio.*

Obser. 1. First, that *that God is equally iust and mercifull*; hee that will haue his mercy, must be sure that he falsifie not his iustice; for a breach of the one, makes a breach of them both.

Reason. 1. Because they are *equall in God*, for they are indeed his verie beeing. Hence ariseth an impossibilitie in God, to forgie an offence against his iustice by his mercy, vntill a satisfaction of his iustice be made: for the Lord cannot denie himselfe: indeed men may passe by offences committed against them, without satisfaction, because their iustice is not their being, but a qualitie in it, and therefore the iniurie is lesse: but in nature we see, that whatsoever makes against the beeing of it, cannot be indured, or any peace made with it: and therefore sinne beeing against the very beeing of God, God can make no peace with man, vntill reconciliation bee made by Christ, that hath giuen a full satisfaction to Gods iustice for the sinnes of his children.

Reas. 2. Is the *manifestation of his glorie*; God will equally haue the glorie of them both; wicked men should neuer glo-

rifie God, except it were for his iustice. Indee we graunt, that in regard of man, there is an inequality: for God may be said to be more mercifull vnto them that are saued, then iust to them that are condemned: for of condemnation, the iust cause is in man; but of saluation, it is wholly from grace: yet in himselfe they are both equal, and also by them he is equally glorified; seeing that nothing in God can receiue *augmentation or diminution*.

Reas. 3. Is to *leane man without all excuse*; for he shal haue no cause to complaine of his iustice about his mercy; but shall confesse, that the Lord is equal in all his doings.

Vsz. 1. For confutation of errour. 1. If God be equal in iustice and mercie, then no mercy to bee expected, but that which will stand with the iustice of God: therefore mercie in Christ must stand with the iustice of God: and Christ must bring in mercy by perfect fulfilling of the law. Christ is the cause of life and saluation; In *Adam, dying to die*, was necessarie vpon the transgression (*els peradventure we shall die, had been true*) therefore die we must, either in Christ, or in our selues; if in Christ, then by his death we are freed from that sentence of the lawe, *In the day that thou eatest thereof, thou shalt die the death*: being dead in Christ, we are iustified from the sentence of condemnation. But yet there is an other more essentiall part of the lawe; and that is, *doe this, and thou shalt liue*: and God may as well free vs from *death* without *dying*, as bring vs to *life* without *doing*. We grant then, that the *passiue obedience* of Christ, hath taken away death; and this is legally done on Christs part, but most mercifully in regard of vs: if then no more but this righteousnesse were impured, it would prooue of workes in regard of Christ, though of grace in regard of vs. So then, this mercie of our deliuerance from death, is equal with Gods iustice: Here is dying; in stead of dying; and so that part of the law, that is, *sinne, and die*, is repaired, and fully answered: but as yet all *righteousnesse is not fulfilled*: for I am sure, that this is a righteousnesse of the lawe, as well as the other, *doe this, and thou shalt liue*: and if this bee not done, then Christ hath not fulfilled the speciall part of the righteousnes

Passiue obedience might free from death; but active brings life.

of the law for vs: *To doe, and liue*, was our debt vnto God; and therefore Christ our suretie must fulfill it for vs. And this will prouue a wonderfull mercy to miserable man, that hath Christ to pay his debts, and bestowe the whole purchase of life and saluation vpon him: It is a false dreame, to think that *non peccator*, and *iustus*, a iust man, and no sinner, are equipollent tearmes: For, *non peccator*, is a contradiction to *peccator*; but *iustus* is an opposite habite, and in act an aduerse to a sinner: and so the arguments differ. Adam by creation was a iust man in *habite*, but not in *act*, and according to that which the Lord required; and so death beeing taken away, we are in the way to iustification, but not actually iust, vntill actually the law be performed, in our selues, or another: And because the point is in controuersie, thereasons to establish this truth may be these.

Arg. 1. That which is the perfect righteousnesse of the lawe, is both *actiue* and *passiue*: but that whereby we are iustified, is of this nature: For I demaund, by what rule of righteousnesse is life and saluation conuaied vnto vs? If they say, by *faith*; then I demaund, what is that righteousnesse of *faith*? is it the verie *τὸ θεῖον*? then assuredly it excludes both the righteousnesse of Christ, and that of the law; and yet faith is said, to establish both. If it be the righteousnesse of Christ, then I demaund, is not that morall? if morall, then either perfect or imperfect; if perfect, then actiue and passiue: That we apprehend Christs righteousnesse, that is of grace, but that Christ hath it for vs, that is of the law.

The second *Argument* against this opinion, may be this; That which Christ did as a *Mediator*, was not onely for himselfe, but for vs, and for vs more *principally* then himselfe; but all that Christ did, were the actions of a Mediatour; his *humane nature* had no subsistence but by the diuine; and euery action beeing *in supposito*, was of him as a Mediatour; and therefore for vs; and so both *actiue* and *passiue obedience* were for vs. But they will say, his actiue obedience did fit him for our *Mediatorship*. To this I answer; if his actiue obedience, be the obedience of a Mediator, then in his whole latitude it was for

Lex regis omnia iustitie.

Christ did all as a mediator, for these that haue need of a mediator.

vs: and as soon as he was born he was fit to redeeme: & so neuer an action, but it was for vs. If then these actions of fitting, bee properly the actions of a Mediator, then they *tautologise* & speak no sense: for so that *sitting*, was nothing but *redeeming*: for I am sure, euery action of our Mediatour, is to redeeme; and to redeeme, is to seeke those that were lost: and so his actiue obedience was for those which were lost: and if that, then had we neede of all Christs obedience.

He fulfilled the ceremoniall law both actiue-ly and passiue-ly for others. *ergo*: the morall.

Argum. 3. Christ fulfilled all righteoufnes, *morall, ceremoniall*. The ceremoniall was not fulfilled by passiuue obedience, but also by actiue: if the ceremoniall required both, then much more the morall: Deut. 4. 1. Sam. 22. Hof. 6. 6. *mercie* more then *sacrifice*, and knowledge more then burnt offerings: and this in both was done for others: he was *circumcised* for others, for he was without sinne; and therefore in Christ to signifie any pollution, circumcision had no vse: so was he *baptized*, but it was not for the washing away of his owne filthines, but ours. The reasons why he must keepe the law for others are these: 1. because *perfect obedience* depended on him for the *performer*. 2. both the law *morall* and *ceremoniall* acknowledge him for Mediator; for seeing it was impossible to be fulfilled of vs, it was possible vnto him. 3. because he did establish and fulfill both. 4. he alone is the bond of both: seeing then he performed actiue obedience to the Ceremoniall law, and that not for himselfe but for vs, the like must be confessed of the morall, especially the ceremoniall law being but an *appendix* and *addition* to the morall.

Against reason that death should cause life.

Argum. 4. Christs death could not bring life: because no death can be the cause of life, seeing they are contraries. Fire cannot cause cold, neither water heat; blindnes cannot cause sight, neither sight blindnes. Christs death to take away death, is good reason; but to cause life, is against all reason. This is very agreeable with the *Scriptures* & *reason*, that as Christs death doth free vs from death; so Christs life doth bring vs vnto life: He died for our sinnes, and rose againe for our iustification: Dan. 9. 24. the slaying of the *Messias*, brings in the *expiation* of sinne; and his liuing againe, brings *euertlasting righteoufnesse*.
Sinne

Sinne brought in death, therefore righteousness must bring in life: for if death should bring in life, then life should be the reward of sinne: for I am sure that the Scriptures affirme that death is the reward of sinne, and the reward of sinne, can neuer be the cause of life. What hath a *schoole-boy* deserued when his master hath whipped him? so what haue we deserued in Christ, when we are onely punished in him. Sinne and the reward of sinne, haue no agreement with life. Therefore it is true that the expiation of sinne, is wrought by Christs passiue obedience, and life by his actiue.

Argum. 5. All types, whereof Christ is the truth, point at this assertion: first, in the *couenant of grace*, there was the *Arke* and the *Table*, *Exod. 24. 7.* in the *Arke* was the *booke of the law*, and so the booke of the lawe went with the couenant, and was to be found in Christ for vs. *Exod. 25. 22.* the *Mercie-seat* was betweene the two *Cherubims*, and these were vpon the Arke of the Testament: *Mal. 3. 1.* therefore no seat of mercie, without the Arke of the Testament. The *pascall lambe* must be without spot, *eaten with sweete bread, and sowre hearbs*; both must be in Christ, therefore not onely the soure hearbs of his death and passion, but the sweet bread of his righteousness. *Vrim* and *Thummim* must be on the *Priests breast* when he carries the peoples iudgement before God; and this must be had beside blood; therefore righteousness beside passion.

Ar. 6. From similitudes familiarly applied in the Scriptures, whose end & purpose are to prooue this. First, the *wines debt* is made the husbands: and we beeing married vnto Christ, the debt that we owe God by our creation, must be payed before he will admit of vs: now that debt was, *Do, and liue*: and this Christ hath done, and so we shall liue. Secondly, *Christ is the head of his Church*: and therefore must he giue vnto his members, *life, motion, and all things needfull*. Thirdly, the *suretie* must pay and discharge the whole debt of him for whome he is bound; all of vs are bankrupts, and stand in neede to haue a great debt discharged for vs, and likewise a new stocke purchased. To conclude, it is foolish to make such a distinction as this, seeing all the actions of our Mediator, are as wel actiue as

Types prooue both actiue and passiue obedience to be found in Christ.

passive: his life is not taken from him, but he laies it downe willingly: and euen from his conception, his humanitie being assisted by his deity, which could not suffer, turned all Christs sufferings into actions. I haue bin drawne to enlarge my selfe in this point, for we can not giue too much to Christ: and surely we haue giuen no more then the iustice of God required. And here by the way, I would haue a common speech amended, *That one droppe of blood was sufficient for the whole world*: Alas, then why did God in iustice draw from Christ more then neede? My doctrine is most firme and sure, that God is equall in iustice and mercie: see but the proportion, *man finite, sinned finitely*; but *finite sinnes*, beeing againt *infinite God*, did violate *infinite iustice*, and so an *infinite violation*: Christ as man, suffered *finitely*: but *finite passions* were from a Mediator that is infinite, and so were of an infinite merit: *finite sinnes, finite passions: infinite iustice, infinite merits*.

2. Use is, to reprehend the fond dreames of the world, that when the Minister inquires how they meane to be saued, they will answer, by their good meanings. Why? but is not God offended by your sinnes? Yes: but he will haue mercie: for he is a good God, and meanes to damne none. Alas, these damne themselves, while they thus damne Gods iustice: for to tell them of Christ, to make iustice and mercie meete, is but to tell them an idle tale: and therefore they will haue all by their good meanings, and Gods mercies: but except their meanings will answer Gods iustice, they are sure to goe to hell for all this vaine persuasion of mercie.

3. Use, correction of a secret fault in Gods Israel, that presume too much of Gods mercie, and are ouer much indulgent to themselves. Gal. 4. *He is an enemy that telleth vs an vntoothsome truth: much lingring and listning after the voice of the charmer, stoppes the eare: and flatterie neuer wants welcome, while selfe-loue is at home*: this hath more of the serpent to beguile, then we to beware. It is not the *Temple of the Lord*, for the *Lord is iust in the midst of it*: Zeph. 3, it is not, *we are his people*, or any vaine title that can make vp the breaches betwixt God and our soules: the iustice of God is no trifling matter,

his

his eyes cannot be bleered with our small gifts, nothing can doe it, but the pretious blood of Christ Iesus, which is God and man, that so both God and man might be brought together: therefore be sure that as the Lord will doe no iniquitie, so he wil haue vs to doe no iniquitie. If we commit our finnes in the night, or vnder any pretence, or false couerings, be sure the Lord will bring his iudgement to light euery morning, and therefore let vs be ashamed of sinning.

2. *Generall vse*, is instruction, branched into two specialls. First, an *admonition* to the wicked, that they looke vnto themselves: for Gods much silence, and their many finnes, will fill vp a great measure of wrath, which the Lord in his iustice must needes powre vpon them. The second speciall vse, is a *direction* of a Christian, to carrie himselfe before God as a *sonne* and a *seruant*, because God is equally a *father* and a *master*: a father of compassion, but a master that will haue his owne. Therefore let God haue the feare and the honour, both of his iustice and mercie.

3. *Generall vse* is consolation, which hath two branches: First, in aduersitie: Is God equall in iustice and mercie? then *fret not at the prosperitie of the wicked*, or be cast downe for the aduersitie that they bring vpon thee: for God is iust, & therefore will hee reuenge thy cause, and bring all the wicked to nought. Secondly, in prosperitie, *take heed of pride*; for as Iam. 1.9, 10. counselleth, that the *poore brother of low degree must reioyce that hee is exalted*: so likewise, *the rich brother* (which is exalted) *in this, that he is made lowe*, as well by Gods iustice, as exalted by his mercie; otherwise *sh all be perish as the grasse & flower of the field*: so that the best consolation in prosperitie is humiliitie; because thereby our hearts are kept from forgetting Gods iustice, and making him all mercy.

Observ. 2. It is most certaine *that the Lord will reprove sin*, Gods nature. for it is a necessarie truth: I am silent, but most surely I wil reprove. *Reasons.* First, Gods nature which is truth it selfe: and therefore *shall God say, and not doe?* assuredly, the one shal prooue as good as the other: looke then to thy selfe that sinnest securely. Secondly, the nature of sinne, which cannot Nature of sin.
be

Good of church
and common-
wealth.

be without punishment: *for the soule that sinnes shall die.* Thirdly, the good of the *Church and common wealth*, which could not stand without Gods reproofing: for except God did cut off and restraine offenders by his iustice, we should haue men liue together worse then bruit beasts, *lyons, wolues, and tygers.* And in the Church, they would become deuills incarnate, to make hauocke of Gods people: if God had not mette with *Hammon*, what had become of poore *Mordecay*, and of all *Israel*?

Vse 1. for reprehension. 1. Confutation of the wicked, which say, *Tush God sees not*, he cares not for our doings; he is silent, and therefore like vs; *all things goe alike*, we suffer no change: *all is peace*, let the minister threaten what he will: But be you sure that thus forget God, that he will reprove, and *teare you in peices*, that others may consider it, and be afraid. The 2. vse is correction of Gods children, that they dally not with the least sinne, neither put off their repentance for an houre; for be sure, that the Lord will reprove, and that suddenly: this then must make vs looke for our masters comming.

Vse 2. for instruction. First, it is an admonition to the wicked, that they breake off their sinnefull wayes against the Lord: for as sure as they liue, *the Lord is comming with his angels in a flaming fire, to render vengeance to all that know not God, nor obey the Gospel of our Lord Iesus*, 2. Theff. 1. 8. if want of obedience will doe this, what shall become of their rebellions? for the former they shall be *punished from the presence of God, the holy angels and all Saints, with fire that cannot bee extinguished*: therefore this added shall kindle a fire to burne to the very bottome of hell. Secondly, a direction to Gods children, that they alwaies prepare for the comming of the Iudge to iudgement.

Vse 3. for consolation. First, to all that are afflicted, that the Lord will not forget their troubles, and let their enemies goe vnreproved. Secondly, to all that are at ease in Sion, and yet can mourne *for the afflictions of Ioseph*: a sure testimonie of their consolation with Ioseph; when the King of Kings shall come to loose him, and reprove even kings for his sake, *Touch not mine*

mine Anointed, nor doe my Prophets no harme. Therefore as they haue bin touched and harmed, so God will touch the wicked, and vexe them in his sore displeasure.

Observ. 3. from the distinction of the parts. The Lord hath the daies of his *visitations*: there is a *day of his silence*, and there is a *day of his iustice*: and the Lord will not breake his daies with the righteous and sinners vpon earth: for the day of mercie, man hath a bond from God, but for the day of paying vengeance, the Lord hath mans bond: man cares not how often God forfeit his bond of mercie, for he would willingly haue God to be in his debt for euer: yet the Lord is not so negligent in the requiring of the forfeit of his bond of iustice: and therefore hauing already discharged his bond of mercie, it will be high time to looke vnto man that he answer him for his iustice; especially seeing the wicked for Gods silence haue not broken forth with Dauid, and said, *What shall we giue vnto the Lord for all his benefits?* nor as yet vpon conditions performed, are able to say, *We haue taken the cuppe of saluation, and called vpon our good God:* nay, as yet we haue not so much as resolved to doe it: So that the Lord may most iustly breake silence, and after the expiration of their daies of peace, vexe them in his sore displeasure.

Reasons. 1. from the nature of time. The Lord is before and after all times, yet in his works he hath reuealed himselfe to performe all actions in time: and he hath appointed euery thing his certen time, (*Eccles. 3.*) that so euery worke of God might be seene distinctly. The Lord hath a time for his silence, and a time for his iustice, that so the mercies which he shewes vnto the sonnes of men, and the iudgements which he brings vpon them, might be seene distinctly, and he praised for them both.

From time appointed of God for all purposes.

2. Reas. Loue vnto his creatures. First, to shew his generall goodnes: secondly, to mooue him to repentance and thankfulness, for his patience and long suffering.

Loue to his creature.

3. Reas. To leaue man without all excuse: seeing God hath laboured by mercies to allure, and iudgements to terrifie; so that when his last doome shall come, the Lord shall say, *What*

To leaue man without excuse.

are become of all my mercies? and why was thou not reclaimed by my foretelling thee of iudgements? therefore *goe thou accursed wretch into hell fire*, where thou shalt neuer haue again the time of my silence.

1. *Vse*, reprehension: either confutation of all those that cry, *It is in vaine to serue the Lord: and what pleasure haue wee that we haue bowed our selues before him?* surely you are blind that cannot see, what large dayes the Lord hath giuen you here vpon earth; and what long silence hath passed betwixt him & you: may he hath not onely beene silent, but also he hath been bountifull vnto you in many a temporall blessing, euen about his owne Saints. Second *vse* vnder this head, is correction of the hastie desires of Gods children, first, to haue iudgment on their enemies, and secondly to haue speedy dispatch of affliction in themselues. Thus they hasten the time of the mercie and iustice of the Lord. Know therefore that God will haue his times completerly ended, and it is your duty to stay his leasure: *for he that beleeueth, will not make haste.*

2. *Vse* is instruction: first an admonition to all the wicked, that they harden not their hearts, denie not Gods call, but listen vnto him, least they call when he will not heare them. For your time is to day, but Gods time is his will and pleasure in silence & reproofe: your time is present, for time past is not called again with had I wist, and the time to come is in Gods disposing. 2. Branch is a direction to the godly, that they make *vse* of all times: for the Lord would haue them exact in the computation of the yeares of his mercie and iustice: yea, and of seasons in these times: for he complains for the want of it, Isa. 1. *The ox knowes his owner, the asse his masters cribbe:* these know their masters, and the times wherein they refresh them: *the swallow and the crane their appointed times:* therefore let it not be saide of Gods Israel, that they know not him which doth all for them. God is pleased to call them his people, and what greater shame then this, my people haue not knowne me?

3. *Vse* is consolation: first, for tribulation. Is this the day of Gods affliction? then happie is my estate, for the time of deliuerance

uerance is approaching: therefore in this Psalm, v. 15. *Call vpon me in the day of trouble, and I will deliuer thee: mourning may rest for a night, but ioy comes in the morning.* Secondly, for the day of prosperitie, to haue a heart as ioyfull and glad, to thinke of his affliction, as then to puffe vp himselfe with his present estate. *David* hath more ioy of heart, that Gods countenance is lifted vpon him, then because his *corne, wine, and oyle* are increased. *Moses* can take more ioy to be a partaker with Gods people, then in the *injoying of all the sinnefull pleasures of Egypt* for a season. Psalm. 4.
Haba 1.

Observ. 4. from the order. Silence goes before Gods reproofe; as a silent ayre before a fearefull tempest. The Lord spared the old world a long time, before he drowned it: he suffered *Sodome* and *Gomorrha* to burne a long time in lusts, before he burnt them with fire and brimstone from heauen.

Reasons. 1. That iust cause may be giuen for all the wrath of God that falleth vpon the wicked. *2. Reason,* because the sinne of man cannot be but in that which God hath made good, no more then blindnes can be any where, but in the eie which had power to see: now sight is before blindnes, good before euill; and therefore Gods silence, before his iustice; because iustice will not reprocue before man haue sinned. *3. Reason* is, because a measure of sinne is to be made vp, Gen. 15. before God can iudge; and therefore the Lord will be silent vnto that time, that then he may answer them with a like measure of iudgement. Iust punish-
ment.

Good before e-
uill.

Measure of
sinne.

1. Vse, is reprehension: which serues first for the confutation of the vngodly, which thinke that God is forgetfull of his anger: but let them know, that method is the very rule of memorie, and God keeping so close to an *exact* method, can not by long silence, forget what he hath to doe. Indeede we say, old things are out of date; and long silence makes contentious matters cease: but the Lord is the same to day he was when he began the world: and *Cains* sinne is as fresh in his memorie, as the sinne that is committed this day. *2. Vse,* is correction of Gods children, that can no sooner heare the faults of their brethren, but presently they speake of them: this

is no good method, they ought to haue paused on the matter by silence, and after haue reprooued when time would haue serued.

2. *Vse* is instruction. 1. An admonition to the vngodly, that thinke God hath no good method, but doth euery thing confusedly. Indeede they iudge as they thinke, and as they liue: for their thoughts are most confused, and their liues disordered, and so they thinke of God. But yet let them know, that although they make no good vse of his silence before his iustice, yet God himselfe will make singular vse of it, euen by their owne testimonie, when they shall confesse Gods equall doing. 2. Direction to the godly, that they see how God goes a long in his gouernment of the world: and in all his iudgements, praise him for his former mercies.

Vse 3. for consolation. First, in trouble; hence wee learne that the Lord keeping an exact method, will dispatch all things most quickly: for order makes things goe on apace, therefore affliction must goe on apace toward consolation. Secondly, in prosperitie, to see how they goe on along to Gods tryalls, and therefore ease themselues with resting vpon God. And this may be obserued from the generall bond.

The *speciall* bonds follow; and first of the antecedent, wherein there liestwo bonds, one of inference; and a second of coupling together: The bond of inference, teacheth vs what manner of conclusions wicked men vse to make out of Gods owne premises. Let vs therefore eie that bond which is contained in that word *therefore*, binding together Gods silence, and mans thoughts.

Doctrines from the conclusion.

Doctr. 1. Wicked men out of the best premisses, drawe the worst conclusions: silence a singular argument to perswade vnto obedience; for who will abuse a louing friend? yet we see what the wicked hypocrite concludes from Gods silence; to thinke that God is like vnto him; a patrone of euill courses, and one that must needs fauour an hypocrite, because of his profession.

Reasons. 1. Because they are men of *peruerse iudgement*, and there-

therefore every wicked man concludes contrarie to the premisses. If Gods iudgements be the premisses, he wil conclude all is peace: if *silence*, he will conclude there is no wrath.

Reas. 2. Want of *conscience*: for oftentimes the *proposition* No conscience.
shall goe curreant with them, but the *assumption* they may not
indure: for that is speciall application. As for example: no συντήρησις.
drunkard, whoremaster, or uncleane person, shall come in hea-
ven, that shall be graunted: but thou art one of these, that συνείδησις.
must be denied; and therefore the conclusion shall neuer fol-
low. Or thus; Gods silence ought to lead every man to re- συντέρασμα
pentance, that shall be confessed; but come to the applicati-
on, and because it is good, he will be content to take that; but
yet the ende shall not be attended: and therefore shall it ne-
uer lead him to repentance. Hence the assumption is called
συνείδησις, conscience: because it is an applying facultie in man;
which a wicked man wanting, must needs misapplic, & there-
fore we shall haue no good conclusions from him.

3. *Reason*, is from the conclusion it selfe, which is called Want of appli-
συντέρασμα, a perfecting, or knitting vp of a thing together: cation.
now wicked men make broken conclusions; they will not
gather vp all together: and therefore no maruell, if they doe
amisse in good premisses.

4. *Reason* is this: wicked men haue gotten alreadie vnto Their own con-
themselues such conclusions, and they hold them so strongly, clusions defen-
that nothing shall ouerthrowe them. It is vaine to bring
Gods iudgments to terrifie them: for they haue alreadie made
these conclusions, *That death shall not come neere their habitati-*
on: they haue made a league with death, and a compact with hell,
as the Prophet saies, and therefore destruction shall not come
neere them. Againe, speake of the mercies of God to allure
them to repentance, and it shall not profit: for they haue al-
readie determined, that they will not serue God at such a rate:
Iob. 21. *Their seede is established, their houses are peaceable, their*
bullocke casteth not her calfe, their children dancke for ioy, and they
take the tabret and harpe, and reioyce in the sound of the organs:
Thus they spend their dayes in wealth. But where is the con-
clusion of worshipping God? alas, they say, *let God depart*

from vs: who is the Almighty that we should serue him? what profit if we pray? well, we haue resolved that we will not so much as desire the knowledge of his wayes.

Vse 1. for reprehension. First confutation of the profane, that bragge so much of their knowledge, they cannot for their liues make a true *Syllogisme*; all that they thinke, speake, or do, are meere *paralogismes*, and *dangerous fallacies*. Secondly, for correction of the godly; which often thinke wicked men may be followed for their learning: take heed of them, for though they may lay downe some generall truthes, yet their conclusions are dangerous, and full of poyson.

Vse 2. for instruction. First, an admonition to the wicked, that they labour to denie their owne wisdom, and be more carefull of their conciuions, lest they lay a *trappe*, and a *net* to catch themselues withall. Secondly, a direction to Gods children, that as much as lies in them, they labour to see both premises, and conclusion out of Gods word. Indeed it is true that laying downe a generall proposition; as whosoever beleeueth shall be saued; and then out of this he may assume, but I beleue, and therefore most certainly conclude, that he shall be saued: yet let me put in a caution, that his assumption be not out of himselfe, but from the testimonie of Gods spirit: neither the conclusion of his owne confidence, but that hee laies all vpon Christ. Indeed aske the world, *doe you beleue? and meane you to be saued?* yes, or else God forbid, I should be a wretch if I should not beleue God: and I am sure that God neuer made me to damne me: but neuer had you any *doubtings?* doubtings! why should I doubt? God forbid that I should be so forlone and forsaken of reason, as once to doubt of Gods promises: but can you tell me when *you began to beleue?* I neuer was without beleue since I was borne: but I pray you tel me, *haue you any combates betweene the spirit and the flesh?* alas! what purpose should you aske me this? I haue liued a peaceable life all my daies, and I thanke God, I am at peace with God, my selfe, and all the world. These bee *Iobs wild horses* prepared for the battell: These cannot be made *afraid* as though *they were grasshoppers*: they dare goe forth to meete the deuill
with

None so bold
as the wicked
in concluding
peace with God

with all his harnesse: these mocke at feare, and are not afraid: these will not turn their backs from the glistering of any sword: though the quiner rattle against them, the glistering speare, and the sheild; yet they can swallowe the ground for their fiercenesse and rage: and beleue not that it is the noyse of any trumpet that calls to iudgement: therefore their sound is ha, ha, they smell the battel a farre off, and they neuer regard the noyse of the Captaines of the Lord, and the shouting of the mighty angels, with their approach attending vpon God: neither shall they stagger at the thunders and the appearance of flaming fire, when the Lord shall come to render vengeance on every one that knowes him not, or hath not obeyed his holy Gospel. These are like the giants of Gath, they haue fingers and thumbes enough. they wil not loose it for the catch: but alas, poore creatures, I feare these Gyants of Gath, will prooue poore Adonizabesech, that wants both fingers and thumbes to feed withall, and therefore shall they perish as he did for want of apprehending the foode of their soules Christ Iesus: therefore let all our propositions be out of Gods word, nothing from our selues.

Vse 3. for consolation. First, for wel-doing: when our hearts will tell vs, we haue bin affected as well with mercie as iudgement to serue the Lord, and that all our care was the keeping of a good conscience. Secondly, in regard of trouble, whether it come for wel-doing as a triall, or for euill as a correction: and that isto drawe good out of all, cleane contrarie to the wicked, which conclude all in verie ill forme, and contrarie to the mind of God: for thereby shall wee come to that blessed comfort, which is laid downe, Rom. 8. 28. *all things worke together for the best of them that loue God:* which wee may prooue best by our conclusions.

Obser. 2. It is the nature of a wicked man to make vnkown conclusions, for surely a wicked hypocrit wil denie this conclusion: Did I euer make God like my selfe? I knowe his ordinances, and am well seen in his statutes; therefore such matters are farre remooued from my thoughts. But the conclusion is made and pronounced by the spirit of truth, and therefore is no lie: they haue made it, but the Lord must inferre it, their

Wicked men do more then they directly thinke, and yet in truth they think as much as they doe.

their liues, and practise haue set to their seales, & it is as good in lawe before God, as if they had thought it: for the Lord knowes, they were not asleepe, when they hated to be reformed, and cast his lawes behind their backes: they did this willingly: and yet as willingly would they seeme to haue on their backes Gods apparell: they would cloth themselues with an outward profession: they would haue his law at their fingers ends, declare his ordinances, and take his couenant into their mouthes. The deuill will speake as well as they, Acts 16. 17. *These are the seruants of the most high God, which shewe vnto vs the way of saluation*: neither was this constrained; for shee did it many dayes: surely for this ende, that Paul might take notice, that by her confession, she was as good a professor, as the best that followed Paul: yet his spirit was able to see the imposture and deceit of Sathan, and therefore grieued for her, hee turnes about, and bids the vncleane spirit be gone: So these persons, they crie *the temple of the Lord*, they haue a faire crie; but alas, it is that they might liue in the church, as the deuill liued in the woman: yet assure themselues, that as the deuill by this confession made a conclusion directly against himselfe; so these men by these faire words make an vnknown conclusion, and for the same shall be cast out of Gods Church, and packt to hell, with all those vncleane spirits, which for their aduantage can open their mouthes and speake like the blessed angels. The *Indians* could iudge the *Spaniards* and priests in their army, by their liues: when they were readie to hang them, and put them to death, then must the priest stand out to catechize them, and shew them the way to heauen: but these poore *Indians* were able to ioyne a better conclusion to all their premisses then going to heauen: for hauing asked, what master they themselues serued, and whither they meant to go? answer being made, they meant all of them to go to heauen, and there should be their resting place after this life: presently they bid the priest spend no more words in vaine: for such seruants, could haue no good masters: and if they meant to go to heauen, then they would go to hell: good iudgement from the practise of these Priests and Spaniards: all their faire shew

The Indians would none of the Popes Catechising, because they saw the Priests liues demonstrate nothing but cruelty.

of godlines, made conclusions against themselves, to wit, that it was impossible that a good God would euer acknowledge them, or that any place of blisse should be their resting place: and therefore best for them to goe the cleane contrarie way, euen to hell it selfe, then haue such companions to be with them in heauen.

Reas. 1. Blindnes of minde, which sees no further then the present propositions. Euery man will say, that a *drunkard*, *whoremaster*, *uncleane person*, shall neuer inherit the kingdome of heauen; the word of God is plaine for it, and they yeild to the truth. Againe, come to the assumption, and tell them; You are of the number of these persons, you know it your selfe, and all your neighbours can testifie with you this present truth; he will yeild vp that too: but the conclusion that followes most necessarily, he will not see: but desie all them that shall bring it, and say he shall be damned. Great blindnesse, that will not graunt a consequent, as necessarie as burning to the fire; would not the world count him a very ignorant person, that should say here is fire, but I make question whether it can burne. Well foole, the best argument for thee is, put thy finger into the fire, and see if thou can feele it: So these men will yeild vp all, but that which is as necessarie as the rest, shall not onely be called into question, but denied with an execration of all that bring it. Therefore no resolution vntill God come, and say, Into hell fire; and then shall they feele the conclusion of their waies.

Reas. 2. is the *diuersitie of lusts*, that leads them about, and alwaies vnto it selfe; nothing must conclude that pleaseth not his lusts: 2. Thess. 3. 7. *Which women are euer learning, and are neuer able to come to the knowledge of the truth*: the reason is in the verse before, because they are *simple women laden with sinnes, and lead with diuers lusts*.

Reas. 3. is *want of all good method in their living*: for he that keepes no order in his actions, can neuer be able to bring any thing to good passe; and it makes such a confusion in his head, that he cannot tell what will be the issue of his daies worke. For we see men when they are confounded in their way, stand

Igitur factus.

still, and fourthie to one, they presently get into the wrong, and so loose their iourney: for as the *going fire*, when once it hath dazeled the eyes, is in daunger to lead a man into some pit or other; so fares it with wicked men, when they haue confounded themselues in sinne, they know not what to doe, but runne about like madde men: so that now the deuill hauing gotten them into his *mill*, and dealt with them as men vsually doe with *mill-horses*, to put out their eyes, that so they may serue their turnes the better: so the deuill blindes the wicked, after that, driues them about by their lusts: and alas, when know they, how soone they may dash out their braines against some post or other. They that walke in their sleepe, are in dāger to wrong themselues, or others; yet awaked, mourne most bitterly: so these persons shall doe when they come in hell.

1. *Vse* reprehension. 1. Confutation of the wicked, which condemne Gods Ministers for beeing too rash in their conclusions; *Who made you iudges of your brethren? where is your abilitie, that censure men so seuerely?* we heare nothing but *damnation*, and all is *iudgement*: you make men goe out of their wits: therefore we will heare you no more. Alas, poore wretches, let the premisses alone, and you shall heare nothing of the conclusion; but in this you condemne your selues; for if you were not guiltie, neither galled alreadie, these conclusions would neuer trouble you: for without premisses, no conclusions are made: therefore I pray you rather examine the premisses, then the conclusion: and as you find the premisses, so iudge of the conclusion. 2. *Vse* correction of the godly, that are like Peter vnto Christ, *Master, Master, spare thy selfe*: be not so hastie in going vp to *Ierusalem*: so oftentimes good Christians tell the Minister, it is good to keepe in some conclusions: but they must be answered, I will not leaue a conclusion vnttered, that the premisses of Gods truth would haue concluded. I would ye were more wise in other matters, for I see by daily experience, that you are vrging good Ministers to make conclusions, when they haue no premisses for it. Concealing of Gods truth is good, when there is no ground
out

cut of the text to utter it; but he that speakes from the premisses of his text, shall be able to iustifie himselfe, & conuince all gainfayers.

2. *Use* is instruction: 1. an admonition to the wicked, to let them vnderstand their miserable estate, how vnreasonably they deale with their owne soules, that will make iniquitie for the truths, as farre as the *conclusion*, but then giue ouer. Alas, there lies all the danger: for it is the termination and winding vp of the matter: and therefore they see not that good which followes from good premisses, neither can they auoide that euill which followes from the contrarie. 2. A direction to the godly, to deale sincerely with their soules, and make good application of all Gods premisses.

3. *Use* is consolation, first for well-doing: when thy soule tells thee that thou hast as great a care to serue him in thy doings, as in reading of his word; that is, to applie all to thy selfe that thou finds in Gods word, and make some good conclusion out of it: for so shalt thou make the word *sweeter then the honie or the honie combe*: secondly, art thou in trouble, happie man, for thou art vnder one of *Luthers best schoolemasters*: for he hath but three; *affliction, meditation, prayer*: the first helpes to meditation, and both of them stirre vp vnto prayer: and therefore must thou needes take both large and profitable lessons, out of which thou shalt gather such conclusions, that thou maiest fill thy soule with a world of comfort: and these two from the conclusion it selfe, the rest ariseth out of his argument: first ioyntly out of sinne and silence.

Obser. 3. Wicked men are exceeding wise to deceiue themselves: for the argument here drawne forth to inferre his conclusion, is neither Gods silence alone, for then should there be no force in the argument; neither their sinnes alone, for then should it be blasphemous; but put them both together, and then it will make a braue shew, *I sinne, and God is silent*, therefore God is like vnto me.

Reas. 1. Because the prince of this world, is become as an angel of light, that so he might carrie men the better to hell. Vntill the coming of Christ, he caried himselfe in expresse

The wisdom
of the world.

tearmes of worship ; but when Christ was come, he could no more be worshipped in that manner : and therefore since that time, he hath gotten a new forme , euen good confessions and gracious praiers, (as the world tearmes thē.) Act. 19. 13. when the sonnes of *Scena* could coniure no more in their old forme, they begin a new, and took in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, *We adiuire you by Iesus, whome Paul preacheth, &c.*

Against deluded
witches which
swarme in the
world vnder
the name of
blessers of men
and beasts, but
more vsually of
beasts then men
or themselves.

Here I must craue pardon a little, to detect a strange deale of mischief in the world. There are a sort of healing witches, which are called Blessers of cattell, and the world thinks too well of them, and they thinke well of themselves. Once discoursing vpon this poynt, one (I trust that feareth God) came to me, and told me he had vsed a forme for healing of the eies, wherein he conceiued no euill, but now by the grace of God before he vsed it againe he would die : therefore in hope that some other ignorant persons, may be pulled out of the fire, I will amplifie this reason in regard of those delusions. And that they may see their good prayers, I bring in the finnes of some of their formes of praiers. I will not vtter the formes any further, then the finnes contained in them.

1. Superstition.

First, for the blessing of cattell: let them take notice of these finnes. 1. They go thrise about the beast forespoken, and say ouer a set forme of words three times; this can be no lesse then *superstition*.

2. Blasphemie of
Christ, birth,

Secondly, they *blaspheme* against Christ most horribly, and the blasphemie is threefold: first, against his *birth*, as though he had beene borne for cattell: for so are their words, Thou that was born in the *bourght of Bethlem* heale this beast: secondly, against his Baptisme; and was baptized in the *fleame of Iorden* (or rather *flumen*;) thirdly, against his office, Thou that shed thy *blood*; as though either Christ was baptized, or shed his pretious blood for the washing and purging of bruit beasts.

Baptisme,

Office.

3. Abuse of
Gods power.

Third finne, is abuse of *Gods authoritie*: for *stand ill, stinch ill, stanch ill*, can not be done but with great abuse of Gods commanding authoritie: he that bad the *Theames stand*, if he had not gotten away, he should haue knowne what they would

would haue thought of his power: so shall the Lord deale with them when his wrath shall ouertake them, and they shall not be able to flie away.

Fourth sinne, is *blasphemie against the Trinitie*: for they conclude these damnable words in the name of the *father, sonne,* and *holy Ghost*. 4 Sinne against the whole Trinitie.

Fifth sinne, is *profanation of Gods holy ordinances*; for then comes in a *creed*, a *pater noster*, and an *Aue-maria*. 5. Profanation.

The sixth sinne, or rather an admirable punishment falling most secretly vpon them: and that is this, if the beast before-spoken, then the blefser shall fall a *going* or *yoning*, (that is, be sicke at the heart:) and if this followe, then an euident signe the beast is fore-spoken. Oh consider this, yee simple and ignorant people, that will needs forget God: Are not all sicknesses the plagues of God? then a plaine case that God plagueth you by the deuil, whē you are about your good prayers. 6. A signe fit in the iust punishment.

A second kind for beasts is no better then this; For first, if the beast haue no name, then must they giue it one; or if they haue one, then must they tell the name: If this be done, that the beast may the better be blessed, it is superstition: or secondly, if for dedication to their office, then abuse of *baptisme*, wherein we are named that wee may giue vp our names vnto Christ. Superstition. Abuse of Baptisme,

Second sinne, is the abuse of Gods prouidence, for after this they say; if thou be *forspoken*, by *heart*, by *eye*, or by *tongue*, as though these were any causes. *Dauid* saw more in *Shemeis* cursing and rayling: and therefore God will say vnto them, yee haue abused me, for I did that euill vnto your goods, because ye sinned against me, and haue not repented; therefore haue you done sinfully, with *Saul*, to goe vnto a witch. Prouidence,

The third abuse is, of a grace in reconciliation: for they say, *Three bitter brists hast thou borne, and three good meanings be thy boote*; that is, thou hast been troubled exceedingly, but thou shalt haue great comfort. A strange thing, that that which can be applied to no creature, but the sonnes of adoption, Rom. 8. 28. should be applied to brute beasts. Reconciliation.

Fourth sinne, is *blasphemie*: 1. Against the Trinitie, in that

4 Against the
Trinity, Christ,
grace.

they conclude as before, in the name of the *Father, Sonne, and holy Ghost*. 2. Against Christ, in that they bring in his *five bloody wounds*. 3. Against grace; for they say to the beast vpon those words, would giue thee grace to amend: strange, that grace should bee giuen to beasts, euen that which followeth the passion of our Sauiour Christ.

5. Profanation.

Fist sinne, is against Gods worship, for then come in again a companie of prayers: and it must be done three times before and after sunne rise or set. A worke of darkenes, and full of superstition.

Another kind they haue for the healing of men, both of their eies, and also of their teeth, which are of the same nature. That for the eyes, is full of *ridiculous iesting*, and can hardly be named without blushing; yet because men are so blind that they will perceiue nothing, vntill we iust gall them vpon the sore, I will as modestly as I can, shew how they sinne against God. First, they vse lying, in that there is neither such *meeting, asking, & answering*, as they speake of: for the 3. virgins (as they tearm them) neuer met those 3. that they speake of: to wit, *Friib, Friib-well*, and our *Ladie*, as they say. Secondly, a great sinne to ascribe such power vnto them as shall make them mightifull, for the curing of the eyes, that is, to forsake God and trust in they knowe not what. Thirdly, to ioyne the blessed virgin Marie with two deuils, (for what these two names signifie els, I knowe not) must needs be a great abuse of the glorified Saints. Fourthly, there is ridiculous iesting in serious matters: for the forme is so foolish, that it would make any man breake out into laughter. Now the curing of the eyes is no sinall matter; the eie is deare and pretious, and therefore ought to be dealt withall in a more serious manner. Fifthly, abuse of Gods creatures, as redde gold, running water, greene grasse, gray-goose feather: which neither by diuine ordination, as Sacraments; nor physically haue any such power of curing, and therefore they shall rise against them at the day of iudgement. Sixtly, these beeing dipped in the water, and the eie therise washed, is the cure: meere superstition, and a meere ceremonie of the deuills, which hath his power and efficacie from

1 Lying.

2 Forsaking
God.

3 Abuse of the
Saints.

4 Iesting.

5 Abuse of the
creatures.

6 Superstition.

from the deuill.

Lastly, for the tooth: for saine would I make an ende, yet still doe I respect the good of mens soules. This is but short in forme, yet full enough of sinne: first, it containes in it the forme of coniuring: secondly, abuse of Gods creatures: thirdly, abuse of Gods sacrifices, for the creatures that they haue abused, as a *basel stick*e written on must be burnt in the fire: I knowe not for what ende, except to sacrifice for the teeth: fourthly, the words written are both senselesse and ridiculous: for *illa, abs, Hur, Sur*; who can expound them to any good sense? surely I may expound them out of *Latine* and *Hebrue*, she is without a double prince; for *Hur*, signifies a Prince in the Hebrue tongue, and so doth *Sur*: and without all question, a witch is without any king vpon earth: for she ought to die, and she is without God.

1. Coniuring.
2. Abuse of the creatures.
3. Of Gods sacrifices.

4. Folly.

But alas they haue reasons to perswade; *there is a salue for euerie sore*, we see the cure wrought by them, and all that they doe is by good prayers, and we see no hurt in them. Well, a salue for euerie sore must be gotten lawfully, and also applied lawfully; but here is neither of both. Secondly, they doe the cure; that is a lie, for it is the deuill that doth it, to get men to beleue him, and so for their paines they loose their soules. Examples of this wee haue in the Scripture: Saul had the matters came to passe that the deuill told him, and therefore saies God, Deut. 13. 2. though it come to passe, yet thou shalt not listen thereunto: for the Lord doth it to trie thee withal, whether thou wilt serue him, or other gods. Act. 8. Samaria was seduced by Simon the Sorcerer; they esteemed him as some great man, gaue heed vnto him from the least to the greatest, because he had bewitched them with sorceries: One was that he would die as Christ did, and rise the third day: therefore deiuding the people with a rannie which they beheaded in stead of Simon, and hauing caried it forth and buried it, Simon himselfe appeares againe the third day: yet see I pray you this Simon will bee baptized as well as the rest, and make a shew of beleueing, continue with Philip, wondring at the signes and miracles which were done: yet when they were

The plea of the Ignorant.

Witches doe many things but the whole efficacy is from the deuill.

to be confirmed by Peter and Iohn, and by laying on of hands the holy Ghost to be receiued, he would bestow money that he might haue that for the perfection of his art; but now for all his baptifine and beleeuing, he is found out of Peter to *bee in the gall of bitterneffe, and the bond of iniquitie*: and all that hee prayeth for, is onely that the iudgements might not light on him: And I would to God that these persons would but bee so much touched, that they would feare Gods iudgements for these finnes.

Historie is plaine for it: A woman in *Italie* hauing sore eies, and could by no meanes be eased of the paine, was perswaded that a Priest could doe it for her: therefore comming vnto him, & intreating with a great reward in her hands, the Priest against his skill writ her a paper to be hanged about her neck, wishing her no good, but all mischiefe, yet she taking the paper and following his rule, was presently cured of her eyes; yet when a yeare was expired, she would needs haue the paper read, wherein were written these words, *Diabolus eruat oculos tuos, & foramina stercoreibus impleat*: which when shee vnderstood, burnes the paper for anger, and presently her eyes were in as ill case as euer before. *Hemingius* reading the Logicke lecture in the schooles, and being disposed to make merrie with his auditors, in iesting manner told them, that if any man should say these two verses ouer one sicke of the feuer, it would presently leaue them. The verses were vsed of ancient Logicians for the figures of a Syllogisme:

Fecana, Cage, Daphenes, Gebare, Gedaco,

Gebalstant, sed nonstant, Phebas, Hecas, & Hedas.

One in the companie more simple then the rest, tried his words, and the euent followed for the space of a yeere before it was knowne, insomuch that he was famous for his art: But as soone as *Hemingius* knew the matter, and had preached against it, all his practise came vnto an ende: shewing that the deuill will worke no longer then men serue him ignorantly: and therefore if the effect follow, no wonder: for the parties that doe these things, and the persons that seeke vnto them are ignorant and blinded people, such as haue no true feare of God;

God; for enery one that feareth God, speaketh against them; nay, they speake against themselues: for tell mee, I pray you, how many of these vse to blesse *themselues, children, and family* by earnest praier vnto God? tell me how many of them haue Bibles in their houses, and godly exercises: surely they may professe what they will for beasts, but they proclaime themselues to be worse then brut beasts. Is there neuer a man of God able to pray as well as they? hath God giuen them a greater measure of his spirit, then he hath done to any other? If this be so commendable, why send they not to the minister before these wretches, to intreat him to pray for their cattell? but, alas, no maruell, if the world be deluded, when they will not intertaine the truth of God in the loue of the truth. For it were strange to consider, how persons being galled, did euen gnash against these declarations, that they should be taught by any young headed boy. Well, let them know, that they haue euery mothers sonne of them, made an vnknowne conclusion against themselues: for except they repent, I tell them as much in writing, as I haue done in speaking, that they cannot be saued.

2. *Reason*, is the high conceit men haue of their owne wisdom: Rom. 1. 22. *When they professed themselues to be wise, they became starke fooles.* Pharaoh, Exod. 1. *come let vs worke wisely:* and what is that I pray you? 1. burdens: 2. tyrannie: 3. secret murder by the midwiues: 4. open drowning by all his people: and what became of all this wisdom? drowning indeed of Pharaoh and all his host in the redde sea. What became of Ahitophels wise counsell? surely the hanging of himselfe. Therefore let all such foxes as *Herod* was, know for a certentie, that Gods children shall walke to day, and to morrow, and for euer most safely: for they haue bin simple to denie their owne wisdom, yet happie are they, for they haue found a better, that shall neuer deceiue them.

Carnall wisdom.

Wickednes hunts the wicked to his destruction.

Reas. 3. is their practise: they thinke all is well that begins well: they neuer respect the ende, but runne along with the present satisfaction of their hearts: and therefore they are bold to say, *we shall neuer be mooued.* Thus promising faire things vnto

Euill practise:

A present misery, is better then a future mercy to the wicked.

to them-selues, they make a conclusion more bitter then death, before they haue liued halfe their dayes to an end. It is *the godly man that sees the sword come, and hideth himselfe*: when wicked men are so blinded with the glistering shewes of this world, that they can not behold the glittering appearance of Gods armour comming into the field to fight against them.

1. *Use* is reprehension: first the confutation of the wicked, that build vpon false grounds, and laie sandie foundations of all their hopes, and therefore shall it perish as the house of the spider, when the Lord shall come with the besome of his wrath, and fetch them down out of their *kings palaces*. Secondly, correction of the godly, that often thinke the wicked haue built theselues so strongly, that there is no way to bring them downe. Israel in Egypt is out of heart, and the Lord cannot haue the hearing, because of the anguish of their hearts: yet if with Moses, they will *be but still a little, they shall see the saluation of the Lord*.

2. *Use* is instruction: first an admonition to the wicked, that they cry not with Diues, *soule, take thy rest, for thou art rich enough for manie yeares*. Take heed, the conclusion is otherwise, then he tooke it to be: for it is, *this night, thou foole, shall thy soule be taken from thee, and then whose goods shall these be?* Secondly, a direction to the godly, that they make right steps vnto their feete.

3. *Use* is consolation: first in prosperitie, to see the fetches of the deuill to perswade vs that there can be no change: let vs not reioyce in this, but because our *names are written in the booke of life*. Secondly, in all trouble, this may afford consolation, because by afflictions we are *made more wise vnto saluation*, then wicked men, in all their craftie fetches to plant them-selues, while the Lords silence is vpon them: for affliction lets a man see at the first, the worst conclusion that shall befall him in the profession of his God: and therefore beeing best knowne, he may assure himselfe that all other consequences shall be ioyfull and exceeding comfortable. It shall not be so with the wicked, for they make the best conclusions first, and there-

A sorrowfull beginning with a ioyfull ending is more sweete, then a paradise of pleasure with hell hereafter.

therefore blind their eyes that they cannot behold how they runne to fearefull woes and sudden destruction: now followes the conclusions of a part of the argument, to wit, Gods silence alone.

Obfer. 4. This bond (*therefore*) lets vs see a fourth collection, to wit, that wicked men sucke poyson out of euery word of God: his verie silence and mercie, which ought to haue a sweete rellish vnto their soules, shall by the corruption of their natures become the baine of the body and soule. If God be but silent, then will they be filled with wicked thoughts of God himselfe.

Reas. 1. The corruption of nature, which turnes all into it selfe. A *corrupt stomacke* makes all meats rellish of his qualitie, it turnes *sweete* into *sowre*, *pleasant* into *as buter as gall*: so the heart of a wicked man, makes *silence sinne*, *iudgement blasphemie*, *loue hatred*, *peace warre*, and the *feares of hel* the *thoughts of pleasure*. A naughty temperature the more it is fedde with good nourishments, the worse it becomes: so an ill tempered soule, with the vntempered mortar of sinne, becomes worse for the mercies of God: and such excellent foode is turned into a most dangerous nourisher of the very canker and gangrene of bodie and soule.

Reas. 2. *Ill digestion* either of mercie or iudgement. That which lies raw in the stomack, and so consequently spoyled in the first concoction, can neuer be mended againe in the liuer, or in the assimilation of the parts, where euery thing drawes, and sucks for his own vse: So all the mercies and iudgments of God, lie raw at the heart of a wicked man, and there are spoiled, so that no good blood can be disperfed through bodie & soule, to make the sanguine complexion of a Christian; neither shall you see any member to gather strength, but rather to pine away: euen as men doe that labour of consumptions, when they are fedde with the best nourishments; when wee may see a *poore beggers boy*, that fares hardly, euen with such diet as would make a man melancholick to looke on it; yet he is fresh and well liking: so Christians, which are of the blood royall, are like *Daniel*, which was better liking feeding on the

From corrupt nature.

Corpus tabidum quo plus nutritur, eo magis laeditur.

From the ill digestion of the soule.

Good thinge without Gods blessing, heauie curses.

pulse, then when he had his diet off the Kings table. So these vnder affliction, profit more then all the wicked doe in their prosperitie. *Lazarus* is better in soule; though he cannot obtaine the crummes that the *rich mans dogges* might be welcom vnto, then the rich-man that *fed daintily every day*, and yet pined in his soule. The woman of Canaan, for all her strange repulses; first *no answer*, 2. the disciples *speaking against her*, 3. Christ giuing her a *cold answer*, *I am not come but to the lost sheep of the house of Israel*: 4. an vtter distast of her kindred, *it is not meete to take the childrens bread, and cast it vnto dogges*; such a one art thou, because a Canaanitish woman, and no Israelite: well, for all this cold comfort, shee will haue her soule fedde, or shee will neuer giue ouer: True Lord, *I am neither sonne, nor seruant to sit at thy table*; yet seeing it hath pleased thee to style me a dogge, I pray thee let me at thy table be but *as one of thy whelps*, to gather but the crummes that fall from thee, or thy children, yea or thy seruants, and that shall suffice my hungrie soule. This woman by this meanes, was fedde better then any Israelite, euen by the very testimonie of Christ himselfe, *I haue not found such faith in Israel: ah woman, great is thy faith, go in peace, and let all be according to thy desire.*

A wicked man
makes no vse
of Gods mercy.

5. *Reas.* Is that which followes a bad concoction; and that is ill *distribution*, whereby all the vitall parts waxe weake, and the spirits decay; and so consequently, sence and motion lie dead in the bodie: he is not able to mooue vp and downe, to performe the duties of his calling, his *hands which are the keepers of his house*, begin to tremble with the palsee; his limmes, and legs, which were the *strong men bow themselves*; his senses decay, his eies waxe darke, *that looke out by the windowes*: his ears with all the daughters of singing are abused; his tast is gone, he is like *old Barshilai*, that is not fit to set at the kings table: in a word, his senses shall be so decayed, that nature shall not be able to bind them vp in the night time, to refresh him with comfortable sleepe, but he shall be *awake before the bird sing in the morning*, and shall be so out of heart with the disquietnes of the night, that the bird shall be no means to lull him asleepe, but *he shall rise at the voyce of the bird*: Euen so is it with wicked

Wicked men, they make no good distribution of Gods mercies & judgements in their lives; and therefore no marvell if their life languish, if their spirits to good actions be cold and frozen with the dreggs of impietic, and can no wayes be dissolved: for mooueth they cannot, or bestire themselves, that so heate might be gotten into them, to dissolve the frosts of their soules, and expell the abundance of vapours, that arise out of the sinke of sinne, wherby they are choaked; neither can they be chased, for they haue vtterly lost all sense and feeling: Let the grace of God shine neuer so clearly, yet they haue no eyes to see withall: let God thunder from heauen, and they are so hard asleep, that they cannot heare it: let God threaten them, and they haue yet no touch of their consciences: let God promise them mercie, and they cannot tast it: let him offer them some of the flowers of his garden, yet they cannot smell them. And thus it comes to passe, that as euery thing works together for the good of Gods children; so euery thing workes together for the destruction of the wicked.

Vse 1. reprehension. First, confutation of the wicked, that bragge and boast of their prosperitie. Alas, what cause haue they to reioyce in that they poyson themselves: There is a kind of poyson, that will make men die laughing: surely so is it with the wicked, they are fed fat for the day of slaughter, and yet they perceiue not how fast they run to the slaughter house. Secondly, correction of the godly, that are discontented with affliction; would they haue the estate of a wicked man, for the inioying of all his wealth? I hope no good soule would wish it: neither would I wish it my very enemie: and therefore yee godly, set your soules at rest with the worst of Gods provisions: for it is not onely too good for vs, but it shall prooue better in the feeding vpon, then euer we expected: & therefore David often said, *It was good for him that he was afflicted*: small comfort for a man to drinke of a cup of wine, that hath but one droppe of poyson in it: to be at a feast, and yet casting his eye vpward, sees a sword hanging in a weake thread, with the poynt toward his head. The wicked die, because they doe not die; and the godly die not, because they do die; *perissem,*

nisi perissem: the Phoenix dies, that she may liue againe; and the eagle casts her bill, that she may renue it.

Vse 2. Instruction. First, an admonition to the wicked, that they be more warie in tasting the benefits of the Lord. Let them feed more sparingly: for euery morsell they take downe, presently becomes poison; and therefore miserable is the estate of a wicked man; for *eating, drinking, sleeping, waking,* and whatsoeuer hee doth, is nothing but the poysoning of himselfe: *Touch not, tast not, handle not,* is no ceremonie that passeth away with the vsing, for if wicked men do it in their seruice of God, it is but abomination; and if the godly doe it with the wicked, it is in all things dangerous. Secondly, a direction to the godly, to refraine from wicked mens companie; because a man can hardly participate with them in good things, but he shall be defiled. Wee dare not eat with some persons very wholesome meate, or drinke of the cuppe after them, because they haue in their bodies some poysonfull disease: If we haue this natural wisdome, for to saue the bodie, let vs, I beseech you, haue as great wisdome for the soule, least it be hurt in wicked mens companie euen by good things: that poyson in nature is most dangerous, that is offered in a sweet flower; because the one delights the senses, and so is willingly imbraced, but the poyson enters in with it, and so causeth death.

Vse. 3. consolation. First, in that thou art out of the estate of a wicked man, and now become the *seruant of Iesus Christ.* Secondly, in all miserie and distresse be of good comfort; for God hath bestowed on thee so able a soule, that it shall be able to digest yron into good nourishment. The stomack that is vsed to be put to some hardship, will not bee complaining so often as theirs that keepe themselues to easier diet.

Observ. 5. Wicked men, especially hypocrites, will thinke God fauours them, if hee doe but looke on them: nay, if hee *hold but his tongue, & be silent* with them a little, they will grow into such familiar acquaintance with the Lord, that presently they will iudge the Lord to be like them, and none so highly in fauour with God as they. The proud *Pharisee*, because hee

was able to part with something to the poore, is presently at defiance with the poore *Publicane*, as a *no-bodie* in respect of him: and with God he is bold to make this confession of his goodnes; and I admire how those words brake out (*I thanke God,*) but that I see the world, where good fellowship is most, to be the fullest of thanks: and therefore this is nothing, but a bold stepping into the presence of God, as *haile fellowe, well met*. But alas, where is the poore Publican? *A farre off striking his breast, confessing his unworthines, craving pardon for his sinne*; desiring that God would lift vpon him the light of his countenance, in the face of his annointed: better for the pleasing of God, then all their burnt offerings, *calues of a yeere olde, thousands of rammes, tenne thousand rimers of oyle, the first borne, or the frunt of their bodies*: and more comfortable to a poore Publican, then the increase of *corne, wine oyle, or any precious thing in this world*.

