

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



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



Right Worshipfull, it is a thing most eident, that the present Religion of the Church of Rome, is an enemy to the grace of God, two waies. First, because it exalts the libertie of mans will, and extenuates the grace of God: and this it doth in fine respects. For first of all it teacheth, that naturall free-will of man, hath in it, not onely a passive or potentiall, but also an active power, or imperfect strength in duties of godlinesse; and so much the lesse power is ascribed to the grace of God. This doctrine of theirs is flat against reason. For the will of man in it selfe, is a naturall thing: and therefore it is neither fit nor able to effect any supernaturall action, (as all actions of godlinesse are) unless it be first of all (as they say) clenated above his condition, by the impression of a supernaturall habite. And the Scripture is viterly against this doctrine, when it saith: Ye were once darkenesse, Ephes. 5. 8. We are not sufficient of our selues, to thinke any thing of our selues, 2. Cor. 3. 5. The naturall man (that is, he that wants the Spirit of God) cannot perceiue the things of, &c. 1. Cor. 2. 14. Ye were dead in sinnes and trespasses, Ephes. 2. 1. Without Christ, and without God in the world, verl. 12. Again, Scripture saith further; that the heart of man is flow, Luk. 24. 25. and vaine, Psal. 5. 9. and hard that cannot repent, Rom. 2. 5. and stonie, Ezech. 36. 26. and that the Iewes were oblitinate, their necke as an yron sinew, and their brow braile, Isa. 48. 4. and that it is God who giues eyes to see, and an heart to vnderstand. Deut. 29. 4. By these testimonies it is manifest, that grace doth not onely helpe and assist our weak nature, but altogether change the peruerse qualitie thereof, and bring it from darkenesse to light, Act. 28. 18. and from death to life, Eph. 2. 1. Which grace, who soeuer doth not so farre forth acknowledge, neuer yet knew what the Gospel meant, neither did he euer consider the words of our Saviour Christ. No man comes vnto mee, vnlesse the Father draw him, Ioh. 6. 44. Prosper, The scholler of S. Augustine hath a notable saying, which I maruell the Papists of our time doe not consider. Wee haue (saith hee) free-will by nature, but for qualitie and condition, it must be changed by our Lord Iesus Christ.

Secondly, some of the Romish Religion auouch, that the efficacy of Gods preuenting grace, depends vpon the co-operation of mans will: and they affirme, that the Council of Trent is of this minde: but then to the question of Paul, 1. Cor. 4. 7. Why hath separated thee? The answer may be made, I my selfe haue done it by mine owne will. And that shall be false which Paul teacheth, that beside posse velle, the power of well-willing, ipsum velle, that is, the act of well-willing, is of God, Phil. 2. 13. Others therefore praise the efficacy of grace, in the conquest of sic objects and perswasions: as though it were sufficient to stirre vp the heart, and to incline the will in spirituall matters, and our weaknesse might be cured with so easie a medicine: but God is further said to soften the heart, Ezech. 36. 26. to turne the heart, Luke 1. 17. to open the heart, Act. 16. 14. And because our hearts are ouer hard, he wounds them, Cant. 4. 9. he circumciseth them, Deut. 10. 6. he bruileth them, Ezech. 6. 9. And when nothing will doe good, at length, God is said to take away the stonie heart, Ezech. 11. 19. to quicken them that are contrite, Isa. 57. 15. Eph. 2. 5. to giue a new heart, Eph. 4. 23. Ezech. 36. 26. nay, to create a new heart, Eph. 2. 10. and 4. 28.

Thirdly, they giue vnto God in all contingent actions, a depending will, whereby God wils and determines nothing, but according to the free-will that the will of man will determine it selfe. And thus to maintaine the supposed liberty of the will, that is, the indifferencie and indetermination thereof, they depriue God of his honour and sovereignty. For by this means, not God, but the will it selfe, is the first moouer and beginner of her owne actions. And this is euen of the Papists themselves, that condemne this doctrine as a conceit.

Fourthly they teach, that the grace which makes vs acceptable and gratefull to God, stands in the inward gifts of the minde, specially in the gifts of charitie. But this is most false which they teach; for charitie is the fulfilling of the law. And Paul saith; we are not vnder the law, but vnder grace, Rom. 6. 14. And againe, as many as are iustified by the law, are fallen from grace, Gal. 5. 4. Now the grace that doth indeede make vs gratefull to God, is the free fauour and mercy of God, paraoning our sinnes in Christ, and accepting vs to eternall life, and not any qualitie in vs, as Paul signifies when he saith, we are saved, not according to our workes, but according to his purpose and grace, which is giuen to vs in Christ before all times, 2. Tim. 1. 9.