Hypocrits conceit most of Gods loue, best of themselves, and least of others.

Micah. 6.

1. *Reason*, a fond conceit of their owne braine. The fond louer, thinks that if the partie looke but toward him, or giue him presently no hard words, that shee loues him at the very heart; yet when the triall is made, and he sues for grace and fauour in her eyes, shee may not indure his presence, fixe her eyes vpon him, but rather let him feele the smart of her hands, for beeing so bold and malapert with such as he was vnworthie to looke vpon: he like a fond foole, may follow the suit, but let him be sure, he shall neuer obtaine: for his very offer hath made an inueterate hatred. So these wicked persons, for the *silence of God*, are so incensed with Gods loue, that they must needs be like God; yet when they shall sue vnto him for the performance of this hope, they shall heare him *breake silence* to their small comfort, *Depart from me ye cursed, I neuer knew you*. And if they shall vrge him, *Haue not we for the loue of thee done many good things?* O fooles, this praise is not of God, ye haue your reward alreadie: *Away from me, and that I may put you out of all hope, into hell fire, there shall be your weeping and gnashing of teeth* for the losse of my presence, and the presence of my iudgements. And this is my reward of your welding.

A fond conceit.

Present estate.

Reas. 2. Their present estate: God surely would not bee thus liberall vnto vs, except beloued vs: A *franticke braine* thinks all is his that pleaseth his eye: as the foole at Athens, when he was on the sea shore, thought euenic ship to be his that pleased his eye; and when he was in the citie, where hee fixed his eye, laid claime vnto that as the onely owner: and yet alas, he had not ragges to put on his backe, but as men pittied him: so the Lord hath taken a little pittie on them, and giuen them libertie to walke abroad in the world, and they are so conceited that all is theirs *by sea and by land*: but alas, they can not examine their title; and therefore when the Lord shall come and say, *Giue vp thy accounts, thou art no longer to bee my officer*: Alas, what account shall they make, that haue spent all their Masters goods, and haue neither in their own hands, nor in the hands of another, one pennie to discharge all with. These men all the dayes of their liues, haue been paying debts where they ought not: euen like a *gallant*, that hath a wife, and companie of poore children sitting at home, while he is in the *Ale-house* wasting his goods. Now when his rent day comes, he gathers in his rents, comes againe vnto the ale-wife, tels her, hee is come to pay his debts: now, alas, poore soule; he was bound to pay no debts there, but at home to his wife and children: So wicked men pay all to the deuill, nothing to God: and therefore because they will be thus debt-bound *to the flesh, to liue after it, they shall be sure to die.*

Comparison
with others.

Reas. 3. is comparison with others: First, wicked and profane, which are extraordinarily beastly: these men ostentime, liue a faire life, and die a quiet death; and therefore if God loued them a little in both these, then surely must I needs be loued of God much more. Againe, with the godly; they are a companie of precise persons, men of *melancholy dispositions*, at peace with no men, cannot liue quietly at home, but they must abroad to heare sermons; and yet for all this, I sit still at home, content with that which God sends, and am as wel esteemed of my neighbours as they, and why then should not I be in the fauour of God, as well as they? Thus dealing with their owne soules, they are farre gone in a conceit, that
God

God is like vnto them, and loues them most dearly: & therefore are sure to die in it.

1. *Vse* reprehension: first, confutation of the wicked, that they are of an other kind of stampe, then they dreame of: they conceit heauen and happines, when indeede they are but one steppe from hell. 2. Correction of the godly, that if they trust for any fauour at the hands of wicked men, they shall be deceiued: for it is impossible they should doe them good, except the Lord worke it out of them; for they are forlorne creatures, and forsaken of God.

2. *Vse* instruction. First, admonition to the wicked, that they bragge not too much of their prosperitie, in so high a conceit of all is well with them. 2. A direction to the godly, to conceiue best of themselues, when they haue learned the greatest humilitie, to confesse that they are but *dust and ashes, and lesse then the least of Gods mercies*. This will make them mount vpon Eagles wings vnto the kingdome of heauen, and the throne of glorie.

3. *Vse* consolation. First, in our *exaltation*, when we shall consider what a difference there is betwixt the true loue of God, shed abroad in our hearts, and that vaine conceit that we had of it in our owne thoughts. *Paul* thought he did well, and that it was an acceptable sacrifice vnto God, to shed the blood of the poore Christians: *he was zealous for the law*: and surely he had no small conceit of Gods loue toward him. But when the Lord had appeared vnto him, and told him of his seruice, he becomes of an other minde, and triumphs in nothing but in Christ crucified; and that with an execration, [God forbid:] *now he sees the world crucified vnto himselfe, and himselfe vnto the world*. 2. This obseruation may vouchsafe comfort in affliction, that therefore the Lord doth afflict vs, that we may not trust too much to our selues, but truly resort vnto him, that will denie vs no comfort.

Obs. 6. No opinion so absurd, but men wil haue some appearance of reason for it. That God is like man, is a conceit vaine enough, and full of absurditie; yet the hypocrite hath his reason for it, because *God is silent*. This point is cleare in all kinds

Reason for all opinions.

Atheisme.

of errors, which for breuitie, I refer to foure heads; *Atheisme, Idolatrie, heresie, prophannes*. Atheisme, a strange opinion, euen against reason it selfe, and the crye of the whole world, which cannot but make God the *first* and the *last*. For if there be any being, which cannot be denied, then must it needs be either the *first being*, or a *being* from the first: for to say that there are two first beings, is faile; seeing that two doth alwaies presuppose one, but one doth not alwaies presuppose two; one may be without two, but two cannot be without one: therefore euery *being* wil say that God is this first, that God is this one. Secondly, euery creature is for some next ende, as all things are for man: now for what next ende is man? surely for God, or else he is good for nothing. A stately building can not be, except some man haue his hand in it, though I can see neuer a man about it. This stately palace of the world, could not be, except God had shewed his power in it, although wee cannot see his presence, according to his essence: yet see how *Atheisme* preuailes: there is no cause *aboue nature or fortune*, for into these two may all things be resolued as the first principles, and therefore there is no God: *Tush, God sees not, neither is there any knowledge in the most high. Atheisme* of his works; first, of *creation*; that could not be because the Lord had no *workemen* to helpe him, no *instruments* to worke by, nor any *matter* to worke from. Againe, no *providence*, because *bonis malè, malis benè*. Neither any last iudgement, because *all things come a like since the fathers*.

1. Of God.

2. Of creation

3. Of providence.

4. Of last iudgement.

Partiall Atheisme.

1. O. Specciall Providence in all creatures.

2. In sinne.

Neither haue we these generall Atheists alone, but also many partiall Atheists, denying of his *particular providence* ouer all creatures: It is too base for the Lord to take care for *small creatures*, and actions of small moment; because he sits like a king, and therefore iudgeth the great matters of the world; and the rest he puts ouer to *angels and men, nature and fortune*. Againe, those that denie the providence of God ouer sinne, saying hee hath a bare knowledge of it; as though there were any providence which did not containe in it *knowledge and care*: and they are not without reason for it; *God is not the author of sinne*: a good reason, if it were not mis-applied. Againe, the A-

ramites

ramites, the 1. of King. 20. v. 23. will fight no more with Israel in the mountaines, because *their Gods are the Gods of the mountaines*, and therefore they overcome vs; but let vs fight against them in the plaine, and doubtlesse wee shall overcome them. Here is an vndoubted argument, that God is not euery where; and therefore they might as well haue said, no where. Beside, we haue more secret Atheist; as some *physitians*, which when God shewes his *extraordinarie providence*, in preferuing some without food for many yeares, will shew how this may be done by the losse of *stomack*, *liver*, and the rest of the instruments which serue for nutrition; and they further adde, for the preventing of the death of the bodie, that these parts are turned in *salinam substantiam*: which saltie substance is so farre from corrupting the body, that it preferues it: now for the continuance of life, they adde further, that the *braine*, *heart*, and *lungs*, being in their naturall force, giue life, sence, and motion, by reason that breathing is from without, as well as from within, whereby the lungs are preferued, and that the spirits vitall and animall, are generated from pure ayre, whereby the heart and the braine are preferued in their functions; so that what shall bee without reason, to deny God his providence. Neither would I haue the *Astrologians* to thinke themselves free from this conceit, when they make the starres the rule to square all actions, as well voluntary, as naturall; and to determine of the ends and issue of them both.

Secondly, it is strange, that there should be any conceit of idolatrie; seeing that nothing can be like God, either in *being* or *doing*, Isa. 40. Againe, all the idols of the heathen are known by their causes; which to imagine of God, is absolutely impossible. The smith, Isa. 44. *taketh an instrument, worketh in the coales, euē with the strength of his armes: is an hungred, his strength faileth, he drinketh no water, and is faint*: the like is said of the carpenter, ver. 13. and therefore verie strange that such feeble creatures as these should bring forth their creator: nay, stupid blockishnes, that the workman should esteeme the worke of his own hands, better then himselfe that made it. The like may be said of the matter, which is as fit in *his owne conceit to warme*

3. Of Gods vbi-
quic.2. Of his special
and extraordi-
nary preu-
dence.3. In Iudiciall
Astrologic.

Idolatrie.

his body, and prepare his meat, as be an idole for his soule: folly incomparable! that fit matter for the fire in his chimney, should be as fit for the kindling vp of the fire of his zeale and deuotion in his heart: strange againe, that the picture of a man, beast, or the foules of the ayre, should be counted better then the liuing man himselfe; nay alas, then the liuing God. Lastly, that whose ende is *vanitie*, to be counted the *felicitie* of the soule, is most shamefull and intolerable: yet for all this, Iere. 44. v. 17. *We will burne incense to the queene of heauen, and powre out drinke offerings vnto her*: haue they not reason for this? yes assuredly, they haue a double reason: First, *losse*, in that they haue not done it; ver. 28. *Since we left off this worshipp, we haue had scarcenesse of all things, and haue becne consumed by the sword, and by famine*. A second reason is the profit of idolatry, v. 17. *where we did this, then had we plentie of vittuals, and were well, and felt no euill*.

Thirdly, no *heresie*, but some reason for it: as *Transubstantiation* must needes bee true, because Christ hath said, *this is my body*: and *consubstantiation* must be as good as this, *because of the personal vnion of man-hood with the deitie*. A pretie dispute we haue in the 12. of Iohn, betwixt Christ and the people concerning the Messias: In the 32. v. Christ layes downe this proposition, *If I were lift vp from the earth, I would drawe all men vnto mee*: this Christ meant of his death, and so the people vnderstood it; but he hath put an argument into their heads, whereby they will conquer him; ver. 34. *We haue heard out of the law, that Christ bideth for euer*: therefore by thy owne confession thou art not Christ, because thou saiest thou must die. And I pray you consider, how they triumph in this their argument, *How sayest thou now, that the sonne of man must bee lift vp? who is that sonne of man?*

Fourthly, for *prophanation*: see how the Apostle labours to preuent the wicked conceits of man concerning the abundance of grace: *where sinne abounds, there grace abounds much more*: a good reason in the conceits of wicked men, to make them sinne the more, that grace may abound. Againe, for *Election* and *Reprobation*: see how men profane them; *If I must be*
sanctified

Heresie, Transubstantiation, Consubstantiation.

Christ not the Messias.

Prophanation.

1. Of grace.

saved, let me doe what I will, and I shall not be damned: and if I must bee damned, let mee doe what I will, and I shall not bee saved. Now should I come to discover that the ground of all these opinions is nothing, but *thou thoughtest*, or it was *thy conceit*: but because this is the last obseruation in the conclusion, I will put it off vntill I haue briefly giuen the reasons, and made the vse of this point.

1. Election, Re-
probation.

Reason. 1. No man will denie himselfe, and therefore though oftentimes he denie the rule of reason, yet neuer will he absolutely denie reason; because reason is one of the principall faculties in man; and therefore must it trudge to make vp his broken conclusions. Reason cannot act without reason, and therefore men will haue false reason, before they will haue none.

Reas. 2. Is the *simplicitie of truth*, and *multiplicitie of error*: and therefore though men cannot bring in truth to maintaine falshood, yet may they haue many falshoods, to make a faire shewe for one falshood.

From errors
multiplicity,

Reas. 3. Is the nature of *opposition*: Truth and falshood are deadly enemies, and therefore as truth laboureth to confirme himselfe by all those that loue him; so falshoold laboureth to gather together all his forces by those that maintaine him. Hence it comes to passe, that heretickes will neuer be confuted, but as long as they can breath, they will vent what they haue conceiued.

From oppositi-
on, which on
both sides is to
defend his own.

Vse 1. reprehension. First, confutation of the wicked, in that they adde sinne vnto sinne: First, to poyson themselues with strange opinions: and secondly to enquire for reasons whereby they may ground themselues in these poysoned errors: so that from errors they grow to heresie; from *simple ignorance*, to that which we call *affected ignorance*: ignorance is so good a mother to deuotion, that she will nource vp error, and error will grow vp to heresie, a child of rebellion. Secondly, correction of the godly, that they yeeld not at any time to the least motions of error, least they become disputers for errors and opposers of Gods truth. Many honest and well-minded persons, haue gotten such familiar acquaintance with here-

ticks, that they haue beene poysoned by them, and so haue come to hate the truth, which once they imbraced.

Vse 2. instruction. First, an admonition of the wicked, that they be a little more sober in broaching of their errors, least that the Lord seeing their malice against his truth, come with a sharpe reproofe, and cut them off suddenly. Secondly, direction for the godly, to keepe themselves to Gods word, and neuer labour to wrest it, either *to the right hand, or to the left*, for the vpholding of any conceits that the deuill, their owne flesh, or the wicked world shall suggest vnto them.

Vse 3. consolation. First, in prosperitie to remember that euerie good thing we enioy, shall willingly bee spent for the maintaining of the truth, and the opposing of error, euen vnto the death. Secondly, in aduersitie, to consider how wee haue vsed no indirect meanes to bring our purposes to passe, but still haue rested vpon the Lord, for the reuelation of his will, and the time of our deliuerance.

Obser. 7. The ground of all wicked mens opinions, and likewise of hypocrits in this place, is nothing but a thought, and a conceit of their owne: for so the words runne plainely, (*therefore thou thoughtest:*) and this will bee plaine, if we examine it in all the former opinions. First, *Atheisme*, there is no God; because they thinke he seeth them not: euen as if the owle or woodcock, when they haue gotten their heads into a hole, should thinke no body seeth them, because they see no bodie: or like the blind man in Athens, which going to bed with his eye-sight, and admiring at the extraordinarie length of the night, crieth out against the gods, that they kept the day so long from appearing; when alas, in the night time hee fell blind, and therefore thought that all the world was blind as well as he; when indeed other men had beene vp, and at their workes, now readie to sleep againe: So deale these men with God: they blind themselves, and therefore God must be blind too; but he will find them out, and then they shal know that this was but a conceit.

Againe, *nature* and *fortune* are the two supream causes. I would that these men had stood by the ouens mouth in Dani-

Aburditie of
Atheisme.

Of God.

el, cap. 3. and had seene *the three children in the midst of the fire, bound in their coates, their hosen and their cloakes, with their other garments, and yet not an haire of their heads to be burnt, neither their coats changed, nor any smell of fire to be upon them*, and yet the flame of the fire issuing out of the oven to haue slaine those men that brought them forth: what reason would they haue giuen of this? I feare not but with the king, they would haue made a decree, that they would neuer againe blaspheme against this God, because *there was neuer God that could deliuer after this sort*: we will therefore declare his signes and wonders, and *confesse that his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.*

The conceit of the *Epicures*: No world, because no instruments, nor matter; is a fond conceit: for the best workeman in the best worke, is able to worke without any of these; and to worke by any of these, is imperfection: for who goeth to the market to buy instruments to make him reason with all? & yet to reason is a more excellent worke then to build a stately pallace; therefore God beeing most perfect, could not worke by instruments; for then should he haue been imperfect. Creation.

Againe, for his *providence*; if a man see a father whippe his child, and spare his *seruant*, and should say he loued his seruant better then his child, euery man would laugh him to scorne: so if the Lord whip his children, spare the wicked, it is not for want of loue to the one, or manifestation of loue to the other. So for the last iudgement, Peter telleth them, 2. Pet. 3. 5. *That this they willingly knewe not, how all things were by the word of God, and by the same word are still kept in store against the day of iudgement, and of the destruction of ungodly men: for one day is with the Lord as a thousand yeres, and a thousand yeres as one day: no slacknes with him, onely the creature must haue his time, and then shall he perish, or be saued.* Providence.

The conceits of partiall Atheists: It is too base for the Lord to take care for base creatures; they might as well say, to haue created them: for the Lord made nothing which his providence did not guide; and if he be the first and last of all creatures, then as all creatures are from him, so all must be vnto him; Last iudgment.

Partiall atheisme

him; and that by his owne wisdome. It is the *cunning Musitian* that must haue the handling of an instrumēt composed of many strings, and in nature dissonant, to make it sound foorth his skilfull praise: and therefore to keepe that excellent harmony among the creatures, must needs be the hand of God alone: He can make *lice, swarmes of flyes*, and an host of *grasshoppers*, fight most stoutly against Pharaoh: now no generall was able to order the battell, but the Lord of hosts, and this is no base thing: for hereby would the Lord get him a name for euer. Againe, for the decree of sin: cannot the Lord bring good out of euill, *light out of darkenes*, health out of sickenes, glory out of shame? and therefore may he decree sinne, and yet be no author of sinne: for hee hath goodnesse enough out of sinne, which shall serue his turne, and the rest he will leaue to the first inuenters. The conceit of the Aramites shall appeare, when they come to fight with Israel in the plaines. then shall they know that God is as well *the God of the plaines*, as of the *mountaines*. For Physitians, that faine would exercise their wits in the wonders of the Lord. If reason may be giuen for fourteene yeares fast, surely Christs fasting fortie dayes shall be worth nothing: I had rather say as Christ did to the deuil after his fast, *Man liues not by bread alone, but by euerie word that proceedeth out of the mouth of God*. The Israelites apparell, and the shooes on their feet, as new at the end of fortie yeers, as they were the first day they entred into the wildernesse, was the worke of this word; and no naturall reason can bee giuen for it.

Of sinne.

Of Vbiquitie.

Of extraordinary
prouidence.

Astrologie.

Astrologians are well answered euen by their owne lyes: An *Astrologian* comming before a Bishop to be made Minister, & professing this art, the Bishop asks him, if he could tel by the starres, whether he should be made Minister, or no? Hee answers, he could tell; for hee had already calculated that hee should: Then saies the Bishop, I will see whether I can oppose the starres, or no: and thus the simple *Astrologian* was made a liar.

Idolatrie.

Againe, for idolatrie, a meere conceit: they had plentie, and felt no want, therefore idolatrie was good: the world is all secure

cure, therefore the devill is very quiet. The shippes can not passe ouer *Goodwine sands* as in times past, therefore the old-mans iudgement was better then all the rest, because he neuer knewe it vntill *Tenterton-steeple* was built; a reason of a doting foole; *Tenterton-steeple* is built, therefore no shippes can passe ouer *Goodwine sands*: *baculus stat in angulo, ergo cælum mouetur*: the staffe is in the corner, therefore the heavens are mooued. See it in the children of Israel; *Vp Aaron, make vs gods to goe before vs, for we knowe not what is become of this Moses*: euery word a strange absurditie: first, *make a god*; a meere contradiction. that a creature should make his creator: secondly gods, that was a *calfe*, which is a blockish creature, and more foolish then any: now that the foolishhest creature should become the wisest of all beeings, is as strange as the other: thirdly, *to goe before vs*: all Israel were not able to put life into that dead picture, and therefore to goe before them was impossible: it would not so much as follow them, except they caried it: and therefore beasts they were, that saw how God went before them *in a pillar of fire by night, and in a cloud by day*, and when there enemies were behinde them, made this pillar stand behinde them, should now put their confidence in a dead picture. The Papists say man is Gods image, which may be painted, therefore may there be an image of God: Alas, what Papist can paint the soule of man, or the righteousnesse and holinesse that is in the soule. *Thomas Aquinas* saies the starres might be worshipped, but for feare of Idolatrie: euen the selfe same, as if I should say, a man might cut an other mans throate, but for feare of murder: to cut the throate, and murder, are not farre asunder: for the first is the cause, and must needs bring in the other.

For heresie, meere conceits. This is my body, therefore it is so in deed. Christ is a *rocke, a stone, a vine*, therefore he is so in deed: Heretic. nothing but a rocke, a stone, a vine, surely stones and rockes will reason better then thus. Christs man-hood is vnited to the deitie, therefore it is euery where; as though things vnited were confounded, and the man-hood were equal with the deitic, nay the very selfe same: for to haue the same essenti-

all properties, is to haue the same essence. Christ must die, therefore he is not Christ: because he that dies, endures not for euer: as though the graue hauing shut in Christ three dayes, should haue kept him for euer: well, he rose againe, and hath openly manifested himselfe to liue for euer. *Dines* calls in hel, *father Abraham, haue mercie vpon me*, therefore to call to the Saints is no such intolerable thing: a good argument, that must needs be fetch out of hell to prooue so damnable an assertion. *Pope Alexander* treading vpon the necke of *Fredericke*, hath his conceit for it; *vpon the basilliske shalt thou goe*: the kissing of his feete, because *the sinner kissed the feet of Christ*; therefore his church, because bone of his bone; therefore the Pope, because he is the church: as beasts, *Psal. 8.* are subiect vnto man, so all men vnto the Pope: surely as beasts, for he is the master beast of them all, *Reu. 13.* Two swords in Christs family, therefore two kingdomes on the Popes head. *Peter Act. 10. rise and kill*; therefore may the Pope excommunicate and kill Princes. As good conceits as may be, and at the best they are no better.

Profanation,

For profanation: *let vs sinne, that grace may abound*: who will deale thus with a kind friend; he is liberall vnto me, therefore will I prouoke him to doe me good by my vnkindnesses: the *physitian* is skilfull, and hath cured a deadly disease, therefore I will drinke some more poyson, that the physitian may not be idle: the *surgeon* hath healed a dangerous wound, therefore will I stabbe my selfe in the same place, that I may trie him againe. If I must be saued, I must be saued; if damned, no remedie: why then deprive I my soule of ioy in my pleasures? If I should tell thee, thou must liue, and that is according to Gods appointed time: why wilt thou eate or drinke? this thou wilt say is a conceit; therefore iudge so of the rest, for the cause is alike. Now I come vnto the reasons.

Vanity.

1. *Reas.* Vanitie of minde. *Rom. 1. 21.* *But became vaine in their imaginatons, and their foolish heart was full of darkenesse.* Hence did arise those conceits following; that *the glorie of the incorruptible God, was to be turned into the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things*: this is Idolatrie. *They turned Gods truth into a lie:*

lie: there is heresie. And for prophanation, strange to consider what followed hereupon.

2. Reason is the *abuse of the object*, turning it vnto their owne conceit, and not their conceit vnto it. They would haue their knowledge like vnto Gods, that first sees all things in himselfe, and after, all things in the creatures: So would man doe, he would first see all things in himselfe, and then himselfe in all things; when indeede by Gods creation, man is made to looke vpon all Gods wisdome in the creatures, and so by reflexion to see himselfe; euen as a man sees a face in a glasse, and by that knowes his owne: and he that wil first know his owne face, before he see it in Gods glasse, will be sure his face shall be a good one; and therefore will he neuer see any bad face in Gods law, and so shall his iudgement be a conceit of himselfe.

3. Reason, the *violence of passions*, which are in wicked men; as a melancholike humour in the bodie, which makes men strangely conceited, and so stiffe in their opinions, that neither wise men by counsel, or learned Physitians by purgations and cordials, are able to remooue it; except they turne the conceit into an other, by letting them plainly see that which fed their humour was so, but now is otherwise. *Tralianus* cured a woman, that could not be perswaded but that shee had swallowed downe a serpent, by causing her cast, and priuily caused a serpent to be put into the bason, and so shee was deliuered. *Philotomus* cured a person that was conceited that his head was cut off by a tyrant, by causing an *iron ball* to be put into his hat, the waight whereof did so sore oppresse him, that he cried out his head did ake: the standers by tells him, why then thou hast an head. Some haue thought they haue beene dead men, and therefore would not eate, because dead men can not eate; yet one faining himselfe to be dead, and they putting meat into his mouth falls to eating; and the conceited person seeing that, he falls of eating too, and so his life was preserved. Others haue beene so resolute in their conceits, that they haue died in them: as *Arthemidorus* a Grammarian, who vpon the sight of a crocodile, was so sore amased, that he forgot all

his learning, and became so madde that he thought his legges and armes were cut off, neither would he euer be perswaded to the contrarie. Euen thus falls it out with wicked men, that either they see one conceit by another, to prooue foolish, or els they doe so strongly ground themselues in their conceits, that they will neuer be drawne to any better perswasions. As many an ignorant Papist, his fathers were so, and he hopes well of them, and God forbid that they should be in hell, therefore he liues as they did, he hopes well. Yet others after they haue seene, as the Apostle saith, *no profit of those things whereof they are now ashamed*, become to change their minds, and see all was but a conceit of pleasure. Thus men become more wise after sinne committed then before, because the passions begin to swage: hence the prouerb, *serò sapiunt Fryges*: they shut the stable dore, when the steed is stoln. And so many like *Dives* in hell, would be wise when it is too late. Thus when we are taken away, we come to had I wist, and doe penance in hell to no purpose.

1. *Vse* reprehension. First, confutation of all wicked men, that boast of their newe inuentions. We haue many that crie with *Pythagoras*, *ἐυρίκα, ἐυρίκα*, but alas, what haue they found? *parturiant montes, nascetur ridiculus mus*: they haue found out strange matters, yet when all is brought to the birth, it was but a mountaine conceiuing, and the offspring was a poore moufe. They were in the toppes of Kings houses in their vaine conceit, but alas, all is but the spiders webbe, fitting for nothing but the besome to sweepe it to the dunghill. 2. *Vse* is correction of the godly, that are too credulous of wicked mens opinions. *Good Bereans will search whether the things be so or no, and these shall be wiser then they of Thessalonica*. It behooueth a wise man in these cases to haue his eyes in his head.

2. *Vse* instruction. First, admonition. *Thou saiest thou art rich, and increased with goods, and hast neede of nothing: and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.* Reu. 3. 17. This is the conceit of all hypocrites, therefore let them looke to Christs admonition, v. 18. *I counsell thee to buye of me gold tried by the fire, that thou maiest be made rich: and white*

white rayment that thou mayest be cloathed, and that thy filthy nakednesse doe not appeare, and annoint thine eyes with eie salve, that thou mayest see. Surely if God loue thee, hee will rebuke and chasten: therefore in the second place, let it be a direction to the godly, that they be zealous, and in their zeale ielous ouer their hearts with a holy inquisition, how it stands betwixt God and their soules: if they find Gods truth rooted in their hearts, praise God for it; but if they see the deceits of their hearts, repent and amend, least the Lord come against them, and cut them in peices with the sword of his iudgements, that would not suffer the word of God, *liuely and mightie in operation, sharper then any two edged sword, to enter through, euen to the diuiding asunder of their soule and their spirit, of their ioynts & marrow, and to discerne of the thoughts, and intents of their hearts:* let this be powerfull, and we shall neuer be conceited.

Vse 3. consolation. First, when we do not conceit too high of any grace or gift of God in vs, but say from the very heart, *glorie be to God:* When Dauid can say, *I am not puffed in minde, I haue no proud looke;* then he found ioy at will. Secondly, in our affliction not to conceit with Cain, *my sinne is greater then can be forgiven:* but as wee descend downe into our owne hearts, and plead guilty; so againe by the eye of faith, to ascend vnto God in Christ; and then shall we say with Iob, *although he kill me, yet will I trust in him: and I know my redeemer liueth, and shall stand the last vpon earth, and that I shall see him with these eyes.* And thus much of the bond of inference: the bond of copulation followeth.

These things hast thou done, and I held my tongue:] Sinnes, and Gods silence, are no kindly friends, yet they are here yoked together; and that by a bond, that doth not onely conioyne, but gather together; and that not by connexion, but cheeke by ioule; not one drawing in another, for neither can sinne by any good consequence drawe after it Gods silence; neither Gods silence (except abused) any wayes allure vnto sinne: both are absolute, and therefore soone may they be parted. From hence might be obserued; first, that more may absolutely be affirmed of sin & silence coupled together, then

Sinne and Gods
silence may for
a time agree to-
gether.

can be vpon condition: for God makes no condition with sinners for the time of his silence, neither haue they any lease from God how long they shall sinne, and he wil say nothing: for God will haue his libertie. Secondly, wicked men shall haue nothing to excuse them from God. Indeed their sinnes goe before Gods silence; Gods silence comes after, and they againe come after with more sinne: for so are the words ioyned together: 1. *They doe:* 2. *God is silent:* 3. *They thinke:* it may be by their latter sinning, they haue a perswasion of conditions of peace: but alas they are deceiued; for hereby riseth a threefold iudgement against them: one for their first sinne; a second for the abuse of his silence; and a third for that they haue had no measure in their sinning, and therefore shall God haue no measure in his punishing.

Obfer. But the obseruation proper to the place is this, that mans sinnes, and Gods silence may stand together for a time. The disciples of our Sauour Christ knewe not of what spirits they were, *when they asked Christ, that hee would call for fire from heauen to destroy his enemies.* Indeed if any tender hearted man should sit but one howre in the throne of God almighty, and look downe vpon the earth as God doth continually, and see what abominations are done in that hour, he would vndoubtedly in the next set all the world on fire, and not suffer his wrath to bee pacified, or the fire to be quenched.

Reas. 1. From the nature of *opposition*: Two things that disagree may be coupled together by some third; and in that third, they may agree. *Heate* and *cold* may stand together in *water*; but because water hath cold *naturally*, and heate *accidentally*, the heate must out againe, and the water remaine in his nature. So our sinnes and Gods silence, euen fire and water, stand together in this world, and sinne burnes very hote in this world, insomuch, that the whole world boyles with it: and the Lord hath a long time beene silent with the world, verie coole and patient with sinners; but this burning must out of the world, for the world in Gods creation did neuer acknowledge him, as any home borne brood. The *deluge once cooled him sufficiently*: and againe another fire stronger then he shall

shall get the conquest: and then shall an ende be made of Gods silence, and *smoking coales shall issue out of his mouth* for cuer, to augment the fire of hell, that it may neuer bee extinguished.

Reas. 2. The order of lawes; which is to *promise, threaten, punish*: all the while the law is promising and threatening, the Judge sits still as one at rest; but when that time is expired, he ascends the throne of iudgement, giues sentence, deliuers to the executioners, and straitly commands that such villaynes be dispatched out of the world. The order of lawe.

Reas. 3. Methode makes a good agreement betwixt things that dissent, when it brings euerie thing to his proper place: First, it brings sinne to Gods goodnesse, then along to Gods law, and thirdly to Gods plagues. They that tame vnruely creatures, first bring them to the thing and place where they haue done the iniurie, then labours to let them see the fault by bearing of them: So the Lord first brings vs to our selues, and his silence, lets vs see what we haue done against our selues and his silence, and then doth he let vs feele the power of his wrath, that hereafter he may be our feare: either *shiall* or *shalish*, for he will haue *euerie knee to bowe unto him*: either a knee of power or of reuerence, of loue or constraint, from heart or from bodie. From methode.

Vse 1. reprehension. First, confutation of all those that denie Gods prouidence, because they see not present execution of iudgement for sinne, and present reward for weldoing: the *Lords times are in his owne hands*, and he is verie wise in them all: therefore it is my wisdom to rest content with patience, and expect Gods leasure. Secondly, correction of the godly, that are too importunate with the Lord to destroy the wicked: *Wilt thou not breake the heauens and come downe?* but *hee that beleeueth will not make hast.*

Vse 2. instruction. First, admonition to the wicked, that they agree with their aduersarie while he is in the way, least he deliuer them to the iudge, and they be cast into prison, and there lie vntill they haue paid the vitermost farthing. Secondly, direction to the godly, neuer to be at rest, vntill they know themselves

selues reconciled vnto God in Christ Iesus; for that is Gods heartie loue, no bare silence: for one may hold his tongue, and yet be extremely angrie.

From Gods direct knowledge

Vse 3. consolation. First, in weldoing: surely if God can agree with a sinner for a time, how shall hee reioyce to doe his child good that labours to serue him. Secondly, in miserie this may affoord comfort, that God will not bee worse vnto me, then he is vnto the wicked, may he will spare me as a father spareth his child, that hee sees endeaouer to do well.

CHAP. IIII.

Of the simple inuention.

First, of Gods knowledge.

NOW I come to the simple inuention, and consider euery reason by himselfe: the sentence hath two parts, *Gods truth, Gods holinesse.* Gods truth in these words (*these things hast thou done,*) wherein we haue *knowledge without all error: secondly, integritie without all partialitie: thirdly, equity without all contradiction.*

Obser. 1. Gods knowledge is a most exact and particular knowledge of all things: these things are knowne vnto the Lord, to wit, the verie *consent vnto adultery and theeuery,* the very running of the heart, though the world could neuer cōdemne them of any such crimes: this knowledge therefore is most particular of sinnes, persons, things, causes, ends, effects, and all circumstances that accompany them.

Reas. 1. Because all things are in God long before they exist in the world. Hence is God called the most *perfect idea* of all things: a skilfull workeman hath the plot of his building in his head, long before he begin his worke out of himselfe: *Psal. 139. 2. thou vnderstandest my thought afarre off:* and *v. 16. thine eies did see me when I was without forme:* for in thy booke were all things written, which in continuance were fashioned

fhioned, when there was none of them before.

2. *Reason.* As all things were in God, so all things were from God; and that which was from him, must needs be knowne of him. Psal. 94. 9. *He that planted the eare, shall he not heare? he that formed the eye, shall he not see?* Psal. 139. 13. *Thou hast covered me in my mothers wombe, therefore thou hast possessed my reynes.* v. 15. *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.* And it is a most cleare knowledge: for Heb. 4. 13. *Neither is there any creature which is not manifest in his sight: but all things are naked and open unto his eyes, with whome wee haue to doe.* The word in the originall is taken from a beast, that hath the skinne fleaed off his necke, so that all the nerues and arteries that runne that way may plainly be seene: or els from a man cast on his backe with his face toward heauen, which may be seene of all. Neither is this a bare knowledge, but with care and counsell: Eph. 1. 11. *Which worketh all things after the counsell of his will:* and most particular, Matth. 10. 39. *A sparrow falls not to the ground without Gods will: yea, and all the haire of your head are numbred:* and most certen, Numb. 23. 19. *God is not as man, that he should lie: neither shall it be resisted.* Exod. 4. 11. *he will giue a mouth to man, make the dumme speake it, and the deafe heare it, before it shall be silenced by man: the very stones shall speake out of the wall, and the timber, before man shall burie Gods truth, or obscure that which he would haue reuealed.*

3. *Reason.* As all in God, and from God; so for his prouidence and preseruation of them, they *liue, mooue, and haue their being* continued from him, A. Ct. 17. 25. And therefore seeing the Lord hath gone with vs all our daies, he must needs be priuie to all our doings. There is not a *motion in the heart, a stirring of the hand, a turning up of the eye, or a foote of ground troden,* but the Lord knoweth it, because he was in that motion. Againe, for our liuing, whether generall or speciall, the Lord taketh notice of it; generall, with what conscience, good or euill; with what faith or infidelitie, whether we haue had our conuersation in heauen, or vpon earth: particular, first to himselfe, what pietie in his worship, thankfulness for his blessings, praier

in our needes, prouidence in the vse of meanes, and without meanes. Secondly towards man: first, all in generall; what charitie, iustice, peace, loue: in speciall, towards superiours, what reuerence, equalls humilitie, inferiours kindnes: lastly, to thy selfe, what modestie, temperance, sobrietie.

From the ende.

4. *Reason.* God must dispose of all things for himselfe, therefore must he know them: Rom. 11. 36. *For in him, and through him, and for him, are all things, &c.*

From circumstances of time, place, and person.

5. *Reason.* In that the Lord knoweth not all things as *in himselfe, from himselfe, and working by himselfe, and for himselfe,* but also in that he knoweth every circumstance of time, place, person. Of place, Psal. 139. first, for the positions of it, v. 3. *Thou compassest my pathes, and my lying downe, and art accustomed to all my waies: thou holdest me straight behind and before, and laiest thy hand vpon me.* Againe, for the place it selfe, v. 7. *Whether shall I goe from thy spirit? or whether shall I flee from thy presence? if I ascend into heauen, thou art there: if I lie down in hell, thou art there: let me take the wings of the morning, and dwell in the uttermost parts of the sea, yet thither shall thine hand lead me, and thy right hand hold me.* Secondly, for the circumstance of time, v. 11. *If I say, yet the darknes shall hide me, even the night shall be light about mee: yea, the darknes hideth not from thee, but the night shineth as the day: the darknes and light are both alike.* Here is no plea that olde things are out of date, and sinnes committed many yeares agoe, are forgotten of the Lord: for be sure, that the sinne of *Cain* in murdering of his brother, is as freshly bleeding in the presence of God, as the sin thou hast committed this day; so that neither time past, present, or to come, will helpe vs at all with the Lord. Thirdly, for the circumstance of persons: he knoweth all by their names, Psal. 147. 4. therefore no companie shall excuse thee. Indeede in the world, *multitudo peccantium, tollit pœnam peccati*: when multitudes sinne, then mens lawes dare not execute: yet be sure with the Lord, he that runnes with a multitude to doe euill, shal be sure to be punished with them. Neither great men, nor rich men, shall be able to rescue vs out of the hands of God: therefore the point is cleare, that the Lords knowledge is most exact

in all particulars.

1. *Vse* is reprehension: first, confutation of the wicked, that are ashamed to doe that in the presence of men, which they dare most impudently doe before God: surely hee is able to iudge more exactly of our offences then any man: & therefore if we labour to keepe our selues secret from the eyes of men, how should we not tremble to sinne before God? Secondly, correction of the godly, that doe not alwaies set themselves in the presence of God, but sometimes take libertie to slip into the wayes of their owne hearts, thinking that this is but a small sinne, and therefore the Lord will be mercifull to me in this thing: neuer considering the puritie of the Lord, and the brightnessse of his glorie, which is alwayes shining round about them.

2. *Vse* instruction: first, an admonition to the wicked, that beat their fellow seruants, because their master deferreth his coming: let them take heed, for he will come at vnawares vpon them; and let them blush for shame, seeing that mens seruants here vpon earth, hearing that their master approacheth, betake themselves to their worke, although before they were at their sports & idle recreations: we know that school-boies in the absence of their master, leaue their seats, spread themselves abroad, yet the verie voyce of (*venit magister*) the master comes, presently makes euery one hastily betake himselfe vnto his seat. Shall then man bee so bold, as to dare to leaue his place, betake himselfe to his owne pleasure, when the verie eye of his God lookes vpon him? surely nothing is more obuius vnto our eye then this, which argueth that the world is very destitute of the feare of God. Secondly, this may be a direction to the godly, to examine themselves in all their particular carriages. Thus Dauid deales with his soule, vpon the consideration of Gods excellent knowledge, Psal. 139. to the ende: first, a pretious estimation of it, 17, 18. how deare, how great, what account to make vp the summe: all is too short: yet this will be aime at, when he awakes, he will still be with God. Indcede in the violence of passion, Dauid may make warre a pretense to excuse Viias death; but yet Psal. 51. it shall cause him vtter many a bitter word, heauie sighs, and

euen water his couch with teares. The second, is the manifestation of his zeale: 1. in his loue of the maiestie of God, v. 19, 20. 2. of his hatred to the wicked, that dishonour God, v. 21, 22. See them both: *Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, depart ye (from me:) which speake wickedly of thee, and beeing thine enemies are lifted up in vaine: I hate them, I contend with them as with mine viter enemies.* The 3. his confidence, v. 23. *Try me, O God, and know my heart, prooue me, and know my thoughts, consider if there be any way of wickednes in me, and lead me in thy way for euer.*

This consideration, can not but haue powerfull operations in the hearts of Christians, fire all that is within them: let vs see it in a few of *Dauids* affections in the *Psalmes*, breathing zeale out of euery pipe.

Loue. *How doe I loue thy law (O Lord) more then the hony or the hony combe, more then thousands of siluer and gold.*

Hatred. *Thine enemies I hate with a perfect hatred.*

Ioy. *Thy testimonies are my delight, I reioyce more in them, then they that finde great spoyles, more then in my appointed foode.*

Griefe. *Mine eyes gush out riuers of teares: Oh that my head were a fountaine of teares, because they destroy thy law.*

Hope. *Mine eyes are drunne with waiting: how doe I long for thy saluation.*

Fear. *Thy iudgements are terrible, I tremble and quake.*

Looke what pitch of affection the naturall man bestowes vpon his dearest darling; what vn-satiabie thirst the cometous worldling vpon his *mammon*; the ambitious vpon his *honour*; the voluptuous vpon his *pleasure*; the same the Christian striueth in equall, yea, (if possible) farre exceeding; in as much as the more pure the heart is, the more actiue we shall finde it: Zeale is to the soule, that which the *spirits* are to the bodie; wine to the *spirits*, putting vigour and agilicie into them: *be not drunke with wine, wherein is excessse, but be filled with the spirit*: an excellent Antithesis, the soule may be filled with this zeale, and yet neuer exceede. As *wings* to the soule, as *wheelles* to the chariot, as *sailes* to the shippe, *wind* to the sailes, *courage* to the soldier, *mettells* to the horse, and *dust* to make the earth fruitfull; so is zeale

as wings to the soule, to flie about earthly and worldly cogitations; as wheels, not to goe, but runne the wayes of Gods Commandements; as sayles to driue vs with a plerophorie vnto God. This makes vs fight, and puts mettle into vs: yet must we take heede how we meddle with this fire, least wee heape coales vpon our owne heads, and bring an ill sauour vpon all our seruice, as *Nadab* and *Abihu* beeing vnsanctified. *Aguish* and *distempered heats*, are farre remote from the *radicall*; nay, anemie vnto it, and the verie causes of *sickenesse* and death: a very *empericke* may iudge of them: For first, some of these are deeply sicke of the *Pharisaicall humour*; they loue more to be seene of men then God, and yet God will see them the best; as *Iehu*, *Come and see how zealous I am for the Lord of hosts*. These trumpets praise them before men, but shame thē before God. An *aguish* or *consuming heat* by his *flushings*, is seene more in the face, then the naturall *heat* that warmeth the *heart*. In wisdom and skill, *artis est celare artem*, hiding of art is the best art: so hidden zeale, is often the best zeale.

The second sort that abuse this all-seeing eye of God; are such as labour of *Ahabs* disease: very passionate, affect strange gestures, exceede in all externall humiliation: *horse-courser*s saydes will bound, curuet, and shewe more tricks, then a horse well metled for the rode or cart: these learne by smart to know their Masters, and gaine no commendation by these outward fetches.

The third sort know God, as *courtiers* know one an other, complementally; and bestow much holy water on one anothers faces: but alas, these faire words pay no debts: these haue the worlds wealth, yet care not to see their brother in want: these stick vp feathers for the carkasse, beguiling the simple, coozening the world, but chiefly themselues.

The fourth sort is, such as cannot keepe their eyes at home, their fire on their own hearths; but like *brinijh lights*, sparkle and spit at others; and like *ill couched fire-works*, let flie on all sides: onely out of their wisdom, they know how to spare *Agag*, and the great ones. These crie out of such as labour to be precise in their courses; and yet alas, how should we be too precise,

cise, seeing the eye of the Lord is neuer off vs?

Lastly, others there be, that are vnconstant: commonly in the beginning, they *blaze like straw fires*; but in the ende, *goe out in smoake and smother*. These haue not cleared their eyes, to consider with Dauid, how deere they ought to make Gods thoughts vnto them, and thereby to bee awaked, that they might still be with God. *Iehu* marched as a man of God, and his word was, *The Lord of hosts*; but his proiect was the kingdome: and therefore soone will the song be changed: *Deme-trius* cried, *great is Diana*; but he meant her little siluer shrines: many haue spoiled *copies*, but it was to make themselves *cushions*: *Iudas* complains of *wast*, but his sorrow was, that it *fell besides his bagge*: If *Iezabel* proclaime a fast, let *Naboth* look to his vineyard. But he that knowes God indeede, and is warmed with the heat of it, will become a true *Zealote*, whose *feruency* is in the *spirit*, not in *shew*; in *substance*, not in *circumstance*; for *God*, not *himselfe*; guided by the *word*, not by *humours*; tempered with *charity*, not with *bitternesse*: such a mans praise is of God, though not of men: such a mans worth cannot be set forth, with the tongues of men and angels. Neither let any grieue that it cannot be done: God that knoweth all things, taketh notice of it; and that which is kept in secret, he will reward it openly; onely let vs labour to keep nothing in secret from him. But it is woe to see, how little this waiking with God is practised: and to burne in the spirit, is but counted the phrensie *of the braine*. Such zeale as this is euery where spoken against, it hath many enemies, and few friends: the world can no more abide it, then the beasts can the *elementarie fire*: the rebukes of many haue fallen vpon it; the deuill weaues cunning lyes to bring downe the honour of it: in this our earthly mould, little fewell, much quench-cole, is hardly fired, soon cooled: in the worlds opinion it is as common as fire on euery mans hearth; no mans heart without it, if euery man might be his owne iudge: But if they meane to follow Dauid, they must rise a little sooner to rake it out of the embers of luke-warmnesse: Dauid had care from Gods fire within him, to maintaine it all the time of his owne life, and al-

So that it might not off Gods altar; he would suffer the temples of his head to take no rest, vntill he had found an house for it to dwell in: therefore he is not vnmindfull to leaue it in command vnto his sonne; and furthermore, to enforce all the people to ioyne with Salomon, he vrgeth them in the presence of God, to keepe and seeke for all his Commandements; especially he giues the charge vnto Salomon, 2.Chron.9. *And thou Salomon my sonne, knowe thou the God of thy father, and serue him with a perfect heart, and with a willing mind:* The argument that must mooue vnto this, is the same with this in my text: *for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts:* therefore know thy God, and serue him perfectly, and willingly.

Vse 3. consolation. First, in trouble, to know that they are not hid from the eyes of the Lord: secondly, in reproaches, when the world shal slaunder vs with the name of hypocrites, to consider that the Lord knowes the vprightnesse of our hearts: thirdly, in our imperfections, when we find that we are not able to vtter so much concerning our profession, as wee beleeue; neither to lay open our wants vnto others, as we could desire for our comforts: here (I say) is sweet consolation, because the Lord knowes the willingnesse of our mind, and will accept of that, as well as of our deeds.

Section 2. Of Gods integritie.

Obseru. 2. Is the integritie of the Lord, without all partialitie, in that he hath respect neither to the person, nor the actions of an hypocrite; but points him out, and discouers his particular sinnes? Integritie containeth two things, *truth* and *freedome*: for an intire God must bee most true, most free, in *thought, word, and deede*: in thought, because he knowes the thing in himselfe, and by himselfe; and therefore is not tyed vnto any thing, but knowes it, and thinks it most freely: when man is faine, first to knowe the thing, and himselfe by the thing; and therefore his knowledge is dependent, and not of that freedome which is in God. Secondly, most true and free in speech: for the Lord can neither lie, nor any waies be made

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παρρησία.

to recall his words; for shall the Lord speake, and not doe? no verily, *Let God be true, and every man a lyar, that he may bee iustified in his words, and overcome when he is iudged.* Thirdly, most true and free in his actions; *Shall not, saith Abraham, the iudge of the world doe right?* let there be but a righteous person found in Sodome, and he shall find mercie: so that wee may say the vnderstanding of the Lord is most true, his will most free, his desire most holy and pure: *praeicipiens omnibus quae ipse facit.* Hence no acceptor of persons, or actions: Act. 10. 34. *Of a truth I perceiue, that God is no acceptor of persons: of works,* Eccl. 12. last ver. *God will bring every worke vnto iudgement, with euerie secret thing whether it be good or euill:* both these are together the 1. Pet. 1. 17. *If ye call him Father, which without respect of persons iudgeth according to euerie mans worke:* and in all these he is most holy. Zeph. 3. 5. *The iust Lord is in the midst thereof, he will doe no iniquitie, euerie morning will hee bring his iudgement to light, he sayleth not, but the wicked will not learn to be ashamed:* they will needes haue the Lord to respect them, because he is in the midst of his temple: which thing the Prophet graunteth, yet makes this exception, that he is a iust Lord in the midst thereof, and will doe no iniquitie for their sakes: therefore the Lord doth punish *grauissimè, iustissimè, certissimè:* most *griuously*, because of the greatnes of sinne: most *justly*, because of the holinesse of his law: most *certainly*, because of the truth of his iudgement.

Wicked men
prosper.

But it will be obiected, wicked men flourish: The answer is easie; First, it is but short, Psal. 37. 35, 36. *I haue seene the wicked strong, and spreading himselfe like a greene bay treee, yet I passed away, and loe he was gone; and I sought him, but hee could not be found.* Secondly, they are punished in their consciences with deadly securitie, while they liue in their prosperitie. Thirdly, the more they liue in delight, the greater is their punishment: for that feedes them far for the day of the Lord.

Secondly it may be obiected, that hee which is *summè misericors, debet remittere, aliquid de suo iure;* he that is most mercifull, must remit some thing of his right: or els shall wee verifie that of the Lord, which we speake of oppressions, *summ-*

summus inus, summa iniuria, the vttermoſt right, is the vttermoſt wrong: and therefore if it be the commendation of a man, to forgiue iniuries, and *the glorie of the King to paſſe by offences*, ſhal we not thinke that the Lord hath greater libertie to diſpenſe with his iuſtice, and pardon offences without ſatiſfaction? I anſwer, mercy and iuſtice, are in God in the *higheſt degree*, and therefore equall, as beeing God himſelfe; yet may they be *intended or remitted*, appeare more or leſſe in his creatures. Secondly, the Lord hath iuſt reaſon with himſelfe, of the ſhewing of his mercie and iuſtice; yet this may we boldly ſay, that the Lord can not pardon any ſinne, without the ſatiſfaction of his iuſtice; becauſe iuſtice in God, is after an other manner in him, then any other creature: for in him it is his eſſence, and therefore to denie his iuſtice, were to denie himſelfe.

The point then beeing cleared, theſe may be the reaſons.

1. *Reaſ.* Firſt, from the perfection of his nature: for *Integritie* is that, which conſiſts of all complements, and can admit of nothing, neither in the *exceſſe*, nor in the *deſect*.

2. *Reaſ.* The *rule of his wiſdome*, which admits no exception, but contains in it the conditions of a moſt abſolute and neceſſarie truth. A law more vnalterable, then the laws of the *Medes and Perſians*.

3. *Reaſ.* Becauſe he will be *iudge of the whole world*, and therefore muſt needes be intire, and iuſt in all actions.

1. *Uſe* reprehension: firſt, of the wicked, that dreame of all mercie, and thinke with the hypocrite, that God is nothing but *ſilence*: yet let them know, that it is impoſſible for God to croſſe his nature, and therefore muſt they needes feele the hand of his iuſtice. Secondly, a correction of the godly, which by reaſon of ſome priuiledges, abuſe their chriſtian libertie: ſurely if we be not the *ſeruants of ſinne*, we muſt be the *ſeruants of righteouſnes*, and not our owne maſters.

2. *Uſe* inſtruction. Firſt, admonition to the wicked, that they put not too much on Gods ſcore; becauſe the Lord will prooue a *hard maſter*, and be ſure to aſke his owne. Secondly, a direction to the godly: firſt, *To paſſe their time in feare*: for that is the uſe that Peter makes of it, 1. Pet. 1. 17. *And if ye call*

him father, which without respect of persons, iudgeth according to every mans worke, passe the time of your dwelling here in feare. 2. Chron. 19. 7. Wherefore now let the feare of the Lord be upon you: take heede and doe it, for there is no iniquitie with the Lord our God, neither respect of persons, nor receiuing of reward.

Secondly, confession of the Lords righteousnes: Nehem. 9. 33. Surely thou art iust in all that is come upon vs: for thou hast dealt truly, but we haue done wickedly. Dan. 9. 7. O Lord, righteousnesse belongeth vnto thee, and vnto vs open shame, as appeareth this day vnto every man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neare and farre off, through all the countries whether thou hast driven them, because of their offences that they haue committed against thee. Therefore v. 14. Hath the Lord made readie the plague, and brought it upon vs: for the Lord our God is righteous in all his workes which he doth: for we would not heare his voice. Psal. 119. 137. Righteous art thou, O Lord, and iust are all thy iudgements. An admirable disputation is laïd downe in the 9. of *Iob*: the question is this, Whether any man compared with God, may be iustified. The first argument, is drawne from the confession of all mouthes, that they shall not be able to answer him one thing of a thousand. The second argument, is drawne from his wildome and power: *Neuer any being fierce against God hath prospered.* The third argument, is an induction of particular examples, drawne from the mountains ouerturned in his wrath, and yet they feele it not; the displacing of the earth, that the very pillars thereof doe shake; the staying of the Sunne from his rising; the closing vp the starres as vnder a signet; the Spreading of the beaues; the walking on the sea; the making of *Arcturus*, *Orion*, the *Pleiades*, and the climates of the South; he doth great things and vnsearchable, yea, marvelous things without number: so that he may passe by, and no man perceiue him: take the pray, and no man restore it. Thus doth the Lord not withdraw his anger, and the most mightie helps stoope vnder him. Hence ariseth these confessions, v. 15. to the ende; *Though I were iust, yet could I not answer; onely this would I doe, make supplications to my iudge: if I speake of strength, he alone is strong: if I speake of iudgement, he alone shall plead: if I would iustifie my*

my selfe, *mine owne mouth should condemne me*: thus goes *Iob* 2- long in confessions vnto the 34. v. where he shewes the way to bring in his confidence; *Let him take away his rodde from me, and let not his feare astonish me; then will I speake, and feare him not: but because I am not so, I hold me still.* Thus from arguments, God brings forth these confessions; and these confessions doe better quiet the soule, then arguments against the Lord.

Vse 3. Consolation to all those that labour for sinceritie, and striue to serue the Lord with willing and perfect mindes; for vnto all those that dispose their waies in this sort, shall bee shewed the saluation of God.

Sect. 3. Of Gods equitie.

Obser. 3. Is the equitie of God without all contradiction? the Lord iudgeth not vpon malice or suspicions, as though hee hated the person of the hypocrite, or suspected him for some notorious crimes; but tells him plainely, his conscience iudging with the Lord, that *these things are done*, already committed; and therefore no cause to complaine of the Iudge. Thus the Lord dealt with our first parents, *Gen. 3.* the Lord examines the matter, and saies vnto the serpent, *because thou hast done thus, thou are accursed*: vnto the woman, *I will greatly encrease thy sorrowes*: vnto Adam, *Because thou hast obeyed the voice of thy wife, and hast eaten of the tree whereof I commaunded thee, saying, Thou shalt not eat of it; cursed is the earth for thy sake.* Thus dealt he with the whole world, *Gen. 6.5.* *When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were only euil, & that continually: therefore, v.7 I will destroy from the earth, the man whom I haue created, &c.* Thus dealt he with nations, *Ezech. 18. 2.* *The fathers haue eaten the sowre grapes, and the childrens teeth are set on edge*: this prouerbe hath no good meaning; for the soule that sinneth, it shall die: Therefore, O house of Israel, are not my waies equall? and are not your wayes vnequall? surely, I will iudge you euery one, according to his wayes. Againe, for particular cities, *Gen. 18.* *I will goe downe to see whether the*

cry which is come vnto me so or no. Lastly, speciall persons, Gen. 4.9. *Where is Abel?* v. 10. *what hast thou done? the voice of thy brothers blood crieth vnto me from the earth:* now therefore, v. 11. *Thou art accursed from the earth, &c.*

Reas. 1. Drawne from the nature of punishment, which is alwaies a consequent of sinne, and therefore cannot goe before the doings of men.

Reas. 2. The conscience of wicked men, which must needs containe in them the bills of Inditement, according vnto which the Iurie must proceed, and the Lord himselfe wil giue sentence, Reu. 20. 12. *The dead were iudged of those things which were written in the bookes according to their workes.*

Reas. 3. That all may be without excuse: for what shal man say vnto his Creator, when the Lord hath told him, *These things hast thou done?* surely, lay his hand vpon his mouth, and confesse that the Lord is iust in all his workes.

Vse. 1. reprehension. First, of such as complaine with Israel in Ezek. 18. *thy fathers haue sinned, and we haue borne their punishments:* It is not so, O house of Israel: for Gal. 6. 5. *euery man shall beare his owne burden:* 1. Cor. 3. 8. *euery man shall receiue his wages according to his labour:* therefore to thee, O Lord, mercy, for thou rewardest euery one according to his worke, Psal. 62. 12. Secondly, a correction of the godly, that murmure at the silence of God toward the wicked, and are grieued for his hand vpon themselues, conceiuing it an iniurie done vnto themselues, because they iudge themselues better then the wicked: but let them also knowe, that the cause of their afflictions is their owne doings: Iam. 1. 13. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euil; neither tempteth hee any man, but euery man is tempted when hee is drawne away by his owne concupiscence, and is inticed: then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.*

Vse 2. instruction. First, a direction to the wicked, that they be more carefull of their actions. Secondly, a direction to the godly, that they learne to deny all vngodlines, and worldly lusts, and liue soberly, and righteously, and godly in this present world.

Vse 3.

Use 3. consolation. First in trouble, 2. *Theff. 1. 6. 7.* For it is a righteous thing with God to recompence tribulation to them that trouble you; but to you which are troubled, rest with vs. Secondly, in weldoing thou maiest haue this consolation, *Pla. 37. 3.* trust thou in the Lord, and doe good; dwell in the land, and thou shalt be fed assuredly; delight thy selfe in him, and hee shall giue thee thy hearts desire: for the Lord is a most equall God, and will not suffer either the doings or the sufferings of his children to go vnrwarded.

C H A P. V.

Of Gods silence in generall.

THE second part is the holinesse of the Lords sentence; which is twofold, *mercy* and *iuſtice*. Mercy, *I held my tongue*; Iuſtice, *but I will reprocue thee*. Mercy is described by ſowre arguments; firſt, by his *qualitie*, ſilence: ſecondly, by his *object*, about which hee is exerciſed; and that is the doings of the wicked: thirdly, by the *accidental effects*, and they are wicked thoughts: fourthly, by the forme and manner of theſe thoughts, and that is, to make God like themſelues.

First, of Gods ſilence: which is nothing elſe, but Gods *clemencie* in his *patience* and *long ſuffering*, with his *bountifalnesſe*, and generall goodneſſe toward ſinners. That this may more clearly appeare, we are to vnderſtand that the Lord which is abſolute beeing in himſelfe, *Exod. 3. 14.* can haue nothing giuen vnto him, which is not himſelfe: for *I am, that I am*, is a propoſition that hath no more in the *conſequent*, then was in the *antecedent*: for *I am*, is the antecedent, and *I am*, is the conſequent: therefore euery conſequent in God, is God. God is ſilent, God the antecedent is *I am*, and ſilent the conſequent is *I am*: for nothing is giuen to God that is leſſe then *I am*, and greater then *I am*, is impoſſible. Hence God is onemoſt ſimple beeing, and impoſſible to be vnderſtood of our ſhallow capacities: therefore hath it pleaſed his maieſtic, that we might

vnderstand some thing of him, to shew vs his backe parts, Exod. 33. 23. which are his glorious attributes, Exod. 34. v. 6, 7. among which, we haue this silence of God; *slowe to anger, and abundant to goodnes and truth.* Now these attributes are of diuers sorts: some *absolute*, some *conditionall*, some both *absolute* and *conditionall*: absolute, which at all haue no arise from the creatures, but follow his absolute being: as his *infinitnesse*, *eternitie*, and the like, which doe follow from that he is without causes, not looking at him for his effects in his creatures: others meerly conditionall; as in creation, *omnipotencie*; which is only in God in regard of his creatures, which in time might feele the worke of an euerlasting worker. For in God, creation was alwaies act, and neuer power: otherwise should the Lord haue begun his act, and then it should not haue beene eternall. Indeede his creature felt the beginning of it, for once it was nothing; and to make that something, we tearme it omnipotencie, which is in the creature alone: for God is not omnipotent in the generation of his sonne, neither the sonne and the father omnipotent, in the proceeding of the holy Ghost, because this is an absolute and eternall generation, and procession, that was neuer out of act, and therefore vncapable of any power.

In the fall of man, this silence is meerly conditionall: for if there had bin no sinne, then should God haue had no silence. So in the state of redemption, grace is giuen to God only from that worke in the creature, receiuing him to mercy for Christs sake. For attributes, that may be said to arise from his being, & yet appeare in his works; are in creation, *goodnesse*, *wisedome*, and the like, which are absolute in God, and before creation, yet manifested from creation, seeing he hath placed in these creatures, the foote-steppe of his goodnesse, and wisdom. Now his eternitie and infinitnesse, may be collected from the creation, but that will be by way of negation: for there is a threefold way of giuing attributes vnto God: first, *per modum negationis*, as all imperfections in the creatures: man is finite & hath beginning of dayes, therefore denie them both of God, & say Iehouah is infinite and eternall. A second waie, is *per modum*

Absolute attri-
butes.
Conditionall.

*Dei cognoscitur
per modum nega-
tionis, enim non sic,
causatoris.*

dum eminentia, by way of excellencie; as what is excellent in the creature, to giue it to God in the highest degree: man is good, wise, iust, holy, therefore God is goodnesse it selfe, wisdom it selfe, iustice it selfe, holinesse it selfe. The third, *per viam causationis*, by waie of making; as the world is a worke about the reach of a creature, therefore God made it: redemption a worke about the power of angels and men, therefore God must redeeme: sanctification no gift in man, therefore the worke of the holy Ghost: and for any creature to thrust in with God, is no lesse then blasphemie. Againe, in mans fall, iustice puts forth it selfe, yet was it absolute in God before, and therefore might it appoint, prescribe laws, and set downe certain ends, hauing no consideration of the creatures sinne; yet the execution will alwaies follow mans sinne. So in redemption, mercie which is not the same with silence in this place, but a free acceptation of the creature in Christ: this is also absolute in God, and so might haue his worke in God, long before man was miserable: but to execute this mercie vpon the creature, must needes be in his miserie, where it appears to vs: & so both election & reprobation are manifest vnto the creature, yet were long before in God, and with God. Therefore that distinction vpon which some Diuines build, to ouerthrow Gods decree of reprobation and election, before the corrupt masse, is not sound; for thus say they: Gods attributes, are some of them absolute, as *eternity*, *infinitenesse*, *goodnesse*, *wisdom*, and these are presupposed before the being of the creature: others againe conditionall, and alwaies haue respect vnto the creature; as iustice, and mercie: no iustice but vpon the condition of sinne, and no mercie but vpon the condition of miserie: All this is true, being vnderstood of the execution of mercy and iustice: but absolutely it is false, being conceiued of the first actions of iustice and mercie: for the first action of any wisdom, is to dispose of all things for their ends; and then consequently to execute: one thing to speake what God doth in himselfe, and another thing what hee doth in his creatures: therefore by the rule of diuinitie in this place, wee vnderstand by *silence* such a kind of mercie, as appears

vnto

vnto man in the state of his sinne and miserie, which is equal to all, and no distinct fauour of God in Christ, but his generall goodnesse.

First, on mans part; for as soone as hee had sinned against God, presently vpon the very sinne he was guiltie of *hell, death,* and *damnation*, and the iustice of the Lord apprehended him, and therefore present execution; and if he had cried, *haue patience with me, and I will pay thee all*; it had beene in vaine: for he should haue promised more then he had been able to pay: therefore the Lord must haue patience with him *for his mercie sake*, and a little releiue him in his miserie. Hence one reason is mans miserie: a second is in regard of God himselfe, who will be holy in all his workes, and therefore iust and merciful: iust because of iniquitie, mercifull because hee will haue all iust commendation. Shal it be the commendation of man to spare, and shall not the Lord spare? yes assuredly, the Lord is full of clemencie and bountifullnesse: From his clemencie appeareth his patience and long suffering: and from his bountifullnesse many a temporall blessing, as wee see by daily experience, to the tempting of the verie godly, that there is no diuine providence.

For the *Rhetoricke* in the words: here is first to *hold the tongue*, put for *silence*: then secondly, *silence* put for *patience, meekenes, gentlenesse, long-suffering, and bountifulnes*: for the *Grammar*, the word signifies, such a kind of silence, as goes with *deafnes*, as though God were both dumme and deafe: but the Lord is not so, for he hath made both the dumme and deafe, *Exod. 4. 11.* and therefore can hee be dumme and deafe at his pleasure, and also speake and heare at his pleasure. So then I find this word in a more significant coniugation, wherein a double action is signified: *Tacitum cogitare*, to thinke a secret, to be silent for better deliberation: and therefore Gods silence is no idle silence, but full of wisdome.

Lastly, for the *logicke*, this is an adiunct giuen vnto God; now adiuncts make not for the beeing of any thing, but for his welbeing: and therefore the Logicke tels me, that though silence bee not for Gods beeing, yet it is a grace that the
Lord

Lord will put vpon himselfe, when he saies, *I am silent*: And therefore hauing found out in some measure the wisdome of God in his word, let vs magnific him in it, and apply it to our owne hearts.

Obser. The great God of *heauen and earth* that is *prouoked to wrath euery day*, is full of mercy, clemencie, patience, long-suffering, and bountifullnesse toward all. Reasons drawn from *God*; secondly, from the *creature*.

Reas. 1. It is *Gods nature*; Esa. 55.7. *for hee is verie readie to forgine*, that is, it is his verie nature.

Reas. 2. *Gods will*: Ezek. 33.11. *As I liue, saith the Lord, I desire not the death of a sinner.*

Reas. 3. *His glorie*: Exod. 33.19. Moses desires to see *Gods glorie*: the Lord answers him, *I will make all my good goe before thee*; and what is that? *I will shewe mercie on whome I will shewe mercie, and I will haue compassion on whom I will haue compassion.*

Reas. 4. From his words and deeds; both by himselfe, and by his Prophets: Isa. 1.18. *Come let vs reason together: though your sinnes were as crimisin, they shall bee made white as snowe: though they were red like skarlet, they shall be as wooll.* Isa. 30.18. *yet will the Lord wait, that he may haue mercie vpon you; and therefore will he be exalted, that he may haue compassion vpon you.* 2.Chro. 36.15. *The Lord God of their fathers sent to them by his messengers, rising early, for hee had compassion on his people, and on his habitation.*

Reas. In regard of the creature: First, *serious meditation on the time of his patience*: Acts 13.18. *About the time of fortie yeares suffered he their manners in the wildernesse*: no idle circumstance but worth the obseruation; that euill manners should goe vncorrected fortie yeares; which ought now to be laid to heart, and driue vs to a better consideration of the time present.

Reas. 2. By this meanes a prouocation to repentance: Rom. 2.4. *Despiseest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance, &c.*

Reas. 3. Because the creature shall finde nothing commenda-

dable in himselfe, which he shall not see in God: now *silence* being commendable in man, it shall plainly appeare to bee with God: the commendation of *silence* in man is often in the proverbes: as for example, Prou. 10. 19. *In many words there cannot want iniquitie, but he that refrainerth his lips is wise: 25. 12. A word spoken in his place, is like apples of gold, with pictures of silver: 26. 23. The heart of the wise guideth his mouth wisely, and ad letth doctrine to his lips.* Therefore will the Lord be free from many words, he will speake in his place, and guide his mouth most wisely.

Reas. 4. The lawe of creation: Eccles. 3. a time for euerie thing; and therefore that which is to the creature, shall be vnto himselfe: he hath a time for mercy, and hee hath a time for iustice.

Reas. 5. Because an appointed day: Acts. 17. 30, 31. The time of this ignorance God regarded not, but now hee admonisheth all men euerie where to repent, because hee hath appointed a day in which he will iudge the world, &c. Therefore God for the time of the ignorance of the Gentiles was verie silent, but now hauing made his grace shine most apparently, according to his owne appointment, will sleepe no more in silence, but awake all by the trumpet of the Gospel; and if they disobey the Gospel of our Lord Iesus Christ, then shall hee shewe himselfe from heauen, 2. Theff. 1. 7. *with his mightie Angels in flaming fire, rendring vengeance vnto them* (not for the dayes of their ignorance, or miscariages in them) *but because they doe not knowe God, and haue not obeyed his gospel: then shall they bee punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.*

Vse. 1. reprehension: First, confutation of the wicked, which cry, Mal. 3. 14. It is in vaine to serue God, and what profit is it that we haue kept his commandement, and that we haue walked humbly before him? we count the proud blessed, euen they that worke wickednesse are set up, and they that tempt God, yea, they are deliuered. Alas, poore wretches, if there were no more to condemne thee, yet this were sufficient, that God hath bene silent with thee. Secondly correction of the godly, that as yet haue not lear-

learned this lesson, to imitate God in refraining their tongues from speaking against wicked men: if they know their calling, they may doe it: but to exasperate the wicked, is not alwayes necessarie: nay alas, they cannot refraine their tongues from speaking against their brethren; when they may see plainly by this doctrine, that the Lord is silent with his verie enemies. Again, it reprehends all fretting at the prosperitie of the wicked, Psal. 77. 8. yeeld God his silence; and wait vpon him: also all censuring is here condemned: Rom. 2. 1, 2, 3. Iam. 3.

2. *Use* instruction: first, admonition to the wicked, that they haue some consideration of the Lords mercies towards them. The Sun often beating vpon the stones, causeth them to haue some heat, though not at the heart, yet in the outward parts, and therefore a shame for them, if they be neuer the warmer for Gods silence: the wicked are worse then little children, who when they haue gotten any thing of their parents, will away without either looke or legge: yet if they know they will haue dutie, then they doe it in such fashion, that all men may see their hearts another way on their game abroad. But wicked men, though they haue bin often told, that the Lord lookes for duty at their hands, yet he shall haue none at all: and surely, suppose they haue so good a nature, as they will take off their hatts before they sit downe to the table, yet I am afraid it is more for custome, then any thing els. Thus a sensuall mind counteth nothing sweete, but what is taken in huggier mugger, without Gods allowance: like some gallants, *thinke no venison sweet, but that which is stolne*: fooles they are, which admire the brightnesse of the sunne in the watter, and neuer looke vp to the body. The *whelps that feed vnder the tables*, will fawne vpon their masters; if any smite them, they will presently flie at them: the *oxe and asse knowes their owners*, but wicked men are worse to God then oxen, asses, and dogs are to them. And surely for the best of their speeches, they are as I may say, no better then common tearmes of holines without affection, and therefore like court holy water, good words, but pay no debt. And if at any time, with *Balaam*, they see the beautie of Gods church in the dayes of Gods silence, then like hypocrits

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they

they wish as Balaam did, *Oh, that their soules might die the death, of the righteous, and that their ende might be like his:* yet all is but a flash of lightning, soone come, soone gone: for there is a thorne caught in their foote, which hindreth their pretended journey. For this loth to depart, he singeth vnto his own soule: Shall I in this calme of Gods mercie, loose my pleasure? in this time the cost is cleere: but alas, to liue a godly life, makes me thinke a *lyon* is in the way, and therefore must I needs *slippe my necke out of the collar.* And thus by their high estimation of the present, they become pennie wise, but pound foolish: so that when they shall be taken away from this estate, they come to had I wist. But alas, let them know for conclusion, that they are worse afraid, then hurt: they know not, that to physicke in the spring is the best time of the yeare: the vomit of the soule, which is the grieffe of repentance, shal do the most good; while it pleaseth the Lord to visite them with the day of his silence.

Secondly, here is excellent direction to the godly, first to praise God, Psal. 136. all things must praise God, why? because *his mercie endureth for euer:* which is repeated in euery verse: and surely this may be an excellent motiue to Christians, to make them full of holy affections: for it is a great mercie of God to haue a *large affection of well-doing, when we haue good occasion thereof.* For God neuer ceaseth in offering occasion, but we often cease in hauing affections. Therefore it were an excellent thing, to keepe reckoning *what we runne upon Gods score:* we do it with men, but alas they are hardly found which thinke *how deepe they are in Gods books,* such ill husbands we are for our soules: if I *ouer-shoote my selfe with men,* that they may haue a saying of me, behold an vngratefull person, that will cut me at the heart: but rare it is to know, how I haue *ouer-shot my selfe with God,* in forgetting his long silence: if *ought crosse my corrupt nature, I haue grieffe at will;* if I haue *broken a day,* and not kept touch with men, I would not looke them in the face: if my *seruants* haue loytered, he blusheth, and is ashamed to come before me: and shall not I change my countenance? if I were displeas'd, my *affections would come afore they were.*

were sent for: but when God is displeas'd, euen for the abuse of his mercies, I can not haue my affections, although I would send many a messenger for them: so ponderous is my corruption which presseth downe, that vnlesse I labour by a better spirit, I shall neuer giue the Lord the answer of his mercies.

Let vs therefore helpe our selues a little at these dead lists: first, with some rules to ouerwraile them: secondly, with some motiues to blow vp our deuotion. Consider therefore for the first rule, how little we are bound vnto the flesh, Rom. 8. 13. *If ye liue after the flesh, ye shall dye; a heauie reward for a slavish seruice: but on the other hand for the second rule, see how we are debt-bound vnto the spirit; But if ye mortifie the deedes of the bodie by the Spirit, ye shall liue.* From these two rules, we haue motiues innumerable and inualuable, to praise the *silence* and *mercie* of God: for what a miserie would it haue bin to haue bin debt-bound to the flesh, which rewardeth with nothing but hell, death, and damnation? therefore happie soules, that haue cast off this yoke: and againe, what a ioy and felicitie to be vnder the yoke of Christ, and debt-bound to his spirit? we neede no more to make vs sing ioyfully vnto the Lord. But alas, sinnefull passions preuent our wills, and *come as we say of soule weather, before they are sent for*: but holy affections in these most admirable mercies of God, are often quenched for want of zeale: for alas, when doe we *beat our braines, not suffering the temples of our heads to take any rest, till we haue giuen our God some argument of our thankfulness?* We vse our God, as if it skill'd not greatly how he were dealt with, when he deales most graciously with vs. If a man bids me to supper once a quartar, I thanke him then, and thanke him againe when I am come next time after, not onely of my present beeing with him, but also of my last beeing with him; I tell what kind welcome, what good cheere, bidde him sometime againe, or checke my selfe if I forget it: but for some great matter, what kindnes? what speeches? what seruice will I tender vnto my friend? Shall one supper, and not daily bread? shall riches, and not Christ deserue a thousand thanks? for a small benefite I will be at command, and shall I not surrender my selfe vnto God,

who hath paid my debt, and purchased me a new stocke, euen the hope of eternall life? shall I blush at small vnthankfulnes towards man, and not condemne my selfe before God? surely when the Lord shall take away his mercies, we shall come to had I wist, and doe so much more penance, by how much we were more careles. We will not let goe our leases to men for want of payment of the rent; therefore let vs giue God no cause to enter and straine vpon vs, and all that we haue, for not magnifying and praising him; and let this follow euery repetition of a fauour, that Dauid hath taught vs, Psal. 136. *For his mercie endureth for euer.*

A second instruction, is to imitate God in his silence, in being kind towards others. 1. Tim. 1. 16. *For this cause was I receiued to mercie, that Iesus Christ should first shew on me all long-suffering, vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life:* especially Christians must obserue it. 2. Tit. 2. 2. *Shewing all meekenes vnto all men, for we our selues were also in times past, vnwise, disobedient, seruing the lusts and diuers pleasures, liuing in malitiousnes and ennie, hatefull and hating one an other.* Thus Dauid approoues himselfe a man of God, 1. Sam. 24. by his innocencie vnto Saul, in cutting off his garment, when he might haue cut his throat. Motiues to this we haue many: Matth. 5. 7. *Blessed are the mercifull: for they shall receiue mercie:* againe, for this shall they be receiued into the kingdome of heauen, Matth. 25. 34. thirdly, because it makes vs walke worthie of our vocation: Eph. 4. 2. *Walke worthie the vocation whereunto ye are called, with all humblenes of minde, and meekenes, with long suffering, supporting one an other through loue.* fourthly, it prooues vnto vs our election: Coloff. 3. 12. *Now therefore as the Elect of God, holy and beloued, put on tender mercie, kindnes, humblenes of minde, meekenes, long suffering, &c.* lastly, this serues for instruction of all, to take care for displeasing of God: Matth. 5. 25. *Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sargant, and thou be cast into prison, &c.* Especially those must looke vnto it, that haue had long time of Gods silence: Rom. 11. *Behold therefore the*

the bountifulnes and the severitie of God: toward them which haue fallen severitie, but toward thee bountifulnes, if thou continue in his bountifulnes, or els shalt thou be cut off.

Vse. 3. consolation. First, in miserie to consider that God spared vs. when we were sinners; was reconciled vnto vs, when we were his enemies: therefore much more being iustified by Christ, made his sonnes, will he loue vs, and bee well pleased with vs, Rom. 5. Secondly, consolation in our welfare, because we haue the silence of God, in regard of the true cause of it, and therefore haue hope that it shall bee continued vnto vs. And thus much of Gods silence.

Section. 2. The object of Gods silence.

The *object* is the *doings of the wicked*: for the explication whereof, let vs first see what the word of God makes the object of Gods silence: First, it cannot endure any silence at sin, because it teacheth plainly, that as soone as sinne is committed, *God speaks, the law speaks, and the conscience*, as we may see, Gen. 3. and therefore must it bee in regard of the consequent of sinne: which is first of all the *fault*: 2. the *guilt*. 3. the *punishment*: now the two first are equall with the sinne, and therefore will they suffer no silence: therefore must it be in the punishment *threatned or executed*; in threatning the Lord is neuer silent, therefore must it bee in the execution, which is either *present*, or in *comming*; present *originall* and *actuell* sinne, wherein there hath appeared no silence of God; for presently vpon the fall, man became *exorbitant*, and his freewill ran only vnto euill: therefore must it be in the punishment *comming*, which is the sensible miserie of man, to wit, the first and second death: wherein plainly we haue the silence of God, first, in regard of the first death; the Lord did not presently depriue him of all the goods of bodie, whether internall or externall: Internall; first, in the sense of his *nakednesse*, it pleased God to couer him; in the losse of his created *maiestie* wherein stood his shame, it pleased God a little to releue him; for the *beauty of his bodie*, it pleased God not to make him altogether deformed; for the health of his *body*, not presently to make him

Silence in regard of the miserie of sinne and not of sin it selfe.

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wearie of his life, leauing him to dangers, filling him with diseases, and setting the footsteps of death in him. Againe, for the *externall goods* of bodie, seruing for *honestie* and *necessitie*, were not presently remooued: for first, hee left him some dominion ouer the creatures, some honour and friendship amongst themselues. Lastly, for *goods*, whereby his life was maintained, some releife from the earth, though with his labour, and the *sweat of his browes, from among thornes and briers*: some from the creatures, *first-cloathing*: secondly, *possession*: though in the first was his shame, and in the second calamitie and losse. Thus was the Lord silent with man in regard of the first death, onely concerning the incoation of it: but when the perfection came, then the voice of the Lord breakes out, as he did to the rich man, *This night shall thy soule out of thy bodie, thy body to the dust, and thy goods to their owners*. Secondly, for his silence in regard of the second death, first, in the incoation of it, and that in regard of the conscience or some *extraordinarie iudgement*; in regard of the conscience, not presently, the extremitie of horror and feare, whereby man flieth from God, and hides himselfe: nor dead securitie, whereby there is no sense of hel, but desperate searing vp of the conscience. Lastly, the Lord is silent a long time before hee bring some *extraordinarie iudgement* vpon them, as he did vpon *Baltasar, Saul, Akithophel, Hammon, Iudas*: and this is Gods silence with wicked men in regard of the second death; but when the perfection is come, the Lord breakes his silence, and saies, *my creature, away from me, packe into hell, where I will roare vpon thee as a lyon for euer*. So then, it plainly appeares, that God is onely silent in regard of mans miserie, in the incoation of the first and second death.

Indecde prophane men restraine Gods silence to an other obiekt, to wit, their sinnes: and hypocrits, to their good actions; Isa. 59. 3. *We haue fasted, and thou seest it not: we haue punished our selues, and thou regardest it not*. Lastly, the *Saints*, to their *troubles* and *afflictions*, wherein they thinketh the Lord is too silent and too slow in hearing of their cries: but all these three haue brought in an obiekt about which the Lords silence can

not be conuerfant: for wicked men haue the Lord alwaies calling by his word, to forewarne them of their finnes; and hypocrites blaspheme against God, in saying he regardeth not goodnes; and the children of God haue forgotten the consolation which speaketh vnto them, as vnto children: Heb. 12. 5. *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.* And thus haue we cleared the point by the word of God. The *Rhetoricke* is this, first *these things*, for these doings; secondly, *these doings*, for these finnes; thirdly, *these finnes*, for the deferring of the punishment of these finnes, for in that is the Lord silent. Concerning the *Logicke*, the arguments are the subiect, and the adiunct, wherein is contained an agreement of reasons; and therefore we may take notice how the Lord out of sinne, a deadly enemy vnto his will, can frame himselfe an object wherein he will delight: from whence the obseruation riseth, that the Lord hath great respect vnto the miserie of man.

Obseru. God that is *holy in all his waies*, and such a God that *wills no iniquitie*, is able in the excellencie of his wisdom, to see something in sinne, which shall moue him to pitie and compassion, euen that which the creature feeleth not: the Lord laies it vnto his heart: for Gen. 3. 22. the Lord God said, *Behold, the man is become as one of vs, to know good and euill, &c.* is not an Ironie, but a kind of pitie and sorrow for the miserie of man: and therefore we find in the Scripture phrase, that the Lord is moued with good, to loue it; with sinne, to hate it; and miserie, to pitie it.

Reasons. 1. *Gods creation*: he loues the worke of his owne hands, and it pities him to see it any waies out of order. Gen. 6. 6. *It repented the Lord, that he made man in the earth, and he was sorie in his heart.*

2. *Reas.* *Mans miserie*: Gen. 6. 7. *My spirit shall not alwaie strue with man, because he is but flesh.* Gen. 8. 21. *I will henceforth curse the ground no more for mans cause: for the imaginations of mans heart is euill, euen from his youth.* P. sal. 78. 38. 39. *Yet he being mercifull forgave their iniquities, and destroyed them not, but of times called backe his anger, and did not stirre up all his wrath:*

for he remembred that they were flesh, yea a mind that passeth away, and commeth not againe.

3. Reason, his promise: Act. 13. 18. About the time of fourtie yeares, suffered he their manners in the wildernes, because of his couenant: Psal. 105. where all the good that he did vnto his people, is brought in by reason of the couenant and promise that he made with *Abraham*, sware vnto *Ishak*, confirmed vnto *Yaakob*, and left it to *Israel* for an euerlasting couenant.

4. Reason, is the measure of sinne, which the Lord will suffer to be made vp: Gen. 15. 16. For the sinnes of the *Amorites* is not yet full.

1. Use reprehension. First, confutation of wicked mens conceits of the silence of God, thinking that all is well with them, as long as they heare of no messengers from the Lord of hosts: alas, it is the miserie of their sinnes, that mooues the Lord a little to pitie them; and therefore small cause to conceiue so highly of Gods mercie. Indeede it were well, if they would magnifie God in this his mercie, by humbling of themselues and confessing the long abuse of his silence: but they on the contrarie, set vp themselues, and confidently belecue, that they shall neuer be mooued. Againe, this confuteth the hypocrite, that takes the silence of the Lord, for the approbation of his thoughts, words, and actions; when, alas, all is but a silence at his sinne, and a pitying of his miserie: the Lord can not but be angrie with them, because they draw him into a league of iniquitie, dishonour him before men, and conceiue amisse of him in theselues. Lastly, it confutes all despisers of the riches of Gods bountifulnes, patience, and long suffering, hauing no knowledge how the bountifulnes of God should lead them to repentance: and therefore after the hardnes of their hearts, heape vnto themselues wrath against the day of wrath.

Secondly, a correction of the godly, in the want of Christian discretion; and that is, in beeing too prompt and readie in blazing abroad the faults of others, especially the infirmities of their brethren. We see the Lord is silent at the grosse sinnes of prophane hypocrites; and therefore shall not we passe by the infirmities of those that ought to be deepe vnto vs surely this

this will bring vs to communicate with the hypocrite: Psal. 50. 20. *Thou sittest and speakest against thy brother, and slanderest thy mothers sonne*: therefore my brethren, iudge your selues, least the Lord iudge you with the hypocrite, for this offence.

2. Use instruction. First, an admonition of the wicked, to consider with themselves, that God will not alwaies be abused; he will not alwaies keepe silence: for it is but the *holding of the tongue*: so that he is neither dumbe nor deafe, but refraineth his lips for a time, that a word may be spoken in his place, and it shall be a most fearfull one: for it shall be *in flaming fire, rendering vengeance upon them* for the abuse of his mercie. Secondly, a direction to Gods children, to magnifie his maiestie for giuing them *so large a time of repentance*: & also to be carefull of the day of our visitation: Hebr. 3. 13. *Exhort one another daily, while it is called to day, least any of you be hardened through the deceitfulness of sinne.*

3. Use consolation to all those that lie vnder the burthen of their sinnes: for if the Lord spare them that neuer seeke vnto him, much more will he spare vs that seeke vnto him earnestly.

Sect. 3. *Of wicked thoughts.*

Concerning wicked thoughts. First, the originall of them. Thoughts haue diuers considerations: First, they are giuen to God; and that is a *direct thought*, whereby God first thinks himselfe, and then in himselfe all things els. Gods knowledge and thoughts are direct of himselfe, and indirect of all things that are not himselfe: the reason, because God directly knows no lesse then himselfe, and therefore can thinke no lesse then himselfe: so that out of himselfe, he knowes all things, which no creature in heauen or earth is able to doe. And this thought may be called a *direct thought*, free from all error and false hooed; because it can no wayes be blinded by any *externall or internall object*, seeing it is tyed to none.

Kinds of thoughts.

The second thought is indirect, when the thing must first be thought, and then may it thinke it selfe: for as in a glasse, first I must see the image of my face, and then from that my natural face; so in thinking, I must first see the image of the thing represented

presented vnto my vnderstanding, and then by knowing of it I know my selfe to know: & this is a *reflexed thought*, agreeing both to *angels* and *men*: and hence riseth the possibilitie of being deceiued, because they may iudge of the object amisse: and if they doe so, then they iudge amisse of them-selues. Hence the Angels and Adam ouerthrew themselues: the angels by proud thoughts of their estate, and in contempt and disdain to be *ministering spirits for the good of man*: Adam againe was deceiued in neglecting of his true conformitie with Gods lawe, but thought it was to limite him from a great good in *becomming* like God.

A third thought is, when a man will thinke all things out of himselfe, and through his owne corruptions: and therefore all the beames of Gods wisdome, comning through so corrupt a *medium*, must appeare according to his corruption; euen as the sunne shining through a glasse window which is painted, resembles the colour of the glasse. And thus man that would needs become like God, is in a *paritie of contraries* like God. God thinks himselfe first, and then all things out of himselfe; so corrupt man will now needs thinke himselfe, and so all things out of himselfe: but here lies the difference, that God being no thing but goodnesse it selfe, can thinke nothing but good thoughts: but man beeing nothing but a lump and masse of sinne, can thinke nothing but euil thoughts: it is Gods happinesse to thinke himselfe, but mans miserie as long as he stickes, to his owne thoughts: and therefore no maruell, if the silence of the Lord take no better impression in his mind, but become like his mind; a wicked thought. Yet obserue this by the way, that as the beams of the sunne comning through the glasse, are not changed by the glasse into another nature, nor lighting on the dunghill polluted by the filthines thereof, so the beames of Gods goodnes passing through the soule of a sinner (though he abuse them) yet still they retaine their goodnesse. Hence we learne three kind of thoughts, first a direct thought, the second a reflexed thought, the third a corrupt thought, which is meant in this place: the fountaine of corrupt thoughts is the heart, Gen. 6. 5. whose conception is in imaginations,

nations, the verie forming and laying of an accursed birth: shewing that the frame of the heart is full of corruption; and secondly that his fruits are accursed: as the conception is, so is the birth: for the thoughts comming frō the corrupt frame of the heart cannot be cleane but must needs relish of their originall: and therefore the holy Ghost hath stiled the verie imaginations of the heart to be *euil, onely, and continuall*, Gen. 8. 21. *euen from his childhood*: as soone as we begin to vse reason, we ce frame euill in our hearts. Hence the cause plainely riseth; want of all good thoughts, or want of all consideration, with the concurrence of all the contraries: want of consideration made the couetous man euen in temporall things destitute of all the comfort of them: Iſa. 44. the cause of all that strange Idolatry is, v. 8. because they haue not known nor vnderstood: and v. 19. none considereth in his heart, neither is there knowledge nor vnderstanding to say, how foolish haue I becne to *burne halfe of my wood in the fire, for to bake my bread, and roſt my flesh, and yet of the residue to make an abomination to bowe vnto it*, Ier. 8. 4, 5, 6. There is more consideration in the verie bruit beasts, then in Gods Israel; and therefore the heart being so polluted, and destitute of all good consideration, how should it possibly prooue otherwise, then that man should become full of all euill thoughts: And thus much of the fountaine, which will better be discovered in the other points.

For the second, there bee two wayes of knowing mens thoughts, 1. *immediate* and direct, and this is proper vnto God, 1. Kin. 8. 39. 2. *indirect*, and by *meanes*: For as God onely first knowes himselfe, and then all things by himselfe; so euery creature, euen angels themselues; first knowe the thing, and then themselues by the thing; this makes their knowledge indirect. And there be foure meanes to helpe in the knowledge of thoughts: First, the *agreement of natures*; as spirit with spirit, may haue secret familiarly, and a communication of thoughts. Thus the deuill being a spirit, can come more neere our soules, then suggestion by objects, euen to a spirituall communication: else tell me how it is possible, that the deuill can often informe ignorant persons with the knowledg

The wayes to
discerne of
mens thoughts.

of tongues and artes; which cannot be done by objects, but by familiar conuerse of natures agreeing. And this is one dangerous way, how the deuill may come to haue knowledge of our thoughts: Act. 16. how learned the woman her dinination, but from the information of the deuill? how trade she that confession, *These men are the seruants of the most high God, which shewe vnto vs the way of saluation*: this was not the holding out of an object, but effectuall operation vpon the glasse of her mind: therefore the deuill is said to *worke powerfully* in the hearts of vnbeleeuers. Working by objects cannot bee so powerfull: for how long might ministers preach the way of saluation, before men would confesse as much as this woman hath done? how long might a schoolemaster hold the Grammar before the eyes of an vnlearned man, before hee would come to vnderstand the tongue? or any Artift holde the Art before an ignorant man, before he would make a syllogisme, &c. And therefore necessarily betwixt spirits, must there bee a communication. Hence the Scripture defines a witch, a woman or ignorant person that hath a familiar spirit: 1. Sam. 28. 7. *Seeke me a woman that hath a familiar spirit.*

2. Meanes, is by *instiuct*: examples of this, 2. Kin. 6. 12. & 5. 26. & Act. 5. Peter knewe the thoughts of *Ananias* and *Saphyra*: when *Eliab* complained, 1. King. 19. 18. *Yet will I leaue seuen thousand in Israel*, &c. Rom. 11. 4.

3. Meanes, is *reuelation by the Scriptures*: by it we may know what be the maine thoughts of all men naturally, Heb. 4. 12.

4. By signes; as by speech, gesture, &c. Gen. 4. 6.

Beside these sowe, the Papists haue two more: 1. Of the *Saints in heauen*, to wit, the *glasse of the Trinitie*: but this glasse was neuer reuealed vnto any, neither is it possible that it should bee reuealed: for whatsoeuer is in God, is God himselfe: and therefore if wee cannot see God according to his glorious essence and perfection, Iob 11. 7. 8. 9. Exod. 33. 20. *Thou canst not see my face; for there shall no man see mee and liue*: yet may we see Gods backe-parts, which are his attributes, and his workes, which onely are to be seene in this world, and in the world to come: Therefore a meere dreame of seeing any

ny thing in the glasse of the Trinitie, any further then the reuelation of diuine attributes. *Isaiah* the Prophet neuer learned, or taught such a doctrine as this, nay he hath taught the contrarie, when he saies, *Abraham knowes vs not:* and *Iohn* that euangelicall Prophet, called the eagle for soaring aloft into deep mysteries; and the diuine, because hee was most exercised in vnfolding the diuinitie of Christ, yet neuer reached so high as this point, neither euer acknowledged any such diuinitie: nay, he hath taught the contrarie in the Reu. *How long Lord, holy, and iust!* his holines and iustice they know and acknowledge; but of the time when the Lord shall manifest his holinesse and iustice, they are wholly ignorant: which could not have been, if they had bene able to looke into the glasse of the Trinitie. Thirdly, *Iosias*, 2. Kin. 4. 22. *was taken away, that he might not see the euill to come;* therefore the Saints in heauen see not the euill dayes here vpon earth. In a word, against all Papiſts; God as he is one most simple act, cannot be apprehended of any creature: for God in himselfe is infinite, therefore no finite thing can apprehend him. Secondly, he is most simple, therefore one: now many acts of vnderstanding cannot apprehend this one; therefore is it absolutely impossible to reach vnto God by one act of vnderstanding, which is absolutely necessarie to vnderstand God simply one: therefore God alone knowes himselfe, and his creatiue, according as he hath reuealed himselfe.

A second, the *chamber of meditation*, wherein they put men, and bid them meditate, and afterward they inquire of them what they thought, and so see what they are fit for; if bloodie minded, then treason; if deepe meditations, then Iesuites.

Astrologians haue found out a seuenth way of knowing the thoughts, and that is *by the starres*: but they are to know, that the starres worke nothing further then their proper. subiect, and naturall qualities; and therefore haue no worke vpon the mind, wherein the thoughts are framed: for corporall things cannot worke vpon spirituall things, saue only in the altering of their instruments.

An 8. meanes is invented, which we call *physiognomie*, that can tell mens destines by their hands, called *palmeſtrie*: by the face,

face, as the eyes, nose, forehead, or the countenance; but this is an idle conceit, and full of uncertainties: and if the heart be deceitful about all things, surely if we try by the face, and hands, we shall neuer vnderstand the least of his imaginations: therefore Lieft content in these meanes as sufficient, to wit, beside that direct knowledge that the Lord hath, mans knowledge, or angels, by communication spirituall, by instinct, reuelation of Scripture and signes.

The hypocrits thoughts are here detected of the Lord, that euery man may take notice of them; therefore let vs proceed to the third point, to see what be the heads of these thoughts: They may be reduced to three heads; either they concerne God, or his neighbour, or himselfe: God profanation of his ordinances, and yet thinke God was like him: his neighbours, breach of charitie, and yet thinke God did approve of him in these finnes: thirdly, against himselfe, in conceiuing so well of himselfe, as against both sobriety and modestie, to pull God into any comparison with him.

The first point of thoughts concerning God. There are 4. capitall thoughts, and damnable imaginations that runne naturally in euery sinners mind touching God: First, that there is no God, Psal. 10.4. and 14.1. Touching this thought, fowre things: First, in whom it is? *Answe.* It is in the corrupt minde, and imagination of euery man naturally that comes of Adam: this appeares, Psal. 14.1. for the foole in Scripture is euery sinner vncalled and vnrepentant. Againe, Rom. 3. Paul goes about to prooue that all are sinners by proofes out of the Psal. 10. & 14. thereby intimating, that the foole is to be vnderstood of all sinners whosoeuer.

Object. But nature tels euery man that there is a God. *Sol.* These two contrarie thoughts, may bee both in the profane mind: By nature a man thinks that there is a God: by corrupt nature that there is no God: for two contraries may be in one subiect, as light and darknesse, cold and heat, when neither is in the highest degree.

But in what manner shall any man deny God by his thoughts? *Ans.* First, by turning the true God into an Idol
of

The kinds of
wicked
thoughts.

Fowre capitall
thoughts a-
gainst God.

of his owne braine : and thus euery man doth by nature, Gal. 4.8. Eph. 2.12. why so? because in heart they did not conceiue of God, nor in life worship him as he ought to be conceiued of and worshipped: and therefore, Psal. 96. 4. all the gods of the Gentiles are called Idols. Now the heart of man turnes the true God into an Idol by three thoughts: 1. That God is not present in all places, Psal. 10.11. *Tu, God shall not see.* Isa. 29:5. 2. That there is no providence of God, whereby he obserueth, ruleth, gouerneth, and ordereth all things on earth in particular: Psal. 10. 11. *God hideth his face,* Zeph. 1.12. 3. That there is no iustice in God, as when men thinke, that although they sinne, yet God will not punish them: Deut. 29. 19. Psal. 10 3. *The wicked man blesseth himselfe in the desire of his heart.*

The second way whereby a man in thought denieth God, is by placing some thing in the roome of the true God: Phil. 2. *whofe God is their bellie, and riches are the covetous mans idol.* Col. 3.5. Ephel. 5.5. *Quest.* How can this be? *Ans.* Looke what soeuer a man thinkes to be the best thing in the world for him besides God: that is his god: thus riches and pleasures are called the gods of men, because they set their hearts vpon them, and take them for the best things in the world: for after affection follows opinion. And the fruit of this thought, thus lead by affection, is *Atheisme*, whereby we sundrie waies deny God: in *practise*, in *iudgement*: in *practise* many are infected with this sinne, first *hypocrites* which giue their lips and bodies to God, but hold backe their hearts: secondly *Epicures*, whereby men giue themselues to pleasures in eating, drinking, playing, as though they were made for nothing els: these, do not care that they may liue, but liue that they may eate: thirdly, *witches*, who either by tradition, or expresse compact, worship the deuill: to these also belong those that seeke vnto witches, as *Saul*.&c.

Atheisme in iudgment hath three degrees: first, to conceiue otherwise of God then he hath reuealed himselfe in his word. To this head, first, *Turkes* belong, who though they hold Christ more famous then any Prophet, yet will not haue him

God: and therefore worship God out of the Trinitie, and so worship an Idol. Secondly of the *Jewe*, who though he acknowledge the true God, yet he neither acknowledgeth, nor worships him in Christ, and therefore worships an idol: for Ioh. 4. 23. and 24. Christ saith, that the Samaritans they worship they know not what. Thirdly of the *Papist*, whose religion in substance and scope is *meere Atheisme*: for in word, they acknowledge the *true God*, the *Trinitie*, the *personall union* of both Christs. natures; yet if we regard their manner of worshipping, it is coloured and close Atheisme. As appears by these two reasons: First, the god that they worship is no true God: for the true God. is infinite in iustice and in mercie, but according to their doctrine he is not so: because for the iustice of God, they hold that the satisfaction of sinneful men are sufficient to satisfie the iustice of God: and for his mercie, they make that imperfect; in that they make a supply to Gods mercie, by mans merit: for if Gods mercie be not euerie way mercie, it is no mercie: for grace must euerie way be grace, els it is no way grace.

Second reason: the Church of the Papists is a false Church: first, in that they rob Christ of his *manhood*, by teaching that he is not in heauen locally, but in all places where the masse is offered. Secondly, they *disgrace him in his offices*: in his kingly office, in that they place the Pope about him, his deputie in his presence; whereas we know that all commission staves in the presence of the King: secondly, in that they ascribe this vnto the Pope, that his lawes bind conscience; which is as much to take the crowne off Christs head, and giue it to the Pope. For his Priestly office, which consists in satisfaction, and intercession, they likewise abuse Christ: 1. of his satisfaction; because they ioyne with it the satisfaction of men in the worke of redemption: 2. of his intercession, in that they ioyne the *virgine Marie* an intercessor for them in heauen: thus they degrade him of his offices, and so make him no Christ. Now if they denie Christ, then the faith, 1. Ioh. 2. 23. and that religion that denies the faith, is no true religion, but *Atheisme* in iudgement.

The second degree of Atheisme in iudgement, is when men place some creature in the roome of the true God. Thus the Gentiles worshipped the *Sunne*, *Moone*, and *starres*, in the roome of the true God.

The third degree in iudgement is, when a man holds and professeth no God at all, the highest and most notorious degree of all. These are not worthie the common breath of men. For if a man that saies a lawfull Prince, is no Prince, must die for it; much more is he worthie of death, that holds God to be no God. Now by the way, let every one of vs examine our selues, whether we haue any of these thoughts and imaginari- ons. Euery one will say, I neuer discerned any such thoughts in my self: but alas, soone may we deceiue our selues: for there is in all of vs, first a *single thought*, when a man simply thinks this or that: secondly, a *double and reflecting thought*, when a man iudgeth and discernes what he thinks: the first belongs to the minde, the second to the conscience, which is corrupted since *Adams* fall, and therefore can not tell certainly, but may be deceiued.

For the examination of our selues, we must proceede by certaine tokens and signes, whereby we may discern this thought in vs: Psal. 14. 3. notes 1. a *disordered life*: 2. not to call vpon Gods name: 3. contemning those that put their trust in God. If we examine our selues by these three, we shall find that this thought raignes among vs. For first, we heare the word often, but we are not amended and reformed by it: I ap- peale to mens consciences. Secondly, men goe on in their cal- ling, but neuer call vpon God; or if they doe, it is but for forme and fashon, in a few words, at ordinarie times: but who cries with a hunger after Gods graces, or for a supplie of their wants. Thirdly, no loue of them that trust in God, but their profession is hated and contemned. Againe, whosocuer de- nies the presence of God, it is a token he holds there is no God. In the presence of men, we will not offend men; but in the presence of God, we offend God. Againe, what is the cause that men vse all vnlawfull meanes to get riches, but one- ly because they denie Gods prouidence. Againe, euery man

reasons thus; Though I goe on in my sinnes, yet God is mercifull: hereby Gods iustice is denied, and so no God: for the true God is as well a God of iustice as of mercie. Here then we see what notorious sinners we are, though we had no outward sinnes: Eccles. 10. 20. *If a man curse the King in his priuie chamber, the foules shall deuoure him*: how much more horrible is it to curse the King of kings, the God of Gods? therefore euerie one must labour to know, see, and discern this wretched thought in his heart, which wee may doe by Gods grace, not onely the damnable actions of our times, but the inward thoughts of the spirit within vs.

A second thought touching God is, that the word of God is foolishnesse: this must especially be vnderstood of the Gospel: 1. Cor. 1. 21. Paul calls it foolishnesse, according to the opinion of the world; not because it is so in it selfe, but in the iudgment and imagination of the Grecian: and 2. 14. that a man should be sau'd, iustified, and sanctified by Christ, is foolishnesse to the naturall man; this also in part is to be vnderstood of the lawe: Deut. 29. 19. Moses bids the people, *take heed lest when they heare the curses, &c.* where hee intimateth that this euill thought is in mens minds, to thinke that the lawe is foolishnesse, and therefore not to hearken vnto the curses thereof.

Now this is a dangerous thought, as appears by the fruit: 1. Hence riseth that deuillish opinion, that religion is but a policie to keepe men in awe from treasons and rebellions. Secondly, hence springeth all apostasie, and all departing from the faith: Gal. 1. the Galatians were a worthy Church of God planted by Paul, yet there he saith, that some of them were *departed from the truth*; the reason is, because they thought the word of God to be foolishnesse. Many in the *East* countries, and in *Asia*, where the Gospel was planted by the Apostles, by this damnable thought, fell fitst into the heresie of *Arrins*, and many 600. yeares after *Arrins*, departed to the religion of *Mahomet*. In the *West* church, in *Europe* and *Italie*, the Gospel was planted by the Apostles, & yet afterward fell to Papistry: and about 600. yeares after *Arrins* death, Papisme ouerspread all *Europe*, except in some little parts of *Greece*; and so hath raign'd

raigned: till this day: the reason is plaine, in euery mans heart lieth this corruption, to thinke the word of God foolishnesse, and hereupon men by nature can embrace any religion, but the truth. And so in *England*, let a man broach an heresie, it shall not onely at the first, but afterward haue strong and stout patrones. When the *family* tooke shipping, and came out of *Germany* into *England*, (though it were but a very brutish heresie) yet it was much broached, and had beene more, had it not beene repressed by the preaching of the word, and good order of godly Magistrates. The cause why men are so readie to entertaine a schisme or heresie is, because mans heart by nature is full of blindness and error, and thinks the Gospel foolishnesse and madnes.

Examination of our hearts touching this thought, beeing seriously performed, we shall find it to raigne in high degree: for we are all content to come to the assemblies where Gods name is worshipped, and submit our selues to be taught: we are content to heare the preaching of the word, and herein our personall finnes displayed, the terrible curses of the lawe denounced against them, *viz.* iudgements in this life, in death, and at the day of iudgement; and yet we tremble not at all this, our hearts are not amased and affrighted at these thunderbolts of Gods curses due to our finnes. If a man in the streets crie fire, our hearts will be astonished; but when the fire of hell^l is kindled by the breath of the living God, is cried against our finnes, we are not moued: and why? surely our hearts are forestalled with a false imagination, that the word of God is foolishnes, & therefore that his plagues, and threatenings, and curses, are nothing. Againe, when we heare in the Gospel of the pardon of our finnes by Christ, and life euerlasting, repentance, the kingdome of God; few learne this doctrine, repent, and enter into it; because their mind is forestalled, and wholly possessed with this false imagination: *Psa. 126.* the Israelites deliuerance was a dreame, much more then is our spirituall deliuerance from Sathan: and no maruell; for the Gospel is as farre contrarie to mans reason, as light to darknes: for that Christ by bearing death, and the curse of God for sin,

should thereby free men from death and the curse, is quite contrarie to naturall reason.

Vse. 2. If this be so, that all men naturally imagine the word to be foolishnesse, then must we followe Pauls rule, 1. Cor. 3. 18. *If any man will be wise, let him become a foole*: first, we must renounce our owne naturall reason, denie our selues our own iudgement, put out the eies of our naturall vnderstanding, and suffer our selues wholly to bee guided by the doctrine of the Gospel of Christ. Secondly, we must all pray with Dauid, that God would open our eyes that we may see his wil, and *vnderstand the words of his law*: because our reason and imagination is flat contrarie to the Gospel.

From this second thought ariseth an other, *viz.* that if the word be foolishnes, then I will performe no obedience to the word of God: That this is mans thought naturally, I prooue it thus; Iob 21. 14. he brings in the sinner, saying, depart, &c. there is none so wicked to say so in word, but it is their hearts imagination and affection; and he that purposeth to walke after his owne wayes, he it is that saith, *who is the Lord that wee should worship him?* It is a disgrace for me to bee the seruant of God, I will not doe it, therefore depart from me, O God, Ier. 6. 16. they say so in the purpose of their hearts: Luk. 19. 14. which place as it is meant of the Iewes, so of all other men in the world by nature, that are impenitent sinners: for so long as a man goes on without repentance, hee carries a purpose in heart to liue in his finnes, and so saith in heart, I will not beare the yoake of Christ, I will be none of his subiects, he shall not raigne ouer me. Come to an adltreer, drunkard, &c. tell him of his sinne, he will straight swell like a toade, and shewe the malice of his heart to him that reprooues him: reason, because he meaneth to liue in his finnes, &c.

Examination of our hearts touching this thought. Most will say, they desie and abhorre all such wicked thoughts of not seruing God: but after examination had, it will be found that it raignes in our hearts. We can bee content to heare the word, receiue the Sacraments, which are the pledges of Gods fauour, and mercie in Christ; and wee are content to looke for
salua.

saluation in Christ: but what is the cause why after all this; there is so little obedience, so little knowledge and conscience, so little mercy and compassion, so little iustice and loue in our callings? surely this, because our hearts are wicked, deceitful, full of guile: and what is this guile? I will not obey the waies of God.

Use. If this be the well wished thought of mens hearts, then we may see what a wonderful hard thing it is to conuert a sinner: a man may be a long hearer of the word, and by hearing, his mind may be furnished with knowledge, with a good conceit, with verie good vtterance, so that he may teach and publish the Gospel, and conceiue prayer, and that verie well, and yet this damnable imagination may lurke in his heart; & therefore he may not onely hereby deceiue others, but euen his owne soule: for so long as this thought is in his soule, hee is voide of true repentance: for where true repentance is, there is a resolution to please God in all things.

Third thought touching God: *It is a vaine thing to worship God*, Job. 21. 15. he speaks it not with the mouth, but in the heart: Matth. 3. 14. Nay, *David*; Psal. 73. 13. had this thought in his heart; now I see I am deceiued, *In vaine haue I worshipped God*: but yet this thought comes not into mans heart at all times, but vpon occasion, as when the godly seeth the wicked flourish.

Examination. This thought takes great place in our hearts: for goe to the poore mans family, he works and toyles all day to get riches, but neuer worshippeth God, or calls vpon his name: why so? because the heart saith, so I may haue wealth it is no matter whether I serue God, or no. Come to the rich mans house, there is nothing but *eating, drinking, sleeping, gaming*, and the like: why so? because his heart saith, all is well, so I may haue my pleasure: it is enough for me, it is no matter for Gods worship. The ordinarie man saith, he will do as his ancestors haue done; he hath as good a saith as the best, hee will not come to sermons, for they that haunt sermons most, are vsually the worst disposed persons, and none so bad as they. If a man professe Christ in sinceritie, hee is a by-word,
and

and a mocke to men. Nay almost all men betake themselves to will-worship, not onely the *Papist*, *Iewe*, and *Turke*, but the common Protestants; he comes to Church, and serueth God by mumbling ouer the Creede, the Lords praier, and the tenne Commandements; thereby thinking to serue God as well as the best: the cause is, because this imagination taking place in the heart, hindereth all good things in vs.

Fourth thought, is the thought of distrust, and it runnes much in the mind of man: God doth not regard me, God will not helpe me, God will not be mercifull vnto me. This made an entrance to the fall of our first parents: for first, Eue lookes vpon the fruit, and sees it to be very beautifull. 2. There enters into her heart a thought of distrust, *viz.* It may be there is no such danger in eating this fruit as the Lord saith there is, and it may be God doth not regard vs. When the Iſraelites murmured at the waters of strife, Numb. 20. 12. Moses was barred the Land of Canaan for this distrust: for when hee smote the rocke, (as God had commanded him) he thought in his heart, God will not giue water though I strike the rocke: David, Psa. 31. 23. & Psa. 78. 2. is full of spirituall confidence: but in another place saies, *I thought all men were lyers*; Samuel the Lords Prophet hath deceiued mee; now I see that Samuel spake not by the spirit of God as a prophet, but by his own sense lyingly, when he said that I should come vnto the kingdome of Iſrael: Thus David did not openly distrust God, but Samuel; as if he had not knowne Gods will, but had passed beyond the bonds of his calling. Matth. 14. why did Peter sinke when Christ bad him come to him on the water? because his minde was troubled with the thought of distrust; it may be God will not helpe me now walking vpon the sea: Christ reprooues this, *why didst thou doubt?*

Touching this thought two points: 1. the time when it was in mans thought: 2. the danger of it: For the first, it takes place in the time of *danger*, *temptation*, *aduersitie*, *sicknesse*, and *death*: it troubled Iob in his affliction, Iob 16. when he said, *God hateth me. hee is myne enemy, hee makes me a but*: Psalm. 77. 9. *It may be God will no more haue mercie vpon me*. In peace Sathan tempts

tempts by presumption. The dangers hereof, 1. *horrors of conscience*, and all feares and astonishments of the heart, which come when the minde distrusteth. 2. *Desperation*, whereby men confidently auouch, that God hath forsaken them, and that he hath cut them off, and that nothing remaines but death: this is often in the heart of repentant sinners. 3. It weakens the foundation of our saluation, which stands in the certentie of Gods promises; and thus it doth by weakning faith, for by faith we beleue that God is our Sauiour, and that Christ shed his blood for vs in particular: now this thought is cleane contrarie to faith, as fire to water; and where distrust preuailes, there shall be no faith: hence appeareth the great danger.

We must take heede of it, and vse all meanes in the daies of our peace, that it raignes not in our hearts in the daies of trouble. The meanes are three: 1. the *preaching of the Gospel*: this is the especiall meanes to applie Gods mercie truly to our soules and consciences: therefore a soueraigne remedie against this thought: for the speach of the minister, is as though God himselfe spake, by vertue of the very ordinance of God: if God should say to me in his owne voice, my mercie belongs to the beleuer, I would surely beleuee and not doubt: now whē the minister saith, beleue in God, & his mercie belongs to thee, it is by the power of this ordinance of God, as if God himselfe had said it. 2. *Baptisme*: if a Prince shall giue a man a pardon, and put his name and seale to it, he will neuer doubt, but assure himselfe of pardon: now when a man is baptized, God puts the parties name in the pardon, and his owne seale to the pardon of his sinnes in Christ. 3. The *Lords Supper*, wherein the bread and wine are particular pledges of Gods particular mercie, to euery particular receiuer: and therefore it is, that euery particular man receiues for himselfe in speciall.

11. Point,

Of euill thoughts, touching our *neighbour*. To finde out what these be, we must haue recourse to the commandements, especially to the second Table. These beeing spirituall, condemne not onely wicked actions, words, and affections, but

also the wicked thoughts of man against man. And they are of two sorts in the second table. First, thoughts without consent. Secondly, with consent. Without consent, hath the first motions and inclinations in the mind, forbidden in the tenth commandement; Thoughts with consent, are those wherein the will consenteth with the first motions: these as they are conceived, so are they practised: and are forbidden in the 6. 7. 8. 9. Commandements. 1. Thought, is of *dishonour*, against the 5. commandement: the 2. of *murther*, against the 6. the 3. of *Adulterie*, against the 7. the 4. of *theft*, against the 8. the 5. of *disgrace*, against the 9.

1. Is any thought that tendeth to the contempt and dishonour of the person of our neighbour; and that is a base estimation of the persons of our inferiours in respect of our selues: Luk. 18. 11. the learned and zealous Pharisee thinkes basely of the Publican: this thought is like to *Adonibezek*, who sitting in his royaltie, had diuers kings with their thombs cut off receiuing meat of him vnder the table, as dogs. Pride makes a man destitute of all friends: he hath neither *God*, nor his *neighbour*, nor *himselfe*: he that hath not *God*, what happinesse can he haue? he that hath not his neighbour, what societie can he haue? and nor to haue himselfe, is to be a flauie, when he thinks he domineers ouer all. Therefore with Iob learne to say, *Lord I am vile*: when we can say this & see it, it will be a meanes to repressse this thought. Iob 39.

2. Thought of murther, is any intent of murdering his neighbour, or any thing tending to murther: Deuter. 15. 9. where two signes are laide downe of it; first an euill eye, to looke vpon the poore without compassion: secondly, vnmercifull dealing. A second, is the thought to doe some hurt to them, that worship God truly, Psal. 74. 8. the Babylonian speakes against the Iew, *Let vs destroy them altogether*: Christ saith, *Ye shall be hated of all men for my names sake*: this hath bin since the time of righteous Abel. This thought proceeds from an other, set downe 1. Pet. 4. 4. *the wicked manuell that others will not doe as they doe*.

Ob. Nebuchadnezzar a wicked man, fauoured Daniel. *Ans.*
Dan.

Dan. 1. 9. it was Gods prouidence that disposed the Kings heart to doe good.

3. Murdering thought, is when a man thinks the Minister rippes vp his sinne in malice.

3. Thought, of adultery, as all vnchast thoughts. 4. thought, theft, Psal. 50. 8. when thou seest a theefe, thou runnest with him: this seeing makes him runne in thought and deede. 5. thought disgrace, to thinke a thing well done ill done, or ill done well done, 1. Sam. 1. 13. and v. 17. 28. Matth. 19. 4. Act. 2. 13. yet loue thinkes no euill, which beeing wanting amongst men, makes them thinke all euill. Mens hearts are like drie wood, which burne not alone, but put the least cole to them and they will burne; so the least occasion offered, wil set all on fire. This thought of dishonour, is as the table of Adonibezek: in respect of murder, it is a meere slaughter-house; in respect of the thought of adulterie, a meere stew; in respect of theft, a den of theeues; and in respect of the thought of disgrace, a vesie fountaine of all backbiting, slaundering, reuiling, &c.