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

Prof. contra Col-
lat. c. 18.
in fin.
Molina
de grat.
& lib. arb.
q. 14. art.
13. disp.
12. Gra-
tia auxi-
lia, quoad
efficacia
sunt, ha-
bent de-
pendēter
ab ari-
trit liber-
tate.
Shumel.
sup. 1.
Thom.
q. 23. art.
2. disp. 8.

The Epistle Dedicatorie.

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

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

Thus then all things considered, it is the best to ascribe all we haue or can do that is good, wholly to the grace of God. Excellent is the speech of Augustine: Onely hold this as a sure point of godlinesse, that no good thing can come either to the sense or mind, or be any way conceiued, which is not of God. And Bernard: The Church shewes her selfe to be full of grace, when she giues all the hath to grace, namely, by ascribing to it both the first and last place. Otherwise, how is the full of grace, if she haue any thing which is not of grace? Again, I tremble to thinke any thing mine owne, that I may be mine owne. This doctrine is the safest and the surest, in respect of peace of conscience, and the salvation of our soules. So much the Papists themselves (betraying their owne cause) say and confesse. Bellar. the Iesuit saith: By reason of the vncertainty of our owne iustice, and for feare of falling into vaine glory, it (*) is the safest, to put our whole confidence in the alone mercy and goodness of God. Cassander in his booke called the Consultation of Articles in question, to Maximilian the Emperour, cites a saying of Bonauenture, which is on this manner. It is the duty of godly mindes, to ascribe nothing to themselves, but al to the grace of God. Hence it followes, that how much soeuer a man giues vnto grace, though in giuing many things to the grace of God, he takes something from the power of nature and free-will, he departs not from godlinesse: but when any thing is taken from the grace of God, and giuen to nature, which pertaines to grace, there may be some danger. Thus then to hold and maintaine iustification by faith, without workes, and to ascribe the whole worke of our conuersion to God without making any diuision betwene grace and nature, is the safest.

These things I shew more at large in this Treatise following, which I now present to your Worship, as a small testimonie of mine humble duty and loue: desiring you to accept the mind of the giuer, and to peruse it at your leasure. And thus I commend your Worship, to the protection and grace of God in Christ.

Your Worships in the Lord,

William Perkins.



Matth. 23. verse 37, 38.

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



His whole chapter contains a Sermon that our Sauour Christ made to the Iewes at Ierusalem. It hath two parts. The first is a reproofe of the Iewish Doctours, namely, the Scribes and Pharisees, for sundry vices; from the beginning of the chapter, to the 36. verse. The second is an Inuective against Ierusalem, in the words I haue now read: *Ierusalem, Ierusalem, which killest the Prophets, &c.* In the Inuective, two things are to be considered, the rebellion of Ierusalem in the 37. verse, and the punishment of this sinne, verse 38.

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

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

plaint. In the daies of the Prophet *Isay*, hee saith that when hee had done all that hee could doe for his vineyard, it brought forth nothing but wilde grapes. By the Prophet *Ezechiel*, hee sets downe a long catalogue of his blessings to this people, and withall, a catalogue of their vnthankfulnesse. Hence it appeares, that where God shewes the greatest mercie, there oftentimes is the greatest wickednesse and vnthankfulnesse. And this is partly verified in this land: for within the compasse of this forty yeaes, wee haue receiued great blessings from God, both for this life, and for the life to come, specially, the Gospell, with peace and protection: and the like hath not bene seene in former ages: yet there was neuer more vnthankfulnesse then now. For now commonly men are wearie of the Gospell, and beginne to decline from that which they haue bene: and the care to please God, and doe his will, is accounted but a curious precisement of many.

Secondly, hence it may be gathered, that God doth not tye the infallible assistance of his spirit to any place or condition of men. If euer any city in the world had this priuiledge, it was Ierusalem. But Ierusalem, which was the seate and habitation of God, had not this priuiledge, because it is here charged with rebellion against God. No place therefore nor condition of men, hath it. It is alleadged, that God hath made a promise to the order of Priesthood: *the Priests lippes shall preserve knowledge, and thou shalt require the law at his mouth.* I answer, that these words are not a promise, but a commandement. For sometimes words of the future tense are put for words Imperatiue; and therefore the sense is this, *the Priests lippes shall keepe*, that is, let them keepe knowledge. Again, it is alleadged that we are commanded to heare the Scribes & Pharisees; because they sit in *Moses chaire*. I answer, that the Chaire of Moses is not a place or seate, but the doctrine of Moses: and to this doctrine, I graunt, the spirit of God is annexed, when it is truly taught and beleueed. Thirdly, it is alleadged, that God hath promised the spirit of truth, to lead men into all truth. I answer, that this promise doth not directly and absolutely concerne all beleueers, or all Ministers, but onely the Apostles, to whome it was made: and not to them for all times, & in all actions,

Isa. 54.

Ezec. 16
all

Rom. 9.
45.

Micah. 4.
2.

Mal. 2.7.

Math. 23.
2.
Aug. ep.
166.

Ioh. 16.13

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

Where our Saviour Christ vseth a repetition, saying, *O Ierusalem, Ierusalem*; hee doth three things therein. First, he signifies thereby, that he takes it for a wonder, and for a thing incredible, that the Iewes after so many blessings, should be so exceedingly vnthankfull. Secondly, he testifies hereby his owne detestation of their vnthankfullnesse. Thirdly, by this repetition, he doth awake the Iewes, and stirre them vp to a serious consideration and loathing of this their sinne: and he doth (as it were) proclaime the same vnto vs. And not without cause: for in vnthankfulness, there bee two grievous finnes against God, false witness bearing, and iniustice: false witness bearing; because the vnthankfull person denies in his heart, God to bee the fountaine and guerd of the good things he hath, and he ascribes them to his own wisdom, goodness, strength, indeavour. Iniustice, because he yeeldes not to God, the duties which he owes vnto him for his blessings.

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

It may be demanded, how the Iewes should grow to this height of wickednesse. I answer

A thus. In every actuall sinne, there be foure things distinctly to be considered; *the fault*, which is the offence of God in any action: *the guilt*, or obligation to punishment for the fault: *the punishment* it selfe, which is death: *a blot or spot*, set in the soule of him that sinneth, and that by the fault or offence: and this blot is nothing else but a pronenesse to the sinne committed, or to any other sinne. In the sinne of our first parents, besides the fault, guilt, punishment, there followed a blot or deformity in the soule, which was the losse of Gods Image, and the disposition of their hearts to all manner of euils. Since the fall of Adam, hee that commits an actuall offence, besides the fault, guilt, punishment, imprints in his heart a new blot, and that is an increase of his naturall pronenesse to sinne, euen as the dropie-man, the more hee drinks, the more he may, & by drinking he increaseth his thirst. Thus the Iewes by custome in sinning, attaine to an height in wickednes; because every act of offence, hath his blot, and the multiplication of acts offensive, is the continuall increase of the blot or blemish of the soule, till the light of nature be extinguished, & men come to a reprobate sense. This must be a warning to all men, to take heede lest they commit any offence against God in thought, word, or deede, considering every offence imprints a blot in the soule.

C Secondly it may be demanded, how Ierusalem, grown to this height of rebellion, can truly be called the *holy Citie*, or the *City of the great King*. I answer, two waies. First, there were many holy men and women in Iurie and Ierusalem, that truly serued God, and waited for the Kingdome of Christ, as *Ioseph, Mary, Zachary, Elizabeth, Anna, Simeon, Nicodemus, Ioseph of Arimathea*, and many others. Now a Church is named not of the greater, but of the better part; as an heape of corne is so called, though there bee more chaffe then corne. Secondly, I answer, that a people or Church that haue forsaken GOD, remains still a reputed Church, till God forsake them, as a wife committing adulterie, remains still a supposed wife, till her husband giue her the bill of diuorcement. Ierusalem indeede had forsaken God, but God had not forsaken Ierusalem. For there he preferred still the Temple, and his worship; yea, when Ierusalem had condemned and crucified Christ, Saint Peter inspired by the holy Ghost, saith still; *To you belong the promises, and to your children*. And Ierusalem did not vterly cease to be a citie or Church of God, till they contradicted and blasphemed the Apostolicall ministerie: for then, and not before, the Apostles withdrew themselves from the Iewes. Here wee see a depth of mercy in God: for though the Iewes for their parts, had deserved a thousand times to be forsaken, yet God for his part, did not forsake them, but still pursued them with mercy. And wee are taught here-

1. Culpo.
2. Reatus
3. Poena.
4. Macula

Marth. 27
53. & 5.
35.