3. Point, euill thoughts touching our selues, fowre.

1. The thought of pride, thinking himselfe most excellent: Isa. 14. 13. Zeph. 2. 15. Luk. 18. 11. Reu. 18. 7. Gen. 3. our first parents learned this lesson of the deuill, You shall be as gods; and the lesse we see it, the more it raignes in vs. Pride in outward apparell, is a most damnable pride, but none aboute spirituall pride: from hence sprung many sinnes, and therefore to be abhorred. As 1. ambition, whereby men are not content with their owne estate, but seeke to be aduanced. 2. presumption, in daring things aboute his calling. 3. boasting. 4. hypocrisie. 5. obstinacie. 6. contention. 7. affectation of nouelties. Secondly, when this thought raignes in vs, Gods spirit cannot dwel in vs, Luk. 1. 51, 52. Iam. 4. 6. Isa. 66. 2. Thirdly, when all other sinnes die in vs, this thought dies not: nay, when the graces of God come, this thought reuiues, because he makes them matter of his pride.

2. The highest degree of this is, when a man thinks himselfe check-mate with God, Isa. 14. 14. two waies: first, when

he thinks he may haue power to preuaile with, or against God, Dan. 3. 15. Exod. 5. 2. Secondly, taking honour due vnto God vnto themselves, Act. 12. 22, 23. 2. Theff. 2. Antichrist sits in the Temple of God as God. *Obiect.* But he is *seruus seruorum.* *Ans.* It is not in word, but in the thought of his heart; in that he thinks he hath power to make lawes binding conscience, to dispense with the morall law, and Apostolicall constitutions, and to forgie sinnes; hereby he thinks himselfe to be equall with God.

2. Thought; I am righteous, and neede no repentance, Deut. 9. 4. two things: first, that a man thinks himselfe by nature righteous: secondly, that the Lord giues them all that they haue for their righteousnes, Ier. 2. 25. Reuel. 3. 17. Christ came not to call these righteous, because their imagination was such, that they were vncapable of his grace. The angels reioyce more for one penitent sinner, then for nintie nine that neede no repentance. Come to an ignorant man, aske him, can you keepe the law? yea: and that he lookes to be saued by this righteousnes, and by the works of the law. Hence we see how euery man by nature is a Papist. Secondly, this sheweth vs that it is a very difficult point, to bring a man to true humiliation. Thirdly, we see why men neglect the preaching of the Gospel, because it teacheth a strange doctrine vnto corrupt reason.

3. Thought of securitie; I prosper, and am free from all Gods iudgements: I am not in danger of hell, death, and damnation: Psal. 10. 6. Isa. 28. 15. Psal. 30. 7. This makes the Ministers labour in vaine, Zeph. 3. 5. Noe an hundredth and twentie yeares.

Fourth thought in miserie, to thinke my crosses to be worse then indeede they are: Job. 6. 3. come to comfort them, *Obnauer man was vexed as I am.* The cause of these is, Gen. 6. 5. & v. 21. the heart, which sometimes signifieth the fleshie part of man, which is the beginning of vitall blood placed in the middle of the body. 2. the soule. 3. the faculties. 4. the middle of any thing: Psal. 46. 2. but here is meant the vnderstanding, wil, and affections: Ephes. 4. 23. imaginations: this word sheweth the

the frame of the heart: first, for his corruption. 2. for his fruits. 3. reformed mans heart, not euil men alone, or those before the flood; but all men naturally. 4. word euill, that is against Gods lawe. 5. from his childhood; as soone as he beginnes to vse reason, he frames euill in his heart. Hence the cause plainly riseth; want of all good thoughts, or want of all consideration: this is the mother sinne; we must keep all the morall law, euen in thought, Luk. 10. 27. the want of this may be seene in matters earthly. 2. in matters spirituall: in matters earthly, Eccles. 4. 8. in regard of their natures, ends, and vses: but in spirituall things, there is an absolute want. 1. Is want of the consideration of Gods *presence*, and *providence* in regard of our sinnes, Hos. 7. 2. 2. In regard of Gods *iudgements*; for men neuer thinke of iudgement in this life, nor in the life to come. An 120. yeares *Noah* preached, yet no consideration; Luk. 12. the rich man neuer thought that his soule was in danger. 3. Is in *respect of a mans owne sinnes*: for we cannot turne our eyes into our owne bosomes, Ier. 8. 6. 4. Is want of *thinking of this duty toward God*, Ierem. 5. 24. so the foolish virgins contented themselues with their lampes vnprepared, neuer thinking of the oyle, till the time of grace was past; thus hardnesse of heart and securitie, bring forth these wicked thoughts. Hence obserue the strange opinion of the world: men haue good hearts, meanings, intents, and purposes, howsoeuer the actions of their liues be faultie. Hence learne, that the Scriptures are no policies of men; for nothing could reueale these wicked thoughts, but the diuine truth: *Angels* and men know not the thoughts. Secondly, learne that thoughts are not free, though they neuer come into consent or action: therefore repentance of thoughts is necessarie, Ioel 2. 12. Act. 8. 22. 1. Thess. 5. Paul requites that they be *sanctified in bodie, soule, and spirit*.

Reas. 1. Because a man is cursed for his thought, Pro. 5. 26. 2. Because actual sinnes proceed of euill thoughts: 1. the thought *thinketh it*. 2. after thought, comes *delight*. 3. after delight, *consent of will*. 4. after consent, *an execution or practise of the sinne*. 5. after practise, comes *custome in practise*. 6. after custome and practise, *death and damnation*: for thoughts the old

world was destroyed, Gen. 7. 21.

Remedies of
will thoughts.

For repentance of euill thoughts, vse 1. examination. 2. prayer. 3. reformation. In examination, first we must remember, that all thoughts are in euery mans minde by nature; therefore the least occasion turnes the mind to think them: secondly, we must heare the word of God attentiuely, we must lay open all our senses to the hearing thereof, and let it goe thorough them all, 1. Cor. 4. 25.

2. *Point*, Prayer. A man must pray for the pardon of his thoughts. Act. 8. 22. 3. *Point*. Reformation of the minde for wicked thoughts, Ephe. 4. *be renewed in the spirit of your minds*: wherein thoughts and imaginations are conceiued and framed. *Rule*. 1. All thoughts must be in obedience toward God, Prou. 20. 18. & 15. 22. he must not conceiue a thought in his mind, before he haue consulted with the word, 1. Cor. 10. 4, 5. Phil. 4. 8. 2. *Rule*. Prou. 4. 24. to keepe and counter-guard our hearts about all watch & ward: men dovsually guard their cities, houses, and their treasures; now *Salomon* teacheth, that the heart must be guarded more then any citie, house, or treasures, because from it proceed the actions of life. 1. Therefore make a couenant with thy senses, that they be no occasion or prouocation to any manner of sinne; this did *Iob*, cap. 31. and *Dauid*, Psal. 119. *Turne mine eies from beholding conuetousnesse*: the senses are the windowes of the soule, and if God enter nor, Satan will creepe in at them into our hearts. 2. At the beginning, checke an euill thought: for the thought being checked, the affections will be quiet. 3. Labour with all care to cherish euery good motion of Gods spirit: 1. all good cogitations by the ministerie of the word, or good counsell; hence quench not the spirit. 3. *Rule*. We must often vse elevation of the heart and mind vnto heauen, where Christ sits at the right hand of the Father, Psal. 25. 1. Paul bids the *Philippians*, haue *their conuersation in heauen*: Iam. 4. *drawe neere to God*. Hence the Lords Supper is a principall meanes of the elevation of the heart and mind vnto God: this elevation must be continually practised: such as are appointed to keepe clockes. doe often euery day pull vp the waights, because they are alwaies going downe-

downward. *Pray continually*, 1. Theſſ. 5. There be three ſpeciall times; the beginning of the day; the firſt good thought & affection euerie day muſt be the Lords: The 2. time the end of the day, commend our ſoules vnto God: The 3. time, receiving of bleſſings, or feeling the want of them; to praife God for the one, and call vpon him for the ſupply of the other.

4. *Rule.* The meditation of ſome ſpeciall matters, whereby ſaluation may be furthered: which is either concerning God, or our ſelues; concerning God, *his preſence*; this made *Dauid* to drawe neere vnto God, *Pſal.* 139. *Pſal.* 119. his heart is purified by ſeeing God in his lawe, *Pſal.* 23. in the ſhadow of death he wil not feare. 2. Consideration of Gods iudgments; not old, but late, and particular vpon perſons, citics, townes: we ſhould lay theſe to the heart, *Ier.* 12. 11. Here we muſt praſtiſe three things; 1. wee muſt obſerue, and carefully marke and remember Gods iudgements. 2. wee muſt apply them to our owne perſons in particular, that they may make vs afraid. Thus *Habacuk* when he heard of Gods iudgement, his knees beate one againſt another, *Hab.* 3. If in a familie one child be beaten, others will take heed. 3. We muſt make uſe of them, *Luk.* 13. 3. Third conſideration, is of Gods word; *Pſal.* 1. It is the propertie of the righteous man to *meditate in Gods lawe, day and night*: *Luk.* 2. *Marie hid all thoſe things in her heart.* 1. we muſt conſider the ſence of the Scriptures. 2. what experience we haue had of the truth of the word of God in our own liues and conſciences. 3. how farre forth we haue ſwarued in the praſtiſe of the word; or how farre forth we haue praſtiſed it. Fourth conſideration, is of Gods works in vs, and vpon vs, this will make vs conſider the workes of creation, preſeruati- on, providence: *Iſa.* 5. 12. he pronounceth a woe to them that forget this. 1. Consider the work of creation: God hath made vs men, when we might haue beene beaſts: that of nothing he made vs to be ſomething. 2. for preſeruati- on and providence, we muſt conſider how he hath preſerued vs from time to time from all dangers, and hath giuen vs all things neceſſarie for this life, and the life to come. 3. for his patience, that he hath not caſt vs into hell, but hath giuen vs a long, and large time

of repentance. 4. that wee are not borne among the heathen; but in the bosome of the church, where hee hath giuen vs his word, reformed our iudgments, mollified our hearts, and pro- uoked vs to euerie good worke, Eccles. 7. 13. Psal. 77. 12. 13.

Second consideration of our felues: 1. of our owne particu- lar finnes, whether they be corruptions of the heart, or finnes of our liues, Psal. 119. 59. Lam. 3. *Come, let vs search and try our wayes.* 1. In what manner we haue sinned against God, whether of ignorance or knowledge, of presumption or weaknes, of constraint or wilfulnesse. 2. The greatnesse of euerie sinne, yea of the least sinne, how the infinite maiestie of God is of- fended, and his iustice violated. 3. The number of them: and here we shall find them with Dauid, more then the *hairees of our head*, or the *sands of the sea*. Must a man consider them whe he is sure they are pardoned? yes, so did Dauid, Psal. 25. *Hee praied for the pardon of the finnes of his youth.*

That this may take the deeper impression, let vs consider of the degrees of our misery. 1. A separation from all fellow ship with God, Isa. 59. 2. 2. a societie and fellow ship with the de- uill and his angels; which stands in this, that a man by nature beares the image of Sathan, and performes homage vnto him in the practise of all sin. 3. all manner of calamities; in this life sickenes of body, damages and losses, in name, in goods, and in friends. 4. the horror of a guiltie conscience, which is euen a beginning of hell fire: for first it is a mans accuser, accusing him for his finnes. 2. his iudge in the roome of God, giuing sentence against him in his life. 3. the hangman, because it con- demneth eternally. 4. the second death, which is an appre- hension of the wrath of God eternally in bodie and soule.

3. Of our particular temptations, wherewith Sathan daily assaults vs, 1. Pet. 5. 8. If enemies should invade the land, we would consider what place of the land is weakest, and lay all hold to that: so Sathan labouring against vs daily, wee must examine what is the weakest part of our hearts, and by what sinne he is most able to make breach into them; and then by Gods grace we shall vse some strength against them.

4. Consideration, of our particular ends, Exod. 32. 29. 1. the

the time of our end, that is most vncertaine. 2. the place likewise vncertaine: *Abrah* repented when hee heard of his ende; so did *Nimueh*; and so must we all.

5. Consideration, of our reckoning in the last iugement. A traueller comes to an inne, hauing but one pennie in his purse, yet he calls for the best meate, and spends most sumptuously: will not euery man iudge him to be void of all consideration? Thus deale men in the world; spend all that God hath giuen them, neuer thinking of the day of reckoning: yet Paul *Acts*, 24. considering this, *kept a good conscience before God and man.*

6. Of our estate, whether we be members of the kingdome of darknesse, or of grace. A man may liue in the Church, and yet belong to Sathans kingdome.

5. *Rule.* We must labour in our hearts to be assured of our particular reconciliation to God in Christ: this assurance or certificate of the spirit, is commonly called *faith*: Now when this particular assurance is settled in them, it will purifie them: for *faith purifies the heart*, affections, and thoughts: for a man being thus assured, will resolue neuer to offend God any more, but to honour and obey him euen in his thoughts. 3. Obserue from hence, that mens best thoughts, are grieuous finnes against God. 4. *Vse.* All Readers or students in Diuinitie ought to humble themselues before God, and pray that he would open their eyes, and teach them the wonders of his law, before they attempt to studie and read the Scriptures; because the imaginatiōs of man by nature are wicked: yea whatsoever his heart studieth, frameth, or inventeth. *Psal.* 119. *Dauid* at least tenne times prayes to God, that he would reueale to him the statutes and wonders of his lawe. This example ought to be a patterne and president to all students of diuinitie, neuer to read or meditate in the Scriptures, before they haue prayed to God to open the eyes of their vnderstanding, that they may rightly discernē of that which they reade.

Obs. The doctrine is cleare and euident, that an hypocrit or any wicked man cannot thinke a good thought: for he looks through his owne corruption, and therefore as he is disposed, so must all be that comes to his vnderstanding, will, or affecti-

ons. Againe, his practise is lewd, therefore his thoughts must be answerable: for he cannot do otherwise then he thinketh. Thirdly, the heart, which is the fountaine, is framing thoughts which are euil; in their kind, *all*; in their extent, *onely, continually, and from his infancie*. Fourthly, there is no consideration of Gods *presence*, of Gods *iudgements*, of his owne *sinnes*, or the *duties* he oweth vnto God. Fifthly, when he thinks of God, he is *profane*; when of his neighbour, *unrighteous*; when of himselfe, *proud, haucie, and insolent*. Let God be good vnto him in temporall fauours, be silent at his sinnes, vñe compassion towards him; offending, gentleness; in his iustice remembering mercie; patience, most gently suffering him in his sinnes, and deferring the punishment: longanimitie, a long time expecting his repentance: and lastly bountifullnesse, being rich in goodnesse, and powring forth his good gifts vpon him: yet for all these, he hath not one good thought to bestowe vpon God.

Let his neighbours liue quietly by him, offer him no wrong, do him the best kindnesse he can, aduise him by good counsel; yet can he not so much as afford him a good thought: lastly, let his conscience checke him, and cause some hote stirres within him; yet he will checke his conscience againe, and put it to silence with a wicked thought, against himselfe and his owne soules saluation. Where then is his free will of doing good, if he cannot thinke a good thought to do himself good? will he, thinke you, busie his braine, and set his temples a working to please God? no assuredly: for iudgement, will, and affections, which are the principles of our actions, are wholly taken away: Rom. 7. *There is none that understandeth*; therefore no iudgement in spirituall matters. Secondly, *none that seeketh God*; their will & affections are estranged. Thirdly, *all haue declined, and are made vnprofitable*; there the power and endeuour are wanting. 1. Cor. 2. 14. *The naturall man perceieth not the things of God*; there is want of iudgement. Rom. 8. 5. they that liue after the *flesh*, fauour the things of the *flesh*; there the will is meereley carnall. Phil. 2. *God worketh both will and deed*. Ezek. 36. 26. *God giues the heart*. Rom. 7. 14. man is carnall, the law spiri-

spirituall; how should that which is carnall, affect that which is spirituall? Ioh. 15.5. *Without mee yee can doe nothing.* Againe, the countellers, 1. domestical, 2. externall, internall. & domestical. 1. flesh. Rom. 8.6. 2. the concupiscence of the flesh, Rom. 6.12. 3. *carnis*, *diavola*, the wisdom of flesh, is enmitie with God. 4. the will of the flesh, as a queene: externall, 1. deuill, 2. world, Ephes. 2. 2. Man therefore hauing no principles of good thoughts, and that which is to be thought vpon being spirituall, and he carnall, and hauing fixe most woefull counsellors, foure at home with him in his owne breast; as the flesh, which can no waies fauour the things of God, and therefore doth alwaies intreat for obedience to his owne lusts: secondly concupiscence, wherby the flesh is made more strong and effectuall to command: thirdly, a carnall discourse against Gods wisdom: fourthly, a Queene, or rather an vsurping Iezabel, to set vp her throne in the soule, to informe and command what shall be done: and lastly, two outward enemies that creepe neere vnto the walls of the soule, as the deuill, and the world, full of polices and great in strength: how should it be possible that the soule should resist? nay alas, the watch and ward is wholly neglected: and therefore full possession is giuen vnto the enemies. This doctrine then doth fully ouerturne all free-will. This doctrine hath two branches, the first, that all the thoughts of wicked men are corrupt and wicked; the second, that a good thing by accident, may be the cause of euill: for, Thou thoughtest, in this place, is brought in as a consequent of Gods silence.

1. Doct. *All mens thoughts by nature are sinfull:* this doctrine is alreadie cleared, for these reasons haue bene formerly enlarged.

1. The fountaine is altogether vncleane, and who can bring that which is pure out of corruption? not one of a thousand: surely none but God.

2. Man is deprived of all good consideration, and therefore nothing is in his heart, but the consideration how to doe euill.

3. The vnderstanding is altogether blind, the wil and affe-

ctions neuer seeke after God, the whole man is declined from good to euill, and all that he doth is vnprofitable.

4. Nothing can extend it selfe beyond his nature; therefore man beeing carnall, and sold vnder sinne, cannot get vp so high in his meditations, as the lawe of God which is spirituall.

5. He who takes counsell with his owne flesh, yeelds to his owne lusts, discourteth against Gods wisdom; lets his owne will raigne, is captiuated by the deuill, and allured by the world, cannot but think of that which is euil against God and man.

Vse. 1. reprehension. 1. Confutation of Papists, that magnifie free will. 2. the world, that say thoughts are free, they haue good meanings, &c. Secondly, correction of the godly, for iudging the pollicies of the wicked as strong castles of defence.

Vse. 2. instruction. 1. Admonition to the wicked, not to boast too much of their plots and deuices; for all their imaginations & thoughts are sure to come to naught. Secondly, direction vnto the godly, alwayes to haue God in their thoughts.

Vse. 3. consolation. First, in aduersitie to consider, that all the plots of wicked men are not onely vanitie, but also impietie; and therefore as they cannot stand, so shal they be seuerely punished. Secondly, in prosperitie, to consider how God is the vpholder of their heads, their lot, portion, and inheritance, and therein to repose the sweetnesse of their thoughts.

2. *Doct.* A good thing, by accident may be the cause of euill; as silence the cause of this thought: *Hos. 7. 1. When I would haue healed Israel, then the impietie of Ephraim was discovered, &c.* God here put on the person of a Physitian, who while he goes about to heale the maladie makes it worse, and finds the euill to be more grieuous. 1. Because he finds the patient more peruerse, and to vse all ill diet. 2. the disease beeing stirred, and so sturdie in his owne nature, that it rebels against the remedie. *Rom. 7. 8.* sinne is dead without the law, but the law makes it to liue: hence wee see that God would heale vs, but

we turne our disease into putrifaction and rottenesse, and so become incurable: and no maruaile; for though all men bee made of one mettall, yet they bee not cast all in one mould: there is framed of the selfe same clay, as well the tile to keepe out water, as the pot to containe licour: the brickie nature of man will not be washed by Gods raine from heauen: it shall haue no entrance into his soule. The Sunne doth harden the dirt, and melt the waxe; so the wicked being the filth of the world, cannot be stamped with the beames of Gods wisdom, but are hardened: Fire maketh the gold to shine, and the straw to smother; perfumes refresh the doves, but kill the beetles: so the fire of Gods word smothereth in the wicked, and the verie sweetnesse of it kills them. The vine will spread by nature, and the more we seeke by art to alter it, the more in the ende we shall augement it: It is proper for the palme tree to mount; the heauier we load it, the higher it sprouteth: although yron be made soft with fire, it turneth to his hardnes: the silly mouse wil by no manner of meanes be tamed: the subrill fox may wel be beaten, but neuer broken from stealing his pray: season the wood neuer so well, the wine will tast of the cask: translate the crabbe-tree, where and whensoever you please, and it will neuer beare sweet apple: the blacke will take no other colour: the stone *Abeston* beeing once made hor, neuer will be made cold: can the Ethiopian change or alter his skinne? the Leopard his hew? it is impossible to gather grapes on thrones, or figs on thistles; this cannot be brought to passe by any art: the stone in Scicilia, the more it is beaten, the harder it is; so the more God handles the wicked, the worse they are. He that stoppeth the streame, causeth it to swell higher: he that casteth water on the fire in the smiths forge, maketh it to flame fiercer: so is it with the wicked, touch them and they sparkle in your face. But alas, they know not how the wound that bleedeth inwardly is most dangerous; that the fire kept most close, burneth most furiously: that the ouen danmed vp, baketh soonest; that sores hauing no vent fester secretly: Thus they swallow the baite which will breed their bane; they swill the drinke that wil expire their date: the Scorpion can feed on

the earth; the quail can be fat with poyson: but alas, their food bee it neuer so good, yet they wil fat vp themselues with it against the day of slaughter. Thus then good things are peruered to the wicked to their ruine: The fire is an elemēt most necessary, yet the wicked householder may as wel make it burn his house, as burne in it: triacle doth as well poyson as help, if it be taken out of time: wine immoderately taken kills the stomacke, enflames the liuer, and mischeites the drunkard: Physicke destroyes if it be not well tempered: Lawe accuseth if it be not wel interpreted: poyson is taken out of the hunny-suckle by the spyder, venome out of the rose by a canker, dung out of the maple tree by the scorpion: so the greatest wickednesse, out of the greatest good if it be abused. O therefore I intreat you that haue beene deceiued by your own fancies, the glasse of pestilēce; or deluded by your own thoughts, the gates of perdition; be as earnest to secke a medicine, as you were eager to runne into a mischiefe: God hath left as well *en-dine* to delight and cure, as *hemlocke* to endanger; the rose to distill, as well as the nettle to sting, the bee to giue hony as the spider to yeld poyson: so for the soule, as well a word to saue, as to destroy. Indeede, by accident wee make it to bee so: and if hitherto wee haue wounded our selues by it, let vs now leaue the point of this sword, and catch it by the handle. The Poets affirmed that *Achilles speare* could as well heale, as hurt: I am sure this can a great deale better heale then hurt: the *Scorpion* though he stings, yet he stints the paine: though the *herb Nerius* poyson some beasts, yet is it a remedie to man against poyson: therefore if we haue made the word of God a *Scorpion* to sting vs, yet let vs now make it a lenitive to cease the paine; if we like beasts haue poysoned our selues, yet now like men created for God, let vs recouer our selues againe by this word of life. But to proceed: Thou thoughtest, this is the consequent of Gods silence, not proper, but by accident forced, and beside the scope of it: therefore this wicked thought of an hypocrite, argueth strange corruption of heart; that can frame no obiekt vnto it selfe, that shall make good thoughts. Surely, affections haue gotten the masterie ouer the mind, so
that

that now it must become a slave to serve them; and dispose it selfe, that all his judgments may aime at their satisfaction: and thus the good word of God, by accident becomes the cause of sinne. Gen. 3. hath God said, Yee shall not eate of the tree of knowledge of good and euill: the Lord by this law debars you of great good; for it is certaine, when yee eate, yee shall beas gods, knowing good and euill: therefore the law is too strict, and rather an hinderer then furtherer of your good. Men we see are very quiet, vntil they be prouoked by the preaching of the lawe: *Stenen* Act. 7. shall be stoned for his good sermon; *Christ* shall be an enemy to church and common-wealth, because he speaks against the *Scribes* and *Phariseses*; *Moses* & *Aaron* shall be hated of *Pharaoh*, for preaching a deliuerance; *John Baptist* for telling *Herod* his sinne: *Elias* shall be *Ahabs* enemy for telling him the truth: and *Paul* shall become an enemy to the *Galatians*, for telling them of their apostacie from *Christ*: thus *lawe*, and *Gospel*; *mercie*, and *indgement*; are abused of the wicked: yet for all this, the law is holy and iust: as for example, a man that holds a glasse in his hands, as long as it rests there, is safe; but if they throwe it against the wall, the wall will breake it, but the fault will rest in the hands: so when we take our selues & dash our selues against Gods law, the law breaks vs, but the fault is in our selues: the banks are no cause of the furie and rage of the waters, but the waters themselves: so the lawe of God that banks in our corruption, is no cause why it rageth, but the nature of it, which can indure no limits.

Reasons. 1. Because sinne will iudure no law. There be three effects of the law, that sinne cannot away withall; First, it *stoppeth* corruptio; hence the *irritation* of the law. Secondly, it *terrifieth* the conscience, and that cannot be indured; they that lue like gallee-slaves, and are whipped euerie day, will doe nothing but by force, and are glad any waies to rid them-selues of such a burden. Thirdly, it *exacts* perfect obedience, which our nature can not away withall: to loue God with all our hearts, with all our soules, with all our minde, and our whole strength, is a lesson that will neuer be learned or practised.

Reas. 2. A misconceit: as a *medicine* against which the *Stomack* ariseth, will not be indured: a *plaisier* which stings at the heart must be throwne off: and a *glasse* that sheweth vs an vgly face cannot be looked into: so the misconceiuing of Gods silence, makes it that it can neither become meate, or medicine to our soules.

Thirdly, the *diuersitie of subjects*: the selfe same *seed* is sowne in all the foure grounds, yet takes but root in one: the *hammer* beats vpon all, but it makes not all pliable to Gods worke: the *axe* hewes at all, but it timbers but some for building, the rest it hewes downe for firing: the *fire* burnes all, but only the she gold loseth his drosse: the *light* shines to all, but only they that haue eyes behold it: the *salt* seasons all, but in some it cannot enter to the bone, and therefore they putrifie and rotte away: *foode* would feede all, but some want stomacks, appetite, and digestion: therefore they pine away with the best nourishment: the *goad* prickles all, but some are hardned that it cannot enter, and therefore no maruell that the mercies and silence of God should worke no good effects in the wicked.

Fourthly, *the curse of God is vpon them*: therefore they shall eate, but not be satisfied; drinke, but not to quench their thirst; sleepe, but not to take their rest: for God alone giues rest vnto his welbeloued: nay, let them doe what they will, all shall be nought, pray or not pray, sacrifice or not sacrifice, come to church or not come to the church: for they cannot lay aside their wicked thoughts: and therefore according to our pro- uerb, *all is marred in the making*. Deut. 28. 16. *cursted shall they be in the towne, and cursted shall they be in the field*: they shal make no good markets of that which god hath giuen them in the field: *cursted shall they be in the basket, and in their dough*: bad prouision shall be in their houses, when the Lord will not become both the master and the steward: *cursted shall be the fruite of his body, and the fruits of his land, the increase of his kine, and the flocks of his sheepe*: extreame pouertie in the middes of all his wealth: *cursted shall he be when he comes in, and cursted also when he goes out*: ill successe in his interprises: neither will the Lord here make an ende. These be foure great curses. First, he shall
make

make no good market in buying and selling. Secondly, from this shall follow, he shall haue no good prouision in his house. Thirdly, from this shall rise the next, that he shall haue no true riches. Fourthly, to make that good, fortune shall alwaies crosse him. Fifthly, to proccede yet further, God will make him cracke his credit: for *trouble & shame shall be vpon all that he sets his hand to do*: euerie man shall call him banke-rout, neither shall he haue any law against thē: for with God he hath lost his credit, and therefore shall he perish quickly. Sixtly, that he may make his word good in all these, the pestilence, consumption, feuer, burning ague, sword, blasting, mildew; the heauens above shall be brasse, and the earth under iron: for raine dust: and therefore no Raie but perish thou must in bodie, goods, and good name. Seuenthly, to make the finall vp-shotte of his bodie, he shall fall before his enemies, and his carkeis shall be without all burial, the foules of the ayre, and the beasts of the field shall haue him for their pray, and none shall rescue him: if the enemies spare him, God will smite him with the botch of Egypt, with the Emorods, with the scab, & with the itch, euen worse then he hath done Egypt, for he shall not be healed: neither will God be defectiue in his methode, for from these more sensible torments vpon the bodie, he will proccede to greater iudgements vpon the soule, which though least felt, yet more fearefull; *madnes, blindness, astonying of heart, with all their ill consequents*; to grope at noone day, to be oppressed, powled, and without all succour: neither here shall the Lord rest vpon bodie and soule, but strike him in his nearest friends, his wife, &c. Neither may we maruel at this: for in nature wee see how some corne is sowed, but neuer riseth, some springeth, and yet shortly withereth, some groweth vp to an eare, and yet then is stricken or blasted; other at Gods good pleasure commeth to ripenessse: some trees are planted, yet neuer take roote, some roote yet neuer blossome, some blossome, yet neuer bring forth fruit, & others through Gods blessing, bring forth fruite in due season: if God so deale with the plant and hearb of the field, why may he not deale in like manner with man, which is as wel in the hands of his creator, as the smallest creature vpon the face of the earth?

As wicked men
haue e ill con-
cepts of God, so
haue they of
religion, and
the true profes-
sors thereof.

I. *Vse* reprehension: first confutation of all wicked men, which reproch religion for the idle profession of it. If they see one that makes a great flourish in religion fall away, then presently see what religion these professours haue: Alas, doe they not see *Sathan falling from heauen like lightning*, & with his taile sweepe downe many a glorious (though wandering) starre: if any thing be amisse, presently it must be laid vpon God and his word: these wicked thoughts of the hypocrite fixe vpon Gods silence. But he that takes the *fourre corners of the earth in his hands*, as the lap of a garment, shall shake the world together, and cast out these wicked ones as his refuse, and then shall be seene what sandie foundations they built vpon. Nay alas, this vncharitable world, is so full of spite against God and his Saints, that if a godly mans beast make but a snial trespassse, presently shall it be laid vpon them as a great disgrace of their profession: that which they account as nothing in others, shall be verie hainous in them. If *Ligarius* trip but a little, then swelling *Tubero* will call it *nefandum scelus*, vntollerable mischeife: but as *Cicero* answered for *Ligarius*, *scelus tu illud vocas Tubero? cur? isto enim nomine illa adhuc causa caruit*: dost thou call it wickednes, O boisterous *Tubero*? wherefore I pray thee? surely for that name there is no reason: be a little perswaded by thy neighbours: *alij enim errorem appellant, alij timorem; qui durius, spem, cupiditatem, odium, perinaciam; qui grauissimè, temeritatem: scelus prater te adhuc nemo*: thy neighbours round about thee call it, some *mistake*, or a little *base feare*; they which are a little more vncharitable, some *hope*, or *desire of gaine*, or some *mislake*, or ouermuch *malepertnes*; they which say the worst of it, are content that it be called *rashnes*: but for *wickednes*, thou hast not any other witnes beside thy selfe: and therefore be intreated for *Ligarius*; for he shall come to thee with an *ignosce pater, erravi, lapsus sum, non putavi, si vnquam posthac: & paulò post, temere feci, penitet, ad clementiam tuam confugio, delicti venissem peto, vt ignoscas oro*. Suppose then in the like case, a kind hearted *Dauid*, come to a churlish *Nabal* in the name of Christ, making him his Orator to plead for him: why challenge you religion for this snial trespassse? I am perswaded

swaded you haue no shew of reason for it; all your neighbours doe make a fauourable construction of it: I pray you therefore be pacified, I am sorie I haue giuen you this offence, thinke more fauourably of me; I will be readie to put vp the like iniurie at your hands: well Dauid, send thy seruants to Nabal to aske him in thy name how hee doth: let this bee their salutation, both thou and *thy house*, and *all that thou hast*, be in *peace, wealth, and prosperitie*; *thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel*: aske thy seruants, and they shall testifie the same; wherefore let these young men finde fauour in thine eyes: (for we come in a good season) neither shall they be chargeable vnto thee: *giue, I pray thee, what soeuer commeth to thine hand, vnto thy seruants, and to thy sonne Dauid*. Dauid thou hast plaid the Orator most excellently, passions in thy selfe, and strong arguments to Nabal, especially one drawne from profit. Let vs see what welcome Nabal will giue them; *Who is Dauid? and who is the sonne of Ishai? there be many seruants now a daies, that breake away euery man from his master: shall I take my bread, and my water, and my flesh that I haue killed for my shearers*, and giue it vnto men, whome I know not whence they be? the dogges shall haue it before them. Well, Dauid is a *Mars*, as well as a *Mercurie*, as good at his sword, as at his words: therefore Nabal shal smart for it. What shall withhold Dauid? surely the seruants of Nabal had respect vnto themselves, and their mistresse; therefore Abigail shall know, that Dauid was as *a wall both by night and by day to them, and their masters sheepe*: therefore take heede, for *our master is so wicked, that a man cannot speake vnto him*: good Abigail, will giue Dauid good contentment, that he shall blesse her counsell; and when Nabal heares what his wife hath done, his heart shal die within him, and become like a stone: after this the Lord shall smite him, and he shall die. Euen thus standeth it betwixt the godly and the world: Wicked men liue and prosper, because the godly are among them: but alas, they shall receiue hard measure at their hands: they had rather feede the dogges, then any poore Lazarus at their doores full of sores. Hang

him, he is a stinking Puritan, an enemy to the King, and the whole common-wealth; a breaker away from all masters; can endure no yoke: when alas, if it were knowne, they are the best subjects the King hath: and as they neuer cease to pray for him, so if once they should come to venture their liues for him, and the good of the Church and commonwealth, they should be found with the eagerest: but alas, by disgracefull tearmes they abuse many good Christians, not esteeming those puritans which the King hath detected in his book, but every one that is not of their phantasie.

There be three kinds of Puritans, and he that prooues not one of them shall neuer be saued. First, is the Papisticall puritan, that dare plead with God for his iustification; and this is a damnable puritan. The second, is a schismaticall puritan, that rends himselfe from euery Church that will not agree with his phantasie; and this is likewise a wretched puritan. A third, is the Christian Puritan, such an one as I am sure the word of God approoues of, and onely pronounceth them blessed that are pure in heart: and these are defended by the booke of common prayer, wherein we call vpon God that we might lead a godly, sober, and pure life: and he that is not this puritan, shall neuer see God: and let them know, that the seruants of God are of the blood royal, to wit, Christ Iesus, and therefore haue Dauids heroicall spirit; durst meet them on the field, and shew as good courage for a good cause as the best of them. But the seruants of the Lord, his faithfull ministers, haue told it to the Church, that her faithfull friends haue bene abused by many a Churle, vnto whom they haue stood as walls of defence, and therefore their affections are vp in armes against them. But the Church will find *cakes, bottles of wine, sheepe readie dressed, measures of corne, clusters of raisins, and abundance of figs*, to meet all that loue her, to giue them kind intertainment. Bid them not regard these Nabals; for as their names are, so are their natures: Nabals they are, and folly is with them, and so shall they perish: for the Lord will not suffer one of them to liue *that pisseth against the wall*: But your soules shall be bound in the *bundle of life* with the Lords; and the soules of these your enemies shall

shall God cast out as out of the middle of a sling. Thus shall euerie faithfull soule praise God, that hee is preserued by the Church: and therefore when they shall see that the Lord hath dealt well with them, they shall be moued to remember the Church, as Dauid remembered Abigail with the best bond of loue. Secondly, correction of the godly, that learne not to thinke basely of the thoughts of wicked men: they dishonour God by them, and therefore into their secrets let our soules neuer enter.

Use 2. Instruction. First, an admonition of the wicked, to shewe them that they haue alwayes false reasons for their thoughts. Indeed it is true, that we can no sooner haue sinne in our heads, but the deuill will find a reason for it; but alas, when we bring it to our question, it makes vs presently make a fallacian against our soules. Silence beats vpon the minds of these hypocrites; but alas, the image in the glasse shall not looke to him from whom it was reflected: Moses face shines, but he sees it not: so these men haue Gods sinne to shine vpon them, his raine to fall vpon them, but they perceiue neither. Thus they become like wine vessels, that sends out all the wine againe, but keepes in the dregs: God doth much good vnto them, but they neuer thinke rightly of it: for as infants new borne are kept from fire and water, laid to sleepe, shifted in their scapes, but they knowe not who doth all this for them: so God, brightnesse it selfe, shuts in heauen and earth; yet our eye cannot looke against it, no more then the batte or owle at the bright beames in the firmament: and therefore no maruell, if wicked men after all Gods silence, looke a-misse: therefore as the fountaine, and all the water that springs out of it, haue the same qualities; so the heart, and the thoughts, words, and deeds, are all of the same nature: if one filthy, all filthy; and purge one, and purge all. Now the fountaine in a wicked man being corrupt, no maruell that these thoughts issue out of it: Eccles. 8. 11. *Because sentence against an euil worke is not executed speedily, therefore the heart of the children of men, is fully set in them to doe euill:* here is the verie selfesame conclusion; God defers, therefore they are fully purpo-

sed to sinne against God. Let them therefore be admonished, to looke better to their thoughts; for they are in a miserable estate that makes euerie thing turne vnto their hurt. Secondly, a direction to Gods children, that they learne not to thinke their owne thoughts, speake their owne words, or doe their owne actions, but onely that which shall be approoued by God and his word; and then shall their praise not be of men, but of God.

Vse. 3. Consolation. First, in all good wayes: when I can say, I haue serued God with a good conscience: for that shall be the miserie of the wicked, when the Lord shall say, who required these things at your hands. Secondly, in their trouble to say with Hezekias, *Remember Lord how I haue walked before thee:* this is better then all the riches in the world, or the vanities wherein he hath placed all his thoughts: this shall stand by him in this world to iustifie him, because God speaks for him; in the ende of this world, to free him from hel, death, and damnation, because he hath built vpon the rocke, and hath in his thoughts highly valued, the blood of Christ, to purge him from all sinne, when all the rest of the world shall be accursed, for that they haue put their trust in the arme of flesh. 2. Tim. 4.6,7. Pauls ground of comfort, when he is readie to be offered is this, *I haue fought the good fight of faith, finished my course, I haue kept the faith:* therefore he expects a crowne of righteousness; this is no phansie, but a grounded perswasion from his practise.

Sect. 4. Of a wicked mans conceit of God.

Like thee:] The fourth thing, is in the *forme and manner of their thoughts;* and that is by drawing a patterne of God out of themselves, to limit him by their owne limits, and measure him by their own measure. First, for *qualitie and condition,* the only patrone and fauourer of their courses, one that did esteeme and approoue most highly of all their waies. Where we may see that hypocrits, as proud *Pharises,* thinke themselves

not like other men; and therefore needes must they be like God himselfe; not knowing that a third may be giuen, to wit, that they are so like themselues, that a man cannot paralell them with any other: They haue looked into the fountaine of Gods silence; and surely like *Narcissus*, they are fallen in loue with their owne shadow; or like children, they are so delighted with their image, that they must needs kisse the glasse, and thinke no babie like to that which they haue seene of themselues: and thus like apes, are gotten so farre in loue with their owne brood, that with ouermuch embracing of themselues, they kill all they touch: and thus while they wil set as *Queenes and ladies*, bragging they *shall neuer be widowes*, presently the Lord brings vpon them both pouertie, and widow-hood; because they themselues haue pressed euerie thing they were in loue of vnto death: so that *being wise in their owne conceit*, we may be assured, that *there is more hope of fooles then of them*: and that drunkards, and vile persons shall sooner inherite the kingdome of heauen, then any proud person of them all: the *Publicans* and grosse sinners, shall sooner go into heauen then these *Scribes* and *Phariseses*. Secondly, this must yet be strained higher, euen to the verie *being and essence of God*: God must be altogether as they are: extraordinary neere fellowship. It was one of the greatest prerogatiues that was euer giuen to Abraham, to be called the freind of God: but what shall these be called? surely, if all were true, they should bee the verie naturall sonnes of God. Thirdly, this *great acquaintance must be perpetuall*.

Aristotle makes three bonds of freindship: 1. *pleasure*, 2. *riches*; and both these are soone ended: because *in laughter the heart is beavy*, for such pleasures as are but of things transitory: and for riches, they take their wings and flie away: but the third bond, which is *vertue and honesty*, is of long continuance; and I know no freindship that hypocrits professie with God, that saouours of honestie and vertue. Indeede the other two, are in high account with them; for they will seeme to doe any thing for pleasure and profit. *Saul* loved God, but it was for a kingdome; *Ahitophel*, because he was aduanced counsellor; *Indus*, because

cause an Apostle, & bare the bag: yet Saul a little afflicted, forsakes God; Ahithophel crossed, hangs himselfe; Iudas for gain, betraies Christ. Iobs wife seemed to goe farre, as long as she could wash her paths with butter; but when affliction is vpon her husband, *curse god, & die*. Many hypocrits are like *Rebecca*, Gen. 25. 22. who wished to haue children, but when they stroue in her womb, then she braist forth into words of impatience: so God gines a desire to some to be borne againe, when they see their conception to be painfull, and the spirit and flesh strue together, desire to be in their old estate againe: *they seeke the kingdome of heauen, but not the righteousnes thereof*: and therefore it will appeare verie easly, how like they are vnto God: for *Saul and Pharaoh* had some good motions by fittes, and vpon occasion could play fast and loose, beeing of a strange complexion, and verie *agnish*, hote and cold in a moment. *Sea faring men* who when the seas doe rage, and the tempest begins, feele themselues sea-sicke, and haue a desire to cast; but when they are gotten to the land, and haue smelt the cleare coast, are as merrie and ioyfull as heart can wish: the reason is, because now being without hope, sense, and feeling of the sweet ioyes to come, doe die thus by their *flesh pots of Egypt*: so they shew in affliction, that their flesh pots, and their health, though in bondage, doth more please them, then the goodnes and louing countenance of the Lord. Want of bread makes some despise their great & wonderfull deliuerance out of Egypt: the want of riches, is greater trouble thē the want of grace; and the possession of riches greater ioy, then the fruition of Gods countenance: The reason is plaine, because in temporall things, *our ioy is greater then the cause; but in spiritual, the cause is greater then our ioy*. Again, they loue not God for himselfe, but for his blessing; and therefore all the similitude that wicked men haue of God, is more in the loue of the creatures then of God himselfe: and when the Lord shall *bring his fanne and make cleane his floare*, you shall see him send away this chaffe, but still keepe his corne: for the naturall children of God, loue their father naturally; doe he what he will, they will still loue him: *though thou kill me, yet still will I trust in thee,* saith

saith Job. Thus shall the Lord trie his owne image, and see who will endure the fire; which shall be knowne by these foure properties: first, as fire burnes *straw, stubble, sticks*, to ashes, and makes them as though they had not bene; so shall the fire of Gods affliction wast all those things which are of this weake nature. Secondly, as fire purges that which can abide him, and makes it purer and finer; so shall the triall of the spirit wast all the drosse in Gods children, and purifie the rest, as a *temple for the holy Ghost*. Thirdly, as fire giueth light in the most dimme and darke place; so shall the fire of Gods spirit become a shining lampe, burning continually. Fourthly, as heat putteth life into those things which are capable of life, though frozen and starued for cold, and as they were without life, yet touching them maketh them reuiue, become nimble and actiue; so the spirit of God heating and inflaming our hearts, kindleth our zeale, quickneth our deadnes, puts life into vs, maketh vs nimble and actiue, in a care of our dutie, loue of all mankind, and the glorie of God: this alone will prooue whether we beare the image and stampe of God in vs, or no: when all the rest is no better then that conceit which the Deuill put into the heads of our parents, *Gen. 3. Ye shall be like God*: surely it prooued like the god of this world: for euen that conceit tooke away the image of God, and brought in a worse, euen the image of the deuill.

Obseru. It is the nature of euerie wicked man, especially of an hypocrite, to haue an high conceit of himselfe, and in this high conceit to thinke God like vnto him.

1. *Reas.* First, *blindnes of understanding*: *Rom. 1. 21, 22, 23.* *Vaine imaginations, and follie of heart: full of darknes, makes professors of wisdom become starke fooles*, and so turne the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things.

2. *Reas.* Is the *euill disposition of nature*, which turneth all things into his owne temper: and therefore it can not be but the silence of the Lord should be abused by our thoughts.

3. *Reas.* *Selfe-pleasing our selues*: Herod will part with all,

before he will part with his brothers wife : the young man will leaue Christ , before he forsake his riches : and therefore before the *silence of the Lord* shall crosse our natures , we must either crosse it, or els restraine it vnto our selues , and giue it that limitation which shall best agree with our pleasures,

1. *Vse* reprehension. A confutation of the wicked , for the abuse of their reason , in that they will become absolute Iudges of Gods wisdom : it is *enough for the seruant to become as the master*: Gods truth will haue no controller, and therefore must he command , or els he will testifie against vs and accuse vs, for the breach of his prerogatiue royall. Secondly, a correction of the godly, that any waies subiect themselues to the iudgement of wicked men: their fountaine is naught, & therefore their streames can not be sweete.

2. *Vse* instruction. First , an admonition of the wicked, to be more carefull for their thoughts. Indeede we say, thoughts are free, but yet let them know, that there is a word which is a *discerner of the thoughts, and the intents of the heart* : and therefore what they haue spoken in the theeuish corners of their hearts , shall be plainly detected euen vpon the house toppes. Secondly, a direction to the godly; & that is a deniall of themselues, and of their owne thoughts, and wholly yeilding themselues vnto Gods truth.

3. *Vse*, Consolation to all them that see the want of Gods image, and desire it more , then they presume they haue it. This will take away our owne conceits , and breede in vs the cleare insight of the mercies of God in his Christ, which are the onely ioy and confidence of our soules. And thus much of Gods mercie.

C H A P. VI.

Of Gods Iustice in generall.

Iustice.

THe second part of Gods holines, is his *Iustice*, contained in the consequent part of the sentence, and is distributed into two *aduncts* ; *Power*, and *Order*. Power, in that God will be

be sure to iudge: and Order, in that he will take no hasty courses, whereby all should be done in confusion. Excellent is our God; for first being a God almightie, he is able to doe what he pleaseth with his creature: but secondly obserue his order, and euery one shall confesse that he is a God of excellent wisdom: for things done in good method, stoppe the mouthes of all. Two men that put on armour, and like bulls of Basan, push the one at the other, are not discommended for their power and strength; but that being men, they wanted wisdom to vse their strength aright; and that is, that they kept no good order: and therefore such execution of iustice as this, is condemned: so that if our gracious King had no more arguments but this one, in forbidding all Duells, it were sufficient: for graunt the exercise, the power of iustice; yet where is this order and good method, that the Lord would haue obserued of all his seruants.

Aristotle hath vnfolded vnto vs in his *Ethicks*, siue *intellectuall vertues*, which if they concur not in all our actions, they will prooue exceedingly defectiue. First *intelligence*, which giues information of the cause, and the reasons of it: secondly *science*, which disposeth of euery necessarie truth in those reasons, so that thereby he shall iudge his cause to be good or bad: for, *ut intellectus habet se ad verum & ad falsum, sic voluntas ad bonum vel malum*: the vnderstanding goes before and iudges of truth and falshood, and the will follows after, and embraceth good or euill: the third vertue, is *sapience*, seeing how he may diduct and draw out of the truths of science, other necessarie truths which could not appeare but by the discourse of this third vertue: the fourth *prudence*, which is the fourth perfection of our actions, when we doe all the former in good and comely order: the fifth *Art*, the highest degree of perfection, when I doe all nimbly and very skilfully in *knowing*, in *iudging*, *discoursing*, & *applying*. These men may haue the three first vertues, but they are altogether destitute of the two last: they may know that their cause is good, and that both of them hath reason to complaine of iniurie: for braue spirits can not rest without mutuall prouocations: secondly, they may know

that disgrace of their persons is their shame, and the losse of their good name (which they esteem better then the most pretious oyntment that they inioy) to be such an iniurie, that it can deserue no lesse then some kind of trial: and so in the third place, discourse of it, and conclude that therefore they will haue iustice executed, that they may bee reuenged for their wrongs: but alas, when they come to apply all this their former knowledge, they want prudence, and so leape ouer the lists of iustice, and breaking good order, spoile the exercise of all artes. For first, they breake the rule of *diuinitie*, in sinning against God by murther: the rule of *ethickes*, for fortitude and manhood is abused: the rule of *politickes*, for the commonwealth is iniured by losse of such persons as might haue been his pillars: the rule of *nature* complains, that would haue himselfe preserued in all his subiects. Indeed special nature, for the good of generall nature, will seeme to crosse himselfe: the fire will descend, and the water will ascend, before they will suffer such a stranger as vacuities to possesse any place among them: So indeed nature would neuer be offended, if they would shed their blood for their countrie: Nature will make the hand to offer it selfe to be cut off, before the head receiue the blowe: because nature is wise in order, knowing that the head is to be preferred before any other member, because it hath in it the greatest part of life. The people can tell Dauid, *thou art better then ten thousand of vs*; and therefore no matter if we be all cut off to saue thy life.

Blessed is that kingdome, that is not onely powerfull in iustice, but that keeps good order in the execution. Indeed many may say, I will reprocue thee; but alas, how few say, I will set thine offences in order before thee. Many lie in prison for a *sic volo, sic iubeo, stat pro ratione voluntas*: authoritie vrged by violence of passion, spoyles all Magistrates. *Aristotle* saies, that the law ought to be like the *primum sensorium*, which is *ἀπαίσιος*; so the law must fauour of no qualitie, but his owne; for then would it neuer iudge aright. And as the lawe is, so ought the Magistrate to be; void of all his owne passions: let the law rule him, as he meanes to rule the people, and then should all be

be done in good order; and we should not heare these lamentable complaints; I am in prison, but I knowe not for what cause; and the Magistrate saies, I shall lie there vntil my bones rotte. For the mercies of God, let vs be mouued betimes, as well to set mens sinnes in order, as vse our power in reproofing of them, lest the Lord come and handle vs most roughly, in the power of his iustice, for this most hainous offence committed in diuiding iustice against it selfe. So then the distribution lets vs see, that the power of God is neuer without his wisdom; but that the Lord workes in all things, *intelligenter, scienter, sapienter, prudenter, artificiosè*; plainly, truely, wisely, prudently, and skilfully.

The power of Gods iustice is laid downe in these words, *I will reprove thee*: first, the cause, *I, the Lord*, which in the first verse stiled my selfe, *the God of Gods, euen the Lord from heauen*; in comparison aboue all, and in dominion ouer all, without comparison: therefore a mightie iustice that hath so great a cause. Secondly, from the *species* or kind of it, *a reproofe*; therefore vindicatiue, and reuenging iustice, stronger then remuneratiue or rewarding iustice; for here appeares *ira, furor, ex-candescencia*; anger, a displeasure of short continuance; furie, a short madnesse; the third an inueterate hatred, that alwaies smoakes against sinne, that kindles hore coales; *hinc ira ex-candore*, fierinesse full of brightnesse. Thirdly, the obiect (*thee*;) the sinne and the person, I am out of loue with both: and therefore will I discouer thy sinne, which I know thou aboue all men mayest not endure to heare of. Secondly, what thou thy selfe art both in deceiuing and beeing deceiued, shal plainly be knowne: therefore most powerfull iustice, whose cause is *Iehouah*; nature, *vengeance*; obiect, the most *secret sinne*, and most *deceitfull person*, free from all the iudgement seats of men.

Sect. 1. Of the cause.

Observ. 1. The great God of heauen and earth: and in earth, the God of gods: and ouer men, the onely Lord, is become the reproofe of sinne; and therefore a most fearefull hand shal fall vpon the wicked. The finger vpon the wal made

an vnpeaceable house in *Belshazzars* soule: what a iolly fellow was he vntill this came into his eye? *the time of Gods silence hee regarded not*; neither to his father, how God gaue him a *kingdome, maiestie, honour, and glorie, at which all nations trembled, and feared before him: he smote and put to death whom he would; set vp and put downe whom he would*: neither to himselfe, misapplying what was done vnto his father, both in iustice and mercie, but abused Gods vessels, with his *Princes, wines, concubines; praised the gods of gold, siluer, of brasse, yron, wood, and stone; which neither see, heare, nor vnderstand*: but the God in whose hand his breath was, and all his wayes, him would he not glorifie: therefore now see his Iudge, and tell mee if the power of his iustice make him not afraid. Hence it is plaine, that wicked men scant God in his mercies, as a niggard, or pinching giuer; when in their sinnes they are both large and bold, and thinke Gods armes bound vp in a cloth; yet let them knowe, that this (*I, will reprooue*) will prooue no small matter: for the *very weaknes of God, is stronger then any thing in man*, 1. Cor. 1. In man wee count that weaknes, which his little finger hardly can touch: now Gods little finger will make all smart. The *Magicians of Egypt* in the plague of lice, confesse it was Gods finger, because that brought mightie things to passe: *Iobs afflictions, losse of goods, cattell, children*; the deuill makes it but the touch of Gods finger, and yet this spent all Mans breath but a weake thing, Isa. 40. 17. yet the breath of the Lord, Psal. 18. 8. smoake went out of his nostrhills, and a consuming fire out of his mouth; coales were kindled thereat: great is the power of his very nostrhills, and mightie is the verie weakenes, and infirmitie of his wrath: if his weakenes be this, what is his strength, compared to a Gyant, or Lyon; to a Gyant, of all men the greatest; to a Lyon, of all beasts the strongest? If so mightie when he toucheth but with his finger, how terrible if he strike with his arme? but what will he be when he comes armed with his sword, & his bow bent? if we be far off, his arrowe shall reach vs; if neere, his sword shall strike vs. But alas, whar shall be done, when he shall come with whole armies of creatures against vs; *fire, haile, thunder*: so if the sword

sword finde vs not, the thunder shall meet with vs; if the haile make not an end, the fire shall consume vs; if the fire can not burne, then his mallet shall bruisse vs. Furthermore, he hath his charcts, *even a thousand charcts in the whirl-wind*, and his pillars of fire to terrifie vs; yea, *his thousand and tenne thousand of Angels* to make a spoile of all at his becke. Therefore we shall be sooner wearie of suffering, then he of afflicting; of flying, then he of following. We are but *potters vessels*: if he hit but one against another we breake; yea if he lay his iron rod vpon vs we shall be beaten all to powder. *The lion when he roareth is terrible, and Behemoth is strong: what canst thou doe? yet the lion commeth before this God, Behemoth is taken by his sword; Leniathan can not stand before him:* therefore a most fearefull thing to fall into the hands of this God: for he is a *consuming fire*, and cannot touch, or be touched without burning. *The wrath of a king is the messenger of death*: what is then the wrath of the king of kings? if one man trespas against another, there may a third be found to make vp the matter; *but if one sinne against God*, saith old Eli to his sonnes, *who shall plead for him?* Therefore do no more so ye sonnes of men, tremble and sin not; *examine your owne hearts, and be still; serue the Lord in feare, and reioyce in trembling: kisse the sonne, least he be angry, and ye perish in the way: when his wrath shall suddenly burne, blessed are all that trust in him.* Neither is this all Gods reproouing: for this is but the paine of sense; but they also shall haue a more fearefull plague, the plague of plagues, and the onely thing that shall make them miserable; and that the learned haue called, the punishment of the damned, as though it were all, and gaue the whole denomination: and that is Gods fare-well vnto his creature: Oh my creature, I made thee in my owne image; but thou hast *found out many inuentions*: therefore must I thy *life, and length of dayes; the fountaine of liuing waters, he in whome thou lines, moones, and hast thy beeing*, bid thee be gone: I must neuer looke on thee more, as I haue done: thy louing wife shall say, *farewell my husband*: thy children, freinds, and all thy pleasures, in which thou hast *song a long loath to depart*, yet must yee needes depart: or if you goe together to hell, yet shall it but augement thy sor-

row, to remember what sweet delight you once tooke together: and how now there can be no comfortable fellowship; but one stabbing another at the heart: Thou againe shalt say, farewell God, farewell wite, children, and all my pleasures; I must shake hands with you for ever: Oh heart, that I could giue thee some deadly stabbe, that thou mightest neuer stirre againe! Oh would to God that I had neuer been! *you that passe by, will you take no pity on me?* Oh God, I was thy child, and the deuill whippes mee, and hell fire scorseth mee; yet if thou wouldest but looke vpon me, how would that refresh mee? Well, that I lie not, see both these put together: for I assure you, that hell fire is no painted fire; for the want of Gods presence shall be no dreame, or idle obliuion of the departure of a kind friend; but the veric sting of conscience, and the worne that shall neuer leaue gnawing. See both punishment of sense, and the damned: 2. Thess. 1. 9: *Which shall be punished with everlasting perdition from the presence of the Lord, and from the glorie of his power.* And that the Lord will doe all this, it is plaine, Eccles. 12. last. Reu. 20. 12. Daniel saw the antient of dayes vpon his throne: he hath been dealing with men in particular from the beginning of the world: he reprobued our first parents, the olde world, Sodome and Gomorrha, Pharaoh, Saul, Indas: and he will haue a generall conclusion of this whole tragedie. And therefore the point is cleare, that God will reprobue.

Reas. 1. From his *iustice*, that cannot goe vsatisfied: for the Lord hath spoken, and will bee prooued true and righteous in all his wayes.

2 *The glorie he must constraîne out of wicked men*: for wicked men would neuer glorifie God except it were because God will reprobue them.

Reas. 3. The *iniurie they doe vnto God*: for if God should neuer reprobue, the wicked would boast and triumph notoriously.

4. The *consolation of the godly*: when should their heads be lift vp, if it were not to see their enemies trampled vnder their feete?