Act. 2. 38.

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

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

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

Thirdly, we are here taught to excercise our selues in the duties of meeknes, goodnesse, peace to all men. The Prophet *Isay* saith; that men in the kingdom of Christ, shall not apply their swordes and speares to the hurt of any as the Iewes here doe, but shall turne them to instruments of husbandrie, as mattocks and sithes. Whereby is signified, that men truly regenerate, shall lay aside all purpose and minde of doing any hurt, and shal giue themselves to doe the good they can. Again, he saith; that *the wolfe and the lambe shall dwell together, and that there shall be no hurt in all the holy mount of God.* The diuell by the sinne of our first parents, of men, made vs beasts, lyons wolues, tigers, beares, cockatrices: and Christ againe of beasts, hath made vs his lambes and sheepe, in respect of meekenes and patience.

Fourthly, wee are here taught, not to oppose our selues against the Ministers of God, but without pride and fiercenes, to yeeld subiection and obedience to their ministerie. *Isay* foretels, that in the Church of the new Testament, a little child, that is, Ministers, otherwise weake and silly men, shall by their doctrine, rule and guide wolues, leopards, lyons; that is, fiery and cruel men by nature. *My people* (saith the Lord) *shall come willingly in the day of assembly: and the sheepe of Christ heare his voice and follow him.* The Iewes arraigne and iudge the Prophets that are sent vnto them: but we must suffer them in their ministry to arraigne and iudge vs, that we be not iudged of the Lord. Again, the Iewes kill their teachers; but we must permit our teachers after a

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

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

The third point is, the manner or forme of their rebellion. In it I consider foure things. The will of God, against which the Iewes rebell, *I would*: the will of the Iewes rebelling, *Ye would not*: the cōcord of both, *I would ye would not*: the maner of Gods will. He wils their saluation in loue, *I would haue gathered you as an hen gathereth her chickens*: in patience, *How oft would I? Before I come to handle these points in particular, I will set down a generall preambule touching the nature of will.*

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

Will hath his property, and that is the *Libertie of the will*, which is a freedome from compulsion or constraint, but not from all necessity. From compulsion: because compulsion and wil be contrary, and where compulsion takes place, there wil giues place: and wil constrained is no wil. Neuerthelesse, wil and necessity may stand together. God wils many things of absolute necessity, as the eternall generation of the Sonne, the proceeding of the holy Ghost, the doing of iustice, and such like: & he wils them, with most perfect liberty of will. The good Angels will their owne happines, and the doing of iustice, and that of necessity; for they cannot will to sinne, or to be in misery: and all this they will most freely. Nay, the necessity of not sinning, is the glory and ornament of wil; for he that doth good so as hee cannot sin, is more at liberty in doing good, then he that can doe either good or euil. Whē the creature is in that estate, that it willingly serueth God, and cannot but serue God, then is our perfect liberty. Again, the liberty of will, since the fall of man, is ioyned with a necessity of sinning; because it stands in bondage vnder sin: in this respect, it is sily,

Rom. 15.
16.

Tract. in
loh. 13. de
correp: &
gret. c. 13

tearmed

learned of *Augustine*, the bond free-wil. Wherefore we may not imagine in the will, a liberty which is a freedom from all necessity. That this may the better appeare, let vs consider the kinds of necessity. There is a simple or *absolute necessity*, when a thing cannot possibly be otherwise: thus we may say, there is a God, & he is righteous, &c. This necessity stands not with the will of the creature, yet doth it stand with Gods wil, in whom an absolute necessity of holinesse and goodnesse is ioyned, with absolute freedom of will. Again, there is a *necessitie by violence or compulsion*, and this abolisheth freedom and consent of will. Thirdly, there is a *necessity of infallibility*, or of consequence, when something followes necessarily vpon a supposed antecedent, as namely vpon the determination & decree of God. This necessity and freedom of will, may both stand together. For in the doing of a voluntary action, it is sufficient that it proceed of iudgement, and haue his beginning from within the will, though otherwise, in respect of Gods will, it be of vnchangeable necessity. The certentie of Gods decree, doth not abolish the consent of mans will, but rather order it, and mildly incline, or draw it forth. And the thing that is directly contrary to freedom of will, is compulsion: because it abolisheth consent.

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

Will by this liberty, is distinguished from the inclinations of naturall Agents, which alwayes shew themselves in the same manner. Put matter to the fire, it burnes alwaies, and it cannot but burne. Cast vp a stone into the aire, it falls downe alwaies, and cannot but fall downe. Secondly, wil by this liberty, is distinguished from the appetite of beasts: for it followes sense, and in choosing or refusing keeps alwaies one order. The sheepe flies the wolfe: and all sheepe do so at all times, and in all places. Bees gather honey, and they do so alwaies, and in all places, and they can doe no otherwise. When the beast in the field chooseth one hearb, and refuseth another, there is a shew of liberty, yet no true liberty. For that which it chooseth or refuseth once, it chooseth or refuseth alwaies, in the same manner.

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

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

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

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

Secondly, in Gods will there is a *Soueraignty*, that is, an absolute power, whereby he is Lord of all the actions that he willeth, willing of himselfe without dependance fro any, without impediment or contolement, what he wil, when he wil, & how he wil. Thus much is signified in the parable, *may I not do with mine own as I will?* And by Paul alledging *Moses, I will haue mercy on whom I will haue mercy*; teaching also, that we are at Gods pleasure, as clay at the pleasure of the potter. This must teach vs whē we thinke or speake of Gods works & iudgements, to thinke & speake with modesty & sobriety, with admiration & reuerence, not daring to search into the reason of the, or thinke hardly of them, when they found not with our reason, cōtēting our selues with this, that we know God to haue a soueraignty in his will, to will at his pleasure, and his will to be good.

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

Rem. 15. 8.

Voluntas Beneplaciti: Voluntas Signi.

Eph. 1. 11

Mat. 20. 15.
Rom. 9. 16.

Greg. arim. li. 2. dist. 29. in fine ait sufficere ad rationē voluntarij si à scientie & voluntario committatur.

Secondly, in regard of their goodnes. That all things in particular haue their being from the will of God, as from the first efficient cause, I shew it thus. God is of that power that nothing can come to passe which hee nilleth, or which is vtterly against his wil: therefore, what soeuer comes to passe, comes to passe because he wils it either simply, or in some part. A wife gouernour of a family, or of an army, hauing all things in his owne power, suffers nothing to be done without his will, and he desires in the very smallest matters to haue a stroke; and nothing hinders his desire, but his own weaknesse, which is not incident to the maiesty of God. God by an vnchangeable prescience, fore-sees all things that shall come to passe: and therefore by an vnchangeable will, he willethe the being of them. For Gods foreknowledge depends on his will. Not because God fore-sees things to come, therefore they come to passe; but because according to Gods will, they are to come to passe, therefore he fore-sees the. Indeed there is in God, a knowledge of things that possibly may bee, though they neuer be: and this knowledge goes before Gods decree. Yet the diuine knowledge of things that certainly shall be, followes the will and determination of God. To proceede further: In that God willethe the beeing of all things, he makes them to be: for his wil is operative, not secured from his power, but distinguished: & his willing of any thing is his doing of it: & therefore it pleasethe the holy Ghost to signify the wil of God by an operative word of comendement: *In the beginning God said, let there be this & that, and it was so:* now this commanding word was his will. Again, *Man liues by euery word of God,* that is, by any thing that God in his pleasure wils to be our food. Things in respect of being must haue dependance on the will of God, or on themselves, or on some other thing. If they depend on themselves for their being, they are gods: if they depend on any other thing without and beside God, that thing is gods also. It remaines therefore that all things & acts in the world considered as acts, haue their beeing by a dependance on God as on the highest cause, or the cause of causes: this doctrine must be remembered. For it is the foundation of true patience: when wee consider, whatsoeuer comes to passe befalls vs according to the will of God. Vpon this ground *Iob* armes himselfe to patience: and *David* saith, *I held my tongue, and said nothing: because thou Lord dost it.* Secondly, this doctrine is the meane of all true comfort, when we consider that all our afflictions are from the good pleasure of God. Thus did the primitive Church comfort it selfe, when it considered, that the *Iewes*, *Aherod*, *Pontius Pilate*, and the rest, did nothing against *Christ*, but that which the counsel of God had decreed before to be done: and it must be our comfort, that we are predestinate to be made conformable to the image of *Christ* in afflictions.