Vse 1. reprehension. First, confutation of the yngodly, that thinke

thinke the Lord will condemne no person; he that made all, will saue all; and a pitifull thing it is, to imagine that God should haue made any man to damne him: well, they see God will reprocue. Secondly, correction of the godly, that they take heede of securitie, and labour to please God with reuerence and feare: Rom. 12. 29. *For euen our God is a consuming fire.*

2. *Vse instruction:* first admonition to the vngodly: *Ob consider this, ye that forget God, least he teare you in pieces.* Secondly, a direction to the godly, to walke before the Lord as he is their father and master: Mal. 1. 6. *A sonne honoureth his father, and a seruant his master: if then I be a father, where is mine honour? and if I be a master, where is my feare?*

3. *Vse consolation:* first, in trouble to consider God will reprocue. Iehoshua stands before Christ Iesus, Zach. 3. and Satan stands at his right hand to resist him: but here is comfort, v. 2. for Christ saies vnto Satan, *The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee.* Secondly, in wel-doing; because the Lord will neuer reprocue for that, but approoue it, and commend it for euer.

2. Sect. Of the forme of this Iustice.

Reprocue] Reproofe is a second argument, to set forth the iustice of God. *Vindicatiue iustice* is more violent, then correction; for that is alwaies in mercie, and the ende of it is the quiet fruit of righteousness: but the nature of this is to be a curse, and the ende therof, the death and destruction of the creature. Also it is more forcibly felt of the creature, then Gods remuneratiue iustice; because this strikes at the verie heart, touches his verie conscience, with the extremitie of horror and feare, and leaues neither bodie nor soule without most exquisite torments, such as were neuer inuented of men: the *racke in England*, the *Strappado in Spaine*, nor any torture inuented by the wit of man, shall euer come neere this; no not the strange torments of Tyrants. Children are scared with harmlesse bul-begger, but dread lesse the fire, & water: so men in this world, feare them that can kil the bodie, but neuer feare

at all, for him that can kil both bodie and soule: we tremble to heare a great man speake, and the young men hide themselves at the voyce of Iob; and yet alas, who trembles at a verball reproofe of the Lord? they thinke him a simple person, that can not indure a word. And therefore Christians that are so much cast downe, at the threatnings of the Lord; are with the wicked but fooles and faint hearted persons: nay, more then this, let the hand of the Lord light vpon their fellow-companions, and that shall be no prognostication to them. When diuination was by lightnings, those lightnings which fell in the sea, or toppes of mountaines, were neuer brought into obseruation, but were called *bruta fulmina*; so the indgments of God that light vpon others, are farre enough remooued from them, and therefore they neuer call them into question: nay, alas they make lighter account of them, as long as they are threatned in Gods word, or executed vpon others, then *Morbizan* the Turke, did of the *Bull of Pius* the second, or of his indulgences to the people to take armes against him, that by a letter to the Pope, he required that he would call in his *Epigrammes* againe: so men thinke, that when the Lord threatneth the *seisure* both of soule and bodie, the *attaching* of our spirits, the *confiscation* of our consciences, the *banishing* of vs from heauen, the *hanging* of vs in hell, the *suspending* of our saluation, the *adiudging* of vs to condemnation, to be nothing but wittie *Epigrammes*, inuented of men, to exercise men withall. One calls the excommunication of *Paulus quintus* against the *Venetians*, *dirum carmen*; and *Bellarmino* saies of *Prudentius*, when he appoints certaine holy-daies in hell, *Penarum celebres, sub styge ferie*. Euen so the world deales with God: his threatning are but idle Tragedies, and the punishments in hell may haue their holy-daies, wherin men may take their recreations. So that now God shall be as well beholding to *iesting Lucian*, or any inuenter of fables, or tragedies of hell, to make an olde woman weepe, or tremble, as to his owne Prophets, or Apostles: but let them be assured, that hell is no painted fire, for they shall finde that God hath fire and sagon, sword and bow, speare and yron rods, to dash in pieces euerie one, although as
hard

hard hearted as *Pharaoh* himselfe: then shall they tremble most; that feared least, when Gods iudgements were threatened.

Observ. The Iustice of God shall be manifested, as well in plagues and curses, as in promises and mercies: *Doe this, and thou shalt live*; there is rewarding iustice: but the *day that thou eatest thereof, thou shalt die the death*; there is iustice punishing, which a long time is kept vnder the cloud of *Gods silence*, but at length breaketh forth, and by that meanes is made to shine the brighter. Euen as in a darke night, one starre breaking out of a thicke cloud, deliuereth a farre more splendent and glorious light, then if it shone with many in a cleare euening: so this iustice hath the more grace and beautie from the Lord in the wicked, insomuch as almost all other planets had a long time beene eclipsed, or quite fallen out of their *spheres*, to the great discomfort of all such as trauailed with the wicked (though not in their waies) yet in the selfe same night, and busied themselues at the lamps of Gods word; becing carefull to vphold the societie of mankind by learning and instruction. *Jonah* the Prophet, was content to enter into the citie a daies iourney, and preached, and so continued walking with the men in the citie, vntill they put on sackcloth, fasted, and humbled themselues: this might exceedingly haue comforted *Jonah*, to see so chearefull and comfortable a light breake forth as repentance: but alas *Jonah* is displeas'd, and that exceedingly, that he should prognosticate of a flaming fire from heauen within fourtie daies to destroy *Nineueh*, and yet nothing appeare according to his word; this made him angrie, impudent with God: now againe to defend his fleeing into *Tarsish*, although the Lord had appeared vnto him in the fearefull tempest, prepared a fish, heard his prayer, brought him to drie land; yet now because God will not come from heauen according to his word, he wisheth that he might die, and that God would shew his iustice on him. One would haue thought *Jonah* might haue bin well cooled in the sea, from raging so hotly against God. Well *Jonah*, get thee vnder the Lords gourd, that it may be a shadow for thy head, and deliuer thee

from thy grieſe, and make thee exceeding glad; and expect patiently, and doubt not but thy words ſhall come to paſſe. For firſt, thou prophesied to Iſrael a long time, and they haue profited nothing; this could not but vex thee exceedingly: now I haue but ſent thee *three daies into the citie of Nineueh, the chiefe citie of the Affyrians*, all of them are the heathen, that neuer heard tell of my name, without my Chriſt, *aliens from the common-wealth of Iſrael, ſtrangers from the covenants of promiſe, and had no hope, and were without God in the world*: yet thou ſees what a wonderfull effect it hath wrought in Nineueh; the King is off his throne, hath laide his robe from him, covered himſelfe with ſackcloth, and ſits in the aſhes: further, he makes proclamation for a generall faſt of man and beaſt, all to crie mightily vnto God; turne from their wickednes with this perſwaſion, that the Lord would repent & turne from his fierce wrath, that ſo they might not periſh: Oh happie Ionah, that it pleaſed God to let thee ſee this glorious worke of thy miniſterie: ſurely thou may well be glad, vnder the gourd to ſing *Psalmes vnto the Lord for ſuch a deliuerance*: and if the Angels in heauen be ſo ioyfull for one ſinner, how mighteſt thou triumph for ſuch a multitude, as the whole citie of Niniueh, wherein were *ſixefcore thouſand infants*, that could not diſcerne betwixt the right hand, or the left: Or if thou had been mooued toward thine owne countri-men, haue made as much haſt, as the woman of Samaria did vnto her neighbours, to tell them ſhe had found the Meſſias: ſo might thou haue done vnto Iſrael: O Iſrael, I pray you runne with me to Nineueh, and ſee the ſtrageſt wonder that euer was done; a whole city for three dayes preaching, *repenting in ſackcloth and aſhes*. But alas Ionah, thou art of an other temper; thou haſt made thee a booth, and art ſet vnder the ſhadow of it, to ſee what may be done to the city: Alas, wouldſt thou with Nero, laugh to ſee all the city on fire? haſt thou neuer a ſparke of old father *Abrahams* ſpirit in thee? this citie is farre better then *Sodome* and *Gomorrha*, & yet thou knoweſt how vehemently Abraham pleaded for them. Nay alas, thou ſhould haue been like good Samuel, *1. Sam. 12.* Oh Nineueh, *whoſe oxen haue I taken, or whoſe aſſe haue*

I taken? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blind mine eyes therewith? Surely, I haue pleaded against you as the embassador of the Lord, and his whole counsell haue I reuealed: If yee will therefore feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord; both you, and the King that raigneth ouer you, shall follow the Lord your God: but if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord bee vpon you, and on your fathers. Moreouer, God forbid, that I should sinne against the Lord, and cease praying for you; but I will shew you the good & right way: Feare the Lord, serue him in the truth with all your hearts, & consider how great things he hath done for you: but if ye doe wickedly, ye shall perish, both yee and your king. Surely Ionah, if this had bene thy conclusion, thou shouldst haue scene the Lord fully haue satisfied thy prophecy: for this was but a formall humiliation, and therefore fortie yeares after, the Lord destroyed them, according to thy word: therefore Ionah, obserue, that God hath as well prepared a worme to smite thy gourd, and make it wither by the sunne, as hee made it growe by the same; and by the same sunne, and a feruent East-wind, make thee faint, and wish to die: neither hast thou any cause to bee angry, for thou neuer labouredst for these mercies; and therefore what hast thou to doe, to grieue at my mercies vnto Nineueh? I bad thee reprove them, and surely, what I commanded shall be done: for Nineueh shall be reprooued. And therefore all faithfull labourers of the Lord, sticke to your callings, and let the Lord blesse and curse, when it shall please him.

Reas. 1. From the perfection of Gods nature, that can no way runne into any excesse, or come short in any defect; therefore die and liue, shal be sure to follow the breaking or keeping of his lawe: therefore vindicatiue iustice is as necessarie, as remuneratiue.

Reas. 2. From the nature of distributiue iustice, which is, *sum cuiq; tribuere*, giue euerie man his owne. How should wicked men be rewarded for their euil deeds, if the Lord were not a God of vengeance? *Plato* could dispute thus for God;

bonis male, malis bene: if it fall well with the wicked, and euill with the good, then surely there must bee another world for torment. For there is a God; and if a God, then he is iust; if he be iust, then must he needs doe iustly; if iustly, then shal not the wicked goe vnpunished, or the iust vnrewarded. Therefore that iustice may stand in his proportion; if the wicked haue the best, where the best is not; and the iust haue the worst where the worst is not; then shal the wicked to answer iustice, haue the worst where the best is not; nay, no good thing at all: and the iust haue againe the best, where the worst is not; nay, no misery at all, but perfect happinesse. Hence naturall men haue dreamed of the *Elysian fields*, and of the fire of hell.

Reas. 3. The *manifestation of Gods perfection*, hee made man for his glorie, and his glorie is the concurrence of all his glorious attributes; therefore shall vindicatiue iustice see the face of the sunne, as wel as remuneratiue; God wil haue the praise of both.

1. *Use reprehension.* First, confutation of the wicked, that thinke the Lord is all leade, heauie footed to iudgement; and that his hands shall alway be in a clout: or if he pull them out, he is so tender of them, that hee may not endure to lay them vpon their hard hearts, least by the blow, he should complaine of the stiffe resistance of the stroke. Well, they shall knowe, that he hath hands of brasse, and rods of yron in them, to crush them in peices. Secondly, correction of the godly, that think the Lord is too tender ouer the wicked: Ionah was too blame in this, therefore lay it aside: for it is Gods truth, that he will reprove with small tendernes.

2. *Use instruction.* First, an admonition of the wicked, that they beware: for the arrowes of the Lord flie among them. If a strong archer missing his aime, let his arrow flie among them that are beholding his shooting, will he not crie aloud, looke to your selues? and the cryer of aime shout with a mighty voice, to the right hand or to the left, take heede the arrow is among you: But alas, the people are so amazed, that they may as wel runne vnder it, as escape it, so that all are in danger, but it lights but vpon the pate of one of them, and he falls

to the ground wounded, and yeelds vp the ghost; all the rest quake, and tremble at the sight, and are speechlesse: So the Lord is daily shooting forth his arrowes, he neuer misseth his aime; the watchmen of the citie tell the people, the arrowe of God is among them, and for all this no man is afraid; it strikes downe some of the stoutest of them: but alas, all is giuen to some surfet or weakenesse in the man, which they finding themselues free from, thinke it is impossible for them to die as he did, because they haue not his disease; as though there were no more diseases to cut off life, then that one. If a messenger knocke at the doore, and answer be giuen him presently, hee is gone without delay: so beloued Gods plagues would not still rage at our doores, if we gaue God his answer; yet still the Lord rings the bel at our doore.

Secondly, a direction to the godly, to *watch continually*, that so they may escape the iudgements of the Lord, and mourne for his iudgements vpon others; for these *Aprill dewes, will bring forth in them the May flowers of Gods spirit*: and in weeping, stil respect our selues more thē other: for that alone makes God carie *handkerchifes to wipe away our teares*: and this sowing in teares, will bring vs a speedie haruest: and when the rod is vpon others, let vs take it to our selues: for is it not better to take the rod into our owne hands, and beate our selues gently, then the Lord, who is a consuming fire, should wast vs with it? Bones out of ioynt, the longer they goe, they prooue more painfull, betimes they are set more easily: therefore let vs betimes set our selues in the waies of the Lord, least he rebuke vs sharply. We phyicke, purge, sweate, and all for the bodie: can we indure nothing for the soule? the *vomite of the soule is the greife of repentance*: and tell me I pray you, who euer repented him of repentant sorrow? In these reproofes we are worse afraid then hurt: rising out of a soft bed is exceeding tedious to a sluggard; yet our vp, doth not dare vs at all: so is the awaking from the sleepe of sinne, and stumbling in the reliques of sinne, which still haue dwelling in the best of vs. To see a souldier wounded is no newes, but to goe with it, is desperate follic: so our fighting in this world, is no newes if it bring
knocks

knocks and maimes vnto vs ; yet to let them goe and ranckle, and fester, is forlorne negligence ; therefore let this direction take his impression in our soules , that we may make excellent vse of all Gods reproofes.

Vse 3. Consolation in trouble , because the Lord will reward vs , but punish them that cause vs affliction: 2.Theff. 1.6, 7. *For it is a righteous thing with God, to recompence tribulation to them that trouble you ; and to you which are troubled, rest with vs.* Secondly in prosperitie, to reioice that we can sorrow that the Lord reproofes any of our brethren; to be grieued for the afflictions of *Ioseph. Daniel* could find no comfort in his priuate prosperitie and great authoritie ; because he knew that the Church of God was in great miserie : the like affection was in good *Nehemiah*: so likewise on the contrarie, to reioyce when we be reproofed to see Gods church to flourish: so *Paul* being in prison, was not so much grieued at his own bonds, as he reioyced at the libertie of the Gospel of Christ.

Seēt. 3. Of the obieēt.

Thee] God in his owne children , loues the person, and accepts of them in Christ, and onely hates their sinne , and reproofes that: but in an hypocrite, he hates both the person and the sinne; for if he should onely bee offended with the sinne , then should there be no difference betwixt the godly and the wicked; for he hates sinne equally in them both, and yet they are not both equally hated: and therefore some thing more in an hypocrite is the obieēt of hatred, then his verie sinne. But it may be obieēted, that nothing can be hated, but that which is euill: now the persons of wicked men are good, the sinne is onely euill, therefore onely hated. *Answer.* Euill is considered two wayes ; First , in the abstract, as being not considered with the subieēt in which it is; and so it is equally hated of God euery where. Secondly, in the concrete, when the euill and the subieēt are put together : euill absolutely taken , and an euill man are diuers considerations ; the same cause of hatred in both, but not the same manner: for a godly man is of an other condition; seeing sinne in him, is but a tyrant, and he is none
of

The obieēt of
Gods hatred.

of his lawfull subiects, and therefore though sinne fights to subdue him vnto his kingdome, yet the spirit of God resists and will be the ruler. Therefore as the loue of the subiects stand toward their king, so doth the king loue them. Now the loue of sinne and wicked men is naturall, and so is the loue of God and his children spirituallly naturall: and therefore must he needes loue his owne subiects, and hate all his enemies: for if an enemy should captiuat a loyall subiect, the king would presently require him againe, when he is content to let his enemies haue their owne libertie ouer their owne slaues. Therefore the children of God, lose not the name of righteous persons, because they sinne: for it is rather sinne in themselues, then themselues that offend God: Rom. 7. Paul saies, *It is no more I, but sinne that dwells in me.* Therefore in a wicked man, there be three considerations: first, of his euill; 2. of his sinnefull person; 3. of his personall beeing: the two first are hated, the third is loued of God: so a godly man, first his euill, secondly his righteous person, thirdly his personall beeing: the first is hated, the two last are loued of the Lord.

Obseru. 1. A Reproofe must be passed vpon sinne. Euery thing that is secret must be brought into light: Eph. 5. 13. *All things when they are reproofed of the light, are manifest: for it is the light that maketh all things manifest.* Ioh. 16. 8. *And when he is come, he will reproofe the world of sinne, and of righteousness, and of iudgement.* So that this point is generall to the sinnes of all men, especially to the wicked: for they haue neuer desired by heartie repentance to bring their sinnes vnto the light: and therefore because they would not iudge themselues by it, it shall iudge them to their woe. Indeede to behold the light, is a comfotable thing, but for sore eyes it is verie troublesome: and therefore those that doe euill, hate the light, because their works are euill: and so the Lord must needs araigne them euen in the cleare sunne-shine, to the view of all men, euen of their verie consciences, Ioh. 3.

Reas. 1. Because *sinne is the violation of Gods law:* and therefore must not goe vnreproofed.

Secondly, because *it opposeth the light:* and therefore cannot

long stand in opposition by clouding of the light, but the light will breake out. The clouds in the aire can not alwaies shade the sunne from the eyes of the world, nor the darknesse of the night alwaies shut vp the morning brightnes: so shall not sinne alwaies fill the world with his mysts and clouds, and alwaies shut vp the day of the Lords appearance to iudgment, but the Lord will breake the heauens, and make the glorie of his Sonne appeare, at which *heauen and earth shall flee away*; and then shall the *thoughts of all hearts be made manifest*.

Thirdly, because God must be glorified: for except the Lord do it himselfe, he shal neuer haue any glorie in the finnes of the wicked: for they dishonor him as much as possibly they can. Isa. 59 4. *No man calleth for iustice: no man contendeth for truth: v. 14. Iudgement goes backward, iustice stands farre off: truth is fallen in the streete, and equitie can not enter.* The Lord seeth it, it displeaseth him, and *he wonders that no man will offer himselfe for his defence: therefore his arme did saue it, and his righteousness it selfe did sustaine it: he put on righteousness, as an habergeon, and an helmet of saluation vpon his head: and he put on the garments of vengeance for clothing, and was clad with zeale as with a cloake.* Then shall sinne surely haue his reproofe, and a recompence shall be giuen for euill doing: he will fully repay the Islands of the world.

1. *Use* reprehension: first, confutation of the wicked, that make so much of their finnes, that are not ashamed to boast of them. Well. let them goe too, these are the very things that the Lord will reprocue to their shame and confusion. Secondly, correction to the godly, that are so meale-mouthed at sinne, that haue not a word to say for the Lord of hosts. We are too often in the extreames; when God is silent, we would be speaking; and when the Lord is speaking, we would be silent: especially Ministers, that dare not speake when the Lord hath bidden them speake boldly, and not feare the faces of the proudest.

2. *Use* instruction. First, an admonition to the wicked, to beware of sinning: know they not, that euery time they sinne, they hold vp their hands to heauen to pray vnto God for

vengeance? Secondly, a direction to Gods children, to mitigate the bitterness of their finnes: Exod. 15. for finnes may be compared to the *waters of Marah*; and Gods reproofe to the *bitternesse of those waters*: and Israels murmuring may set forth the *discontentnesse of the soule, in tasting of those waters*: the crye of the people, *what shall we drinke?* to let forth the thirstie desire of the soule to be satisfied with some sweet water. Moses cry vnto the Lord, sets forth the *grace of prayer vnto God*, for some sweet comfort in the bitter conflicts with sinne. Lastly, the Lord shewing Moses a tree to cast into the waters, which doth make them sweet, and so giueth them a pleasant rellish vnto the soule, may set forth the action of God the father, giuing of Christ the tree of life to euerie distressed soule; which being receiued by faith into his soule, will make *riuers of water flow out of him to eternall life*, and keepe him from euer languishing againe vnder the burden of his sinne: therefore let this be our direction in all Gods reproofes for sinne, to sweeten them in Christ, and so beare them patiently.

3. *Vse.* Consolation to all that are in Christ; for God hath alreadie reproofed their finnes in his sonne; and therefore shal they be free from his wrath. Suppose that a malefactor were condemned to die, and the day of his execution were at hand, how would this affect him in his soule? how would he labour to escape it; trie all his friends; his goods, wife, children, kinsfo'kes, & the dearest of his acquaintance? his wealth can serue him no better but to prouide for him while he liueth, see him honourably buried when he is dead: his wife and children and the rest, teil him they will weepe for him; all these are but cold comforts to the man that must die: But if one should step out and say, my life for yours, if that will free you: hee offers himselfe to the king, the king accepts of him, deliuers the pardon, brings it to the malefactor: now he is at ease, and hardly can a man imagine the greatnesse of his ioy: surely, if that bee true that a man may die laughing, hee might as soone loose his life in this passion of ioy, as he might haue done in the passion of his sorrow. Euen the selfe same cause is paralelled in a man on his death-bed; I am reproofed of the Lord, and adiudged to

eternall death for my finnes: alas, how shall I escape? my goods are nothing vnto thee, O Lord, thou wilt not take them for the redemption of my soule: my wife, and children, and good friends standing about my bed, cut me at the very heart: no worldly comfort can refresh my soule: Oh my God, take thy Christ for the redemption of my soule, he is able to stand betwixt thy wrath and my sinne; in him lift *upon me the light of thy countenance*: for therein stands my exceeding ioy, farre aboue the *increase of oyle, corne, wine, or any worldly thing.*

Obfer. 2. Hypocrites shall not goe vndiscouered, it shalbe knowne what they are: they shall see what a sandie foundation they haue laid, and how all their hopes are no better then the spiders web: *Isa. 29. 13. because this people come neere vnto me with their mouth, and honour mee with their lips, but haue remoued their hearts farre from mee, and their feare toward mee was taught by the precept of men*: therefore to discouer them, I will doe a marueilous thing: *the wisdom of the wisest of them shall perish, and the vnderstanding of the most prudent shall be hid.* Woe shall be vnto their deepes, and their workes of darkenesse; and they shal meete with him that seeth them, and knoweth them; their deuises cause them most foolishly to stand vp with the pot against his maker, and with the thing formed against him that fashioned him, to say thou hast no vnderstanding: Well, *your Lebanon shall become Carmel, and your Carmel a forest*: the best you haue shall become worse; and that which is next shal become a barren wilderness: yet Iacob shall not be confounded, neither shall his face be pale: for he shall see his children, because the worke of mine hands is in the middst of him; they shall still sanctifie my name, euen the holy one of Israel, and shall feare him: then they that erred in spirit, shall haue vnderstanding; & they that murmured, shal learn this doctrine; euen the hypocrites themselves whose spirit made them erre, shall know that all their profession was nothing: and they that murmured often against God, for not respecting them as they deserued, shall learne this doctrine, that the sacrifices of the Lord are *a contrite spirit, & broken heart*: not burnt offrings, not calues of a yere old, not thousands of rams, or ten thousand riuers of oyle;

not.

not the first borne or fruit of the bodie. He hath shewed thee, O man, another lesson, and that which is good, and which the Lord requireth of thee: surely to *doe iustly, and to loue mercie, and to humble thy selfe to walke with thy God.* Go too then, we haue fasted, and thou seest it not; wee haue punished our selues, and thou regardest it not. I tell you, *It is to seeke your owne wills, and require your owne debts:* and therefore you haue your reward: therefore Isa. 48. 1. *Heare yee this, O house of Iacob, which are but called by the name of Israel, and are naturally come out of the waters of Iudah; which sweare by the name of the Lord, and make mention of the God of Israel; but not in truth, or in righteousnesse: You are indeede called the holy citie, and stay your selues vpon the God of Israel; but his name is the Lord of hosts; he hath an armie against you. First, a iust cause is giuen him of warre; for he declared these things of old, made the plaine, and brought them to passe: therefore of what can you accuse him? Well, thou art obstinate, thy neck is an iron sinew, and thy browe brasse: I haue done much for thee: the old I haue made knowne vnto thee, that thou mightest not blesse thine idol for it, nor say it was his command: newe things againe haue bene made for thee; and not reueiled, lest thou shouldst be arrogant; in saying, I know them: for I knew thou would grieuouly transgresse: therefore haue I called thee a transgressor from the wombe: therefore if I forbear thee a while, it shall be for my names sake, and for my praise. Indeede I kindled a fire against thee, and fined thee, but not as siluer: for I found no purenesse in thee; all was drosse: I haue chosen thee in the furnace of affliction, to saue thee from consuming: for surely, except I that appeared to Moses in the bush, Exod. 3. to keepe it from burning when it was all on fire, had been in thee (which wert but as a bush in Egypt) thou hadst been consumed, and perished for euer: but alas, thou wilt consume thy selfe, by thy hypocrisie and dissembling lips.*

Reas. 1. Gods truth; Rom. 3. 4. Let God be true, and every man a liar, as it is written, that thou mightest bee iustified in thy words, and ouercome when thou art indged: therefore except the Lord should put forth himselfe, hypocrites would prouoe God a

notorious liar; for they belie him most: and if they should so leaue him, he should be thought an Idol god; therefore will he make their secrets appeare.

2. Because *Gods word, which is a light in it selfe*, by them is put vnder a bushel; therefore will the Lord set it vpon a candlestick, that it may giue light to descry all the corners of their hearts.

3. The *last iudgement*, Eccles. 12. v. last. *God will bring euery secret thing vnto iudgement*: but hypocrisie is a secret, and therefore shall God iudge it.

Reas. 4. From hypocrites themselves: and it hath many branches: first, because pure in their owne conceit, Prou. 13. 12. this generation must bee knowne, that they are not washed from their sinnes. Secondly, to answer their murmuring, Isa. 58. for if God should not speake vnto that which they haue said of him, he should be thought to bee a God that regarded not fasting, and calling vpon his name. Thirdly, to detect their sanctification, Isa. 66. 3. which is no better then the blessing of an Idol, killing a man, or offering swines blood. Fourthly, to detect their repentance; 1. Sam. 15. 13. *I haue*, saies Saul, *fulfilled the commaundement of the Lord*: but the bleating of the sheepe, and lowing of the oxen, shewe his infidelitie. Fifthly, to detect their faire pretexts, Ezra. 4. 2. Gods enemies come to Gods people, and say, *we will build with you, for we seeke the lord your God, as ye doe, &c.* Sixtly, to detect their slanders, Neh. 6. *yea they speake in his praise before me, and told him my words; and Tobiah sent letters to put me in feare.* Seuenthly, because they leane on God to hurt others, Micah. 3. 11. Lastly, that they may see truely whither all their worship tended.

Reas. 5. That the godly may not stagger: Psal. 139. David prooues himselfe faithfull, by a speciall liuing in Gods presence.

1. *Vse reprehension.* First, confutation of all those that may not endure to haue their sinnes detected, or thinke themselves so pure, that they haue nothing to be discovered. Hypocrites are the onely Puritans of the world: for such persons as can not endure the ministers reprehensions, are shroudly to be suspected

pected of hypocritic. Secondly, correction of the godly, that make not a distinction of their loue, betwixt formall professors, and true hearted Christians: Dauid is onely a companion of all them that feare the Lord, and are approoued of God; but for the wicked and hypocrits that wil not confesse that excellent presence of the Lord as he doth, P^{sa}. 139. *He hates them earnestly with an vnfaigned hatred, as though they were also his utter enemies.*

2. *Vse instruction.* First, admonition of the wicked, that they bee better aduised of their presumptions: for surely they are farre out of Gods loue: and therefore that they may a little try themselves, I will helpe them a little to examine their estates. Luk. 12. 1. take heed to your selues of the leauen of the Phari- sies, which is hypocritic: for there is nothing covered, that shal not be reuealed; neither hid, that shal not bee knowne. The Scripture laies downe plainly what hypocrites are, and what they are not: both of them are laid together, Prou. 30. 12. first what they are, to wit, a *generation* for multitude, *pure* for qualitie, in *their owne conceit* for the best ground of all their religion: a generation, borne of themselves; pure in outward profession, to deceiue the world; and in their owne conceit, to deceiue themselves. Let vs therefore see their building, that they raise out of their owne conceit: Maskes once serued men to play and sport iniest, but now they are vsed in good earnest; and the hypocrite is the most excellent at this game: these men would be kings, haue all at command, and scorne to abase themselves in comparison with any: but let them know, that as at the chest play the king commands all, vntill the mate be giuen without redresse, and then he is but like the rest: so when death shall checke these kingly hypocrits, it shal be knowne that they are no better then the common sort of people, that must euerie mothers sonne of them to heil. Indeede the *Cupresse tree*, is straight and tall; in colour fresh and Greene; yet on the same no holosome fruite doth growe, which is fit for nourishment: so that by the tast we may espie the goodnes of the tree: therefore saith Christ, by their fruit yee shall know them. In *Phanicia* the people raised a figure on him, that

that all men might obserue it, and on the top painted a *Serpent* in a circle, to shewe that in the world there is no greater arte, then man to know himselfe in euerie part. Let vs then a little enter this consideration, and see what grounds hee laies of these his conceits.

First, he considers *his perfections*, as the perfections of *nature*; a nimble *wit*, good *memorie*, full of *civilitie*, and faire *conuersation*. Secondly, beeing within the bounds of Gods church, he may obtaine certaine *graces of Gods spirit*: as first, from the word in generall, *understanding*, consent to the truth, *submission*, *affection*, *delight* in the messengers, and to be a *companion* with the Saints and all frequenters of Gods church. For the *law*, he may see his *sinnes*, the *wrath* of God due for them, *horror* of conscience, *reluctation* against sinne, *sorrow*, and a certaine *charge*, Mat. 12.43. 2. Pet. 2.20. Mar. 6.20. For the *Gospel*, knowledge of the couenant, that God is faithfull, that Christs merits are of infinite value; and teares may flow from his eyes, either in hearing or reading the passion of our Sauour Christ. Degrees of his perfections, Heb. 6. 1, *illumination*: 2. *participation* of the heauenly gift, holy Ghost, Gods word, and of the powers to come: these are his perfections.

Now let vs see what reasons may perswade him to this conceit. First, when he lookes vpon himselfe, hee sees his heart to be quiet within him, and not boyle with the fowle and vglie sinnes of the world. Secondly, he sees his estate to be verie good in the world, and full of prosperitie. Thirdly, he thinkes his profession is with the best; he is as good a church-man as any other. Againe, he lookes vp vnto God, and is verie lauish of Gods mercie; he cares not to set it vpon the tenters, and makes it rise as high as the mountaines: but for his iustice, he scants that, and makes it like a mole-hill. When he thinks of the deuill, he finds himselfe nothing at all to be troubled with him: with a *voide Sathan*, he can scare him from him at any time: when he sets himselfe vpon the stage with other men, he sees how the wicked cannot come neere him; and yee they haue often a faire life, & an easie death; and therefore shal it be farre better with him: And for precise persons, he cannot
tell

tell what to say of them; sometime they are too proud for his companie; another time they are too full of hypocrisie, he dares not trust them; sometimes they are a companie of fooles, and therefore he will not runne gadding about with fooles; sometime men full of melancholy and sadnes, fit for no societie; or els singular fellowes, that thinke none so good as themselves; or els will haue a life by themselves: and therefore they will not liue in societie with them: but alas, they are the men of pride, that thinke that God dwells with them alone. *Bucphalus* was then in cheifest pride, when rich armor was set vpon his backe, and none might ride him but *Alexander*: so these hypocrites beeing in honour in the world, will suffer none to accompanie with them, but God himselfe; for in comparison, he excludes all. And surely question with him of his estate, and for the most you shall finde them verie resolute, like vnto the *Gyant of Gath*; they haue fingers and thumbes enough to apprehend mercie. Aske them, *meane you to be saued?* they answer resolutely, God forbid they should euer think otherwise: when alas poore Christians, lie wrastring with many a temptation. Aske them againe, *doe you beleeeue?* beleeeue! he that would not beleeeue God, were a wretch indeede. Aske him in the third place, *haue you any doubtings with your faith?* doubtings! why should I doubt? the Lord is most certen in his promises: when in both these, the child of God is much perplexed. Aske him in the last place, *when did you beleene?* surely, euer since I was borne: yet alas, many a good seruant of God will say, once I was as blacke as a coale in sinne, but it hath pleased God to put on me a whiter garment: I know the verie day when hell did gape vpon me, and at such a sermon it pleased God to strike me to the ground, and raise me vp againe in his mercie: or at least, they that haue beene sanctified from their mothers wombe, will crie and say, *Oh wretched men that we are, who shall deliuer vs from this bodie of death?* This fight of the members, and of the spirit, is an excellent perswasion of true grace; but alas, these wretches, when in the time of necessitie, they come to make vse of their faith; what doe they I pray you? truly they are become like *Adonibezek*, they haue lost all their fin-

pers, and must famish for want of laying hold of their meate; so that all their beautie perisheth. For beloued, as greene fruits and flowers doe ripen by the sunne, whose rayes bring forth their budds, and their smells; so by the sonne of righteousness alone, must all the flowers of Gods garden mend their smells and sauours. And therefore let vs proccede to see what they are not, for want of this sunne; and that consists in the second part of the verse, *yet they are not washed from their filthinesse.*

A *Labyrinth* is framed with such art, that the entrance is both plaine and wide; but beeing entred, you shall finde such turnings, that you can not come out againe without your guide: so this conceit of puritie, hath made such a large entrance into the hearts of hypocrites, that they can not be brought out of their turnings without the guide of Gods spirit. Therefore let vs view these two threeds, that are here laid downe to helpe vs. First, *they are not washed*: secondly, *they are in their filthines.* *Ianus* had two faces; and in the one hand he had a key, in the other the sunne: from *Ianus* comes *Ianuarie*, that lookes at both parts of the yeare: his two faces makes him looke forward and backward: by his key, he is able to open the day, and shut in the night: by the sunne in the hand, he is able to discouer all things. Formalitie in religion may be expressed in *Ianus*, vntill we come to the key and the sunne: the hypocrites can looke at both parts of the yeare, winter and sommer; but they will haue their backe vpon winter, and their face vpon sommer: for when winter comes againe, and lookes them in the face, they hide their heads, and will not be seene: like vnto *snailes*, that are abroad while the dew is vpon the earth, but creepe into their houses when they finde the dew to be dried vp by the sunne. Againe, they haue two faces, they can looke backward and forward, serue all times, pleate all persons, and keepe themselues out of daunger: but when we come vnto the key, whereby heauen is opened, and shut in, they haue none at all: they lost their key of righteousness in Adam, and as yet they haue it not restored in Christ, who *alone hath the keyes of David, which openeth and no man shutteth, which shutteth*

shouteth and no man openeth. And for the sunne in the other hand, they haue none: for how can they hold out the Sonne of righteousness, that neuer had him in their hearts by faith? they shine indeede, but it is like vnto a *blazing starre*, which seemes to moue as though it came from a true starre indeede, but alas it is in the fall, and presently comes to the earth; and then what is it but a lump of very crude matter, and as cold as a stone: or like *glow-wormes*, which in the night time, make a shew of fire, but when a man takes them in his hands and bruiseth them, they are nothing but a deale of crude, rough, blacke blood. So these hypocrites, they come from heauen like lightning by the taile of the deuill, and fall to the ground, and then their glorie appears no more: they were alwaies cold at the heart, and therefore their shining vanisheth, when the true Sonne of righteousness appeareth to trie them. Let vs then examine the hypocrite, and wee shall finde, (that although his sword, and all the weapons of his profession be ouerspread with honie,) yet a bee shall sting him at the last, and make him know, that all that honie was none of his owne, but that hee had stolen it from Gods bees; and therefore being but the waspe, must be cast out of Gods hiue. The *fisher* ostentimes when he bragges of store of fishes, puls vp a *scorpion* in his net, which becomes his death: so these hypocrites, they fish for heauen, but the *scorpion* is alreadie in their bosomes which will sting them to death: they hatch *cockatrice* egges: whatsoeuer commeth from them, is poyson and death: they weaue the spiders webbe, all their religion comes to no prooffe: he that eateth of their egges dieth, and that which is troad vpon, breaketh out into a *serpent*. For it is impossible that all mankind, being the seed of corruption; and secondly, the most of them, the seed of the serpent, should bring forth any other thing but corruption, and young serpents. And therefore hypocrites, remaining in their former estate, must needs be farre from God, and all true holinesse. They are not washed, therefore not in Christ. Secondly, they are in their filthinesse; therefore in themselves. Not in Christ, because they know not the father, by the Son, through the holy Ghost. They are most busie with

the father; but alas, for Christ, and the spirit, they cast them both off. God will haue mercie, and God forbid, that any man should think that God meant to damne his creature: but alas, they are silent of his iustice; & Christ is little in their mouthes, for the satisfaction of Gods iustice, and the onely foundation of Gods mercie to come vnto them: & the spirit is farre estranged from them, as appeares by their sanctification. But let them know, that Gods faithfull ones make an other kinde of demonstration, then to beginne with the father first: Rom. 8. 1. *There is no condemnation to them that are in Christ;* but how shall that be knowne? surely, by that which followeth; *which walke not after the flesh, but after the spirit:* but how shall this be knowne? why looke into the Gal. 5. 19. to v. 24.

That this may the better appeare, let vs see how hypocrites pull downe the old building, and reare vp the new: for vntill that be gone, there is no hope of a better. That they would haue the old building stand, it shall evidently appeare in the 7. of the Romans: first, if you looke vnto their *marriage*, you shall see they will sticke to their old husband the lawe; yet will they haue Christ too, and therefore commit adulterie; for God will but permit them one husband: therefore either Law or Gospel; doing, or beleeuing; Christ, or Moses: both can not stand together to make vs the spouse of Christ. Secondly, let vs see their *seruice and obedience*, that they yeild vnto their husbands. It is not in the newnesse of the spirit, but in the oldnesse of the letter: surely an hypocrite is all in the letter, no iot of inward sanctification is in him: but Law and Gospel speaks vnto him as a deafe man: and so for power, both of them are but dead and dumbe vnto him. Thirdly, *they loue no innovations:* they would haue the old ordination to stand, to doe, and liue; but now to be slaine by the law, and to haue sinne made sinne indeede, and haue their hearts euen bleed to the death by it, that cannot be indured: for men naturally loue life better then death: but now it is come to passe by our fall, that except the Law kill, it can not saue. Fourthly, *they haue no discerning spirit*, to see how the Law is spirituall, and they carnal, sold vnder sinne: for they alwaies allow that which they doe; their

their will and doing goe together, their hatred is not their doing: when Paul saith, hee wills one thing by Gods good spirit, and by his flesh doth the cleane contrarie; hee hateth sinne by the spirit, and yet often is made to doe it by his owne corruption: thus doth hee iustifie the lawe, and makes it good and substantiall, but himselfe euill and naught: when hypocrites take the law to make them good, for they are iustificers of themselues. Paul by this meanes came to see, that it was not he the newe man, that did these things, but sinne that dwelt in him; and therefore hee onely iustifies not Gods law to condemne himselfe, but also he makes a glorious confession, that all power may be taken from himselfe, and ascribed vnto the holy Ghost, for his sanctification: for I know, that in me, setting the spirit aside, and therefore I meane in my flesh and corruption, dwelleth no good thing: for to will is present with me, but I find no meanes to performe that which is good. And surely reasons of this I haue many. First, the strength of my corruption: secondly, it is yoked with me, and therefore beeing the stronger, drawes me vnto euill: thirdly, I am a double person, or a double man, the inner and outward man, which is so rebellious, that I neuer liue at peace with my selfe: fourthly, these two haue their lawes, and the outward man doth often captiuate me, and make me a slaue vnto sinne: and I am so sore oppressed, that I must needs cry out, *O wretched man that I am, who shall deliuer me from this bodie of death?* yet thanks be to God, through Iesus Christ our Lord, that my mind is so good vnto God, and his lawe, though my flesh will not as yet shake hands with sin. But hypocrits are of another mind; they will neither iustifie lawe nor gospel, which shall condemne themselues: they will not ascribe all vnto Gods spirit that is good, and the rest vnto themselues: they haue means enough to doe well, they are Papists, they can supererrogate, they feele not the strength of sinne: they are not yoaked to drawe contrarie waies; like oxen they can drawe together, not as Samsons foxes by the tayles, euery one to drawe sundrie waies: they sustaine no double persons, single will they be in all their waies: they are troubled with no contrary laws, they

can make all agree well enough, and therefore when cry they in the very desperation of their soules; who shall deliuer vs? they giue thanks to God, not for Christ, but for themselves, that they are not like other men: Therefore the spirit hauing not pulled downe the old building, how shall it be possible to set vp the newe, which is plainly to be seene in the chap. following, Rom.8.

First, where is their freedome from the law of sinne, and of death? neither Christ nor the spirit hath purchased it for them: and I doubt that their owne payment will not stand good in Gods court. Secondly, if things may be known by their fauours, surely euerie man may see they fauour of the things of the flesh. Thirdly, if the wisdome of the spirit, and the wisdome of the flesh be enemies; I admire what peace and life can be in hypocrites, when they will not denie their owne wisdome: for as yet the bodie is not dead, and quickned again by the spirit: still are they debtors to the flesh, and will liue after him. How will they prooue themselves to bee the sonnes of God? if the spirit of bondage be gone, and the spirit of adoption be entred into their hearts, let vs heare the cry of *Abba, father*? let them prooue the witnessse of the spirit, if they bee heires of God, euen annexed with Christ: let vs see how they can suffer with him; how they esteeme of afflictions in comparison of their glorie: doth the creature groane for them? nay alas, I feare against them, because they subiect him vnto vanitie. Let vs heare how they with patience looke for their redemption: Is their hope for things not seene? nay alas, all for the present. How doth the spirit assist them in their infirmities; how is he with them in their prayers; what requests doth he bring out of their soules? where be their deepe sighes that cannot be expressed; can they search the meaning of the spirit according to the will of God? surely nothing lesse: for all is but lip labour. Againe, haue they assurance that all works together for their good? can they tell it from their predestination, vocation, iustification, and glorification? can they from hence conclude, that God is for them, and no man can be against them? that there is no charges for them to pay? that there

there is no condemnation, no separation from the loue of God in Christ? all afflictions cannot doe it, no death, no angels, no principalities, nor powers, nor things present, nor things to come; no place, nor heauen above is too high for them; nor hell below, is able to make them sinke into his depth: yea, in breife, not any creature is able to doe it: therefore no hypocrite is in Christ, and therefore impossible that he should bee washed from his filthinesse; beeing not washed, hee must remaine in it. And that will appeare, if we mark *his life and death*: life, *prosperitie, aduersitie*. In prosperitie, for his profession he is all courage, and verie full of brags; like the coward that before he come in the field, is fire and rowe; but when he comes to the tryall, is the first that flees the field; when the courageous champion is very silent, but when there is neede of him, will shew, that hee hath more tried fortitude in him, then a thousand cowards: So hypocrites make all the world ring with their Master; though all the world forsake thee, yet will I not forsake thee; I will lay downe my life for thee: yet when Christ shall come with (*at this night shall hee be put vnto it*) then will they flee with the first: and if Christ haue no better champions then they, he shall be left all alone. Secondly, come to the hearing of the word, all promises they will make their owne; all iudgements threatened, they will put vpon others: and for application of both, it shall be as in this place, God is like them, he fauours them aboue all with his mercies; and his iudgements passe ouer their houses. Thirdly for his life, no reformation: For aduersitie, if God be gone, he is gone; no more stout words, no comming to Church, no more outward reformation; but labour to make the best of all, Gal. 6. 12. they will seeke to please to the face, and labour to constraime to their profession, that they may *suffer no persecution for the crosse of Christ*. In speciall for their sinnes; when they are in miserie, it may be they will let a word come out against some knowne actual sinne: but with Dauid, Psal. 51. they neuer strike at the roote, to wit, their originall sinne: for the punishment, Mic. 6. 6. they will part with any thing they haue, to be freed from the stroaks of Gods rod, but the thing required shall not once come

come neere them. And for the thoughts of death, many a *Balaams wish*; but that is all, for their life is nothing. And lastly, for death it selfe, they either die like stocks and stones; or else like *bulls and bears*, roaring and bellowing out their shame and confusion. Secondly, this may be a direction to Gods children to approoue their sinceritie vnto God, by alwaies setting themselves in the presence of the Lord.

3. *Vse consolation.* First in trouble, to reioyce when it shall please God to try vs in the fornace of affliction, that so we may come forth as tryed gold refined, and made the more fit for Gods kingdome. Secondly, in our welfare to trust more in God then in our selues, and to count the *lifting vp of Gods countenance vpon vs in the face of his anointed*, more ioy of heart, then when the *corne, wine, oyle, and all the pleasures and profits of this world are increased.* And thus much of the first part of Gods iustice, to wit, the power of it, from the *efficient*, in the *forme*, and *execution* of it vpon the *sinne, and person* of an hypocrite. Now followes the orderly proceeding of this iustice.

Of the order of Gods iustice.

First, in the cause.

Order } In the handling of the methode vsed by the Lord in this place; wee are to consider of the arguments. Order is described, first from the *cause*, (*I thee Lord:*) secondly, from the *effect*; which is to set or place things: thirdly, from the *object*; in that word *them*, that is thy sinnes: 4. from a testimony drawn from the *notice of the conscience*, which shall sufficiently witness of the worth of Gods methode.

For the cause of this order, it is the Lord. Surely Gods wisdom is to be seene in nothing more then in methode and order: for order is not from any brutish nature, but the best and wisest: so that the changes and multitude of alterations in this world are no casual matters, left in the hands of blind fortune. If indeed we looke into Gods Church, and see the varietie of colours, and the instabilitie of them, wee shall either
thinke

thinke that there is no prouidence, or else so strange a prouidence, that it should contradict it selfe: Yet surely after due consideration, we shall see all colours to paint out this excellent glorie, and rauish vs with the beautie of it. For as the skilfull *painter* is able to dispose of infinite varietie of colours in his curious worke, to set forth the excellencie of his skill, and produce the greatest praise; which perhaps to the eyes of ignorant beholders in the beginning were nothing but the *pictures of deformitie*; yet he himselfe knew full well that the chiefest of his arte was in the limning forth of that creature which afterwârd he meant with boldnes to commend vnto the eyes of the beholders: so the Lord (which in the creation replenished the world with all beautifull colors, from whence all painters haue learned their arte, the very imitation of Gods worke in nature) shall be able to dispose of all the varietie of colours in his Church, to shew that that piece of work which he limmed forth in his decree, (which men make a monster) and since the beginning of the world, hath set it forth in his liuely colours, to be most admirable and full of beautie: or as an *exquisite Musitian*, which is able to make a most sweet harmonie of the greatest multitude of strings, and in nature dissonant, to sound forth his skilfull and most excellent arte, which at his pleasure can extend, or let fall, as well the *treble* as the *tenor*, and the *tenor* as the *base*, and mixe them with the counter-tenors, the small bases, or whatsoever seemes good vnto his will; to ioyne extreames with middles, and middles with themselves and all their extreames; so that in all his musicke is neither heard harshnesse of stroke, or vnpleasantnesse of sound: so the Lord the best and most sweete singer in all Israel, is able to put downe all artes, because if they should striue with him, they should but stand vp against their makers for he is the inuenter of them all, and men and angels are but the obseruers of his wisdom: and therefore all in heauen and earth shall meete together to sound forth the praise of the Lord: and therefore the Lord can not but keepe good order in all his waies; and if he will take sinne into his owne hands, it shall not be spoiled for want of good handling.

Obj. Sinne shall be an excellent means to glorifie God: surely except it had bin for this cause, I should haue vtterly despaired any good that euer could haue bin brought out of sinne; but seeing my text informes me that God will haue the handling of it; I dare boldly say that sinne is decreed, made good of God, and for no other end but that he may be glorified by it: for God handles nothing that he wills not; and what he wills he wills from all eternitie. And therefore he deales not with sinne, as men deale with ineuitable accidents, to make a vertue of necessitie; to take in hand to dispose of sinne when he could not mend it: but the Lord had this work in his hands long before it came to passe: and now it is sufficient for vs to admire at it, and haue it in exceeding account. Surely God hath ordered with himselfe, and now he will order it with his creature: it was in Gods eyes from eternitie, and now shall it be in mans eyes according to Gods time allotted vnto him.

Reason. 1. Because *God is the God of order*, and therefore must he needes iudge as well of confusion as of order it selfe; for that which approoues the one, doth alwaies disprooue the contrarie.

Reas. 2. Because *God will haue his works seen*: as long as all did lie in the first chaos, nothing was seene in his distinction; but when the Lord had brought light out of it, & made it *separate the euening and the morning*, & brought euery creature into his place, then became the worke of the Lord to be glorious: *Psal. 19. the heauens declare the glory of God, and the firmament sheweth forth the worke of his hand.* So when the Lord hath brought the light of his decree out of the confusion of sinne, then shall all flesh see the glory of our God.

Reason 3. From the wicked, *which haue set themselves to crosse God*: and therefore if he wil be glorified by them, he must haue it by his owne arme, for they scorne to giue it him.

Reason 4. *The consolation of his Saints*: for this puts them out of all heart to see things fall out a crosse. *Psal. 37.* is wholly spent vpon this subiect, that the flourishing estate of the wicked is but transitory, and destruction is their end: but the misery of the godly in this world ends in peace and quietnesse, because

cause they are in the fauour of God; therefore must they not fret or be *enuious for the euill doers*; for they are soone *cut downe like grasse, and wither away as the greene hearb*; but *trust in the Lord, and doe good, dwell in the land, and they shall be fed assuredly*. Psal. 73. yet God is good vnto Israel, euen vnto the pure in heart: there is the dispute about Gods order or prouidence in gouerning of the world. The question is, whether God be good vnto the faithfull. The disputants are the flesh and the spirit: the arguments are brought on both sides, and by the arguments the cause is determined. First, the old man brings his arguments, and proues the negatiue part that God is not good vnto Israel: first, he pulls two arguments out of his owne bosome, *want of wisedome*, and *discontentednes of minde*, which were the fountaine of his errour: he that can not guide his feete, nor *keepe his steppes from slipping*, may easily say God is not good vnto Israel: but I the old man cā do neither of these, and therefore must I needes thinke that God is not good vnto Israel. Secondly, he that can not indure the prosperitie of the wicked, and the miserie of his owne soule, may easily iudge God not to be good vnto Israel: but thus were my affections guided: and therefore from minde and heart, from blindnes and affection, I conclude that God is not good vnto Israel. But the discerning spirit may easily answer these obiections, with a *nego consequentiam*: for they are but the witnesses of a lying spirit: it is no good consequence to say, that the sunne shines not, because I am blinde and see it not: no good consequence to say, Gods hates me, because he prospers the wicked.

Leaue these inartificiall arguments, and dispute more solidly from some artificiall thing. I will therefore beginne with their death: and thus I dispute; He that is not drawne vnto his death as a malefactor, neither hath sicknes on him as the messenger of death, but is *without all bonds, lusty and strong*, must needes prooue that God is better vnto him then his Israel: and therefore not good vnto them: the assumption I prooue; *They are not in trouble with other men, neither are they plagued with them; but pride is as a chaine vnto them, and crueltie con-*

rest them as a garment. What then can be answered for God? surely still the consequence is not good: bruit beasts may goe to the slaughterhouse without all bairing, and it were questionlesse the part of a mad man, to disturbe them that goe as heart would wish; neither would the deuill for a thousand worlds, that these men should once be disquieted to turne back againe: and therefore yet you sticke in the question. What then will you answer to an argument drawne from their life; *their eyes stand out with fatnesse, they haue more then hearts can wish, they haue their tongues at libertie: power to oppresse, boast of it, and yet presume they shall not be controlled: for they dare speake against heauen, and suffer their tongues to walke thorough the earth: therefore God neither doth, neither can he do any good to Israel: Let Moses come to Pharaoh, with let my people goe: he shall be answered, not as the deuills answered the Exorcists, Act. 19. 15. Iesus we acknowledge, and Paul we knowe, but who are yee?* It had been well if he had but said, *Aaron and Moses; God I acknowledge, and his people I know; but who are yee that are so impudent with your king? this is not his voice; but who is God? and Exod. 10. 10. Let the Lord so bee with you, as I will let you goe, and your children: behold, for euill is before your face:* Here is blasphemie and execration of Gods people; he imagines euill against them, the Lord shall not preuent it; and he desires that the Lord had no better affection to them, then he was minded to let them goe. What shall be answered to this proud argument that brings all into it? they haue the controlment of heauen and earth, and therefore how shall the Lord be good to Israel? Well, O flesh, yet is God good to Israel: this is but a small matter, for neither heauen nor earth are in their hands; it is an easie matter to turne their owne swords into their owne bowels: for they haue fedde in dedde, but it is become a surfet; and therefore if presently they be not like oxen knocked in the head, they will pine away, and neither God nor man shall haue profit by them: *they haue been treuentous* but soone may they be cooled; *they haue spoken wickedly of their oppression,* but a small matter will grauell them, and bring them vnto an *non plus;* they haue presumed, but soone may

may they despair; *they have set their mouths against heauen, but suddenly while they are about their mischief, there may shine a most fearefull light, yea lightning and thunder from heauen strike them to the ground, make euerie ioynt breake a sunder, the whole bodie tremble, and the heart astonied: neither shall they heare any voice from heauen, Send for Ananias to put his hands vpon them, that they may recouer their sight, and haue their hearts comforted: yet shall they heare a voyce from heauen, Why haue you persecuted me; it is hard for you to kicke against my prickes; I will make your consciences pricke you to the death, the sting shall neuer out of it: there shall not be a Moses nor an Aaron to pray for you, though you confesse with Pharaoh, we haue sinned: the Lord is righteous, but I and my people are wicked.*

Surely, the spirit of God is strong, my owne testimonie is answered; the death and life of the wicked cannot euince the cause: therefore I bring a third sort of reasons euen from the godly themselues; v. 10. *his people turne hither: for waters of a full cup are wrung out to them:* Hence euen they say, *how doth God knowe it? or is there knowledge in the most high? wee dare boldly say, the wicked prosper, and increase in riches: we haue clen- sed our hearts in vaine, and washed our hands in innocencie to no purpose: for daily haue we bene punished, and chastened every mor- ning.* What may be said to this argument? surely the testimo- nie of my brethren doth presse mee fore: that they should bee so discouraged: yet I hope when they shall haue con- sidered my arguments propounded for the defence of their cause, they shall recant their error, and say, *If I iudge thus, be- hold the generation of thy children are up against mee, I haue there- fore trespassed:* the reason was, because I thought to finde out the discourse by my naturall reason, but I confesse it was too painefull for mee: therefore (O Spirit) the comforter of thy Church, let me heare the arguments that will beare waight in the ballance of Gods sanctuarie. First, therefore I will begin with an artificiall argument, which all men may gather out of the workes of God: euen of his iustice; *They are set in slipperie places,* they stand but vpon the yce, and therefore God may

*soone cast them into desolation: which all the world may see to be done: for how suddenly are they destroyed, perished, and horribly consumed? all is but a dreame of their prosperitie; but when I am awaked to see it, and they to seele it; then shall I consider my heauenly felicitie, contemne all their vaine pompe, and know assuredly that God makes all their image to be despised: therefore I ingeniously confesse, that the vexing of my heart, and the pricking in my reines, was because I was too foolish, euen as a beatt before God: yet was I happie in all this: for by faith I was alwaies with God; and that my faith might not fall, he hath holden me by his right hand. Secondly, for my selfe, I haue taken this argument, that God will guide mee by his counsell, and afterward receiue me to his glorie. Thirdly, I dare appeale vnto mine owne soule from both these arguments, vnto a third, whom haue I in heauen but God? and I haue desired none in earth before him. Fourthly, I drawe an argumer t from mine owne weaknesse, and the daily experience I haue had of Gods goodnesse; my flesh faileth, and my heart also: but God is the strength of mine heart, and my portion for euer: Therefore now I come to the determination of the question, and thus I determine it: for the wicked, *Loe, they that withdrawe themselues from God shall perish: thou destroyest all them that goe a whoring from thee:* and for my selfe, I haue found that the deepest disputations, doe alwaies bring forth the best conclusions, and safest determinations: therefore thus I resolute, *That as for me, it is good for mee to drawe neere to God: therefore I haue put my trust in the Lord God, that I may declare all his works.**

See but one place more, Psal. 77. *When I entred the consideration of the dayes of olde, and the yeares of auncient time, called to remembrance my song of thankesgiving in the night, which vsually I sung in my prosperitie: and now thinking vpon God am troubled, and when I pray my spirit is full of auguisth: Thou keepest myne eies awaking all the long night; it is time therefore to commune with my heart, and for my spirit to search diligently: will the Lord absent himselfe for euer? and will he shewe no more fauour? is his mercie cleane gone for euer? doth his promise faile for euer more? hath God forgotten to be mercifull? hath he shut vp his tender mercie*

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cie in displeasure? what will this doe vnto my soule? surely it will prooue my death. Yet I remembered thy worker, meditated in them, deuised with my selfe what should be the ende of them, and I found thy way in the Sanctuarie, whither I must ascend by faith, if I meane to declare thy power among the people, to wit, thy redemption: *The waters of the red sea seeing thy power were afraid, the depths trembled, thou rainedst upon Egypt, and madeest thy thunders to be heard, the lightning lightned the world, the earth trembled and shooke: thus thou didst lead thy people like sheepe by the hands of Moses and Aaron:* so that they wanted no comfort in the midst of many waters; and all becaufe God did dispose of all their troubles.