A Furthermore, the will of God is the beginning of the goodnes of things. For a thing is not first good, and then willed by God: but it is first willed by God, & thus it becomes good: this is a manifest truth, I will not stand vpon it. It may here be demanded, whence the euil is in the creature, namely sin, hath his beginning. I answer, it comes of the wil of the declining creature, and not from the wil of God: yet is it not without the wil of God. For though he will not sin properly because he hates it: yet doth he will the being of it in the world. For in respect of the counsel of God, it is good that euil should be. And God wils the being of sin, not because it is his wil to effect, produce, or give a being to it, but because his will is to forsake his creature, & not to hinder the being of euil wher he may: & thus euil not hindered comes to passe. And whereas God foresaw it in his eternal counsel, and yet willed not to hinder it when he might, in effect he willed the beeing of it in the world; though simply he wils it not.

The last point is, that this will of Gods good pleasure being hidden from vs, is not the rule of our actions & of our faith. *Moses* saith, *Secret things belong to the Lord our God: & things revealed, to vs & to our children.* Hence it follows, that we doe & may (with a submission) in our wils dissent from this will of God, before it is known to vs, without sin. *Paul* would, by virtue of his Apostolicall commission haue preached in Asia and Bythinia, & God would not, because it is said, the spirit withstood him: yet did not *Paul* sin herein. One good thing may differ from another and that which the creature sometime willes without offence, God willethe otherwise by his most righteous pleasure. *Samuel* praises for *Saul*, otherwise then the secret pleasure of God was; but when the decree of God was revealed to him, hee then stayed his praying. Here sundry men are to be reproofed that reason thus; If it be the will of God that I shall be saved, it shall so be, howsoeuer I liue: therefore I will liue as I list: they make the secret will of God the rule of their liues which should not be: because the revealed will of God is the Law, or the only rule of things to be done and beleued.

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

The signifying wil of God is, when he reuaceth some part and portion of his pleasure, so far forth as it serues for the good of his creature, & the manifestation of his iustice or mercy: this signifying will is not indeed the will of God properly, as the will of his good pleasure is, for it is the effect therof: yet may it truly be so termed. For as the effects of anger without the passion are called anger in God: so the signe & significatio of his wil may be termed will.

4 Non positive.
6 Negative defecto.
c Per illationem.
Hugo, malum quod non vult esse vult.

Debit. 19.
29.

1 Sam. 16. 1.

Mat. 4. 4.

Iob 1. 21.

Psal 39. 9

Ag. 4. 28.

Rom. 8.

29.

Phil. 3. 10

Rom. 12.

2.

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

Thirdly, euery operatiō or work of God signifies what God wil haue done, & what must come to passe. For whē a thing is done, we know thereby what is & was the pleasure of God, cōsidering nothing comes to passe without his will. When the signifying wil is more darkly propounded, it is because some things appertaining to the said wil, are concealed. And by reason of this concealment, sometime there seemes to be a contrariety between the signifying wil, & the wil of his good pleasure: but in deede there is none: & the end why God doth so darkly signifie & propound his pleasure, is not to hurt or deceiue, but to procure the good of his creature. Examples of this kind, there be in Scriptures 3. sorts. First of all, God sometimes propounds a commandement to men, and conceales the end of the commandemēt. For the ends of diuine precepts are 3. one is *Obediēce*, when God wil haue the thing commanded, to be done precisely as it is commanded: the other is *Trial*, whē he wils not the thing commanded to be done absolutely, but only wils to make triall of the loyalty of his creature: the 3. is *Cōsiliū*, when by cōmanding God intends to cōvince his creature of disobedience. Thus parents sometime giue precepts to their childrē, that must be done: & sometime again they giue a commandement, the doing wherof they intēd not, but only intēd thereby to make experience of the affectiō & duty of their children. And sometime one man cōmands another only in way of cōsiliū: as whē the creditor saith to the bankrupt, pay thy debt, which he neuer looks for, & which peraduenture he minds to forgiue, Diuine precepts therefore be of 3. sorts, precepts of obedience, as the commandements of the moral law, precepts of trial, & precepts of cōsiliū. Now when God signifying wil is propounded in a precept, & the end of the precept is concealed, the pleasure of God is darkly signified. God giues a commandement to Abraham, *Offer thine*

A *only sonne Isaac.* The end was only to try Abraham, & this end was cōcealed, til Abraham was in doing the fact, for the Angel of the Lord staied him, and said. Now I see Abraham feares God. And the very commandemēt, *Offer Isaac*, seemes to be flatte contrary to the will of Gods pleasure or decree: for as it appears by the euēt, Isaac was not to be slaine: therfore the not slaying of Isaac was decreed by God. Now then it may be said, why shold God cōmānd any thing cōtrary to his decree? I answer, there is an apparent contrariety, by reason the end of the commandement was concealed; but in deede there is none. For as it was gods decree that Isaac shold not be offered: so also was it his decree, that Abraham should be tried in offering of Isaac. And with this decree doth this cōmādemēt accord.

B For it is a cōmandement not so much of absolute obediēce, as of trial, & therfore it is a fit & conueniēt means to accomplish Gods decree. The Lord by the hand of Moses giues a cōmādemēt to Pharaō, *Let the people goe:* & yet Gods secret pleasure & purpose was, that he shold not let them goe. Heere is contrariety in shew, but in deede none. For it was also gods decree, to cōvince Pharaō of rebellion & hardnesse of heart: and to this end serues this commandement; because properly according to Gods intention it was a commandement of cōiunction: though Pharaō for his part was to accept of it as of a cōmādemēt to be obeyed and accomplished.

Verse. 12.

Exod. 8. 1

C By this doctrine the publike Ministry of the word receiues a iust defence. Some are of opinion, it is a means to delude the world: because in it a cōmādemēt is giuen to al without exception to repent & beleue, & yet grace to repent & beleue is not. But they are deceiued. For the commandement, *Repent and beleue*, though in the intent of the Minister it haue onely one end; namely the saluation of all, yet in the intention & counsell of God, it hath diuers ends. In them which be ordained to eternal life, it is a precept of obedience: because God wil enable them to do that which he commandeth: in the rest it is a commandement of triall or cōuiction, that to vnbeleueers their sinne might be discouered & all excuse cut off. Thus when the precept is giuen to beleue, and not the grace of faith, God doth not delude, but reprocue & cōvince men of vabeleefe, and that in his iustice.

The 2. example of the signifying wil of God darkly propounded, is when God propounds his promises, concealing the exception or condition thereof, *Ye shall rule vnder the fowles of the aire, the fishes of the sea, &c.* And of Ierusalem the Lord saith, *This is my rest for enermore:* the promises take no place now; & yet there is no cōtrariety in Gods will, because the said promises must be vnderstood with their exceptions; vnles ye fall from me, & prouoke mine anger by your sins.

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

Gen. 1. 28
Psal. 132. 14.

Iud. 10. 13

Exod. 32. 10.

Gen. 22. 2.

Excc. 18.
21.

wrath may wax hot: for I will consume them: & he spared the at the prayer of Moses. *Let forty daies & Ninive shall be destroyed:* for all this Ninive was spared, & not destroyed: We may not here so much as dreame of any change or vntruth in God. For all threatnings denounced, must be vnderstood with this clause, *Except ye repent & turne vnto me.* And this exception God conceales, that he may the better terrifie mens consciences, & so prepare them to true repentance. *Isa. 38. 1.* The Lord saith by the Prophet to Ezechias, *Set thine house in order, for thou shalt die & not liue:* and yet he liued 15. yeares after. Here God conceales his own pleasure, in lengthning the daies of Ezechias, and signifies what shall betide him in respect of nature, and the helps thereof. In all these examples we may not surmise any fraud or double dealing in God. For he doth not speake one thing, and minde another, after the fashion of hypocrites: but he conceales part of his will, & reueales part: and this he doth not for the hurt of any after the manner of the deceiuers, but for the good of men.

Thus much for the signifying will of God: now I come to the text in hand. The wordes, *I would haue gathered you,* are not to be vnderstood of the decree of God, but of his signifying will, and namely of the ministry of the word. For when God sent his word to Hierusalem by his Prophets, he thereby signified that it was his pleasure and will to gather and conuert them. And he is said to will the conuersion of the Iewes in and by his word, two waies. First, because he approoueth it as a good thing in it selfe, beeing agreeable to his goodnesse and mercy. Secondly, because he commanded and required it of them as a duty of theirs, and as a thing necessarie to saluation. Some may haply say, it is a point of hard dealing, for God to command the Iewes to do that which they cannot doe, and to complaine because they are not gathered: and that a master might as well command his seruant to carry a mountaine vpon his backe, & complaine because it is not done. I answer thus: If a matter could giue to his seruant power & ability to carry a mountaine, he might then command him to do it: & if he should by his owne default lose this ability, the said master might still command him and complaine, if he did not the thing commanded. And this is the case with God. For he gaue all men grace in our first parents to obey any of his commandements: this grace in them wee haue cast away, & do not of our selues so much as desire it of God: and God for his part is not bound to giue vs this grace againe. He therefore may iustly command vs to turne vnto him, though we now be vnable to turne.