Surely that God orders all things, is a most admirable comfort of the faithfull, and a reason that I cannot leaue vnpressed. Thy little finger shall not ake, a haire of thy head shall not fall to the ground without Gods disposition: Psal. 127. 4. behold a note of admiration both to good and bad; of demonstration to all that expect the mercies of the Lord; and of attention to those that are too negligent: and what may they all behold? euen this, that the *keeper of Israel will neither slumber nor sleepe:* A keeper, what is that? surely to be set in some office: and therefore too base for the great God of heauen to become Israels seruant; if David had not styled him so in the next verse, I should haue beene vnwilling to haue thought it, but nowe I dare say it, the Lord is thy keeper, and therefore O Israel, thou art but as a child vnder tuition, as a sheepe vnder a pastor: but happie that thou art put into the hands of no gouernour, saue into his that gouernes the whole world; not a sheepe left vpon the mountaines without a shepheard; but euen vnto him that against the fond conceit of the Aramites, is the God both of the mountaines and vallies: the *keeper of Israel.* First, he had Iacob in his keeping, the younger brother, who when he feared the strength of his brother Esau, became Israel, *one that preuailed with God,* and therefore sure to preuaile with man. He had stood before the Lyon of the tribe of Iudah, and therefore needs not blush at the face of Esau. Againe, all the twelue Patriarks haue gone into Egypt, and their whole progeny ta-
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king the name of their father, and therefore were preserved in Egypt, brought out with ioy, lead through the red sea, protected in the wildernesse, and most safely conducted into the land of Canaan: and since that all spirituall Israel hath bin lead by Christ Iesus, out of spirituall Egypt, through the red sea of his baptisme, to passe through the wildernesse of this world, vnto the celectiall Canaan, where they shall appeare in Sion. Now beloued, what is this keeper vnto Israel? not onely no sleeper, but also free from all slumber: he neuer layes his eyes together, as though he were wearie with watching: Psal. 34. 15. *The eyes of the Lord are vpon the righteous, and his eares are open to their cries:* neither hath he any neede to close them vp; for it is onely proper vnto the creatures, that are wearied with labouring and watching; but the Lord is no more wearie in his care for the whole world, then he is for one of the heires of thy head. See it in his Saints: hee preserved Noe in the great deluge, *Abraham* and *Lot* in all their dangers, *Iacob* could not be hurt of *Esau*, nor *Ioseph* in prison, *Moses* cannot perish in the riuer, nor *Israel* in the yron furnace: and therefore the heathen by the light of nature, could paint out providence in *Argos* with an hundred eyes; so that if one were at rest, yet another might be waking: but the Lord is *totus oculus*, nothing but eie, and therefore all comfort to them, for whom he watches for good and not for euill.

Vse 1. Reprehension: first, the confutation of the wicked, that thinke by their disorder to confound the Lord: indeede man is confounded in many law causes, and knowes not to what heades to bring some crimes, that so they may be iudged, but the Lord wil not misse his scope for all their confusion. Secondly, a correction of the godly, that depend no more vpon God; is God thus excellent? Oh then I will neuer be from his elbowe; I will keepe me to my station, that so when my God shall call, I may be in readinesse.

Vse 2. Instruction: first, admonition to the wicked, that for shame they set something in order, and leaue not all in heapes, seeing the God of heaue means to visit their houses. Secondly, let the be admonished to deale better with their neighbours,
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and handle them more gently, for that must come on their skore. The other vse, is a direction to the godly, concerning the faithful cariage of themselves in this world. Let them haue as little to doe with the wicked as they can; for euery secret of them shall be brought to light. How would a man tremble, when he knows that any person is detected for villanies with whome he had to doe? be none of their receiuers, for they are theeuers, and they will indanger euery one of the law that hath any thing to doe with them.

Vse 3. Consolation vspeakable, that the Lord will haue the handling of all matters; first in thy necessities: hast thou any wrongs offered thee? be of good comfort, for the Iudge is for thee; hast thou any trialls? be exceeding ioyfull, the matter shall be caried on thy side, against the face of all thy aduersaries: hast thou lost any thing by theeuers and wicked oppressors of the world? if they now be vnknowne vnto thee, thou shalt haue them then detected; if thou knowest them, but can get no redresse here vpon earth, rest quiet thine heart, the matter shall be amended; and for deferring of the payment, thou shalt receiue the whole with all the forfeits. Secondly, in thy plenty, reioyce in the Lord: for he orders all things to increase thy store, and to giue thee thy fill of ioy.

Sect. 2. Of the placing of sinne.

Set] The second argument, is the setting or placing of sinne; from whence it is plaine, that sinne hath wholly put man out of ioynt; and alas, when this setting shall come, he shall be so forlorne, that it shall be impossible to bring his ioynts into any good frame. It shall then be past time for turning the wheele of the vnderstanding, for disposing the will to runne in her created course; to bring the affections to good order, & place euerie member of the bodie to become a weapon of righteousness to serue the Lord: & yet there shall be a setting; euen as a false peice of latin is set to the eye of the boy from the master by the rule, and both of them corrected; the boy by rods, the latine by pulling it in peices, because it is so farre wanting that nothing can be made of it, that will beare good construction.

tion. Indeede the godly are set againe into the image of their creation by Christ Iesus, which hath turned man wholly againe vnto his creator: and these haue their faults daily corrected, & become good proficients in the schoole of Christ: and therefore one day shall celebrate the happie day of their commencing, where euerie one shall be made an absolute Doctour, free of all professions; not to teach, but read a continuall lecture of the praise of God, to raiuish his heart with ioy.

Obs. Gods iustice is able to place all sinne in his order and ranke, that so it may be easily seene and iudged of all men. If I came into a roomie, and saw al the plate set forth to the view, euery dish on the table in his due place, all the furniture for the chamber in answerable proportion, and euery guest in his due order and place set downe to meate, I could easily iudge of the excellencie of the feast. So surely the wicked, (alas they must expect no feast) whē God shal haue mustered vp all their sinnes, and ranked them vnder their seuerall heads, according to his law and Gospel, shall be able sufficiently to iudge what they haue done amisse, to the great disquiet of their soules. First, therefore they shall see their apostacie from God, that kept them from pleasing of him, and made them displease him continually: from this, will the Lord descend to let him see the transgression in this apostacie, with the propagation of it to all posteritie: he will shewe him that the transgression in eating of the forbidden fruite, was an offence of an exceeding great maiestie, because it was a sacrament of the covenant of loue betwixt God the creator, and man his creature: and God forbad him as he would loue him, not to eat thereof. The loue on Gods part was extraordinarie, because man being by nature changeable, had this sacrament as a seale of his constant estate of goodnes: and therefore was it called the tree of the knowledge of good. Again on mans part, it was required that he should loue constantly; or if he should leaue to serue the Lord, then was assured vnto him by the same sacrament, vnder Gods broad seale, his change from good to euill: & therefore was it also called the tree of the knowledge of euill. From this transgression, wil the Lord lead him by the hand

to take notice of the causes, and the effects that followed vpon those causes. In the causes, he shall vnderstand that one sort were blameable, an other holy & good: the blameable causes both principall and instrumentall: principall the deuill, which through pride against God, and malice against man, became liars and murtherers of man, by bringing him into sinne. Man the second principall cause, by his free receiuing of the deuills temptation, and hearkning thereunto, contrary to the commandement of god, when he might haue resisted the same, became a ioynt rebell with the deuill. The instrumentall causes: first the serpent, the instrument of the deuill abused, to the seducing of the woman: the second instrument was the woman, deceiued of the deuill by the serpent, became an instrument to deceiue man. Then shall he be brought to the vnblameable cause, to wit, the law and commandement of God; for had not this bin, their had bin no sinne, as the Apostle saies: therefore the law, which in it self *is the saour of life vnto life, through the default of man, became the saour of death vnto death:* & that most iustly: for as an earthen pitcher dashed by the hand against a stone wall, is truly broken of the wall, yet no fault in the wall, but in the hand that threwe it against the wall, contrarie to the command of his superiour: so man like this earthen pitcher beeing dashed by the deuill, his owne free will, the serpent, and the woman, vpon the lawe of God, and so broken in peices, is no fault in the law, but theirs that dashed him against the law. Therefore the lawe is no faultie cause, but a iust and holy cause of mans fall: and as the law did it, so God did it. Now the lawe was no bare permitting cause, or a forsaking cause; but a working cause euen in that fall of man. Who sees not the wall to haue an hand in the breaking of the pitcher? and therefore it is idle to say, that the Lord was but onely a looker on, gaue man leaue to transgresse, or did forsake him in the act; for all these are false: therefore, that which he did, he was able to doe; that which he was able to doe, he decreed vnto his owne glorie, and so it seemed good vnto his wisdom; and therefore might absolutely will that as good and iust. But God committeth no sinne: true, as he did all this,

you see there was no fault: for what fault was there in the water that brake the pitcher? what fault is there in the water, that drownes a man, if he cast himselfe into it? in the fire, if it burne him? surely none: therefore that which God did was iust and holy; but that which man did was a hainous sinne: For God made them the fountaines and beginnings of their owne actions, because they were indued with free will to doe well, that thereby they might deserue both praise and price, I meane, *ratione pacti, non absolute meriti*; of bargaine, and not of simple merit: for that which the law would haue giuen them, that we may say was iustly deserued: and on the contrarie, by paritie of consequence, for ill doing they deserued both dispraise and punishment. Then you say, God might will sinne, and not will it, which is to defend contradictions in his wil: very true is the antecedent; God did will, and not will; yet the consequent is false: for contradictions must be of the same thing in the same respect: I may say, *Appius est cæcus, & non est cæcus*, Appius is blind and not blind; which are no contradictions, for they are not *ad idem*; there is not the same thing affirmed and denied, but diuers: he is blind in bodie, but not in soule: so of the Lord; that which he doth in sinne, he wills, because so sinne hath a respect of good, and he wills it iustly: but that which man doth in sinne, he willeth not, but is sore displeas'd with it.

Thus when the Lord hath let many see their transgressions, he will carie them on a long vnto the effects that flowe from these causes, as the streames from the fountaine: and these are in number three, blame, guilt, and punishment: blame, the fault of his action in breaking Gods lawe: guilt, whereby hee is tyed to vndergoe his punishment: and punishment, which is the iust anger of God vpon him. Where by the way, he shal take notice of his holinesse, whereby he is so pure a God from all sinne, that he cannot away with it: so likewise of his iustice, whereby he is so exactly iust in himselfe, that he cannot but execute iustice remuneratiue and rewarding for welldoing, and inflict punishment, or iustice vindicatiue for euill doing: yet least he should complaine, that *summum ius, is summa iniuria*,
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hee shall see that which *Aristotle* called the moderator of iustice, to witte, equitie; remitting of the full extent of iustice: for if the Lord had dealt so with man, he should neuer had his hand off him: for either should his iustice haue burnt more remissely against sinne, which is called *anger*; or more sharply, which is called *wrath*; or fully executed, which is called *revenge*: for as sinnes be *inequalia*, so should the punishment haue beene in all these. Now because his iustice may admit of these degrees, *ratione obiecti*, you shall see the Lords *ἐπιείκεια*, bringing in mercy, whereby he useth compassion toward his creatures offending: First, his gentlenesse; whereby in his iustice he remembereth mercy; *patience*, whereby he most gently suffereth sinners, and deferreth their punishment; *longanimity*, whereby a long time he expecteth their repentance: lastly, *bountifulnes*, whereby he being rich in goodnesse, powreth forth his good gifts vpon them, notwithstanding their sinnes. And this they may obserue by the way, in Gods setting of sin in order.

The infliction of the punishment followes vpon the causes. They may assure themselues, that euery one that had their hand in sinne as the authors of it, shall be punished most severely. Neither shall the instrument escape; the deuill shall haue his head crushed, and all his deuises brought to naught: hee shall be hardened in his sinne, that he cannot repent and finde mercie: and lastly, he shall be vtterly banished from heauen into the elements, which are reserued, 2. Pet. 3. 7. vnto fire against the day of condemnation, and of the destruction of them, and all vngodly men. The serpent shall not go without his iudgment: a curse shall bee vpon him about all the beasts of the field; enmity betwixt him and the woman; and sensible feeling of paine in *creeping on his belly, and eating the dust of the earth*. The woman, beside her common miserie with man, shee shall be in *subiection to her husband, full of griefes in her conception, going with child, and trauaile*. But for the man, his punishment shall in speciall manner bee ordered, wherein all his progenie may take notice of it: his punishment shall bee with sinne and death: sinne originall, the exorbitation of the whole man both

inward in himfelfe, and outward in the gouernement of the creature. Hence plainly appeares, that mans wit and will are fet the wrong way; their faces cleane turned from God, and therefore no free will to doe any good that may please God, but vnderftanding and will enough to do euill, and that continually: Againe, in the necke of this, followeth actuall finne, as the ftream from the fountaine, the branches from the root; and this is a continuall iarring of man vpon outward obiects: for originall finne hauing turned all the wrong way, it is neceffarie, that as often as any wheele in man moueth, it fhould meete a crosse with euery good thing, and therefore iarre vpon him: yet God limits this iarring that it can goe no further then he fhall direct it, to wit, vnto his owne glorie, and fome particular good end in his Church. This fin receiues degrees, (indeede the other is equal in all, becaufe the fame meafure metes it out vnto all) but this is a greater or leffer finne in refpect of whom, or againft whom it is committed: likewise in refpect of the matter and manner of working it, whether it be done of knowledge, or ignorance; of infirmitie, or stubbornneffe, or with an high mind: and all thefe ftand vpon two heads, finnes of commiffion, in doing that euil we fhould not do; and of omiffion, the not doing of good that fhould bee done: And all this will the Lord doe in fetting in order, which fhall be a iuft punifhment vpon all malefactors.

The reft of Gods methode is more fearefull, and better felt of man, & that is death; the method wherof confifts in the beginning and ending of it, wherein fhall be a continuall losse of life, and fubiection to the miserie thereof, which fhall make vs worfe then if we had neuer beene. This death brancheth it felfe into two parts, the firft and the fecond death: the firft death, is a fubiection to the miserie of this world; the *inchoation* and beginning whereof, is the miserie which comes by the losse of the good things of the bodie, as of *health*; whence commeth *sickenesse, deformitie, fence of nakedneffe, wearines, and fubiection to dangers*. Secondly, fubiection to the miserie which comes by the losse of externall things, as of *friendfhip, honour, rule and dominion over the creatures*: of things neceffarie for this life,

life, as meat, drinke, apparell, &c. now the perfection of this death, is the going of the spirits out of the bodie, whereby the soule departeth from the bodie, and the bodie afterward is resolved into the elements, especially the earth, which did beare the greatest part in his making. The second death hath this order: first, it subiects a man to the miseries of the world to come; the beginnings whereof are in this life, the forerunners of the extremitie of woe that are to come in the next world: the forerunners are emptinesse of mind in regard of all good, ignorance of God, terror of conscience, fleeing and hiding himselfe from the presence of God; or else a deepe securitie, and senselesse of miserie: despaire and a fearefull expectation of iudgement: the perfection and consummation whereof, shall be an ejection from the face of God, and iniectiō of the soule, immediately after the first death into hell; a reseruation of the bodie in the graue as in a dungeon, against the day of iudgement, when after the resurrection both soule and body shall be cast into the same place, which is prepared of God for the eternall punishment of the wicked, both angels and men; where is nothing but *weeping, wailing, and gnashing of teeth*: there shall be found no *Limbus puerorum*, or purgatory, but either heauen or hell must be their resting place.

Neither will the Lord breake his methode, or leaue them any cauil for some defect: with what reason can the Lord so deale with men, seeing all that wee haue heard is concerning Adam? must the children smarte for the fathers sinne? I hope that God is more iust. Well, consider that the Lord will not leaue this without his order: for all the posteritie proceeding from Adam and Euah by ordinarie propagation, as they should haue had happinesse, if they had stood; so are they obnoxious to all these miseries, he falling. And this is done iustly by all kind of lawes: first of *nations*; for Adam was a prince of all his posteritie, who couenanted with God for vs, as well as for himselfe, for performance of obedience: therefore he breaking, we breake: likewise by the law of inheritance; he was our father, & we his heires; he was the root of all mankind, and we were in his loynes; the manner is by imputation

Propagation of sinne.

tion of the transgression, and so consequently of blame, guilt, and punishment. Originall sinne is conceiued in vs by our next parents, and so goes a long to all posteritie: bodie and soule are the excellent worke of God: as if a skilfull workeman should make all the wheelles of a clocke verie artificially, but being put into the hands of an vnskilfull prentice, is so disorderly set together, that one wheele cannot go aright: so God the maker both of bodie and soule, hath left them to our first parents, and so consequently to our next parents to put them together; who hauing lost their first standing with God, are become not onely vnskilfull, but also vncapable of any vertue, to put together a man brought forth in the image of God; for as this was onely Gods creation, so must it againe be the new creation of God: so that man and woman being not the causes of bodie and soule, but of the procreation of a third thing rising from both, may truly be said to beget a man according to their owne image and similitude. Lastly, it is true that euerie man shall beare his burden; for actuall sinne is not conueyed in speciall, but in generall; so that euerie one shall answer for his owne actuall sinnes, without hee followe his forefathers steps, and then shall he be punished for both, because he will needs haue both imputed vnto him; the first by nature, the second by imitation. Therefore if man may see in this world thus much of Gods placing of sinne, (for this is but our obseruation:) what shal then this God of all order do, when he shal not only set it forth, but apply it to our hearts and consciences? then shall we experimentally know the causes of all our mischeife; the consequents in the guilt of conscience, and the punishments both vpon soule and bodie: so that that which is in this world both sinne and punishment, shall be felt of vs in hell, in no other regard but as punishment. In this world we haue had some pleasure in sinne, but in hell all shall be onely in torment: the miseries of the body in this world haue vexed vs, and the soule hath beene senselesse of punishment; but in hell, both bodie and soule shall haue exquisite sense of Gods anger, wrath, and vengeance; and the soule shal then exceed in feeling. And this is the setting of sinne in his place and order.

Reas. 1. Because things must be separated : Now methode alone is the true diuider of things, and makes euerie one to runne and hasten to his home: we see how euerie creature maketh hast, vntill he be come to the place in which alone he can rest: sinne therefore which is frozen with many things, that it ought neuer to haue touched, and will not out of them, because then he knowes not where to haue rest; must needs bee disioyned, els would all lie together in a confusion. You see how cold congeales together water, earth, sticke, stones, and many disagreeing natures: but when the fire comes, it dissolueth and parteth them, and maketh euerie one appeare in his nature: So method finding men and their sinnes all on heapes, disioynes them, lets them see what is Gods, what is their own. But because men are blind, and will see nothing; God hath prepared hell fire, to dissolue these frozen soules, that they may see what a strange confusion they haue made of the workes of Gods hands by their owne.

Reas. 2. *Isperpicuitie and cleare knowledge.* The onely rule of perspicuitie, is methode; and therefore sinne beeing fullest of darkenesse, had neede of the best helpe to make all cleare, and euident; especially seeing that sinne is one of the haters of light. The darkenesse of the night opposeth the day; and likewise the day the night; wee see the morning expells the darkenesse, and the appearance of the Sunne makes the shadowes of the night part away: they that haue gotten themselves into holes and rockes, must be pulled out off their dens by violence. A theife or murtherer that hath gotten a hole, fights like a beare, and roares, before men can drawe him into the open view of the world: and he comes to Gods iudgement seat as beares vnto a stake. They that haue scene villaines pulled out of their holes, may marke them to look like fiends comming out of hell: therefore great need of method that must cleare so hard causes as these are, and bring all things vnto the light.

Reason 3. *Iudgement*, which can not be giuen before euidence haue bin brought in; and therefore must methode needs cleare all the bills and inditments that are to be brought in a-

gainst wicked and euill doers, that so iudgement may be truly and substantially deliuered.

Reason 4. Because of *the consciences of wicked men*, which haue bin so long accustomed to sinne, that they are so confused, that they can giue no euidence against the sinner; therefore must the Lord needs vse his methode, before conscience can any way assist the Lord in his iudgement.

Reason 5. *Gods glory*, which must shine brightly out of all workes, euen out of the workes of darkenesse; which cannot be imagined without methode: the glory of a stately building is not seen in the confused masse of it lying vpon the earth, but when it is reared vp to the view of the whole world.

Reason 6. *Multitude of offences*: now wee can doe nothing with multitudes, vnlesse we bring them vnto some heads. How should a iust account be taken of all sinne, if the Lord should not summe them vp into some generall? & how should the generall be prooued, except the order of the specials might be seene how they were contained in the generall?

Reason 7. *Quicke dispatch*. If truths were to be tryed by Syllogismes with the Lord, it would be a long time before all arguments should be brought in, and euery conclusion inferred. Again, much time would be spent, in prouing of euery doubtful proposition, and great dispute might be held on this side and on that: therefore the Lord will speedily finish all in an exact methode, which is alwaies full of breuitie and perspicuitie.

Reason 8. *Remembrance*: neither God nor man should be able to carry in mind the finnes of the world but for methode: we might wonder how the Lord should tel vs all that euer we haue done, except it were for this rule of methode: and man could neuer make any good account out of his broken & crackie memory, except the Lord by his own method should helpe him. *Methodus mater memorie.*

Vse 1. Reprehension: first a confutation of the wicked, that thinke as they haue done all in the darkenesse, so the darknes shall couer them for euer: but Psal. 139. 12. the darknes hideth not from thee, but the night shineth as the day, the darkenesse
and

and light are both alike. Secondly, correction of the godly, that are troubled about this point more then any thing in the world. Psal. 37. and Psal. 73. and Psal. 77

Vse 2. Instruction: first admonition of the godly, to consider what is the cause of all disorder, and the true rule of all reformation: he ought to correct his heart, in iudging so hardly of religion; for that often is made of him the cause of all trouble. Again, to reforme that general crie; the poore they cry against the rich, and the rich against the poore; the prodigall person against the couctous, & the couctous against the spend-thrift; the man of pleasure against the stupid person, and the stupid person against the man of pleasure: all crie out against sinne, and if eucry mans cry were true, then no man should prooue a sinner: but the cry plainely shewes, that *totus mundus positus est in maligno*, the whole world is ouerflowne with sinne, but no man will see it in himselfe. Well, a good method would remedy all this. Thirdly, this may admonish the wicked, that they haue variety of sinnes, because method is a disposition of varietie: for what order can be seene in one thing? Fourthly, that sinnes are linked together: for methode is of one thing vnder another, and so drawes in another: and therefore it were good they would consider of that drawing of sinne as with cart ropes. Fifthly, to take notice that God can make his light shine vpon their dunghills, euen to reueale them, and set them in open view: therefore let them be more wary, for the least of their secrets shall not escape this light. Sixtly, let them know that they shall haue their sinnes propounded to their owne view, and to the view of the whole world: for methode propounds euery thing to be veiwed. Seuenthly, that this shall open the whole mysterie of sinne: for there is one word more that sets forth the verie forme of methode, and that is an orderly placing of all things: for a man may be a long time setting on the score, but neuer in any good order: for our frequeters of Ale-houses set on a pace, but neuer in any good order; so sinners set on a pace: they drawe many a score for future payment: but their lines are so confused, that if they would at any time cast vp their accounts, it would be impossible.

sible for them: therefore hath the Lord well put in these words, *in order*; so that now they may be assured that the reckoning shall come to some yssue: surely setting much on the score among men often times makes broken reckonings, and so they fall together to quarrelling, and spend much more at the lawe: but this shall be remooued by the Lord; for this placing in order shall be done presently; for the Lord in a brieftable will bring vnto remembrance all his finnes. I said in my lawe, thou shalt haue none other gods before me: now know that before mee were all things, and mine eyes saw all things in a moment; and therefore from this lawe I shewe that thou hast had many thousand gods before me, which now I set before thee. Secondly, I commanded thee to take heede of making any image or similitude of me; but thou hast made as many of me, as thou hast thought thoughts; for euery thought of thee was to make me like thy selfe; and therefore if in an howre thou can thinke multitudes of thoughts; then conceiue, that in thy whole life thou hast had a world of idolatrous thoughts. Thirdly I said, that my name was a glorious name; and therefore bad thee be exceeding carefull of it; yet many waies hast thou taken it in vaine, *in thought, word, and deede*: In thought thou hast rashly conceiued of me; how often hast thou aduisedly, and with great deliberation, prepared thy selfe to speake of me? nay alas, how often hath there started out out of thy mouth, *O God, O Lord, O Iesus, O Christ, &c.* if thy mouth when thou wast an infant can testifie of this, that thou neuer shed a teare, without, *O Lord*, in thy mouth: then wast thou vnwise, and knew not the value of this name: and since thy infancie, thou hast turned thy facultie and abilitie in this thing to an exquisite habite, and readie promptnesse; so that without either stutting or stammering, thou can at euerie word sling out, *a Lord haue mercie vpon vs*; but with what aduisednesse, all that heare thee may easily iudge. Secondly, how often hast thou set thy thoughts aboue Gods? & giuen more honour vnto thy owne name, then vnto Gods? surely thy trust and confidence in thy selfe, will be a plaine argument for this. For words: first, for idle words; what swarmes of them hast thou

thou brought forth: secondly, *profane speeches, blasphemous oathes, cursing of Gods providence*, in wishing mischeifes, and plagues vpon thy poore creatures, whether men or beasts: and many rotten words which this my lawe will presently reckon vnto thee. For my Sabbaths, how hast thou sanctified them in thy selfe, and all that belong vnto thee? hast thou not profaned them thy selfe, and set all thy seruants to do the same? wel, in a word, there was neuer a Sabbath spent in the whole course of thy life, that I had any glorie at all by, and looke thou not for any iot of glorie with mee. Fifthly, for thy father and mother, and all thy superiours; how hast thou honoured them? let thy conscience tell thee how often thou hast cursed the King in thy priue chamber? how often thou hast contemned my Magistrates? how often rebelled against father and mother? For murder, my law is but a word, thou shalt not kill: yet how often hast thou murdered thy brother in thought; word, and deede? Thou shalt not commit adulterie: but often hast thou runne in consent with adulterers; and when thou could accomplish thy desire, thou wast not wanting in the practise. For stealing, how often hath thy neighbour suffered wrong by thee? For false witnesse, thou hast not ceased to slander, and falsely to accuse thine owne mothers sonne. For coueting that which is not thine owne, thou hast not ceased night nor day from this offence: And therefore thinke of this order, and thou shalt have a volume of sinnes come into thy mind. For I may tearme thy conscience nothing, but *lex applicata*: for when these things shall be applied vnto thy conscience, thou shalt sufficiently be resolued of this setting sinne in order. Many admonitions more might be giuen, but these shall suffice.

The second instruction is for the godly, that they *walke circumspectly, not as fooles, but as wise, redeeming the time, because the dayes are euill*: and so much the rather, because by this means God shall bee more glorified in the condemnation of the wicked: for it is naturall vnto men to excuse themselves by others: Why are you so strict in our accounts with vs? you can winke at others that haue beene as backward as wee

haue beene, and therefore in equitie you might haue considered our estate with others, and though we haue deserued all you propound against vs, yet we plead the law of nature against you: this you haue stamped in euerie one of vs, *quod tibi non vis, alteri ne feceris, ergo quod alijs non vis, nobis ne feceris*: if this be seemly to others and praise worthie, I pray you let the same praise redound vnto you by vs. Beloued in the Lord, let vs stoppe the mouthes of the wicked in this plea: *Know you not that the Saints shall iudge the world?* therefore keep your selues blamelesse & unspotted of the world. Rom. 2. 21. *thou which teachest another, teachest thou not thy selfe? thou that preachest a man should not steale, dost thou steale? thou that sayest a man should not commit adulterie, dost thou commit adulterie? thou that abhorrest Idols, commitest thou sacriledge? thou that gloriest in the law, through breaking the lawe, dishonourest thou God? for the name of God is blasphemed among the Gentiles, through you*: so belued, will it be faide when we shall come to iudge the wicked; Sit you to iudge me according to the law, when you your selues haue done against the law? They may well turne it off, as the drab did in the Commedie, *nam si ego digna hac contumelia sum maxime, at tu indignus qui faceres tamen*: well may I grant the fault, but that thou shouldst charge me with it, that I vtterly renounce. Seeing therefore God will honour vs, in making vs accompanie him in his iudging of the world, let vs purge our selues from all euill, while we accompanie the wicked in this world by necessitie of cohabitation; that so we may euen truly detest that coloured pretended holines of the wicked, 1. Pet. 2. 1. *malice, guile, hypocrisie. Malice is the roote, guile is the meanes of performance, and hypocrisie is the cloke to couer all. Therefore let vs take willingly the Apostles exhortation, laying aside all maliciousnes, and all guile, and dissimulation, and envie, and euill speaking, as new borne babes desire the sincere milke of the word, that we may grow thereby, and so gather sufficient strength to glorifie God, and stand out against the wicked.*

Vse 3. Consolation: first to all distressed soules, that they shall see all redressed, which hath grieued them in this life. Secondly, in all prosperity to be as wise as the wicked in their generations:

rions: the vniust steward knowing that his master would put him out of his office, prouides before the time for himselfe: so surely the things of this world, which through our abuse are become our masters, and we the vniust disposers of them, will one day turne vs out of our office: & therefore let vs make some good vse of them while we haue them. Two men walking together, and hauing a dog to follow them, as long as they goe together, no man can iustly tell who is the owner, but when they part, the dog wil follow his master: euen so in the world, while we walke in it, no man knows who ownes the goods of the world; yet when the world and we part, it shall plainly appeare that they were the goods of the world, & so they return vnto the owner: therefore happie is he that hath made him freinds of them, that so God may receiue him into his tabernacle. That nation that for the space of three yeares would allot vnto their prince all that he could wish, but whē his three yeares were expired, then was he to be banished for euer into the worst place they could imagine, and there to liue in misery the rest of his life: one prince among al the rest is commended, for that the whole time of his glory, he gathered together and sent ouer before-hand, into the Isle whether hee should be banished all necessaries: so that after he was remoued from his throne of dignitie, hee liued a more comfortable life then all the time of his pompe in the world. So surely euery Christian labouring in this world to vse all good blessings of God to his glory, shall be sure to finde store of heauenly blessings when they shall part with this world: he were a foole that traauiling by the high way, and being exceeding thirstie, and meeting with a pleasant riuer, could not be content to satisfie the thirst of his soule, and so let the riuer runne on, but he would diuert the course of the riuer another way: so euerie man that liues in this world, and can not be content to vse the things of this world, for all his necessities they can supply vnto him; but he will change the course of them, and thinke that they shall for euer blesse him; and giue his soule rest, not for manie yeres, but for euer. Alas, he is deceiued with them, and therefore Paul,

1. Tim. 6. 17. *Charge them that are rich in this world, that they be*

not hie minded, and that they trust not in uncerten riches, but in the living God, which giueth vs aboundantly all things to enioy: that they doe good, and be rich in good workes, and readie to distribute & communicate, laying up in store for themselues a good foundation against the time to come, that they may obtaine eternall life: therefore may they be a way vnto our happinesse, if God giue vs grace to vse them a right. Now I come to the obiect, which is disorder.

Seēt. 3. Concerning the obiect of this order.

Them] The obiect of Gods disposing iustice, are the sinnes of the hypocrit, which are indeed nothing but disorder and confusion; and therefore in reason rather an opposite to order, then any obiect: but the excellencie of all rules is such, that they are not onely able to iudge themselues, but also the contrarie. This disorder we may plainly see in the first of Rom. from the 21. ver. to the end: First, of the mind, vanitie and blindnes; vanitie in strange purposes, blindnes in the performance of them, and disorder which runneth with them both, and suffereth nothing to bee carried vnto his ende: and therefore maketh all the purposes of wicked men to end in vanitie. Disorder is the high way to vanitie; and blindnesse is the only guide to disorder: so that blindnes, disorder, and vanitie, are three inseparable companions. This blindnes is of the best eye, and therefore *how great is that darknes?* Secondly, from the mind this disorder runnes a long to the wil and affections; and these are the more strong, because the deuil helps to driue them: and as we say in our common prouerbe, he will run fast whom the deuil driues: and therefore the Apostle shewes how disorderedly they gaue themselues to all sinne: therefore Job 11. 12. tells vs that *vaine man would be wise, though man new borne is like a wild asse colt.* Hence the Apostle calls their mind reprobate; which word may be vnderstood either actiuelly, or passiuelly: actiuelly, that they disprouue all good courses: passiuelly, that they are disprouued and disallowed of God. Thirdly, from vnderstanding, will, and affections, they proccede to strange disorder in life and conuersation: and therefore

fore v. 28. they are said to *doe those things which are not conuenient*: which in *particular* are expressed in the 29, 30, and 31. v. The word in the Original, is *καθήκοντα*, which includes two things, *τὸ δεῖν*, & *τὸ πρέπον*, neither *dutie*, nor *decorum*; so that they misse euery action in the substance, and in the circumstance. Dutie is wanting, therefore the forme of the action is spoiled: decencie is also vnperformed, and therefore no good manner is obserued by the wicked. Therefore wicked men are like to themselues within and without; for knowledge, will, and affection, they are disordered at home; for life and conuersation abroad.

Observ. Hence then it followeth, that Sinne is nothing but disorder and confusion, and that sinners are the onely disordered and confused persons in the world. First, for the confusion of sinne: see it in regard of all times. God hath from the beginning of the world, made the times of his mercie and Iustice appeare; and yet sinne hath so obscured them, that a man can not discern, whether men were more holy in the time of the Law, or now in the Gospel. Indeede in the 2. of Tit. v. 11. it is said, that *the grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that we should denie vngodlines, and worldly lusts: and that we should liue soberly, and righteously, and holily in this present world*: but alas, vngodlines and worldly lusts put forth themselues, as euidently as they did when the Lord kept backe his glorious appearance of grace. Some Christians celebrate a Christmas day indeede, which if the name onely were changed, a man might iudge it to be a day of *Bacchus*, the feast of Epicures, rather then the feast of Saints. Again, it hath made a confusion of all places: for how shall Christians distinguish betwixt the heathen gentiles that neuer knewe the Lord, and them that haue made a profession of his name? surely if it were not the worke of the Lord, many of their workes would testifie, that Gentilisme, Iudaisme, Atheisme, and Christianisme, were all one. Thirdly, it hath made a confusion of all Callings, insomuch that no man can distinguish by the liues of men, betwixt a calling, and a recreation: for if recreations be not callings, then many a gentleman will

prooue himselfe to haue no calling. Fourthly, in actions, good or bad; necessarie, or indifferent; seasonable, or vnseasonable, sinne makes all one. Fifthly, of persons, old or young; prince or people, magistrate or meane persons, superiour or inferiour, Pastour or flocke, all is one: for sinne, will set the boy against the aged; people, Prince; inferiours, superiours, and all shall be of the same profession. And God tells Israel, *Osc. 4.9. there shall be like people, like priests;* which beareth the same sense in all the rest. And therefore if we looke into court and country, citie & towne, village and house, we shall see sinne will be the quarter-master. Hence *ambition* wil order all in the court; *conetousnesse* in the country, *pride* in the city, *deceit* in the towne, *drunkennesse*, *theft*, & *swilling* in villages; contentions and brawling in families, the wife against the husband, and the husband against the wife, father against the sonne, and seruant against master; so that he that would espie out any order in the world, may not with *Diogenes*, take a candle at noone day, go vp and downe the market to spie out an honest man; but if he were compassed about with all the starres in heauen, and had all the light in the world, he were not able to spie out any order in any corner of the world, except that which the Lord himselfe hath done, & will perfectly accomplish hereafter. And as sinne is in all these, so are sinners; *the ox* knowes his owner, and *the asse* his masters crib; *the crane*, *turtle*, & *swallow* their appointed times; but euen *Israel* hath not knowne, *Gods people* hath not understood. For place, if God shall say vnto man, as he did vnto Moses, *Exod. 3.5. Moses, Moses, put thy shooes off thy feete*, for the place whereon thou standest is holy ground; Christ may say, my house shall be called a house of prayer; and the Preacher may say to euery one, take heed vnto your feet, when ye come into the house of God; yet none shall with Moses, put off his shooes, hide his face, be afraid to looke vpon God: for they will stare him in the face, euen standing in all their filthines: they will make the house of God, a denne of theeues: and for all that the Preacher hath said, be so farre from hearing, that they will offer without all controlment the sacrifice of foolcs. For Callings, it is as easie to pull the starres from heauen, as

to make some gentlemen leaue their pleasures, or they that are giuen to a wandring life, to set themselues to some honest calling, whereby they may glorifie God, profit Church & Common-wealth, and liue honestly among their neighbours. For adions, men neither care for honestie, nor dishonestie, but *rush into sinne, as the horse doth into the battell; and drinke in iniquitie, as the fish doth water.* As for persons, what care and conscience make men of their companie? they can shake hands with euery bodie, be most at ease with the wicked, and solace the mselues with those that hate God. And therefore the point is cleare, that the world is full of disorder, and confusion. The reasons whereof are these;

Reas. 1. Because that sinne and sinners, *breake all Gods limits,* and wil be kept within no compasse, vntill the Lord take sinne and sinners, and chaine them vp for euer, with the deuill in hell.

Reas. 2. Because sinne *confounds all mens memories:* for take a sinner, either in Church or Common-wealth, to giue accounts either to God or man, of that which they trusted him withall, and you shall finde him so confounded with the spending of his masters goods, that he cannot tell iustly how any penie is put forth for his masters profit: therefore at the day of iudgement, when the Lord shall call for his talents, wicked men shall be so confounded, that they haue nothing to say, but away with me wretch into the place of my torments.

Reas. 3. Is from *the nature of sinne,* which accepts of all without distinction: it careth not how it comes by any thing, whether by hooke or by crooke (as we say:) and therefore sinne beeing a great gatherer, and keeping no booke, either of receipts or expences. must needs make confusion when it comes to the reckoning: and therefore neither the guer, nor the spender, shall haue any profit by it.

I. Use reprehension: First, confutation of the wicked, that make no account of the day of Gods reckoning with them: but let them be assured, that Gods booke is neither crossed, nor made vp in this world: and therefore must they looke to answer hereafter. Secondly, correction to the godly, that can

not be content to let God be crossing his book in this world, by afflicting and punishing of them: let them know, that God is iust, and sinne must haue smart: therefore either in this world, or in the world to come: and blessed is he that bath it in this world.

2. *Vse* instruction: First, admonition to the wicked, to shew them plainly, that if they will haue their fill of sinne in this world, they shall haue their paiment of it hereafter: and therefore if they will stand to their taske, they shall be sure to stand to their perill. Secondly, direction to the godly, that they *awake, and strengthen the things which remaine*; remember what they haue receiued and heard, concerning the Lord Iesus, and hold it fast, and repent of their wants; least he come on them as a thiefe, and they know not what houre shall be the time of his approach.

3. *Vse* consolation, in all estates to him that disposeth his way aright; because the Lord will shew vnto him, the saluation of his soule. Psal. 50. 23.

And thus much concerning the Order of Gods Iustice in the Cause, Forme, and Effect.



TO THE RIGHT
Worshipfull Sir JOHN CROFTS,
a true louer of learning,
Grace and Peace.

BEEING well perswaded (right *Worsh.*) both of your good knowledge in Gods holy truth, & of your unfained affection therunto, I could not but in loue and duty, present you with some part of my labours. I haue reserued vnto you the last part of my booke, but not the least part of my loue: the last is sometimes the best, and I doubt not but the experience of Gods loue toward you, will constraîne you to confesse this last to be the best, seeing I am fully perswaded, that you knowe that there is nothing like vnto the fealt of a good conscience. The reason why I would withhold the Reader a little in suspense, is for that I haue wearied him with a large discourse, and as yet haue given him no refreshment: therefore beeing now in the last period of my text, which is the placing of sinne before the conscience, a torment most lamentable, woefull, and miserable, I should utterly breake his heart, if I should give him no breathing. No strappado, racke, wheele, or any exquisite torture euer inuented by the witte of man is comparable to this. The Poets haue masked this vnder the furies of hell, whose hayres on their heads they haue compared to snakes, their eies to sparkling fire, their faces grim and grieffly, their hands full of burning torches, &c. The maske beeing taken off, the morall will prooue no fable, but a plaine expression of the greatest horror and distresse of mind, that possibly can bee imagined: no phylicke either by purgation can dispatch this humour; or cordi-

alls by their sweetest spirits, drine these' spirits from the trembling
 heart: No surgerie either by corraſiue, can cure it out; lenitiue,
 mitigate and asswage the paine; oyles mollific, or sauiues cure.
 Friendship by loue, labour, intreatic, gifts ransomes, pledges, &c.
 may deliuer a man out of prison: but who can unlock the prison dores
 of the conscience, knocke off the bolts, heale vp the wounds, refresh
 the decayed spirits of a sorrowfull mind? if there were but one of a
 thousand, he were better then millions of gold and silver: but alas,
 there is but one in all the world, and he seemes to be so farr remote,
 that the conscience dare neuer once imagine, that if he were sent for
 he would make any hast to come in time. Power and commaund
 may recover a man from banishment, but what command shall pre-
 uaiile with the powers of darkenes, and the gates of hell? Au-
 thoritie and time can weare out reproach: but eternitie it selfe can-
 not out-last this sorrowe: no countenance can beare it out, or fauour
 releiue it: thus dies not when we die, but makes vs liue, when with
 allow hearts we would be dead. Therefore (right Worsh.) patronage
 a fewe verses of a bad Poet: I haue desired to make them sauourie
 meat: if they tast harshly, excuse the cooke for his good will, as ready
 to make amends in the next seruice: if they want arte, or be dressed
 without their sugred sauce, I hope a good appetite wil serue instead of
 that seruice. And the rather I offer them vnto your selfe, because
 I haue made bold to dresse them with some of your fire, and I doubt
 not but in regard thereof, they wil be a little the warmer: and though
 I would not wish that any man should scald himselfe with ouer-hasty
 tasting; yet doe I wish with all my heart, that the fire of your zeale
 against the sacrilegious patrones of our dayes, might a little dissolue
 the cold and frozen hearts of these robbers of Churches, to worke in
 them a better respect vnto Gods people, and the good of their owne
 soules. And so praying the Lord to make your heart stable and un-
 blameable in holinesse, I commit you to his grace in Christ Iesus.
 August. 10. 1615.

Yours in all good affection,

JOHN YATES.

Ἐπωαιῶν Ⓞ :

ἔμι γέρας τὲ καλῶν, φασίλων ἔκ ἔμι τὸ χρῆμα.

Ὀνειδῶν Ⓞ :

ἔμι τὸ χρῆμα κακῶν, ἔ γέρας ἔμι καλῶν.

*The comoditie which no man may neglect to buy,
or dare to sell.*

GRace more then grace, and vertue then her pay,
He payes not well, that loues her but a day:
The day is yours, and vertue is the prize,
The gaine is great, if that no more arise.
The world doth buy to sell, and sell to buy,
But few there be that trade the truth to try.
The pretious truth is bought, but not to sell,
And he that gaines so much doth trade full well.
But many sell that neuer care to buy,
Prophane like Esau of their birthright cry :
Alas, that cry is great, when they with grieffe
Shall seeke with reares, and goe without releife.
Worlds praise to spend, but pitie to be spent,
And loose lifes-lease for paiement of Gods rent.
To spinne the thread of thraldome is mans ill,
And weaue the web of woe is all his will :
But he that weares the garment shall complaine,
Which cannot hide him for disgrace and paine.
Lets leaue this trash, in others seeke due praise,
Which I confesse is rare in these our dayes:
Where be the learned Patrones of our age,
That sooner *gine*, then *take*, and spare to rage ?
Presume who dare their gifts without his gifts,
Or vndertake to striue at these dead lists.
To winne to weare, is *under*, *ouer*, *take*,
And lesse then this to thee no friends can make.
Will a booke make a man, part with his best--
--Liuing (I meane) for euer-liuing rest ?
This is right *Macenas*, that learning knowes,
Rewards the man before his gifts he showes:

Rare

Rare to be found, and lesse the greater shame,
 No shame to speake, if any beare this name.
 Who fault can finde when deeds examples make,
 And teach what others ought to vndertake?
 To vndertake is for to match him right,
 In vertue, good, but money is too light.
 A liuing *White*, the center of your loue,
 Though dead, from *White* the center cannot moue.
 Oh worthis *White*, name, nature do contend,
 And nature more, then can thy name pretend.
 Thy learning, life, and name were all one *white*,
 Let Papists shoot, they'le neuer hit this *white*.
 Once liuing *White*, now dead, yet liuing more
 And walkes in *white*, where heart was long before.
 Who lou'd thy gifts, and yet of gifts would none,
 But he that car'd for thee, and thine, now gone.
 Though rich in grace, yet poorer in estate,
 For crosses thicke befell thee now of late.
 Thy Patron which in loue did thee aduance,
 Now pitie takes of thine in their hard chance.
 To liuing and the dead, this is great loue,
 And may compassion much in others moue.
 To *Lancashire* thy paines much good did bring.
 And from thy words their well-fare long may sing.
 Thou chang'd thy charge, and still did paines discharge,
 Yet in a church where grace had small enlarge.
 Change of pasture (in proverbe,) make fat calves,
 But nature saies to sheepe oft rot'nes falls.
Greenham had pasture greene, but sheepe full leane,
 Yet change of charge made pasture far more meane.
Whites flocke both *green* and *white* for haruest made,
 And wonder was, what good successe he had.
 But *Barnham* was to him more barren soile,
 Small fruit did spring from labour and his toile.
 Oh cursed crue, that will your sinnes pursue,
 And neuer cease till hell be for your due.
 I call, as he did often cry, Repent

Before your time, for mercie all be spent,
Iudge this your sad affliction springs from sin,
To whip out folly, and let wisdom in,
Arraigned must you be before your iudge,
For manie crimes: that neuer here you grudge.

These things hast thou done,]

The more these things are knowne the lesse the care,
And lesse the care, the more these things you dare.
The sincere Iudge, no worke, nor persons spares,
Done, thou, and *these,* to every man he shares.

I held my tongue,]

Soone may he speake in wrath that holds his tongue,
And recompence your sinnes for all this wrong.

Thou thoughtest I was like thee,]

A thought as farre from good, as Gods from ill,
To thinke and iudge a like, is all your will.

I will reprove thee]

I will reprove, is not a word in vaine,
For God will strike, and vengeance is the paine.

Set them in order before thee.]

Confusion great in sinne, and sinners staies,
But God that knowes, can order all their waies,
To order sinne, before the sinners face,
Is wofull pay for running of that race.

Conclusion.

It is your crowne and honour, to maintaine
Gods pretious Church, though others it disdain.
Well haue you runne, runne on with speed apace,
Your gaine, no doubt, shall glorie be and grace.
Grace here on earth, and glorie farre about,
This life well spent, a better life shall prooue.

C H A P. V I I.

*Concerning the fearefull apprehension*of the Conscience, in these words, *before thee.*

THe Originall hath it, in thine eyes, that is, in the eyes of the *conscience*, which is the best iudge in the world, and the hardest to bee corrupted; it is no receiuer of bribes, but the true applyer of the lawe to euerie fact, whether good or euil; it deales with man either by *absolving* or *condemning*; before God it either accuseth, or excuseth. Hence *conscientia, quasi scientia qualis quisquis sit*: a true knowledge what manner of person euerie man is. 1. Ioh. 3. 20. If our heart condemne vs, God is greater then our heart, and knoweth all things: if our heart condemne vs not, then haue we boldnesse toward God: this Paul found in himselfe, 1. Cor. 4. 4. but hee would not iustifie himselfe by it. This on the contrarie, made the accusers of the woman taken in adulterie, creepe out one after another, Ioh. 8. 9. In all men this *bears witnessse of the law of God written in their hearts*, Rom. 2. 15. It calls old finnes to remembrance, and makes men afraid of the punishment of the, Gen. 50. 15. It is a grieuous wound for sinne committed, and alwaies cries vengeance, Gen. 4. 14. By custome of sinne, the conscience is become fleshie, (not soft, but hardened:) First, that it looseth all feeling of sinne, Ephes. 4. 19. and secondly, incurable by any ordinarie surgerie: for as a *Schirrou* place in the bodie, or that which is become to haue a *Canker* in it; *oyles* will not mollifie it, *plasters* and salues cannot heale it vp, only a hot yron must burne it out, and so bring the place againe to feeling: so many a mans conscience is so hardned, that nothing will cure it, but heli fire, and the worme that neuer dieth, 1. Timoth. 4. 2. I haue shewed how many wayes the conscience

Nature of conscience.

is brought to feelings: the hot yrons, that God vsesh, are in number three: The first is some *general amazement* or astonishing of the heart, by some sudden, fearefull, and extraordinary iudgement, Dan. 5. 9. The second, is made hote by some *particular acknowledgement of some particular sinne*, Matth. 27. 3. Lastly, by the last iudgement, Reu. 20. 12.

Conscience *quiet* and not *good*, is of the secure and carelesse liuer; *good* but not *quiet*, is of the broken and contrite spirit, which the Lord will neuer despise: the conscience *neither quiet nor good*, is of the desperat sinner: *quiet and good*, is of the Christian come from vnder the storme and tempest of temptation, and resting in the sweete sense and feeling of the mercies of his God in Christ Iesus, sealed vnto him by the testimonie of the spirit of God. The conscience meant in this place, is the quiet, but not good conscience, awaked by the fearefull iudgements of God to tremble and feare: Zecha. 5. vntill *the flying booke came forth, which is the curse of God, the woman (which is wickednes,) sitting in the midst of the Ephah, is pressed with a weight of lead, and stirreth not*: but now the Lord, euen by a weake meanes of *two women, having the wind in their wings, lift s vp the Ephah betweene the earth and the heauen, and then the whole earth which sits at quiet, shall be mooued and establisshed for euer in the land of darkenesse and obliuion*. Therefore because the Lord knowes that he shall finde the whole world asleepe when he comes to iudgement, bids them that loue him *watch, & take beede of securitie*.

Observ. Of all miseries that can befall man, none like to the *setting of sinne before the eyes of the conscience*. The Lord in this Psalm is extraordinarily offended with the hypocrite: and for his plague hee puts this one for all, *I will set thy sinnes before thee*. Alas, the children of God often feele the wrath of God kindled against their soules, and anguish of conscience most intolerable, and can find (notwithstanding continuall prayers, and incessant supplication made vnto the Lord) no release, but in their own iudgement stand reprobate from Gods couenant, and voide of all hope of his inheritance, expecting the consummation of their misery, and fearefull sen-

The children of God often wrastle with horror of conscience.

tence of eternall condemnation; when perhaps these are but temptations rising from their owne nature; or els without them, by the malicious enimie Sathan; or from such allurements or terrors which the world tosseth vs with all: in these *Sathan* is a worker, beside his owne peculiar manner of tempting, which is *possession*, or a more liberty and freedom to the tempted of sorrow and despaire, and quicke dispatch of themselves. For comfort of the godly I will instance a little in these lesser temptations, and then I wil enlarge them to the wicked whose cause is desperate.

The spring and
fountaine of all
temptations.

Of our owne natures spring the temptations which rise of the roote of originall sinne, without any forraine instigation from the world, whatsoever is either a baite of pleasure, or fright of terror, which increase the actuall sinnes springing frō the originall roote, and lay as it were compasse, and powreth on water to that vngacious stock, to make it grow the faster: Now all these temptations are not of that dangerous nature that this is of: here must we attend with patience the issue, which not onely is certen, but also shal come in the best time. The *corporall inhabiting of Sathan*, is the greatest, fullest of terror and despaire, that can befall the godly: yet the *historic* of the deeds and sayings of Christ, the writing of the *Euangelists*, do testifie of whole legions dispossessed of that habitation, by the power of Christ mercifully extended vpon such miserable captiues: which examples serue against like times of affliction, that we giue not ouer hope, though *millions of deuills should possesse vs* within, & enuiron vs without: but knowe his power to be aboue all force of the enemy, and his mercie farre surmounting Sathans malice: therefore Gods children haue no cause in this sort to feare, nor haue any shadow of ground, wheron they should resoluē against themselves vpon the point of reprobation: but that all these molestations and terrours which they now indure, are temptations rather of their father for good and profit, then grounded resolutions of such lamentable issue.

The order of
the deuill in
drawing Gods

Againē, for more pratically examination, I find by daily experience, that these are as well the operations of phansie from melan-

melancholie, as of conscience for sinne: the methode of which temptation, I find for the most part to runne in this order: First to call into question, whether there be any God or no; for melancholie is a disputing humor. Secondly, when reason hath mastered that, then the second question is about the *immortalitie of the soule*. When that again is conquered, there enters a third question, whether we *professe the true religion*, or no. When that is expelled, the fourth question, that maketh the greatest tumult in the soule, is whether wee haue any part or portion in that which it promiseth. Here the deuill is exceeding busie; for if this be resolued on, he is wholly cast out, and hath nothing further to trouble vs withall. Any of the former doubts would haue sunke our soules: for if no God, then why should I abstaine from my sinfull pleasures? If againe no resurrection, then why should I vex my selfe in this world? If my religion be false, then must I haue a new; & twenty to one but I change amisse, and therefore I wil be of no religion: but when I shall begin to thinke I haue no faith in Gods promises; then alas, what shall comfort me? Therefore consider these questions: first, whether the conscience of sinne, and the afflictions thereof, be melancholy or not: secondly, what is the differēce: thirdly, the afflictions of mind, to what persons they befall, and by what meanes: fourthly, what may be the consolation. And so from this setting before the eies of the conscience only in appearance, I will proceed to the reall, and that which the Lord will do to the hypocrite in this place.

elc& into A-
theisme, and so
on concerning
his soule, religi-
on, or faith.

Whether me-
lancholie be
the affliction of
conscience.

For the first, the affliction of conscience is quite another thing then melancholy; as may appeare out of the second question by the differences: First, in the *causes*: the one is a meere fancie, without all true and iust ground, and is onely raised vpon disorder, or humour in the fancie, and rashly deliuered to the heart, which vpon naturall credulitie fareth in passion, as if it were indeede, whereof the fancie giueth a false alarum: But the other is a sorrow and feare vpon cause, and that the greatest cause that worketh miserie vnto man. Secondly, in the *effects*: In that of conscience, the bodie is oftentimes in firme state of health, perfect in complexion, and perfect in shape,

Difference be-
twixt them,

1. Causes.

2. Effects

and all symmetric of his parts, the humours in quantity & quality, not exceeding nor wanting their naturall proportion: but in the other, the complexion is depraued; obstructions spoile the course of humour and spirit, whereby the blood becomes ouer-grosse, thicke, and impure, and nature so disordered, that diuerse melancholike persons, haue iudged themselves strange creatures, as historie will plainly record. Thirdly, *in the subject*: The senses in the other both inward and outward are oftentimes perfect, the *imagination* sound, the *heart* well compact, and resolute, and this excepted, want no courage: but in the other, both inward sense and outward are too feeble; the fancie ouertaken with ghastly fumes of melancholy, and the whole force of the spirit closed vp in the dungeon of melancholy: darkeness imagineth all darke, blacke and full of feare, their hearts are either ouertender and reare, and so easily admit the passion; or ouer close of nature, serue more easily to imprison the cheerefull spirit, the causes of comfort to the rest of the body. Hence they are faint hearted without occasion, onely driuen with the tide of that humour to feare euen in the midst of securitie. Fourthly, they differ in the *fountaine and originall of them*; the one begins in the minds apprehension; the other in the distempered humour, which deluding the organical actions, abuseth the mind, and draweth it into erroneous iudgement, through false testimonie of the outward report. Fifthly, *in the meanes of cure*; the one is helped by no medicine, no purgation, no cordiall, or balme, except the *balme of Gilead*, are able to assure the afflicted soule & trembling heart, panting vnder the terrors of God, *hell, death, and damnation*: But in melancholy passions, the *vaine* opened, *neefing powder* or *Bearefoot* ministred to expell the fumes in the braine; cordialls of *pearle, saphyres, and rubies*, with such like, recomfort the heart throwne downe, and appaled with phantasticall feare. Sixtly, they differ in the *ende*: in the one the perill is not of bodie, and corporall actions; but of soule and bodie, to be cut off from the life of God, & from the sweet influence of his fauour, the fountaine of all happinesse, and eternall felicitie. Here then the cause, is the seueritie of Gods iudgement,

3. Subject.

4 From the originall.

5 Cure.

6 End.

ment, summoning the guiltie conscience: the subiect, is the sinfull soule, apprehending the terror thereof, which is for euer and euer: the issue, is eternall punishment, satisfactorie to the iustice of the eternal God, which is endlesse, and whose seueritie admitteth no mediation: and this extends not to one ioynt, sinew, or vanie, but to all; neither that of the bodie onely, but of the soule, whose nature as it is impatible of all other things, in greatest peace, assurance, and tranquillitie; so being once shaken by the terrours of Gods wrath, and blasted with the whirlewind of his displeasure, it faileth, and with it driueth the whole frame of nature into extreame miserie and vtter confusion. The other hath for his cause a dry and cold humour, whose subiect especially is the *spleen* swolne vp with windines and hardnesse vnder the left ribbes: the consequents are, the *hemeroides* not flowing, blacknesse and grossenesse of blood, fearefull dreames, solitarinesse, sadnesse. And therefore those are to be condemned, which make the terrors of conscience nothing but melancholie, and thereby labour to benumme the sense of that sting, which sinne euer carrieth in the tayle, and turne men to their vsuall pleasures; and so delude the foole and simple in his waies, skilfull to doe euill, sottish in the pathes of righteousness, and vtterly ignorant of her rule; and wherein nature giueth some sparke of light, more distinctly to discern: yet they turne them out of the way, and make them like to stubborn and *unbroken horses*, shaking off reason, despising her mannage, and layeth the noble rider in the dust: these be *Salomons fooles*, that follow wickednes, *Like an ox that goeth to the slaughter, and as a foole that goeth to the stockes for correction, and as a bird hasteth to the snare, not knowing that he is in danger.* But beside these, another sort are iustly taxed, euen the Physitians themselues, who when their patients come vnto them for physicke, and they spie out their disease to be melancholy, aske them vnder what minister they liue, & if they mention some conscionable man that deals truly with mens soules, giue the parties counsell not to heare them, but get from them as farre as they can: Alas, are not these distinct diseases, and therefore what wretched persons

sons are those, that labour to turne a disease that is not vnto death, into one that is both the death of bodie and soule.

For more particular differences, consider: That whensoever the mind, according to these ingrauen lawes of nature, which no man is void of be he neuer so barbarous, raiseth any molestation directly, it is no fancy but a case of conscience. The verie testimonie of the heathen doth sufficiently witness this point: whose Poets according to their receiued opinions, haue fained *Hecates*, *Eumenides*, and the infernall furies; whose force *Seneca* in his tragedie of *Hercules furens*, hath most liuely expressed. These indeed are but fained persons, yet the matter vnder this maske is serious, true, and of wofull experience. This was *Cains* marke; the spirit that possessed *Saul*; *Iudas* the traytour by this wound, tooke the reuenge of betraying the innocent vpon himselfe with his owne hands: such was the anguish that *Esau* felt when he found no repentance. after he had sold his birthright for a messe of pottage: and such is the state of all defiled consciences with hainous crimes; whose hearts are neuer free from the worme, but with deadly bite thereof are driuen to despaire. This may the more plainely appeare, if we consider how the soule may suffer of the body in *life, sense, and motion*: The body is a great troubler of the soule. not in his being, but in his actions: hence may he cause *madnesse, strange imaginati- ons, sudden feares, dolefull apparitions, feeblenesse of bodie, and want of heart* in the performance of any action: but the *mind & will* of man, are of such excellency and perfection, that they are not directly patible of any thing, but of God alone that made them: so standeth both mind and will in awe of none but of him: neither admit they any other violence, then from him *into whose hands it is most terrible to fall*. All diseases of the bodie may haue some medicine, either to cure them, or to mitigate & asswage their paine: for all sores *Chirurgie* hath a salue: *freinds* helpe pouertie: there is no imprisonment, but there is *hope of libertie: suite and fauour* recouer a man from banishment: *authoritie and time* weare out reproch. But what physick cureth? what chirurgerie salueth? what riches ransome? what countenance beareth out? what authoritie asswageth? what fauour

No calamity comparable to the distresse of conscience.

releueeth these troubles? yea if all should band themselues together in league, though they would conspire a confederacie, yet could they not preuaile. If our *assistance* were an host of armed men; if our *freinds* were princes and gouernours of the world; if our *possessions* were as large as East and West; if our *meat* were *manna* frō heauen; if euery day like the day of *Christs resurrection*; if our *apparel* as costly as *Aarons Ephods*; yet al these would little comfort vs. This causeth such distresse vnto those that feele the torment hereof, that they would redeeme it gladly, if it were possible, with the verie losse of their liurs, which often they assay to doe: that this might off their stomach, they would be content, if it were possible, to suffer all other kinds of miserie at the verie selfe same time. This giues no warning, as the diseases of the body doe; for in them we find the *head* beginne to ake, or *stomach* trouble vs, *lassitude of body*, *remoual of sleep*, want of *appetite* to our meat: but this taketh of a suddain like *lightning*, and giueth no warning. Here the purity of the blood, and the sincerity and liuelines of the spirits auaille nothing to mitigate the paine: it drieth vp the *blood*, wasteth the *marrow*, *pineth the flesh*, consumeth the *bones*, makes *pleasure painefull*, shortens *life*; no *wisdomme* can counsell it, no *counsell* can aduise it, no *aduisment* asswage it, no *asswagement* cure it, no *eloquence* perswade it, no *power* ouercome it, no *scepter* assay it, no *inchanter* charme it. A man languishing in sickness, as long as he is heart-whole, he hath hope of recouery: he that is in reproach among men, and yet can remember that he is in fauour with God, will not much care for the shame of the world: he that is banished out of his owne country, and yet remembreth that he is a citizen of the kingdom of heauen, will not be ouermuch grieued: but the wound of conscience is so deadly, that he dare not sue vnto him that should be the only physitian of it, because he thinks that he is his onely enemy. Alas, who dare meet with the Lord of hosts? who can put to silence the voyce of desperation? who will make an agreement with the hells of conscience? what compact with the deuill? In all other afflictions, there is some comfort against sinne: but this is alwaies accompanied with the accusation of sin: this

breeds hurlburles in men, that when it is day, he wisheth for night, when night, for day: his meat doth not nourish him, his dreames terrifie him, his sleepe forsakes him; when he speakes he is little better, when he keeps silence, he boyies in indisquietnes, the light doth not comfort him, and the darknes doth terrifie him. All other afflictions are tolerable, because temporall, and pursue but to death: yet this beeing not cured, endeth not in death. Mens lawes transgressed, may be helped by bribing of the magistrate, or if the offence be capitall, that there can be no pleading for him; yet he may flie his country, and so escape: but God will not be bribed, neither is there any flying from his presence, Psal. 139. nay, alas, we shall neede no seeking out, we shal neede no *apparitor* to summon vs, no *bayliffe* to fetch vs, no *accuser* to giue in euidence against vs; sinne it selfe will arrest vs, *for he lieth at the doore*: our conscience will *inpannell a quest* against vs; our hearts will giue in sufficient euidence to conuict vs, and our owne iniquities will plead guiltie to our faces. This made the heathen to kill themselves, thinking death to be an end of all miserie: and thus like fond fishes, they leape out of the pan into the fire, out of the hell of their consciences into hell it selfe. Let them doe the best they can, get them to merrie companie, *laugh their sinnes out of countenance*; yet let them know, that with *Nero*, they may change their chamber, but their chamber-fellow shall neuer leave them. They may *sacrifice vnto the Lord*; *humble themselves*, *weepe with Esau*, *confesse with Indas*, *lay hold on the hornes of the altar to mitigate their paine*; but onely the expiatorie sacrifice of the immaculate lamb, is able to giue them rest and quietnes of soule.

Indeede this distresse of conscience soone becommeth melancholike, vile, and base, turneth reason into foolishnes, and disgraceth the beautie of the countenance, and transformeth the stoutest. *Nebuchadnezzer* becomes a beast; so easily is the bodie subiect to alteration of minde, and soone looseth with anguish and distraction thereof, all the support of his excellencie. In melancholie the heart is troubled with vaine feares, vpon euery small obiect: the very eye by a false apparition, may strike him; the eares with the imagination of euery voice found.

How conscience may disgrace the body.

found, may dolefully appale him; a very touch may make him startle, and many such like troubles, which are *whelps of that melancholie litter*, bred of that corrupted state of bodie, altered in spirit, in blood, in substance, and complexion. This may increase the terrour of the afflicted minde, double the feare and discouragement, and shut vp all meanes of consolation: for it must enter by the senses to the minde. Now the instruments of sense beeing altered by the humour, and their sinneritie stained with the obscure and darke spots of melancholie, receiue not indifferently the medicine of consolation. As the braine, the original and fountaine of all sense and motion, is thus cuilly disposed; so the heart, the cherisher and refresher of our nature, beeing in no better case, and acquainted with terror, and ouerthrowne with that fearefull passion, imprisoneth the spirits, contracts it selfe, and hardly yeilds to perswasion of comfort whatsoeuer it bringeth of assurance. For though the grieffe strike down at the first, respecting no time, place, person, condition, or opportunitie of working, but breaketh through all such considerations, and beareth downe all resistance; yet the comfort requireth them all: and the missing of one, makes the affliction to be long and hard in the cure. The Comforters person, his manner of handling the patient, the time, and place of performance, with the braine and heart, which are as the gates and entrance vnto the soule, may hinder or aide the consolation. But all this is to be vnderstood of outward meanes: for the inward meanes, to wit, the grace of God, and his mercie, his comfortable spirit and gracious fauour in like swiftnes without meanes, may restore the minde thus distressed; which lieth open equally to the kind of cure, euen as it lay to the wound. Therefore seeing the body workes nothing vpon the mind, altogether impatible of euery beeing, sauing of God alone: and secondly, that the efficient can do it without helpe of the bodie; and thirdly, that the comfort is not procured by any corporall instrument, nor the discomfort directly procured by the same; & lastly, because all is done by causes in subiects, nothing corporall and producing effects of an other nature then corporall, it must needes bee concluded,

How distemper
of body may in-
crease this
wound, and hin-
der all cure by
counsell and
aduise.

No distemper
can hinder the
inward comfort
of Gods grace.

that there is great difference betwixt these two troubles. The punishment of bodily racking, is not the passion of the heart, but a cause of it: so that racking of the soule by sinne, is not a melancholic passion, but yet may it cause it, and therefore makes the distinction not so cleare: for oftentimes the symptome of a disease, is taken for the disease it selfe.

The persons
which are liable
to this sorrow.

The affliction of mind, to what persons it falleth, and by what meanes, is thus to bee resolued: All men are subiect to this by reason of our fall, the breach of Gods lawe, and the wrath of God that followeth thereupon: yet of all sorts of men, melancholic persons are most subiect vnto it: not from the humour, but because he is most doubtfull and ielous of his estate, for life temporall and life spirituall. For temporall, physicians and apothecaries shops will beare sufficient wiues; for if they be able to walk, we find them for the most part in these places: And I would to God they were as readie for their spirituall life to bee with Gods spirituall physicians, and in the shops of the true *balme of Gilead*. By experience we find, that when they beginne to examine how their actions answer the naturall and written line of righteousnesse, and wanting the *arch-pillar of faith*, and assurance in Christ Iesus our hope, presently feele the very anguish due vnto sinners, and in that most miserable condition fall into flat despaire.

How it befalls
them.

The manner how this is done is, when the curious melancholic person, carrieth his mind into the senses of such mysteries, as exceed humane capacitie; and is desirous to knowe more then is reuealed in the word of truth: and yet being ignorant of that which is reuealed, he suddenly falls into the gulfe of Gods secret counsells, which swalloweth vp all conceit of man or angel; and measuring the truth of such depths by the shallow modell of his own wit, is caught and deuoured of that, which his presumptuous curiositie moued him to attempt to apprehend. Of this we haue a memorable example of a vertuous *gentlewoman* in this land, who was carried along in this course, doubling verie often of her saluation, and making her case known vnto a worthy minister of God; he often counselled her, to take heede of inquiries further then Gods word, and

and trust assuredly that shee might conclude her saluation out of Gods word, without any further reuelations: yet still did the temptation grew vpon her, insomuch that hauing a *venice glasse* in her hands, and the selfe-same minister setting by her, presently breakes forth into lamentable words; You haue often told mee, that I must seeke no further then Gods word, but I haue been long without comfort, and can indure no longer; therefore if I must be saued, let this glasse be kept from breaking; and so she threw it against the walls: Here might the Lords hand for this tempting of his maiestie, haue left her to the euerlasting woes of her distrustfull heart: yet the Lord that is rich in mercie; hauing stamped her with the seale of his election, was content to satisfie the languishing soule with a miracle: the glasse rebounds againe, and comes safe vnto the ground; which the minister hauing gotten into his hands, sayeth, Oh repent of this sinne; blesse God for his mercie, and neuer distrust him more of his promise: for now you haue his voyce from heauen in a miracle, telling you plainly of your estate. This was curiositie, and might haue brought despaire; yet it was the Lords mercie to remit the fault, and graunt an extraordinarie confirmation of her faith.

But to proceede: melancholie persons that are given to *contemplation*, if they be not well grounded in the word of God, and haue resolved in all their *speculations*, not to remooue one haire from the same, are easily ouertaken, and plunged in miserie: and especially all such as haue their vocation consisting in such studies as philosophie, &c. which if they cary not a low saile, and sometime to strike, and lie at the anker of the Scriptures of God, but hoist vp saile, & leave it to the tempest of presumption, are presently carried into the whirle-poole of Gods infinite secrets, and are in daunger (without the speciall grace of Gods mercie) neuer to deliuer themselves: for these men being not balanced with knowledge of Gods scriptures, and assurance of his spirit, are neuer able to abide the vglines of their sinnes, when they shall once be vnfolded, & that narrow point of reprobation and election, propounded vnto their melancholie braines and hearts, and most miserable pol-

lured soules. Others which haue but some little knowledge of Gods word, and practise answerable, for want of the true apprehending of Gods reuealed will touching election and reprobation, and the right methode of learning and conceiuing the doctrine, causeth them to stumble and fall at this stone: for a sword taken at the wrong ende, is readie to wound the hand of the taker, yet held by the handle, is a fit weapon of defence: so Predestination preposterously conceiued, may through fault of the conceiuer, procure hurt; whereas in it selfe, it is the most strong rock of assurance, in al stormis of temptations that can befall vnto bodie or soule; because predestination is Gods immutable will, the cause and rule of all iustice, and vttermost of all reason in his workes. Now if reason ascending to this supreme cause, descend not againe to the meanes, then when our sinnes shall meete with Gods iustice, and we haue no eye to looke vpon his mercie in his sonne Christ, we shall find nothing but the assurance of our owne destruction. Againe, if with the world, we eye alone his mercie, and consider not his iustice, then miserable man, who *melteth as snow, and vanisheth like a vapour* before his iustice, must needes perish eternally, in that his carelesse presumption. Againe, as the melancholic person in generall, and secondly in speciall: 1. of giuing himselfe to contemplation, 2. knowing Gods word vngroundedly; so in the 3. place, this makes the melancholic nature subiect to this passion, when with a passionate humour he reads Gods word, and doth as melancholy persons doe, in regard of their bodie: for if they read, or heare of any disease, presently they conceiue they haue it: so deale they with the Scriptures, they are guiltie of all iudgements, and no sinne or iudgement, but they either haue it, or presently expect it: and especially they resemble the one the other in this; that they haue the strongest conceit of the most deadly diseases, as consumptions, and sicknesses incurable; so the other of nothing but the sinne against the holy Ghost: So that as ignorance before was their guide, here ignorance and infidelitie linked together.

A fourth speciall manner in this *melancholike subiect*, is the good and christian heart, the waight of whose sinnes exceeding

ding for a time the strength of their faith, see not so clearly as they desire; but euen as in a stormy tempest, the ship seemeth at euery blast, and sounge of the sea, to be in danger of wracke; and as the young ash, bending to euerie blast of wind, seemeth in perill of breaking, and rooting vp, when. notwithstanding both the ship keepeth her constant course, and the tree yet hath the rooting. In winter, we thinke the trees are dead, and in a tempest we thinke wee haue lost the brightnes of heauen; yet summer prooues the contrarie, and the space of an houre may shewe the cleare heauens againe. So when this tempest of Gods anger is ouer-blowne, and his gracious countenance beginneth to shine on vs againe, then the faith which was as it were hid for a time, taketh life, and sheweth foorth it selfe, and plainely prooueth, that as the trees when they bud in the spring time, and bring forth fruite, were not dead in the winter as they seemed; so the faith of Gods children springeth afresh, after the stormie winter of temptation, and therefore no dead faith. The diseases of the bodie, make vs sometime seeme little better then dead corpses, and yet the hidden life is after recouered and raised vp againe. Thus saith by reason of our owne weakenes, and thorough Sathans tempestuous malice, bendeth, seemeth feeble, and yeeldeth to the force; while notwithstanding it is built on the rocke, and planted with the hand of God in the Eden of his gracious election, and doth remaine a plant for euer in his Paradise of euerlasting felicitie.

Thus the lilly of God, and euerie member of it, though among many thornes, is preserued; because they are planted by the good husbandman, watred with the dewes of heauen, hedged and preserued by his continuall care: for this husbandman is night and day in his field, and yet he neuer *sleepeth*, no not so much as slumbereth, by his watchfull care for Israel his flocke, Psal. 121. In deed we had need of a good shepheard; for wee are extraordinarie wandring sheep: we had need of good gouernours; for we are but punies in our wayes: we had neede of a good guide on the seas of this world; for we are but like vnexperienced trauailers by sea, fearing euery weauing of the

the ship; and crying with the disciples, *helpe vs, Master, or else we perish*: we imagine euery puffe of temptation, to bee nothing but the gate of destruction; when indeede it is the way of Gods dearest children, and appointed of the Lord to bring vs vnto heauen. His counsels are not to bee measured by our infirmities, nor by that we cast, forecast, or doubt; but as hee himselfe hath pronounced of his wayes, and many haue prooued true, to their euerlasting happineffe.

But Sir I pray you, may we not draw this fearefull sentence on our selues, that as God hath said, he will *set our sinnes before vs*; so now he hath truely done it, and we sensibly feele it? yea verely, if Gods onely mercy be not our stay: for as our first parents voluntarily gaue their necks, and in them all their posterity, vnder the yoake of Sathan; and as the vengeance of Gods iustice alwaies burneth against the wicked, & his sword continually employed, which nothing can quench but the water of his grace flowing from the sides of his Son, and that compleat armour whereof S. Paul speaketh, Ephes. 6. so should all of vs in this life tast of the heat, & feele the dint of that sword, if his mercy in his Sonne, and for his Saints cause on the earth, he stayed not the ielousie of his wrath: his anger our sinnes pull on, but his mercie is onely for himselfe. So then, all men are subiect to afflictions of conscience, melancholic persons especially. First, such as are exercised either in naturall philosophie, without the light of Gods word; or else with the light of Gods word, but diue too deepe into Gods secrets. Secondly, such as are negligent in reading, and practising. Thirdly, such as are humorous. Fourthly, such as are weake in faith. The meanes that brings all this vpon vs, is ignorance and infidelitie: now least Gods children should vnadvisedly dishonour God in this kind of sorrow, who is the *God of peace and comfort*; we will shew that this *setting of sinne before their eyes*, is greater matter of comfort then sorrow; and so hauing saued Gods children out of this fire, by yeelding them that comfort which the Lord promiseth to euery broken and contrite heart, setting his sinnes before his eies, that so he may escape the iudgement of God, which shall be sure to fall vpon all hypocrites,

Whether a Christian may draw vpon him this pitifull wound of a departing conscience.

pocrites, when no comfort shall be found for them, either in heauen or earth.

For the godly, let them resolute, that sinne must haue smart: therefore the Lords sending affliction vnto his children is, because he would not haue them freeze with the wicked world in their dregges. If God punish not in this world, either God is vniust, or els there is a hel to punish them in euerlastingly: but his children, if they profit not by one, he sends another to condemne them in the world, that they may escape in the world to come. Secondly, as that is Gods ende, so they shall finde that this is Gods ordinarie way to doe them good: Iam. 1. 12. *Blessed is the man that is tried, for when he is tried, he shall receiue the crowne of life.* Luk. 24. 26. it is reprehended of our Sauour Christ, as a matter arguing great ignorance and infidelitie, not to know and beleue that this was his portion, and so consequently a thing to fall vpon all them that would liue godlily in him: 2. Tim. 3. 12. *Yea, and all that will liue godly in Christ Iesus, shall suffer persecution:* therefore saide Christ vnto them, *O fooles, and slow of heart to beleue all that the Prophets haue spoken! ought not Christ to haue suffered these things, and to enter into his glorie?* Now this beeing prooued, as Christ doth in that place, beginning at Moses and all the Prophets, must needes follow that the seruants beeing no better then the master, and the members as subiect to miserie as the head, that this must be their portion: for in plaine reason, it were a shame to see the head crowned with thornes, and all the rest of the bodie clothed with rich attire and costly raiment, *such as are in Kings houses:* but it is well, if Christians may be lodged in Innes (for strangers they are in this world,) nay well if they may but obtaine the stable and the manger for their chamber and their bed, for they are hated of the world: and therefore the worst roome is too good for them in the conceit of the world. Act. 14. 22. *Confirming the Disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of heauen.*

Admirable is the first chapt. of Iames, v. 1. the twelue Tribes

are scattered abroad, farre from Ierusalem, and that among the heathen; Ierusalem is vtterly destroyed, the Temple brought vnto the ground, not one stone left vpon another, and all those woes that our Sauiour Christ spoke of, Matth. 24. were accomplished: now might they well hang their instruments on the willows, wholly forget Ierusalem, & let their tongues sooner cleaue vnto the roofes of their mowthes, then that they should once sing the songs of Syon: yet *James* the seruant of God, and of the Lord Iesus Christ, is bold to write vnto them the saluation of ioy and comfort: and well may he be entertained of the faithfull among the Iewes, because of his style; a *seruant of God*, might haue put life vnto them all; but, and of *the Lord Iesus Christ*, shall make him odious to the multitude. Well, he knowes vnto whome to tender his seruice, to wit, to those whom God loues: therefore he respects the beleeuing Iewes that now might bee swallowed vp with greife: therefore v. 2. he calls them his brethren. But he begins with cold comfort, *Count it, my brethren, exceeding ioy when ye fall into temptation*: but the Apostle knowes the best what shall be for their present consolation, and therefore he respects that before all other, and so begins with it; not leauing his exhortation as a bare affirmation, but adding in the rest of the chapter, a strong confirmation of his exhortation.

Marke therefore the arguments, as grounds to be laid in all our afflictions: they are in number siue. The first is drawn from the blessed fruit that shal spring from this tree, and that is *patience*, euen the whole worship of God in distresse, wherby being ready to loose our soules, we possesse them: and the excellency of patience he commends vnto vs, v. 4. from his perfection, first in *himselfe*; secondly, in his *worke*; thirdly, in the *subiect*: giuing vs to distinguish betwixt this patience, and all other: fained patience is but for a time, hath in it selfe no perfection: it works nothing, because it is a meere patient, yea and to suffer constrained: but this a stirring patience, for he must haue his worke: and he is neither idle nor a vaine workman: for he hath a perfection of his worke. Thirdly, the subiect of all other patience is but like vnto a stone, that beeing stricken with the
ham-

hammer and clouen in pieces lies still, neuer vnites his parts againe; but this patience, when his subiect is euen beaten to powder, and is scattered abroad, is able to bring all together againe, ioyne soule and body together, euen almost disioyned for lacke of spirit and courage: and so to animate body and soule, that euen Christians shall say, I neuer found body and soule in better temper then now. Many Martyrs which haue bene troubled with the swelling of the spleene, which all the time of their libertie was a kinde of hell vnto them, haue admired that beside the extraordinarye consolations of the soule, they haue felt those paines ceased that did disquiet them on the day time following of their ordinary vocations, and in the night with breaking off their sleepe, when now they finde that all the day they could toyle in writing and praying, singing and comforting their poore brethren, and when night comes, sleepe soundly without either bed or couering; when before, though vpon a *bed of Iuorie*, and wrapped in silke, they could take no rest: this is Gods blessing filling the heart with the grace of patience, which makes vs *perfect, intire, and lacking nothing*: therefore where patience is, what discomfort can trouble vs?

This is the first argument, marke the method to the second. It might well be obiected; I could be patient, but I want wisdom to carrie mine affliction, and make the right vse of it. To this he answers, and his answer doth not onely take away the obiection, but giue a second confirmation of his exhortation, v. 5. *If any of you lacke wisdom, let him aske it of God, and ye shall be assured that the Lord will answer you: for he giueth to all men liberally, and reproacheth no man*: therefore you his children shall be sure to speede. Yet would I preuent all rashnes, for if it may be had for asking, then all men shall haue it: for who is he but he praies the Lords praier, Creed, ten Commandements? true: it is he saies praiers, but I giue the requisite: let him aske in faith, and wauer not: for he that wauereth, incurreth, first the shame of inconstancie, becomming like the sea tossed of euery winde, and neuer resting. Secondly, they loose all expectation euer to receiue any thing of the Lord;

may, let him not so much as thinke of it, or presume that the Lord will answer his praier. Thirdly, the detection of an hypocrite, that he is a double minded man; and therefore vnstable in all his waies, not able to lie at the anker of any of Gods promises. Now then both arguments beeing rightly vnderstood, and applied vnto the soule, see how forcibly they will be able to inferre the conclusion. He that hath such a patience that is perfect in it selfe, and is able to worke perfection in others, and that in such sort, that they shall be made perfect, entire, lacking nothing; and secondly for direction, shall haue the blessed grace of spirituall wisdom, may be moued to count it exceeding ioy, when he falls into diuers tentations: but euery faithfull soule shall haue both these graces: & therefore must he needs intertaine my louing exhortation. Patience and wisdom going hand in hand, will carrie affliction without trouble: for suppose that two persons were to carrie a long staffe through a strait passage, the one wants patience, and therefore he makes hast; now for want of wisdom, his staffe falls a crosse, he is still discontented, labours to breake through by violence, but the staffe beeing too strong for him, and the passage too narrow to let him goe on, except he take his staffe with him is set at a stay to adde crosse vnto crosse, vntill he perish in his follie: now a man of patience, when he is to come that way, is content by patience to goe softly, at his leisure, and by his wisdom espies where he may haue a thrust backe, except he order his staffe, by letting one end go before the other; and thus by patience and wisdom goes further in the straits of this world toward the kingdome of heauen in one houre, then fooles, *wise in their owne conceit*, goe all the time of their life.

But let me lead you on in the Apostles sweete consolation, and bring you to the third ground, and that is true contentation in all estates, *v. 2, 10, 11*. explained by an example in aduersitie, and another in prosperitie; proouing that neither prosperitie can further the ioyes of Christians, nor aduersitie hinder it: and therefore whether prosperitie or aduersitie befall them

them, their estate is all one with God. For aduersitie, he brings for instance an example drawne from pouertie, ver. 9. *Let the brother of low degree reioyce in that he is exalted: his lowe degree is no hinderer of his exaltation in Christ, and therefore can it not take away his reioycing: for what cares a man for the losse of a pennie, that is so rich that he knowes no ende of his wealth: for better is it to bee made rich by the creator of the world, then to haue the creature without the creator. For prosperitie, he exemplifies in riches, v. 10. It is good for him that is rich, to see that he bee made lowe, else shall he with his riches become as the flower of the grasse, which by the sunne withering the grasse, makes his flower fall away, and then the goodly shape of it perisheth; euen so shall the rich man wither away in all his waies. And therefore seeing the best in prosperitie is to bee made low, and the worst is to be made rich without humiliati- on; and on the contrarie, the worst in aduersitie makes vs the best in Christ; who can denie but that our ioy may exceed in afflictions?*

The fourth argument beside his strength and power is ve- ry alluring, for Psal. 4. *who will shewe vs any good?* well, if in this case any beleeuing Iew shall make the question in this anguish of his soule, and say, who will shew vs any good? he shall not onely haue the Apostle, with Dauid, to shew them that God will lift vpon them the light of his countenance; but euen the blessed ende of all their tryalls: v. 12. *Blessed is the man that endureth temptation: for when he is tried, he shall receiue the crown of life, &c.* But if there be such strong arguments for tentations, then surely God is the cause of them: No beloued, I would not haue you say God tempts any man, v. 15. but the true cause is his owne heart, v. 14. 15. *therefore erre not my deare brethren,* v. 16. but take notice of euerie good gift, and say that is the Lords worke, v. 17. therefore this good that comes out of euil, is the worke of the Lord: for afflictions in their owne nature are euill, and it is my power to make them good vnto my children, yet not to make them in my children. Therefore ha- uing giuen warning, take the first argument of consolation and

comfort; and that is from the newe birth, v. 18. *A woman indeede when she trauaileth hath sorr we, because her howre is come: but as soone as she is deliuered of the child, she remembereth no more the anguish, for ioy that a man is borne into the world: Ioh. 16. 21.* so Gods children are in sorrow, but when they consider, how of his owne will he hath begotten them with the word of truth, that they should be as the first fruits of his creatures; then their hearts doe reioyce, and their ioy no man shall take from them. Now that compleat ioy may be drawne out of all these arguments, it is necessary that the word of God be specially looked vnto; for in afflictions it onely giueth vs the lively sight of our sinne, manifesteth the riches of the mercies of God in Christ Iesus to deliuer vs from sinne: and therefore Dauid saies often, *but for thy lawe I had perished in mine afflictions:* therefore for further comfort, he shewes what is required to make vs profit in Gods word; first, *qualification;* secondly, *practise:* the first, the soule: the second, the life of the soule: the qualification, v. 19. the reason of it, v. 20. and the conclusion out of both, ver. 21. *Wherefore laying apart all filthinesse, and superfluity of malitiousnesse, receiue with meekenes the word that is grafted into you, which is able to saue your soules.* After this qualification, followes the practise, that the mercies of God might not be in vaine, which he hath bestowed vpon them: therefore v. 22. *be ye doers of the word, and not hearers onely deceiuing your selues:* now because this coufening of our selues in hearing of Gods word, is a disease incident to the most; hee playes the good Physitian: first discovering the disease by a familiar similitude, laying together these fowre tearms, spots and a glasse, sins and the law: as spots may be seene in a glasse, so sinnes may be seene in the law: secondly, in their qualitie wherein they are laid together, and that is beholding, considering, and immediately forgetting; as a man beholding falls to consider something amiss in himselfe, yet going his way, and other matters possessing his head, immediately forgetteth what manner of face he had: So they come to the Church, looke into Gods word, consider that all is not well; yet going their way home againe to their olde courses, and now all is spoiled, and they are neuer better.

Secondly, having discovered the disease by the most familiar symptoms, applies the remedie, and tells them what must be their receipt, ver. 15. *the perfect law of libertie must be carefully looked into.* Thirdly, he gives them the manner how it must be receiued; first, what must be obtained from, as deadly poison to the nature of a Christian: and secondly, the onely hinderer of the worke of all good physicke. First, therefore v. 26. *If any man seeme religious, and refraineth not his tongue, but deceiveth his owne heart, that mans religion is in vaine.* Secondly, thus must it bee taken according to pure religion, and undefiled before God, *in visiting the fatherles and widdowes in their necessity, and to keep himselfe unspotted of the world.* Seeing then that God hath so many comforts; *patience* to possesse the soule, when it is at a losse; *wisedome*, to make it finde it selfe in the greatest night of trouble; *contentation* to quiet it, as well in *aduersitie* as *prosperitie*; a *crowne of glory*, to recompence it after all combats, and such a *word*, as may be a *light* to direct, a *sword* to defend, and teach the true *watch-word* of a Christian, when he is readie to be swallowed vp of his enemies; it cannot bee but that we should alwaies rest in the haven of happinesse.

A recaptulation of all the former

heads in a briefe and perspicuous table, for the further impression of Christian comfort in the memories of the faithfull.

Comfort in affliction,	donation of grace,	informing,	the action,	present,	pati- } working, ence, } perfecting, v.4. wise- } giuen freely and liberally. dom, } receiued by praier & faith.	
				future, true contentation in all things, v.9		
		sanctifying,	the ende of the action,	blessednes in the crowne of life, v.12.		
				causes,	principall, the will of God, v.18.	
					instrumentall, the word of truth, v.18.	
	true application	in the qualification,	prooued:	in clearing the point, v.20.		
				in concluding, v.21.		
		in the practise,	honest and good hearing and doing, v.22.			
			dishonest and vnprofitable,	illustrated, 23.	tearins,	spots & a glasse
						sin and the law
applied	24. by	qualitie,	beholding.			
			forgetting.			
			first, in the prescript, v.25.			
			in the vnlawfull, v.26.			
			vse } lawfull, v.27.			

Seeing then that this is the course that the Lord will take, let no man think to be *Dives* all his life time in this world, and *Lazarus* after death: If God promise riches, the way thereto is pouertie; before loue, correction; before exaltation, deiection; whom he saucth, first he damneth; he bringeth not to heauen, but by hell; if he promise life, hee slaieth first. *Ioseph sawe the sunne, moone, and starres, worshipping him*, neuertheless yet that could come to passe, God laid him where he could see neither sunne, nor moone, nor any starre of the skie, and all that many yeares, and also vnderferued: yet all this while to nurture him vp against the time of honour: God promised *Israel* a land of milke and honie, yet for the space of forty yeeres they went through a land, not only where there were no riuers of milke and honey, but not so much as a droppe of water to refresh them withall: yet all this was done of God to doe them good at the latter end: God promised *Dauid* a kingdom, yet immediatly he stirred vp *Saul* against him to hunt him, and ferret him out of euery hole, and that many years. Thus he that will weare the crowne of glory, must weare the crowne of thornes: he that will haue all teares wiped from his eyes, must first shed them: *Reu. 15. 3.* the children of God before they can sing the song of *Moses* the seruant of God, and the song of the lambe *Christ Iesus*, must first swim through the glassie sea, mingled with fire and brimstone. It is not the way to heauen, to liue in this world in perpetual ease, rest, & quietnes in body, soule, goods, and good name: therefore as the end of all afflictions is full of ioy and comfort, so is the way, seeing it is appointed of the Lord most comfortable, because euery steppe brings vs towards Gods kingdome: and I may tearme afflictions, markes in the way, to tell vs we are to keepe on that way they lead vs. A man inquiring his way, and is told he hath no plaine way but by desolate woods, hills, and mountaines, very stony and troublsome to passe by: when the traualer seeth these marks, he saies, vndoubtedly I am right; but if he find all to be plaine, presently stands still, lookes about and saies, I see neuer a one of my directiōs; therefore I am assuredly wrong, this way will neuer bring me to the end of my iourney. So the

Lord hath told vs that this is the way to heauen, to passe by many crosses; we run a long and find no such matter, well may we suspect that we are out of the way: and then assuredly that our pleasant way did not afford vs so much comfort, but the want of the signes will as much discomfort vs: and therefore affliction may more comfort vs, then all worldly pleasure, because the Lord hath made the one a signe we are going toward heauen, but the other none at all, saue onely of our iourneying toward hell. But you may object, that euerie crosse is not a marke: for first, the sinne against the holy Ghost is a mark of reprobation: secondly, impenitencie: and therefore when he hath these sinnes in the eyes of his conscience, how shall he be perswaded, that he can euer be brought into the way to heauen? For the answer of this point, let vs consider a threefold fountaine of this perswasion. First, for that open and wilfull apostasie from God, is a voluntary willingnes & malicious hatred against the profession of a knowne truth: now the fruits will iudge the cause: Is there in you the renouncing of Gods truth, which before you haue professed & heartily embraced? perceiue you this malice persecuting this mischiefe? what persecution doe you remember in word or deede you euer raised against the truth? what sword haue you euer drawn against it? or what volumes haue you either written or approoued against found doctrine, with purposed opposition against your owne conscience, neither that of frailty, but of meere will, and obstinacie? of this, examples are rare, as Iulianus the Emperour called *Apostata*. Of the second, impenitencie, there is the same fountaine, but not in the same degree; and that is extremitie of hardnesse of heart: of which kind was Cain, Esau, Saul, Iudas, & many of the prophane people of the world, that know not Christ: and such as knowe him onely in vaine profession outwardly, and so continue, are partners of the sinne, and shall be examples of Gods vengeance. This fountaine cannot be in them that sinne onely against their conscience: for then should euerie man be guiltie of it: when the sinne was committed, we may remember that the illumination of our vnderstanding, & the regeneration of our wills did oppose it; but both being

weake and imperfect, we were drawn vnto the euill. And here before I come to the second fountaine, I propound a brieue distinction of temptations; some touch our faith, whether we beleue or not; other some the fruits of faith, either of profession of the truth, or els of obedience fitable and kindly to our profession: the former is tryed by persecutions, feare, fauour, &c. the second concerning persons, possessions, and good name, is knowne by charitie in keeping of the second table. Now these are not the things that exclude Christs propitiatorie sacrifice, except incredulitie, bringing forth impenitencie, and vtter renunciation of the faith, be ioyned with them. But here we often heare the cries of Gods children; alas, I beleue not, & therefore draw vpon me the paine due to the vnfaithfull. Here I would intreat euery one to waigh with circumspection, and due consideration, his owne estate in so waightie a point as this. And therefore let him be aduised, that there be other two fountaines that may scare out soules with these feares. The first, is corporall infirmitie, deluding the heart and braine, whereby strange imaginations are wrought in our heads, and dolefull passions in our hearts: these things alwaies vrge terror and distrust, and deludeth vs with opinion of want of that, whereof we haue no lacke: as others often are caried with opinion and confidence of those things whereof they haue no part. Actius reporteth that Phylotimus was faine to put a cap of lead vpon a Melancholickes head, that could not be perswaded he had any head at all, vntill at the length feeling the waight to oppresse him cryed out, my head akes: why the saies his freinds, you haue a head. Artemidorus the Grammarian, did imagine that he wanted both an hand and a legge, when euery man els could iudge it was but a fancie, from which he could not be recalled to his dying day. So often deales the deuill with vs, by deluding of our phancies, that we want both head and heart to God-ward, and that we haue disposed both to him-ward. But many a bleeding soule may go further: what tell you me of melancholie, it is a disease that I am free from? well, let that be granted (yet rare it is to finde persons without it, that are touched with this kinde of griefe,) yet we finde a

third fountaine, that may without all delusion streame this water of bitternes, as the sense of our sinnes may pricke vs, especially such as most hunger and thirst after righteousnesse, and are poore in spirit, and broken in heart: yet this is an infallible token of grace, that they long after the liuing God, and their soules pant for him: Oh when shall I enter into his presence? Oh men of God, what shall I doe to be saued? The rest of the world (except some vengeance of God lay hold vpon them, or some horrible fact gnaw their wounded consciences) passe their time in blind securitie, carelesse of God, and empty of all sense & hope of a better life: these passe their daies, and finish their courses, as the calfe passeth to the shambles, not knowing his ende to be slaughter by the butchers knife. You therefore that truly grone vnder the burden of your sinne, consider the ground of your error: you iudge your faith by inward feeling, and your actions proceeding therefrom, by your thirst of righteousnesse and presence of your wants. Here you iudge by the quantitie of faith, and not by his vertue; when a very *graine of mustard seed*, a little *smoking flax*, or a *broken reed* may suffice with God to bring forth a *tree*, a *burning fire*, and a *stable plant* of righteousnesse: for both the sense of faith, the sincerity of the fruits, and increase of the measure, are all the gifts and graces of God dispensed vnto vs, according to his owne wisdom, making most for his glory and our good. If we consider but the extremity of our misery, the least sparke of faith may giue vs a world of comfort; and the smallest worke of obedience performed in sincerity, though not in perfection, may perswade vs of the same loue of God, as though we were as strong as our father Abraham, or any resolute martyr that hath sealed his religion with his blood.

But the Christian saies, I haue no feeling of Gods grace, and therefore no faith: I answer, true faith may bee without feeling, and therefore it is dangerous to iudge the want of faith, by the want of feeling. That this is the truth, let these be the grounds of it: First, a man may rest vpon God, and yet want the feeling of the loue of God; as *Iob*, *Danid*, the woman of *Canaan*, &c. *Iob. 13: 15. God is mineemie, the arrowes of*

Faith without
feeling.

the Almighty drinks up my blood, he makes me as a butte to shooe at: here Iob hath none of the feeling of Gods loue towards himselfe, but he hath not lost his loue and faith toward God: for he saith, *though the Lord should kil me, yet would I trust in him.* David, Psal. 22. *Oh my God, I crie by day, but thou hearest not; by night, but thou givest no audience*: neither night nor day had he any feeling that God did heare his prayers, or graunted his requests; but yet he was not without faith, for he made this prayer in faith, and that with speciall application (*my God.*) The Canaanitish woman had fowre repulses; 1. silence. 2. deniall; *I am not come but vnto the lost sheepe of the house of Israel.* 3. the Apostles to speake against her *send her away for she crieth after vs.* 4. a wofull remembrance of her miserable estate, *Woman, it is not good to take the childrens bread, and cast it vnto dogges*: in all these, Christ shewes her small comfort, yet shee hath not lost the feeling of her faith: for still shee cries, *Truth Lord, yet the dogges may eate the crummes that fall from their masters table.* And surely all that can thus hang on the breasts of Gods mercies, are children of hope that neuer miscarrie; but at length after many scourges, shall heare the admirable voyce of commendation, *I haue not found such faith in any, goe away in peace, and be it to euery one of you according to your faith.*

Reas. 2. Hee that will rest vpon the meanes of his saluation, though he finde not any sweetnes in the performance of them, is a true beleeuer, though hee feele not his wished ioy. Wilt thou goe to heare Gods word, and frequent the places of his worship? wilt thou pray, read, conferre, meditate, &c. and performe all these in obedience vnto God, though thou feele no sweetnesse in them? then assure thy selfe, that resting vpon Gods meanes for comfort, thou hast true faith, and that cannot but at length make thy ioy to breake forth.

Reas. 3. He that with all his heart can wish the saluation of any member of Christ, is a true member of Christ, and ingrafted into Christ by a liuely faith; now these distressed soules can wish with all their hearts the saluation of others; and therefore it cannot be, but they should be of Christs bodie, and haue in them the true life of that bodie: for a member of the world

can neuer in vpright sinceritie, with the wel-fare of Christs bodie.

Reas. 4. They that most *complaine of their corruption* from the true sense and feeling thereof, are sanctified by the spirit of grace: for corruption cannot complaine of corruption, neither one sinne become an enemy to another; but grace alone complains of corruption; and the law of the spirit, opposeth the law of the flesh: nowe it is prooued by experience, that none complaine more of sinne, then the poore Christian afflicted in conscience: neither is this their complaint that of the wicked; for they crie out of the sense and feeling of the punishment, but these for that they should so displease God: O therefore lift vp your hearts, and cry with Dauid, Psal. 51. *Lord restore vnto vs the ioy of thy saluation.*

Againe, let vs consider with whom we fight, and for what crowne, and how both heauen and earth mooued at our redemption; and the same power concurred thereto as in our first creation; and therefore the worke beeing so great, no maruell if we vndergo many an heauie burthen, be put to many a dangerous list, yet the foundation is so surely laid, that it must vp in spite of all opposing power: For as the great and mighty *oakes* are slower in attaining their full growth, then the *shrubs* and *weedes*; whose enduring is for many yeares, and for *time out of mind*, (as we say,) when the other in short time wither and fade away; so must Christians esteeme their increase of heauenly graces, slowe, but sure, and euerlasting as immortalitie, that they may bee *as a beame, or a pillar in the temple of God for euer and euer*: for the life of grace is no naturall life, but spirituall, therefore no way corruptible: for if it were so, contradictions would be true, that spirituall life should bee naturall life, incorruptible corruptible, and immortal mortall. Neither here let vs be deceiued in iudging according to our sense, or meere shewes of things; for then the most fruitfull *trees*, in winter shall be taken for barren, and the *lustie soyle*, dry and vnfruitfull, while it is shut vp with the hard frost: but reason and experience prooues the contrarie; *faith the spirituall sheild* in this our spirituall war-fare, endureth much battering, and ma-

many brunts, and receiue the forefront of the encounter, & oftentimes fareth as if it were peirced through, and worne vnfit for battell, whereupon we lay it aside: yet euen for all this it proues inuincible, and repelleth whatsoever engine the enimie inforceth against vs, and standeth firme rooted, whatsoever storme *Sathan* raiseth for the displacing thereof: therefore when the sense of faith is dulled in vs, and the fruits minister discontentment; remember that the graces and mercies of God are without repentance, and Christ Iesus whom he loueth he loueth vnto the ende. Suppose that fire were extraordinarily fixed in the cold water, so that you would say there can be no coldnesse at all in the water; yet consider that cold is so naturall to the water, that secretly he will driue out the heate, and make it apparent that the fire had no place there but by vsurpation: so faith in the soule of man assisted by patience, when man in the verie fire of affliction, will by little and little bring out sinne, and with sinne the punishment of the same: so that it shal clearly appeare that faith doth but esteeme of them both, as tenants at will.

Oh consider this, that our goodnes did not mooue God to bestowe his mercie vpon vs, neither shall our sinne cause him to remooue it: for he saw them before he gaue vs his mercie: why did he not then withhold his mercie? surely as he knew vs when we were strangers from him, and loued vs when we hated him, and had nothing which might prouoke his mercie but our miserie: so is his goodnes continued vpon vs still for his owne sake, and not at all for our deseruing, but for that righteousnes sake which is in his Sonne, and that oblation of his offered vp; not for himseife, but for others: and therefore with whome he was well pleased for that sacrifice, with them shall he still be well pleased: otherwise both these absurdities should follow, that this sacrifice might be in vaine, and this wel-pleasing might be changed: from whose righteousnesse so much is detracted, as we attribute either vnto chage, or vnto our selues, or thinke to attaine vnto, in respect of our owne satisfying: and againe, so much of Gods mercie is impaired, as we shall rest vpon any power or vertue in our selues, whereby
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to auoid his vengeance & iustice, Election is onely the Lords, therefore committed to no hazard: if on vs, who are like the wind in vnconstancie, and as fraile as the tender hearbs, how soone should all become nothing, therefore Gods decree being laid the *first corner stone*, we may assure our selues that the building shall stand for euer: therefore euery one in his conflicts with the deuill, hath full assurance of the conquest: for this roote is laid in him, whose fruit and branches stormy tempests may nippe and shake, yet the sappe shal neuer be dried vp in the roote, neither shal any euil wind of Satan so blast, that the *immortall seede* bee at any time quite withered: yea, though all fierie darts bend thereto, with all might and maine employed: yet the storme beeing blowne ouer by the spirit of grace, and the comfortable sunne of consolation shining vpon our gloomy hearts, it will budde forth againe, into *blouesome, fruit, and branch, as a most beautifull tree in the paradise of God.*

Let the comparison of *bodily sicknesse*, and the consideration of the kind of frailtie mooue vs: we haue experience how diuers times the disease preuaileth ouer the sicke persons, that actions faile, and the faculties seeme quite to be spent; neither hand nor foote is able to doe their duties; the *eye* is dimme, the hearing dul, the *tast altered*, and the *tongue* distasteth all things, euen of most pleasant relish; and the weake and feeble patient, seemeth to attend the time of dissolution, when as yet notwithstanding there remaineth a secret power of nature, and a forcible sparke of life, that ouercometh all these infirmities, and consumeth them like drosse, and rendreth to the body a greater purity, and firmenesse of health, then before the sicknes it did enjoy: euen so ought euerie one to esteeme of the spirituall case, and consider that their soule is sicke but not dead, faith assailed but not overcome: therefore let patience attend the finishing of this secret worke: and so shall they see these burning seauers of temptations, to be staked and cooled by the mercie and grace of Christ, and that sparke of faith which did lie hid, & overwhelmed with heaps of temptations, to breake forth againe, consume the causes of the

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the disease. And as nature after a perfect crise dischargeth her selfe either by stoole, vomite, sweat, bleeding, or such like euacuations, to the recouery of the former health: euen so shall the faithfull soule find in himselfe strange ease after these temptations, by reason they haue caused diuers euacuations of the filthines of sion, and therefore greater puritie must needs be in the soule. Thus the Lord *preserues the verie garments of his Saints, that he suffereth them not to take any smell of the flame, or the verie sweat of afflictions to sticke vpon them: Psa. 68. 22. The Lord hath said I will bring my people againe from Bashan: I will bring them againe from the depths of the sea: Og the Gyant, and all his fat bulls may push at the godly, but their strength shall not preuaile against the strong one of Israel: but euen the foote of his faithfull ones shall be dipped in blood, and the tongues of the dogges of Israel may drawe out the verie heart blood of all these bulls: So that after the conquest, the triumph beeing giuen to the Lord, they may truly celebrate it, setting the fingers before, the players of instruments after: so that the praise of God may be heard in his assemblies, euen from all them that are deriued from the fountaine of Israel: so that this knot betwixt God & the faithfull soule, more surely knit then that of Gordius, can neuer be loosed by the deuill, broken by his forces, disanulled by his stratagemes, or euer found out by his policies. Therefore as Christ cried out, O my God, my God, why hast thou forsaken me? it is impossible that Christ should be forsaken, therefore it is a voice more for the instruction of his children, then to shew his owne discomforts: if he cried out, why may not we crie out? yet as Christ was heard, and freed from his feare; so shall euery faithfull soule be sure to speede with his God, and shall againe (as Dauid was) be restored to those wonted ioyes, which they sometimes felt in the sweet mercies of the Lord.*

These assaults are at the first heauie and bitter; if they come in great measure, they may cause impatience, Iob 3. 1. if they continue, then may the soule beginne to iudge them nothing but Gods wrath: Iob 6. 2, 3. *The arrowes of the Almighty are in me, and the venome thereof doth drinke vp my spirit, and the terrors of God are against me: it brings afresh his old finnes into*

remembrance, to trouble him in his sleepe; visions, dreames, and anxietie of spirit. Yet in this miserie God supports his faith; he feeling this, gets experience, Rom. 5. 4. hence hope, that grace shall neuer be wanting, Job 42. 5, 6, Heb. 12. 11. Let Pharaoh feele but a little of this, and he presently rebels: yet the faithfull, though they haue more feeling of their rebellious hearts, and the deuill more strongly assailes them then any other, yea God seemes to be their enemy; yet, Job 13. 15. *Though he slay me, yet will I trust in him.* David, Psal. 22. 1. O my God, I crie by day, but thou hearest not; by night, but I haue no audience: words almost of desperation, and as a man without faith: yet then he saith, *My God*; a plaine argument of faith: for Gods children can not forget their language.

Hence a man may in a manner, see contrarie affections in their prayers: for flesh and spirit struggle together: Gen. 32. 18. Iaakobs wrastring is a type of the conflicts of the faithfull with Christ: he assailes them with the one hand, and vpholds them with the other: hence *Iaakob* is called *Israel*, a preuaier with God. The Church hath both his names, Psal. 130. and Psal. 121. Mark. 15. 22. to 27. we see a strange conflict betwixt the woman of Samaria and our Sauiour Christ: foure notable repulses are giuen her; 1. silence, 2. harsh speeches of the Disciples, Send her away; 3. cold comfort, I am come for the house of Israel, of which thou art none; 4. extraordinarie reproch, Thou art but as a dogge; therefore must thou haue none of the childrens bread: yet we finde her to be more instant at euery repulse, and when the most dangerous repulse was giuen her, to bring an inuincible argument of her faith, True Lord, I yeild all; if my place and deseruings must be considered, then no mercie for me; but, Lord, yet account of me as thou hast saide, let me thy dogge *but tast of the crummes of thy mercie*, and it shall suffice the hunger of my soule. Thus Gods children ouerwhelmed with sinne, turmoiled with Satans conflicts, and amazed with Gods anger, can then lift vp their eye lids, and giue a glimpse to the brasen serpent Christ Iesus, and sling themselues into his armies, catch hold on Gods hand buffering them, and kisse it.

There be three grounds of temptation. First, our *naturall weaknesse*, prooued by Sathan and the world. Secondly, the continuall *buds of our originall sinne*; in vnderstanding, will, affections, and all their instruments: our vnderstanding is turned into blindness of error, our will embraceth not onely those things which corrupt iudgement directeth vnto, but euen where vnderstanding standeth sound; there will bendeth to affection, and neglecteth the light of reason: our affections are both rebellious to right iudgement and will; in that they rage when they should not, and where iust cause is giuen, are quiet and at rest. Thus from these principles in the soule, the bodily members become weapons and instruments of all impietie and iniustice, euen to the ouerturning of Church and Common-wealth, except the Lord should restraine them: in so much that the very pillars of the world would shatter in sunder, and the vault of heauen would fall, & all things would turne to their former Chaos, & be consumed with the terrible fire of Gods vengeance, and perish in his heauie displeasure. Thirdly, God puts on his children armour of prooffe, but they are negligent in the buckling of it on them; and therefore the deuill often takes aduantage by that to doe vs hurt: euen the gifts and graces of God are made grounds of the deuils temptations: and therefore no maruaile though Sathan and the world preuaile against vs, except the Lord stretch forth his hand and vphold vs. Therefore because I see the point in hand waightie, and that which troubles the whole world to lie euen vpon this foundation; and the resolution whereof cannot but administer excellent comfort to euery Christian, I will be bold to inlarge my meditations: and the more willingly, because it is so direct with my text, not as grounded from it, but as misapplied of the weak Christian, taking euery sight of his sin, for this *fearefull setting of them before the eyes of his conscience*: when the Lord onely threatneth the hypocrits and wicked of this world, which will not but by constraint of law and iudgement, meddle with their sinnes: nay on the contrary, it is their nature to make God alwaies a friend vnto them, as before we declared. Therefore for the godlies sake, will I

not keepe silence in proceeding for their comfort. The grounds of all temptations beeing laid both inward and outward, essentiall and accidentall; we will come to the difficultie of difficulties, to see how the deuill aimes at these grounds.

For distinction, he doth it two waies, either *mediately* or *immediately*: *mediately* either by single *means*, or by ioyning *two together*: all these kinds will I manifest in the following discourse. And first, for his immediate working; the experience of it is more lamentable and infallible, then the manner howe easie to finde out: yet something dare we boldly affirme, and for methods sake, we bring it to two heads. It is either corporall *possession*, or *spirituall*: for the first, hee may easily bring it about without any meanes; because he is a most subtile nature, and full of strength; by his subtiltie he may easily enter the bodie; and by his strength, he may carrie it at his pleasure; he may possesse the whole bodie, & as *Master command all that house*; but surely, hee can not haue such accesse vnto the soule; yet from his nature beeing by creation a spirit, and therefore of the same kind of essence with our soules, and indued with the same *qualities of understanding and will*, is able by agreement of nature, and excellencie of qualitie to ouer-reach man, beeing in the selfe same kind his inferiour: For the nature of Angels is more excellent then mans; and therefore hath hee a power ouer them; for in nature euery inferiour power is subiected to the superiour, yet both of them limited of God. Therefore I doubt not, but *God permitting*, the deuill is able to meddle with our spirits, without all corporall meanes; euen as we see corporall creatures with bodily and corporall force, to annoy one another; and as men haue fellowship one with other by corporall presence, and are delighted or displeas'd with the qualities of the mind, according as they like or dislike, vttered by *speech and talke*: so it is most like that spirits haue their societie maintained by a *spirituall conference*, whereby their wils and purposes are intercommunicated one to another, without corporall sound, whereof both the spirits want the instrument, and the voice nothing affecteth the mind. Daily experience maketh this manifest in such as are possessed; whose
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discourses are often rare and admirable, whose speech and phrase is often such as they neuer learned. Now the deuill must needs be the schoolemaster; and surely he informs them not by voice, but by spirituall communication; and so they receiue a cleare notion, of many a point they were alwaies ignorant of, and are able to expresse it in all varietie of languages, and that in the phrase of eloquence: Nay, in a lesser degree then all this, the false spirit perswades Ahab by all his false and lying Prophets, that he should goe vp and prosper: surely this spirit informed their spirits. Thus entred *Satan into Indas*, not by corporall possession, but spirituall; and perswaded him to betray Christ: thus *Ananias*, Acts 5. had his heart filled: and Ephes. 2. the deuill is called *the spirit that worketh in the children of disobedience*: and that once they walked according to the conduct of that spirit. These must needs bee recall operations, carrying a force in them, more then objects do vnto any facultie that is conuersant about it: for suppose the deuill should hold any art before the eies of an ignorant man, could he possibly become a good Grammarian, Rhetorician, Logician; whereby hee would talke with a *Grecian*, though he were a *Barbarian*; plead with *Cicero*, though he were one of the common sort; and dispute with *Aristotle* and *Plato*, though he had neuer been in their schooles, but had followed the plough all his life? I should from reason thinke it impossible: therefore he communicates his knowledg with these ignorant persons. But you will say, this is strange, why should we then not perceiue it? I answer, the bodie in which the soule is, is as a vaile, to hide his manner of communication from vs: yet it is no hinderance for him to enter within the vaile, and speake vnto vs *more angelico*: yet we peceiue it not, saue in the effects; because for the time of this life, we exercise all actions through the body: yet I am perswaded, that if the soule were out of the body, we should perceiue it most plainely: if the curtain were drawn we should see the deuill lying with vs in our bosomes: for the soules among themselves, and with the angels in heauen, haue sweet communication, and therefore I feare not, but the damned soules and deuils in hell, haue their wofull societie.

Againe, for the better conceiuing of this point, wee stand not only subiect to Sathans annoyauce, through the subtilnes of his nature, being a spirit; but through that long experience and practise about our miserie, from age to age, is able to work more powerfully, the Lord permitting him for a time. Thus more perfectly he knows our minds, and gathers much by the inclination of our affections, and will, and marking the object on which we dwell. But you will object, the Lord hath reserued this propertie vnto himselfe to know the heart. *Ans.* It is true; but the communication of the heart, may be betwixt man and man, and man and angels: therefore the Lord directly knowes the heart, and all the corners of it; so that wee can bring no fallacian out of it to deceiue God; but the deuill may be deceiued, as surely often he is in the discourses of the godly. Experience hath prooued, that the consultations of wicked kings, haue been reuealed to the godly, 2. kin. 6. 11. *Will ye not shewe me, which of vs bewrayeth our counsell to the King of Israel? one of his seruants makes answer, It is Elisha the Prophet that telleth the King of Israel, euen the words that thou speakest in thy priuy chamber:* Elisha heard not these words, yet they are communicated vnto him after a spirituall manner, such as are the visions of God: and thus Paul, deprived of all bodily instruments, sawe things inutterable. Yea, the deuill being Gods ape, hath detected one wicked mans counsell to an other: but he hath alwaies bin deceued in the consultations of the godly, and neuer was able to reueale them. To proccede: From this experience he can conclude not onely from our speeches, and gestures, to conceiue of our intents, and purposes; but out of our yniuersall corruption, whereof hee hath continuall prooffe, much matter of argument to discouer the vanitie of our minds, the secret thoughts of our hearts, and the verie inclinations of the same. Now these beeing found out, hee will proceed to suggestion, as he seeth occasion, and our greatest inclination, and so by instigation vnto sinne, make vs disobey God, and all his holy commandements. Againe, that he doth not all by suggestion vnto the soule inclining it, is plaine, whē our natures seem not to incline vnto them, in any speciall confide-

sideration, or loue it before other wickednesse; neither the world alluring or inforcing vs; especially Gods children abhorring the very least conceit of such sinnes, as blasphemies, and laying violent hands on themselues, or others, without all hate or malice, or any occasion of reuenge. And surely of the same nature, is despaire and distrust of Gods mercies, losse of the seede of Gods word, when we haue no inclination vnto them at all, but rather contrarily affected: and these the deuill puts vnto vs in regard of our generall corruption, without any further consideration of speciall inclination; and therefore he neuer ceaseth in these temptations, because he hath hope to preuaile in them; and therefore shall we neuer be rid of the deuill, vntill God haue wholly deliuered vs from our staines. Truly Gods children often admire how euer such a thought should rise in their head, when they hate the very appearance of it.

Now I come to the second head, which is done by meanes, first single, and then mixt: but before I enter this, let vs consider the deuill as a *fowler*, whose nature is to be a *friend in shew, but a foe in heart*. Secondly, looke vpon his *snares*, which all of them haue three properties, *sweet, dangerous, secret*. Thirdly, consider the waies of his laying: the deuills way is suggestion, reall operation, and both together: the way wherein he layes them, is *inward* or *ouward*; inward, *iudgements* and *lusts*; outward actions, *graces*, things indifferent, and euill company as the stale: the hold that he hath, is very strong, for vntill grace haue turned him out, he holds men at his will: a most *bestly captiuitie*: nay worse then bestly, because beafts having once bin snared, wil come there no more; but a man is neuer wel but when he is in the snares of the deuill. Secondly, it is a *voluntarie captiuitie*, and therefore like to be for euer, except the Lord haue mercy to change his mind, and draw him against his wil. Thirdly, it is *most base*: for *Israel in Egypt* may be accounted kings in regard of the staines of the deuill. Lastly, it is *most treacherous*, because they renounce their couenant with God, and strike hands with the deuill; and therefore from these things considered, we may make full account that the deuill hath many

meanes to helpe him: the first is suggestiō on the soule, accompanied with all the baits he can imagine: the second reall operation on the bodie, affecting humour and spirit, and so making them assist him as meanes to worke our woe. Humor distempered, causeth diseases to the bodie, and the bodie diseased, changeth our manners and course of living: *hinc mores sequuntur humores*. Againe, he dulls the spirits, and so causeth drouinesse in the worship of God, and euerie good calling: againe, he refresheth them in cuill, and therefore keepes vs long waking vnto it.

For the mixing of both together, both *suggestion* and *real operation*, the deuill can play his part most dangerously: for he can worke the humours of our bodies, to make notable way for suggestion vpon our soules. If a man bee of a *melancholie constitution*, whose humour is *drie* and *cold*, the deuill will make it notably affect a man in all his members; especially in his heart and braine, the two of the principall parts of man, and where the soule hath most residence: in the heart he will affect him with sudden feares, strange distrusts, suspition of infinit euills; whereby he will mooue the soule in iudgement, will, and affection, to set about the inuenting, willing, and effecting of some strange exploits, to ease himselfe of his paines: hence often either murder of himselfe, or of some other, which he falsely suspects an instrument of his woe. Againe, the braine, by altering all the senses, working strange imaginations, by which it is almost impossible, but that the mind of man should be set a working: and these being false grounds, hardly shal the iudgement escape vncorrupted: nay alas, what soeuer they conceit vpon these grounds, shall not be removed out of their iudgement. They that thinke themselues to be *made of glasse*, wil not suffer their verie freinds to come neere them: he that thought himselfe to be *a cocke*, would neuer giue over the spreading of his armes, in imitation of the cocke clapping his wings, and then would endeuour to imitate the cockes crow: he that conceited himselfe to be *Atlas*, could neuer be brought to sit down, lest his head that vnderpropped heauē being removed, should suffer heauen to fall vpon him: he that thought a certain

raine tyrant had cut off his head, could neuer be perswaded to the contrary, vntill his head aked, the physitian hauing put a cap of lead on it. The woman that imagined that she had swallowed a Serpent, could neuer be at rest vntill she sawe one priuily conuied into her stoole, which she imagined to haue beene brought downe by the physitians purgation. Another thinking himselfe dead would eat no meat, because it was not vsuall for dead men to eate, vntill he sawe one come out of a sheete and at the table before him fall vnto his meat. Now as it fares with the bodie, so may the deuill cause it fal out with the soule; make men cōceit strange things either by presumption, as these hypocrites, that they were like God, that all was well with them; or by despaire to discourage themselues, that they are out of the loue and fauour of God, and therefore neuer hope for any mercie; therefore good to make a sudden dispatch of themselues by death: and therefore Serapio calls this humour, the very seate of the deuill: and our common speech is, that melancholy is the deuils blacke horse.

Againe, if a man be of a *cholericke complexion*, *hote* and *drie*, it makes him fit for anger, contention, and brawling; the deuill will augement it, and make him forget all reason & humanity, and like beasts kill one another: if a man be of a *sanguine constitution*, *hote* and *moist*, then naturally they are merry and Iouially disposed: therefore he stirres these persons to wantonnes, & vncleannes: if of a *phlegmaticke constitution*, which is *cold* and *moist*, then they are heauie and sleepeie, and these the deuill wil notably assaile with all manner of idlenesse, the begetter of all manner of vices. Againe, he can play his part with the spirits of the body, which are most excellent, and the veric bonds of our soule and bodie First, with the natural spirits, he can helpe forward to great vices: gluttonie and drunkenesse, make men passe all bonds of sobrietie, therefore by the naturall spirits he will notably increase the desire of all drunkards and gluttonous liuers. It is an admirable thing to consider, what many witches wil deuoure, & yet say they haue eaten nothing. By this meanes the deuill keeps men from all good callings, and disposeth them vnto all euill. Secondly, for the vitall spi-

rits; he can make men liuely, quicke, & nimble to runne about his matters; and againe make them dead hearted when they would goe about the workes God requires: and therefore no maruell why men are so chearefull at playes, beare-baitings, lasciuious dauncing, and many wicked recreations; when at sermons, and works of their callings, they thinke euery houre a day, and euerie day a yeare. Thirdly, for the animall spirits: he makes what he list of our outward senses: he hath the *eye* at command to behold vanitie; the *ear* at his becke to listen vnto lies; the *tongue* at will to blaspheme God; the *hand* at libertie to shed blood; and the *feete* vnfettered to runne into all excessse of riot: he hath the *smell* to wind a commoditie, though it must be gotten by oppression; he hath the *touch* most exquisite to finger other mens goods, but as tender as butter to receiue any iniury. For the inward senses, he hath the *common-sense*, the very sinke and puddle where all the outward senses center themselves, that a speedie conueyance may be made to the *phantasia*, and so to the iudgement, will, and affections, that sinne may euen haue entertainment without all intreatie, & quicke dispatch in his busines without all controlment or contradiction: the *memorie* in good case, to become a store house for all villanie; and the *phantasia* night nor day to be at rest, vntill they haue found out a tabernacle for the deuill with all his instruments to dwell in. These spirits helpe forward all motions, and surely the deuill hee will driue the cart and horses: and therefore no maruell if we rush into sinne as the *horse doth into the battell*: for he goes fast enough whome the deuill driueth; and therefore seeing that the deuill hath so many waies to deale with vs, no extraordinarie matter to be troubled with him: and as he driues vs vnto sinne, so would he likewise driue vs into setting sinnes before our eyes, especially when the hand of God is vpon body or soule, to despaire of his mercie, and leaue off all our confidence, and cry nothing but reprobation: let vs a litle see this cheife aduersarie of our soule, that we may the better oppose him.

Of the deuills wit, will, and power to hurt the godly.

The deuill for facultie of vnderstanding, is most *subtile*; for habite most *nimble*; and policie most *expert*: Strength without wit, is like a *gyant without eies*, and the lesse to be feared; but when there is a quicke eye, to discouer all aduantages; and a mighty strength to strike downe all before it, then there must be strange power that can resist. The deuill in the Scriptures, is as well a serpent, as a dragon; yea, and an old serpent, which beeing the subtilt of beasts, hath his craft redoubled by his age and experience: Apoc. 12.9. hence he is called *δαίμων*, & *δαιμόνιον*, *quasi δαίμων*, to signifie vnto vs great knowledge. Sixe thousand yeares, in a manner, is the time of his age, which were able to make one wise, that were by nature simple and foolish; therefore much more one of an exquisite knowledge by nature: he is a spirituall beeing, and so is able to diue as it were into the secrets of nature, and with incredible swiftnes to passe from place to place, readie to intrude himselfe into all companies, and learne their natures, qualities, dispositions and order of life: so that our estate is almost vnto Sathan, as was that of the king of Arams, 2.kin 6.12. *he knoweth all our counsels and consultations, which wee take and hold in our most secret chambers*: for indeed for the most part, he is the cheife counsellor in all matters of sinne; and receiues such intelligence frō our *cogitations, affections, lusts, inclinations*, and outward actions, that he can shrewdly gesse at the frame of the soule, if he keepe vs companie but a few dayes: by the abuse of simple intelligence, he can teach vs how to inuent much euil: by the abuse of *science*, he can become a *lying spirit in the hearts of all men*, to seduce them to all error and heresie: by the euill *discourse of wisdom*, he can drawe men from one danger to another, and perswade them that all are true diductions; for yeeld to one sinne, and a thousand will follow out of the deuills discourses: by the disorder of *prudence*, he can teach men that no practise is warrantable, but that which followes their method; and by the euill handling of *art*, he can seeme to be skilfull, by

nauling men fast vnto all their impieties.

Hence arise all the deuills stratagemes: first, against *vnderstanding*; 2. the *will* and *affections*; 3. the *body*. Against *vnderstanding*; first, he desires nothing more then to put out that eie, and make men like mill horses, to runne round in his seruice, and when he pleaseth may suffer them to knock out their braines. Secondly, after he hath blinded the mind with ignorance, then he tempts them to error: and thirdly, from error he brings them to heresie, and from heresie hee leads them a long to hardnesse of heart; from hardnesse of heart, to no sense and feeling of their wretched estate, and then follows all wantonnesse, vncleannesse, vnto which they giue themselves with greedinesse: Ephes. 4. 17. *vanitie of mind*, brings in *darkenesse of cogitation*; darkenes of cogitation, *estrangeth a man from the life of God*: strangers we are with God *through ignorance*, especially because of the *hardnesse of our hearts*, this drawes on a senselesse conscience, &c. These stratagemes are most naturall to all, and vpon these he builds the rest: first *Atheisme*, that there is no God: secondly, vpon that he laies a second, that then there is no worship of God: thirdly, that then there is no *word of God*: fourthly, that then a man is not to beleue that which is preached. Hence all the mysterie of a mans saluation, is to wicked men nothing but foolishnes: thus he brings men to forsake God, renounce their baptisme, and giue themselves wholly to his seruice.

After the deuil hath thus hammered the vnderstanding, and beaten it out to his owne will and bent, he sets vpon the will and affections of men, and knowing the to wheele in a wrong course from God, he labours against nothing more, then that they should euer listen vnto any meanes, that might bring the againe to run in the waies of God. First therfore, hee perswades them, to beleue that the *word of God is not true*: this he did to our first parents, Gen. 3. if he cannot perswade this, because now it hath beene confirmed by so many miracles, and shedding of so much blood, that euen natural men may as well as deuils, *beleue it to be true, and tremble*. Yet he hath a second course, that though they beleue this word, yet that faith is either

either meere *historicall*, or else indeede meere presumption; in which faith millions of soules goe to hell. But if he see that the soule will not presume, then he perswades the difficultie *of faith*, that it is a verie hard matter to belecue, and thousands that strue for it goe without; therefore as good sit still, as strue and be neuer the better. Others againe are perswaded, that such a doe for faith is a needlesse thing; they can content themselues with an ordinarie perswasion of Gods mercy, and to looke for higher mysteries belongs to their teachers, and not to them; these will neuer trie whether they belecue or no, but will bee content with such as God sends them. Another sort are tempted to thinke, that the name of a belecuer is a discredit vnto them, and therefore they will neuer be pointed at as singular. A sixt kind are tempted with their vnworthines: how can the Lord bestowe such an excellent grace vpon mee that am so vnworthy? A seuenth sort are tempted with the vn-soundnesse of their faith, because they see many imperfections. Eightly, others that they haue no faith, because no feeling. Ninth, that their faith may fall as Iudas faith did. Lastly, that they can neuer withstand all these tempests, that break in vpon them: By all these meanes the deuill labours to drawe the will to infidelitie; after this he allures the wil by large promises to belecue in him, and so brings a miserable slauerie vpon the will.

The affections are moued and tempted of the deuill by the baites of prosperitie, or els disquieted with aduersitie, to curse Gods prouidence, &c. The body in spirit, humour, tempera-ture, qualitie, instrument, and substance, is notably tempted, and wrought vpon by the deuill. Many points might here be cleared, and examples for the illustration of them; I will giue one that I haue scene by late experience, who inclining to inflammation of his braine, and so vnto aphrensie, was tempted to murder himselfe; and that with this strong perswasion of his phansie, that except hee did it speedily, a thousand deaths worse then that would befall him; which thing beeing falsly apprehended of him, made him presently yeeld; and hauing hung vp himselfe by both his garters vpon a tree, his garters

presently broke; a woman that was weeding in a garden being not farre from him, the deuill perswaded him, that shee had cut his garters; and without all question, if he had not bene prevented, when he was come complaining vnto the woman what an iniurie she had done him, would presently for that iniurie, haue bene tempted to kill the woman: His phrensie growing vpon him, and making him so vnruly, that they were faine to bind him with ropes, & two or three men watch him, and then his phansie apprehending, that euery man he sawe, or any creature that came in his sight, was come to kill him, he would alwaies crie, *If I had bene hanged, I should neuer haue bene thus misused.* The like hath bene in many others, that when they haue bene about to make away themselves for some distempered humour, haue also plotted to kill wife and children, not for that they hated them, but that they should not liue in disgrace after their death. All this and much more can the deuill doe by his great wit and vnderstanding.

But perhaps you will say, he is not so *maliciously bent* for his will. I answer, that as he hath vnderstanding to doe euill, so he hath a will to do more then he can inuent or imagine with his minde. See then the degrees of his malicious will against mankind: First, if we could finde in our cowardly hearts to sue for a dishonourable peace with the deuill, Gods and our enemy, there should be no hope of truce or reconciliation with him: for his malice is not newly conceiued, but inueterate; and as auncient within a fewe dayes, as the world it selfe, and for time to come, it is endlesse and will outlast the world. He was almost burst with enuie against *Adam* in Paradise, and so is he in like manner against all that are raised vp againe in the second Adam, and haue gotten the *see simple* of euerlasting glory: Gods proclamation of open warres, Gen. 3. 15. is not yet come to an ende, but is to last for euer. Thus then you see malice without all reconciliation, auncient and endlesse; but yet a fourth degree followes, and that is, that his malice is mortall and deadly, not to a mans goods and possessions, or body or bodily life, but to body and soule, whose destruction is a paradise of ioy vnto him: therefore is he called *Satan*, Zac.

3. 1. *an enemy*: Matth. 13. 39. *a malicious one*. Neither is the nature of this enemy to be satisfied with some small reuenge, for he is called a *murderer*, and a *manslayer*, as though it were his onely occupation: neither is he of late fallen to this trade, for he hath professed it from the beginning, like an old hangman, he is fleht in blood and crueltye.

But it may be a sauage man may haue in him some reliques of humanitie, and therefore the deuill hauing reason as well as man, may sometimes recall himselfe by reason, and take some pittie: but the Scriptures driues vs from this conceit, comparing him vnto the most cruell beasts; first a lyon, yea a *roaring lyon after his pray*, who being so hungry and rauenous, that he desireth nothing more then to seaze vpon that which he pursueth, 1. Pet. 5. 8. Secondly, that yet we may a little the more conceiue of his brutish crueltye, he is compared, Reu. 12. 3. to *a red dragon*, whose fiercenes we find in history to exceede all lyons: for a lyon if he be not hungry, and see one not oppose him, but fall downe before him, will not hurt him: but a dragon will deuoure mans flesh for sport.

This malice is open, and so lesse dangerous; but if he see that we are strongly fortified with Gods grace, and at all points armed with compleat armour of a Christian; if *fenced and hedged on all sides*, as Iob was, Iob 1. 10. then leauing his raging violence, he striues with vs by fawning and alluring vs to sinnee thus with our first parents, to tast of that pleasant fruit, which deprived them of the breast-plate of righteousnes, and vncouered them of Gods protection, so that euer since that time he hath had full blowes without all resistance: hence he is called a tempter, and κατ' ἐξοχῆς, ὁ πειράζων, that tempter, the tempter of tempters: after temptation, he falls to accusation; hence he is called διάβολος, the deuill: after accusation, he is very glad that God will any where make him an executioner and hang-man: his will then can be no lesse then maliciousnesse it selfe, Eph. 6. 12.

But you will say, though his will be maliciously bent, yet he wants strength: but let me tell you, that the deuill is very strong, both *in himselfe* and in *his aides*. In himselfe, he can
raise

raise great tempests, both by sea and by land: he is compared to the *great Leviathan that makes the sea to boyle with his motion*: as strong vpon earth as a lyon, a dragon with seuen heads, and tenne hornes; and with his very taile he throwes to the ground the third part of the starres of heauen. Luk. 11. 21. a strong armed man, who keepeth in peace all that he possesseth: nay, a mightie prince, not of one country or land; but a monarch of the whole world, Ioh. 12. 31. and by his authoritie, can command infinit multitudes to goe for him: neither is this all, but they bee called *princes, powers, worldly gouernours*, Ephes. 6. 12. and that these may not be one against another, they haue a head vnder which they all conspired; Math. 25. 41. *fire prepared for the deuill and his angels*: in this sence he is called Beelzebub, the prince of devils: the word signifies a prince of flies, not for their weaknesse, but multitudes; euen as though they were swarmes conioyned together to do mischeife; one spirit taketh seuen more, Mat. 12. 45. nay a legion of devils are spoken of, Luk. 8. 30. so that they are a sufficient number, to beset vs all, on all sides, and in all places.

Lastly, to set forth the aduantage he hath of vs poore men, they are said to be *princes of darkenesse*; and that is lamentable, to fight with an enemy that can see vs, but not be seen againe. Secondly, they are not *enemies of flesh*, but *spirituall wickednesses*; most dangerous, because spirits; and pestilent, because no lesse then wickednesse it selfe; they wil be with vs, because they are so swift, and they neuer come without the plague and pestilence of sinne hanging about them. Thirdly, they haue gotten the vpper ground, and fight from *higher places* then wee can reach vnto, being poore *silly worms crawling vpon the earth*: and the Scripture truly laying open his strength, call him no lesse then a *god of this world*, 2. Cor. 4. 4. as though he were omnipotent vpon earth. But perhaps you will say, he wants courage to his strength: but let me tell you, I find him in the scriptures to be no lesse then exceeding desperate, and audacious: there was neuer man that liued, but he had some thing to say with him: Adam in paradise; yea our sauour Christ; nay, Reu. 12. 7. there is mention of a battell in heauen; *Michael and his angels*

angels fought against the dragon, & the dragon and his angels, &c. But if I should proceed, I should vtterly dis-hearten the poore Christian, and make him despaire of any encounter, and hope of victorie; yet dare I boldly giue the deuill his aids, and yet bid the weakest Christian offer the deuill his challenge: his aids are two; first the world, secondly his own flesh; the one playes on both hands, with prosperity and aduersitie; and the other a traytour, alwaies readie to betray him into the hands of his enemies.

Hauing described the deuill in his *wit, will, and power*; let vs see if there be any wisdom to oppose him; any wil that exceeds as much in goodnesse vnto man, as the deuill doth in malice; & any power that can master the deuils. For the first, the good angels haue more wit then the bad, and yet their wisdome is nothing vnto Gods: now *the eye of the Lord is on the righteous*, and all *the holy angels pitch their tents about them*: and therefore this counsel shall stand against all the policies of the deuill, and *the gates of hell shal neuer preuaile*. And for the vertues of vnderstanding, God hath *intelligence*, to crosse all the inuentions of the deuill; *science*, to preferue his owne truth from the lies of the deuill; *sapience*, to drawe more good out of euill, then the deuill can euill out of good; and for *prudence*, God can order all that, which he hath laboured to bring to confusion; and for *arte*, the Lord hath more skill to tye his owne vnto himselfe, then the deuill hath to draw them from him: and for all those stratagemes wrought vpon the vnderstanding, the Lord can take away the vaile of ignorance; preferue from error, hardnes of heart, or any thing that might rise out of that head. And for wil, and affection, and the whole body, the Lord hath promised and will performe, that his holy ones shall be *sanctified throughout, both in body and soule*.

For the malice of the deuills will, we ought to lay to heart the good will and pleasure of our God, which hath said, he wil not forsake vs: and for power, we may be assured that the deuill hath no power, but that which God shal permit vnto him: he cannot touch *Iob*, vntill God giue him leaue; he cannot be a meanes of *Ahabs* ruine, vntill it please God to yeild him that

liberty, that *he may be a lying spirit in the mouth of all his false prophets*: nay, he cannot enter so much as into such creatures as swine, vntill Christ haue giuen him so much refreshment, before the time of his wofull torture. Secondly, wee may fight with courage; for the deuill is already chained, and reserved to more strong chaines hereafter: *Iud. v. 6*. Thirdly, God hath left vs such store of armour of proofe, as the deuill can neuer strike through; hee may as easily wound God, as wound vs being covered with it: he can neuer loose our *girdle of veritie*, strike through our *breast-plate of righteousness*, vncouer our feet *being shod with the preparation of the Gospel of peace*; his blowes can neuer enter the *shield of faith*, nor fierie darts peirce the soule, or drie vp the waters of the spirit; but faith hath such a riuer flowing vp and downe the soule to eternall life, that e- uery dart, be it neuer so red and scalding hote, is presently quenched. The *helmet of saluation* will be sure to saue the head, for which the hand would be content to be cut off, before it should receiue the least blow; therefore the head being free, we need lesse to feare the danger: and for our hands, we haue *the sword of the spirit*, which is the onely weapon that the deuill may not endure: buckle on this armour by prayer and watchfulnes, and still looke the deuill in the face, and we shall neuer receiue hurt by him: but if we turne back, then shall we haue not any peice of armour to saue vs from danger. They are princes, but we haue the *Prince of peace*, and angels their superiours, and I doubt not but as many in number as they to fight for vs; and these haue gotten the vpper ground of the deuills: and for spirituall wickednesse, we haue gotten the spirit of grace and goodnes, that can moue swifter then the deuils, to stand by vs, and *assist us in all our infirmities*: let them all make vp a god in this world, yet he that rules heauen and earth will laugh them to scorne: trust therefore in Gods power, and his aids, and be quiet a little, and these enemies that you see and feele in this world; yee shall neuer see them, or haue cause to feele them hereafter. The three children, *Dan. 3*. tell the King, they care not for his command: and why? because they know that *the God whom they serue, can deliuer them; and if he will not,*

death

death shall be as good to them. Christ saies, *his sheepe heare his voice, and follow him, & none shall take them out of his hands;* the reason is, because *God that gaue them him, is stronger then all:* Be of good comfort little children, yee haue overcome the world: *because he that is in you, is stronger then he that is in the world,* 1. Ioh. 4.4. The leper cries, *if thou wilt, thou canst make me cleane:* many be our leprosyes, and happie are we that we haue so good a remedy. We pray for many strange things, but if we obserue but the conclusion of the Lords prayer, we may soone gather vp our spirits; seeing we knowe that power belongs vnto God, *thine is the kingdome, power, and glory.* We beleue a resurrection, and many other strange things; but our *faith needs not to fall,* seeing we say and beleue that God is almightie, *I beleue in God the Father almightie:* this made Paul to challenge principalities and powers, height and depth, &c. Rom. 8. neuer had he the least feare, that they should euer be able to *separate him from the loue of God in Christ Iesus.*

Let vs see what comforts in speciall, may be giuen to Gods children in affliction: for surely euery soule shall find with Elijah, 1. kin. 19. fleeing from Iezebel, comfort from the verie angels of God: yea when they are brought to stand *upon the mount before the Lord,* they shall see the Lord passe by, and a *mightie strong wind rend the mountaines, and breake the rocks before the Lord, but the Lord was not in the winds:* and after the wind came an *earthquake, but the Lord was not in the earthquake:* after the earthquake came fire, *but the Lord was not in the fire:* and after the fire, came a *still and soft voyce;* and in that was the Lord found: Oh the goodnesse of the Lord, that in all the winds, earthquakes; and fires, that he makes to passe before his children, will not be seene in them! for then should euery one of vs be consumed, and vtterly confounded; yet will he be found in the still and soft voyce. It is an vsuall custome, before great Potentates come vnto their palaces, to haue a peale of ordinance to be shot off before their approach: so the Lord by this feare makes way, *that the King of glorie may come in, and dwell with the soule.* God hath diuerse meanes to bring vp his children, lawe and gospel, iudgement and mercie: in the giuing

of the lawe, there was thunder, lightning, and earthquakes; yet the Lord was heard in a still voice to deliuer his law. Gods schollers must stand as well at the foote of mount *Ebor*, to heare the curse, as at mount *Gerison*, to heare the blessings: the one prepares, the other enters more easily, to giue the heart her due comfort; Moses, Deuter. 28. is full of curses and blessings: God hath many a good Dauid to rule ouer his people, as wel as hard hearted Pharaoh to schoole them; he hath more good Prophets to blesse them, then wicked Balaams to curse them; he hath an *euangelicall Isaiab*, to lift them vp with promises of the Gospel, as a lamenting *Ieremiab*, to cast them downe with woes and lamentations: he hath an *Hosea* and *Zechariab* to teach them in *Enigmaes*, and darke sentences, and many other to bee as plaine as heart can wish: he hath many a Paul, *I beseech you brethren*; as wel as sons of thunder, to make vs quake and tremble: yea, and alwaies this is the ende of all afflictions, a gracious *sufficit*: 2. Sam. 24. 16. it is sufficient, hold now thy hand. Now what the Lord doth either in prosperity or aduersitie, often wee see not; and therefore we loose the comfort of it. The birth of an infant, borne and encreasing, is not apprehended presently: euen so is it with vs in our heauenly birth, & spirituall regeneration; the spirit worketh without our leaue, and acquainteth vs not with his maruailous working more then is expedient at his pleasure, when and in what measure for our comfort. Therefore let vs take heed that God say not vnto vs as he did vnto Iob, cap. 38. 2. who is this that darkeneth the counsell by words without knowledge? who are you that interrupt the wayes of God, and labour to prevent his counsels? be sober and patient, and you shal in the ende receiue the cuppe of saluation, instead of these bottles of vineger and teares; and in stead of the bread of affliction, the heauenly manna, and the bread of life from the table of God, and of Christ.

In the meane time I commend vnto euerie soule in affliction these heads of comfort, which I will shewe vnto him in all the causes: First, in the efficient causes; principall, lesse principall: Principall; first the promise of God, 1. Cor. 10. 13. *God is faith-*

faithfull, therefore will he suffer no temptation to be above our ability, but will euen giue the issue with the temptation, that we may be able to beare it. Secondly, his promise is grounded vpon his power: Col. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience and long-suffering with ioyfulnessse:* which power is manifested in those two things, which grounds the confidence of al in the world, and that is, that the promiser bee a man of sufficiencie, and will also effect that which he hath promised: the first makes it possible in the thing; the second makes it to exist in me: now wee shall finde both these in the Lord; which indeede grounds our faith in all particulars. But here is neede of particular application, and therefore we shall finde them both applyed vnto affliction: I may well belecue God with ease in prosperitie; but *hoc opus, hic labor est*, this is paine and toyle to belecue in affliction: marke then these two places; first, for Gods sufficiencie, 2. Cor. 1 2. 9. *my grace is sufficient for thee*: secondly, for Gods efficiencie, Isa. 43. 2. *when thou passest through the waters, I will be with thee; and through the floods, that they doe not overflowe thee: when thou walkest thorough the verie fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* This is more manifested in the manner of working; first, in the Father, because of his relation; a father can do nothing which shall not be for the good of his sonnes: Heb. 1 2. 5. in affliction he speakes as vnto children, *my sonne despise not the chastening of the Lord, neither faint when thou art rebuked of him.* Hence all is in loue, Heb. 1 2. 6. *Whom he loveth he chasteneth, and scourgeth euerie sonne that hee receiveth:* secondly, this loue must purge vs, Ioh. 15. 2. *Every one that beareth fruit, hee purgeth that it may bring forth more fruit*: for when we beginne to grow wild, he correcteth our haughtinesse, and cooles our courage by some affliction or other, to cut short our hornes, least we like *bulls of Basban*, should push at the godly: the Lord sends fire, theeves, oppression, to lea vs blood in our riches, least we should be too ranke, and grow into a surfer. Hence we may gather, that the Lord hath means to saue vs, and giue vs consolation in his good time, 2. Cor. 1. 4. so that this cannot be in wrath, Psal. 39. 5. and therefore the

Father doing this, it must needs returne vnto our good, Heb. 12. 10.

The second manner of working, is in regard of Christ Iesus: for afflictions are indeed curses, but Christ became a curse for vs; and so as by sinne blessings became curses, so by Christ curses became blessings: therefore the Apostle calls it, a gift, a matter of Gods liberalitie to become a sufferer: Phil. 1. 29. *for vnto you it is giuen for Christ, that not onely ye should beleene in him, but also suffer for his sake:* as though it were a greater matter of commendation to suffer, then beleue: hence Paul can be content in all estates, Phil. 4. 13. The third manner of working is, in regard of the holy Ghost, who is the comforter of the faithfull, and therefore shall they be sure to want no comfort; this makes the bodily absence of Christ, better then his presence, Ioh. 16. 7.

These are the principall causes, able to support the soule without any more: yet God is rich in comfort; for the lesse principall causes are waightie, and more readie at hand; as first the word of God, with the ministerie thereof: Afflictions worke best in men when they come with the word; *Iehosaphat* was more humbled by the speech of *Iehu* the seer, then he was being compassed about with an host of enemies. Adde wee vnto these the graces of Gods spirit in the hearts of the faithfull: we must ouercome griefe with patience, and eate out and burne out the temptation by faith, and purge distrust in Gods promises by perseuerance in prayer: Griefe naturally is heauie, and lies as lead at the heart, and consequently presseth vs downeward, so that faith and praier, must keepe the heart and hands, the voyce and eyes vpward: if we can call, it shewes we are children of hope, hanging at the breast; for grace is like the stone that *Aaron* and *Hur* put vnder *Moses*, that he might sit vpon it; and the exercise of it is as *Aaron* and *Hur*, holding vp *Moses* weake hands; which while they are steadie, make *Israel* preuaile against the *Amalakites*: but when they shrinke downe, *Amalek* preuailes: Euen so is it with Christians, they sit vpon the corner stone Christ Iesus, but their hands and knees fainting in the exercises of prayer, and other graces of
Gods

Gods spirit, makes the deuill our cursed Amalek preuaile against vs: but the Lord will neuer leaue vs without good *Aarons* and *Hurs*, to helpe to stay vp our hands, vntill the going downe of the sunne, and then shall Amalek vterly be discomfited.

More specially I bring a threefold combination of grace, with one single, to runne through euerie one of them. The first combination is of *knowledge* and *conscience*: knowledge, 2. Tim. 1. 12. *I am not ashamed, because I know whō I haue beleued*: secondly conscience, which is a continuall feast; & therefore he that hath a good conscience, may alwaies keepe a good house, and be a cheerfull man all the dayes of his life. The second combination is prayer & faith; praier as a watchword stirs vp in the soule, and musters vp together an army of heavenly souldiers; yea and God the cheife generall to send present aid to beat backe all the force of the enemy, and all of them fall backward; euen as the great multitude that came to take our Saviour Christ. Againe, faith staies the hand of God continually: it is a most sure stancher of blood; so that if any affliction lie vpon vs, it is for want of faith. *Moses* was rebuked of the Lord for the not circumcising of his sonne, his faith was weake, and his wife in performing that duty was almost without faith: yet the Lord departed away, and spared both.

Third combination is *patience* and *wisedome*: Patience, Luk. 21. 19. *by your patience possesse your soules*: the seruice and worship of God in affliction, is patience: now wisdom is most excellent, for it teacheth vs to descend downe into our owne soules, and plead guiltie; but there it leaues vs not, as foolish persons, to lie pleading with the iaylor or hangman for a pardon; but presently brings vs vp againe, and maketh vs ascend vnto the Iudge in heauen, with a pardon receiued at the hands of his Sonne to intreat for mercie, and that with full assurance, because in the pardon the grant is specified which the Lord will neuer forget: This makes vs see the true cause of our miserie: 2. Sam. 6. 16. *what haue I to doe with you yee sonnes of Seruisa; hee curseth euen because the Lord hath bidden him curse Dauid; who dare then say, wherefore hast thou done it?* thus our wisdom

dome teacheth vs to see the cause, and then looke to his mercy, and consider that his hand is not a destroying hand, but a sauing. A man that falls into sicknesse, if it come whilest he is in his calling, he is then lesse greiued, then if he should haue brought it vpon him by surfeting, and haue hatched it by his ill courses: euen so it comes to passe in the sicknesses of the soule; If I was vsing the meanes of godlines in sinceritie of heart, then shall I be assured that all this is either to free me frō some sinne, or els confirme me in some good worke begunne in me. Secondly, if in wisdome we would so prouide, that afflictions might not quaille vs when they come; then let vs in the time of prosperitie and quietnesse of soule, cut off all head strong affections, as greife, sorrow, and such like, and then shall they not in our trouble preuaile against vs. Lastly, learne to denie our selues, and all our owne reason: Luk. 9. 23. *if any man will come after me, let him denie himselfe, and take up his crosse daily, and follow mee.*

The last thing requisite in all these, is the keeping of a good memorie; yea, though our trouble be past, yet still with feare to remember the hand of the Lord. The deliuerance of the children of Israel is often repeated in the Scriptures, and surely for good endes, because naturally wee *forget the workes of God, and his noble actes of ancient time*: which if they were faithfully treasured vp, would doe vs much good in our times of need: for either wee must thinke that God is not able to helpe vs, or if hee be able, yet wee are vnworthy of his helpe: if wee doubt of his power; see what hee did for Israel in *Egypt*, in the *red sea*, the *wildernesse*, and among all their *enemies*: If wee thinke wee are vnworthy, then still thinke on Israel, the worst people on the face of the earth: for they were alwaies prouoking the holy one of Israel. Psal. 34. 5. 6. *Yee shall looke vnto him, and runne vnto him, and their faces shall not be ashamed, this poore man cried and the Lord heard him, and saued him out of all his troubles.*

And thus much of the efficient causes; the matter followes out of which we are to draw some speciall comfort. The matter of affliction is *punishment* and *action*: Punishment therefore

a *morall* good, action therefore a *positiue* good. The *morall* good, first it corrects *sinne past*, by opening our eyes to see it, by humbling of vs, and bringing of vs to meditation of beauen and heauenly things. Secondly, it cures *sinne present*, by crossing of our nature. Thirdly, it preuents *sinne to come*. Fourthly, it *tries what is in our hearts*. All this doth a wicked man no good: for the punishment is nothing but an execution of gods vengeance vpon them: but to the godly it is a schoole-master to bring them vnto Christ. For the second, the worke of affliction, though in it selfe a *positiue* good, because an action; yet it works but wofully in the vngodly, but most comfortably in the children of God: Heb. 12. 11. *it brings forth the sweete and quiet fruit of righteousnesse vnto all them that are exercised*: for it is a most certaine thing in Gods children, that the more their afflictions growe, the more their faith groweth; the more Sathan striues to drawe them from God, the more they drawe neere vnto God, although in feeling they see not so much.

The third cause is the *forme*, making an essentiall difference betwixt the afflictions of the godly, and of the wicked. They are in the godly *corrections of loue* for their good, but in the wicked the *vengeance of God* to their euerlasting perishing.

The fourth & last, is the ende: first in regard of Christ, Phil. 1. 20. *to magnifie him*, and therefore an honour vnto his Saints. Secondly, in regard of our selues, 2. Cor. 1. 9. *not to trust in our selues*: good to lay aside vaine confidence. Thirdly, for our vocation, 1. Pet. 2. 21. *good to accomplish the end of our vocation*. Fourthly, good in their owne vse: all his well that ends well: Ioh. 16. 20. *Your sorrow shall be turned into ioy*.

To proceede to another demonstration; that afflictions are good and comfortable, may appeare in the fruits of it: which are either within vs, or without vs. The first, is called the *mortification of the flesh*, or the crucifying of the lusts thereof. The second, is called the *mortification of the outward man* by manifold afflictions. To this is required a *good cause*. Secondly, *patience voluntarie*, not perforce; not mercinarie, but to shew our obedience. Thirdly, *constant*, not for a brunt. Fourthly, for a *good end*. Now their is nothing in these afflictions but ioy: these

will neuer gall the conscience, but make it stout and courageous: therefore let vs see the effects of the other. First, it openeth the eare: *Iob. 33. 16. then he openeth the eares of men euen by their corrections which he hath sealed.* Secondly, it brings forth greife, and is verie necessarie to bring on other effects. Greife we know would faine haue ease whereof it is, and it labourerth alwaies to lay it selfe open, and to moue pitie, it feareth nothing more then to be hidden: for which cause nature hath giuen more helps to bewray this affection then any other; as heauinesse of countenance, hanging downe of the forehead, mouing of the eyes, teares, sighs, and grones: it teacheth eloquence, and maketh vs to change our speeches, and so we learne to amplifie the causes of our woe: so that falling on any obiect of our greife, we are loth to depart from speaking of it: we double our speeches on that theame: we know the matter of Ezekias greife forced his tongue to touch it twice, *my tongue, my tongue shall praise thee.*

When our Sauour Christ spake of doctrine, he neuer doubles his words, but is content to vtter it in a word: but when he came to the rebellion of Ierusalem, it touched him so neerely that he cryes, *Oh Ierusalem, Ierusalem:* and Dauid when he lights vpon his sonne Absolon, *O Absolon, Absolon, O my sonne Absolon.* Thirdly, after greife it makes vs loath and detest our selues: *Iob. 42. 6. therefore I abhorre my selfe, and repent in dust and ashes.* Fourthly, to seeke vnto God: *Hos. 5. 15. Psal. 78. 34. when he slew them, they sought him, and they returned and sought the Lord early. Ier. 31. 18. I haue heard Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an untamed calfe: conuert thou mee, and I shall be conuerted: after that I conuerted, I repented, and after that I was instructed I smote vpon my thigh: I was ashamed, yea euen confounded, because I did beare the reproach of my youth.*

Lastly, from the subiect: *Colos. 1. 24. I fullfill the rest of the afflictions of Christ in my body:* an excellent subiect that may be annexed vnto Christ: *1. Pet. 4. 13. reioyce, in so much that ye are made partakers of Christs sufferings, that when he shall appeare, ye may be glad and reioyce.* *Phil. 1. 29. a high priuiledge to be a suffe-*

sufferer, for it is giuen vnto vs as a speciall donation; and therefore their be heads enough of yeilding comfort to euerie afflicted soule.

I know none to be tossed and turmoiled more in soule then the godly, and yet none more free from danger then they: Psa. 88. David hath all Gods waues go ouer him, v. 17. *They came round about him daily like water, and compassed him together.* A sea-faring man labours for nothing more, when he is vnder a dangerous storme, then to thrust in his ship at any cricke for a shelter, vntill the storme be ouer-blowne: and a man plunged in the water will catch at any rope, and hauing gotten hold, will part with his life before he will part with his handfast: so a Christian being tumbled vp and downe in the waters of affliction, labours the more for his shelter, and what he layes hold of, he will not part with it: now whom haue they in heauen and earth to rest vpon beside God? and if all the world should counsell them, *curse God and die;* they would answer, you speake like fooles, *shall we receiue good of God, and not bee content to beare euill,* seeing we haue deserued it? When I vsually come vnto these distressed soules, and find them floating vp and downe, and crying, we are drowned in the deepe ocean of our sinnes, and God hath not onely forgotten his mercies vnto vs, but remembers that we were made for his wrath: Well, if it be so, then forsake God, renounce your faith; yet let me heare, if you dare open your mouthes to speake against God, or euer suffer a cogitation of such blasphemie to enter your soules: yea if God himselfe should rap you on the fingers, and say, what haue you to doe with my mercies? yet you will not part with your hold; and therefore neuer resolue of this fearefull apprehension, vntill you can resolue to curse God, and die for euer; but this you neither can, shall, nor will doe. But yeeld that a passion hath broken out in in your hot fits: *Why Lord, thou art not my father:* doe you thinke that God will be as rash againe, to say, Away, you are not my children. Suppose one of your owne children should fall into a burning feuer, and in the extremitie of the heat should crie out against his father, nay strike him with his fists; would the father be as

hastie as the child? no, no: but with passion cry and weep, alas, my child is dis tempered with heat, I know how he loued mee in health, and now is it my part to loue him the more, and doe any thing for him; passions ought not to bee the rule of my loue, but the dutifull obedience of my child: So God may euen suffer hard words of his children, but not to distast them for any such matter, but loue them, and care the more to doe them good. 1.Kin.20. *Benhadad the King of Aramis lustie against the King of Israel, v. 3. thy siluer and thy gold are mine, also thy women, and thy faire children are mine: non victoriam, sed insignia victoria reportauit:* his hote words are soone cooled, v. 3 1. and he sees his folly: yet marke the counsell of his seruants; *Wee haue heard that the Kings of the house of Israel are mercifull Kings, we pray thee let vs put sackecloth about our loynes, and ropes about our neckes, and goe out to the King of Israel: it may bee that he will saue thy life:* this is graunted, and they come to the king, and say, *Thy seruant Benhadad saith, I pray thee let me liue: and the king said, is he yet aliue? he is my brother:* now it is said they had resolued to take diligent heede, if they could catch any thing of him: here they haue enough, and they make the eccho to ring, *thy brother Benhadad.* In like manner, if you conceit you haue spoken presumptuous words against the great God of heauen, and he hath met with you, and now by his hand hath driuen you into a *secres chamber*, remember that God was the King of the kings of Israel, and therefore farre more mercifull then *Ahab*, or any king that euer was borne among them; put on sackecloth, and thrust your neckes into a rope, (but not as these villaines doe that dispatch themselues) and come in all humble manner, yet resolue that your faith shall catch hold, and that you wil take diligent heed to what the Lord shal answer; and as soone as you heare the Lord say, *beleese, and you shall be saued;* make a present eccho, *Lord, I beleene, helpe mine. unbeleefe.* I haue continued the longer vpon this point, because I see poore Christians monstrously perplexed with this sentence of placing sinne before the conscience, God graunt it may take place, and yeeld them comfort to their hearts desire.

And thus hauing freed the godly from the application of this fearefull sentence, I bring it to the wicked, and assure them, that whatsoeuer fearefull thing they haue heard in all this discourse, it of right belongs vnto them, and whatsoeuer els can be said of the terrors of conscience: *Oh therefore consider this, ye that forget God, for this shall teare you in peices, and there shall be none that can deliuer you.* Alas, of all kinds of miserie that can befall vnto man, none is so lamentable as this, because it riseth of the sense of Gods wrath, & reuenging hand againt the guiltie soule of a sinner. Other calamities afflict the bodie, and part onely of our nature: this the soule which carrieth the whole into societie of the same miserie. Such as are of the bodie (though they approach nigher the quick then pouertie, or want of necessarie for mainenance of this life) yet they faile in degree of miserie, and come short of that which this forceth vpon the soule: the other touch those parts where the soule commandeth, *pouertie, nakednesse, sicknesse,* and other of that kind are mitigated with a minde resolute in patience, or endued with wisdom to ease that which greiueth, by supply of remedie: this seizeth vpon the seate of wisdom it selfe, and chargeth vpon all the excellencie of vnderstanding, and grindeth into powder all that standeth firme, and melteth like the dewe before the sunne whatsoeuer we reckon of as support of our defects, and subdueth that wherewith all things else are of vs subdued: The cause, the guilt, the punishment, the reuenge, and the ministers of the wrath, all concurring together in more forcible sort (and that againt the vniuersall estate of our nature, not for a time but for euer) then in any other calamitie whatsoeuer. Here the cause is neither *wound or surfet, shipwracke or spoile, infamy or disgrace*; but all kind of miserie ioyned together, with a troubled spirit, feeling the beginnings, and expecting with desperate feare, the eternall consummation of the indignation and fierce wrath of Gods vengeance againt the violation of his holy commaundements; which although it take not away in this life the vse of outward benefits, yet doth the internall anguish bereaues vs of all delight of them; and better without them, then in such sort to enioy

them. This is not liable to humane lawes, and to come vnder the censure of earthly iudges but to the diuine lawes of God, and the censure executed with her owne hands; which censure is a separation from Gods fauour, the creator and blesser of all things, the fountaine of all peace and comfort. Now what creature beeing the worke of his owne hands, dare comfort and cheare vs with any consolation? or what assurance of escape if wee would flee? the punishment hath no miserie to compare with it, the sense of it passeth the capacity of man: for as blessednes with God, is about all conceit of mans hearr, and report of tongue: so the contrarie estate exceedeth all vnderstanding of the mind, and vtterance of speach; and is such as is about measure vnhappy and most miserable, inflicted by Gods reuenge, who is himselve a consuming fire, & whose wrath once kindled, burneth to the bottome of hell. Againe, the minister of reuenge is without all compassion: he will not be content with Iobs riches and possessions, but he vrgeth *skin for skin*; would haue God permit him to stretch out his hand to touch his bones and flesh: neither there would he satisfie himselve, but euen against Gods expresse commandment, if it were possible, bring his life into the dust: neither there would he rest, vntill he had brought him to damne both bodie and soule. Now if God would but look on, as he did while the deuill was beating Iob, it would wonderfully refresh the wicked, though the Lord meant neuer to helpe them: but alas, hee wil not vouchsafe them the lest countenance, but suffer the deuill to torment and racke them to the vttermost of his power. Therefore as he hath murdered the soules of infinite men, he shal be praying on them for ever: Oh wofull estate! I know not what to say of it; our life and length of dayes will forsake vs, the deuill worse then all *tyrants, sauage beastes, harpies, vultures*, yea then all the creatures of God, shall seaze vpon vs: our consciences, with a worme that neuer dyeth shall gnaw vpon vs; surely for want of words I must leaue it: therefore e- uery one as he loues the good of his owne soule, let him bee admonished, to thinke of this fearefull sentence; *I will set thy finnes in order before thee.*

Reason.

Reasons. First, because the *conscience is made of God a little iudge* and witness of all our deeds and actions; and therefore must he ioyne with the Lord against his owne subiect.

Reas. 2. Because *wicked men should be happie*, if it were not for their consciences; therefore must the Lord needs awake them to see their miserie.

Reas. 3. That his *law may haue his effect*, and that the power of him may be made manifest: whereby God may be glorified, the wicked ashamed for putting out so good a light, and fret and gnash with their teeth, that they regarded not so good admonitors as the law of God, and their own conscience did continually set before their eies.

Reas. 4. That their *misery might be perpetuall*, and dispossesse them of all ioy, it is necessary that the Lord should make their sinnes euer to stand before the eyes of their conscience.

Vse 1. Reprehension: confutation of the wicked, that they would neuer consider of their sinnes, but still did forget God and his law, putting them farre from them: but now shal they be sure to haue both sinne and punishment; God and his law, to draw so neere them, that they could wish themselues to be nothing, or at least that the *verie mountaines and rockes might fall upon them*: a burden more easie to beare, then the least touch of their conscience, seeing their sinne, feeling their punishment, from the law accusing, and God himselve reuenging the violation of the same. Secondly, a correction of the godly, that they be not too cruell vnto their owne soules, conceiuing that the Lord hath done vnto them, as he hath done vnto the wicked; when indeed it is rather their owne phansie assisted by their corruption, that makes them iudge so miserably of themselues, as though they were reprobates, and with *Cain cast out of the presence of God for euer*: yet let them knowe that is but the tendernesse of the conscience, and not that violent haling of them to the stake, which is in the wicked; whose consciences strike against the law, as stones and hammers, that would rather haue the lawe broken, then themselues to be broken and hammered by it.

Vse 2. Instruction: first, admonition to the wicked, that they

they be not so cruell vnto themselues; but consider that euery sinne they commit, is the stabbing and wounding of their consciences; and he that stabbes often the selfesame place, will be sure to bring out his heart blood, and make a most fearefull ende: for though the wounds of the conscience bleeding fresh, are not so sensible; yet being festered, and full of corruption, hauing no oyle of grace powred into them, shall bee extraordinarie sores, and so miserably felt of the patient, that when the Lord shall touch them, they shall roare, and gnash with their teeth, for the extremity of the paine. Secondly, direction to the godly, to bee most tender for the eie of their conscience: We vse the eye of the bodie most tenderly, and great is our care to safegard it, much more ought wee to tender the eye of our soule, being farre more excellent then the eie of the bodie.

Vse 3. Consolation: first, in all distresse to knowe that it is a happie thing to beare *the yoke in our youthes*, to know our diseases betimes, and haue our sinnes discovered; for then is there hope of cure: but if they continue vntill old age, then wil they be in greater danger. Secondly, in all our welfare to labour for the assurance of a good conscience, which is our best felicitie.

Application of the whole sentence

in the two last verses.

Want of consideration makes men forget God, and both these are forerunners of Gods vengeance, and euerlasting destruction: therefore the admonition is to all wicked and godlesse men, that betimes they arraigne themselues, call a Iurie, try their wayes, and examine their own hearts how they stand with God: for it seemes their estate is verie lamentable. First, in that they are styled forgetters of God, and he that forgets God, cannot but forsake God: Ier. 2. 12. *Oh yee heauens, be astonied at this; be afraid and utterly confounded, for my people haue committed two euills: they haue forsaken me, the fountaine of liuing waters,*

waters, to digge them pits, *even broken pits that can hold no water.* Oh generation, take heede to the word of the Lord, consider in your minds, ponder in your hearts, and obserue in your waies, whether the Lord hath bin as a *wildernesse vnto you; or as a land of darknesse?* Oh consider what a mischeife you haue procured vnto your selues, in that you haue forsaken the Lord your God, which hath *lead you by the way,* and hath bin as a familiar freind vnto you; nay as a prince to command heauen & earth to giue you safe-conduct through all the dangers and perils that might befall you: *Can a maid forget her ornament, or a bride her attire?* yet you for whom I haue done all this, *haue forgotten me dayes without number.* But if you will not consider, then assure your selues, that *your owne wickednesse shall correct you, and your turnings backe shall reprocue you: know therefore and behold, that it is an euill thing, and bitter, that you haue forgotten the Lord your God, and that his feare is not in you:* and if you will not know and behold, then assure your selues that *I will teare you in peices, and there shall be none to deliuer you: though you should wash your selues with nitre, and take much sope, yet your iniquitie shall be marked before me; so that I will neuer forget your transgression, but will visit them vpon you for euer and euer in the place of easlesse and endlessse torments.*

For my Saints in whom I delight, *come let vs reason together: Though your sinnes were as crimson, they shall be as white as snow: though they were red as scarlet, yet shall they be as wool: wash you therefore, make you cleare; take away the euill of your works from before mine eyes, cease to doe euill, learne to doe well, &c.* consent and obey, that ye may eate the good things of the land: for the mouth of the Lord hath spoken it: *he that offereth praise shall glorifie me, and to him that disposeth his way aright, will I shew my saluation.* Neither let the slanders, reproches, and disgraces of the world withdraw you from your honest conuersation: for the world is but as a begger, that while the trauailer seemes to looke vpon him, cries nothing but *good your worship;* but as soone as his back his turned, and the hope of his gain is gone, conuerts his reuerence into railing, his blessings into curses, and good prayers into damnable execrations; but I hope the

honest man is neuer the worse: so the world as long as we can smile on it, we shall haue many good words and kind salutations; but when we giue ouer to *runne into the selfesame excessse of riot with them*, then shall we haue them *speake all manner of euill of vs*: when the towne is on fire, the bells ring out and make a strange and an vnaccustomed iangling, and euery one cryes out to his neighbour for a pail of water to quench the fire withall: so if any Christian be fired with a loue of God, and make his household burne in the *seruencie of the spirit*; the flame of this fire doth so trouble his next neighbour, that euery time he heares them at their accustomed prayers, or singing of psalmes, he is so troubled in mind, and affraid of his owne house, that he cannot be quiet vntill he rings all his bells backward-way, and gather together as many as he can with their pailles of water to quench this fire: for alas, as long as he sees or hears of this fire, he is afraid least the fire of hell should kindle in his conscience, and so deprive him of all his peace and quietnes that he labours to maintaine by his prophanesse and wretched liuing: but whosoever thou art that hast gotten this fire of Gods grace into thine owne house, let it burn outward; if it burne thy neighbours house, *God shall forgine thee*, & I know no law against thee: this I am sure of, that if to *conuert one to righteousness*, shall cause a godly man to *shine as the sun in the firmament*, much more if thou conuert a whole household: these fires are no dangerous fires, and I am afraid, for want of these fires, the Lord hath kindled many fires in our land within these few yeers: This fire I tell you would not onely quench these fires among vs, but the fire of sinne within vs; yea, and that most fearefull fire of all the rest, euen the *fire of hel*. Christians must reserue the top of their affections for God: in other objects feare exceeds, here no extasie is high enough: a man of spirit, cannot brooke a sluggard in his worke; and a stouth full messenger is as *vinegar to the teeth, and smoake to the eyes*: sharpnesse of wit counts dulnesse, tediousnes; now the *Lord is all spirit*, and meanes thou to serue, and yet not *in spirit and truth*: the angels his swift messengers are slow and cold enough; and therefore thinks thou that God will take pleasure

in thy drowſie and heauie ſeruiſe? men chooſe the forwardeſt deere for the game, and the liuelieſt colt for the rod: and therefore thinke not but God delights in the quickeſt and cheerfulleſt ſeruitors at his table: Chriſt ſaies to *Judas*, that which thou doeſt, doe quickly: and God commanded that the necke of the conſecrated aſſe ſhould be broken, rather then offered vp in ſacrifice: it was rather a curſe then a bleſſing, that *Iſſachar* ſhould bee a ſtrong aſſe: now an aſſe is the *Hieroglyphick* of heauines; & therefore their ſeruiſe was vnfit for Gods houſe: *Judah* muſt bee as a lyon, that neuer comes without ſpoile; and ſo muſt all the people be that *Shiloh* hath gathered together, ſince that ſcepter of power and dignitie departed from *Judah*. *Eliſha* the Prophet of the Lord, is called the *horſemen and chariots of Iſrael*; and ſo muſt good Chriſtians be as a fiery chariot, and a readie horſe-man; nay, in the plurall number, horſemen and chariots; too ſtrong and ſwift for all thoſe that ſhall followe them. The *ſuggard*, hee cryes a lyon is in the way; but tell *Sampſon* and *Dauid* ſo, and they wil out to meece him: Tell a timorous magiſtrate of ſome dangerous oppoſite, and he will ſeeke to pleaſe; yet let *Nehemiah* heare but of a *Samballat*, and he will preſently crie for ſhame, ſhall ſuch a man as I feare? Tell *Caleb* of *Anakims*, and he will bee ſo haſtie as that nothing ſhould hold him, let vs goe vp at once: Let *Agabus* bind *Paul*, or let him heare that in euerie city bands await him, and he will not long delay their expectation; nay, he is not onely readie for bands, but death too: Tell *Iubentius* hee muſt lay downe his life, and before you haue ſpoken, hee hath laid downe his cloathes: Tell *Luther* of enemies in *Wormes*, and he will go, though all the tiles of their houſes were deuils to pull him in peices. *Prou. 30.* *Agar* ſpeakes of fowre things ſtately in their kind: *Iob. 39. 40. 41.* heares God ſet forth his maieſtie, by the horſe, and *Leuiathan*, &c. to the fowre firſt, I adde a fiſt, comprehending and excelling them all: namely, the true Chriſtian, ſtrong and bold as a lyon: ſwift as the grey-bound in the wayes of Gods commandements: as nimble as the goate, to climbe the ſteepe and craggie rockes in this world; like *Jonathan* and his armour bearer that crept vpon

their hands and feete the sharpe rockes to fight against the Philistims. Lastly, victorious Kings to overcome the world, and his lusts: *Lemathax laughs at the speare, and the horse neighs at the trumpet*: so these valiant champions, to take the kingdome of heauen, feare neither the noise of the world, nor the glittering of the speare; but through fire and water, carrie their liues in their hands, embrace stake and faggot; say to father and mother, *I knowe you not*: to carnall counsellers and friendly enemies, *get you behind me Satan*: surely if Christians were not some admirable persons, the deuill and the world would not so hate them; and except they were extremely wise, they should neuer be counted for such madmen, 2. Cor. 5. 13. *Festus* makes a mad obiection, *as though much learning should make a man loose his wit*; but *Paul* makes a sober answer, *Oh noble Festus, I speake the words of truth and sobernes*. Truly a Christian can neuer be in his right wits, till he seeme to the world to be beside himselfe. But you will say, it were well if you could keepe a meane, for that is the golden rule wherein vertue consists: but I answer you, it is a meane betwixt two kinds, but not degrees; for vertue is an extreame to vice; and he that cannot be as hote for vertue, as men are for their vices, is not worthy of her: Take heede I beseech you, of this philosophic; for *Aristotle* neuer knew any so meane vertue, as most professors count it now a dayes. But you will say againe, some discretion would do well: I answer, such discretion as the world likes of, I am sure will eate vp all zeale; of the two extreames we should most feare luke-warmenesse; and as one hath said wittily, rather let your milke boyle ouer, then be rawe.

But alas, now the world hath left off reasoning with Gods people, and are directly fallen to scoffing, *young Saints will prooue but old deuills*, these hot-spurres will soone runne themselves out of breath, these singular followes are so odde and puritane-like, that they are fit to liue in no societie: yet for all this, may a good Christian say, with that which most call puritanisme, I desire to worship God: for what is the fault in these men? is it because they haue a delight to heare Gods word,

use prayer, conference, and other good meanes of their saluation? no, all these they confesse are good; but because they are hypocrites: alas God knowes the heart, and therefore go on; for if your hearts be good, euen these scoffers will they nill they, speake well of you: I am sure, Christ calls for singularitie, and pressech and vrgeth it; *what singular thing doe yee*, or what odde thing doe yee? shall Gods peculiar people doe nothing peculiar? I belecue none shall euer please Christ, till they appeare at oddes with the world; strange and precise, and yet for all this need *not be ouer iust*: God hath bidden vs *dispose our wayes aright*; and the Lord graunt wee may doe it, and then wee shall not neede to doubt, but the Lord in his good time will shewe vnto vs the perfection of our saluation. Amen.

Ἄρχὴν ὁπᾶντων καὶ τέλος ποιεῖ Θεός.

*Newes to the world of Gods arraignment-day,
And yet no man, what haue I done will say?
The euidence is cleare, Gods patience past,
Expect no lesse then iudgement at the last.
Worlds pompe soone past, that pastime turnes to paine,
And paine, past-time, makes sorrowes to remaine.
That rod is good, in Gods appointed time,
Which to our good, his praise, conuerts each crime.
Learne by the rod, in heart to kisse the hand,
This makes a fathers loue, fast euer stand.*





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