If we compare this text with *Esa. 6. 10.* they may seeme to be contrary. For here Christ saith, *I would haue gathered you:* there he saith, *Harden them that they be not gathered and conuerted.* God therefore seemeth to will and not to will one and the same thing. *Ans.* There is but one will in God: yet doth it not equally will all

things, but in diuery respects it doth will and nill the same thing. He willethe the conuersion of Hierusalem, in that hee approoueth it as a good thing in it selfe: in that he commands it, and exhorts men to it: in that he giues them outward means of their conuersion. He wils it not, in that he did not decree effectually to worke their conuersion. For God doth approoue, & he may require many things, which neuerthelesse for iust causes known to himselfe, he will not do. The confirmation of the Angels that fell, God approoued as a thing good in it selfe, yet did he not will to confirme the. A Iudge in compassion approoues & wils the life of a malefactor: and yet withall, he wils the execution of iustice in his death: Euen so God sometime wils that in his signifying wil, which he wils not in the will of his good pleasure.

By this which hath bene said, wee learne, that where God erecteth the ministry of his word, he signifies thereby, that his pleasure is to gather men to saluation. In this regard the Prophet *Esay* saith, *Isa. 49. 22.* that the preaching of the Gospell, *is a banner displayed,* that all nations may come vnto it. All this is verified in this our English nation. For more then forty yeares hath God displayed this banner vnto vs, and more then forty yeares hath hee signified in the ministry of his word, that his will is to giue mercy and saluation vnto vs. First therefore we owe vnto God all thankfulness & praise for this endles mercy. Secondly, wee are to reuerence the ministry of the word, in as much as God signifies his good will vnto vs thereby, and we are in all obedience to subiect our selues to it: and for this cause we must suffer our selues to be conuerted and gathered by it. Subiects vse to reuerence the letter of their Prince, how much more then must wee reuerence the letter of the liuing God, sent vnto vs, that is, the ministry of the word, and conforme our selues to it? Thirdly, hence we learne to fore-see our miserable condition in this land. For though God for his part haue long signified his will vnto vs, touching our euermore good, yet there is nothing to be found in the most of vs, but a neglect or contempt of the Gospell: and in most places men are wearie of it, as the Israelites were of Manna. What wearie of the goodnes of God, that offers and proclaimes mercy vnto vs? yea verily. And the more wearie we are of this, the more wearie we are of our owne happinesse, and consequently hasten to our owne perdition.

Secondly, it is to be obserued, that the rebellion of Ierusalem is against the signifying will of Christ, when he saith *I would, ye would not.* And hence it followes, that the signifying will of God is the rule of our obedience, and not the vnreuealed will. And therefore so oft as God signifies vnto vs his wil & pleasure, we must yeeld our selues in obedience to it. Now God signifies his will 3. waies (as I haue said) by his commandements and prohibitions, by his permission, & by his operation. Therefore

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

Thirdly, it appeares hence, what mind must be in the Ministers and teachers of the word. They must put away all blind respects of profit and praise, and simply with honest hearts apply themselves and their ministry to this end, that they may gather a people to God; for that which is the minde of the master in any businesse, the same must also be the minde of the seruant : the mind of the master is here set downe, *How oft would I haue gathered you?*

Thus much of the will of God; now let vs come to the second point, to consider what is the will of man. That this may appeare, two things must bee handled, the *nature* of mans will, and the *strength* thereof. Of the *nature* of will, I spake something before generally, there is yet somewhat more to be added. The nature of mans will may bee gathered by the practise therof. The practise of wil staids in fower things: the first is the action of the minde, namely, a consideration of the things to be done, and the end thereof: the second is *Deliberation* of the diuers meanes, whereby the fore-said thing may be done: the third is, after deliberation a *determination* what shall be done. The fourth action is proper to the wil, and that is *election*, whereby the wil vpon determination of the minde, chooseth or refuseth, that is willeth what shall be done, what not. The fift is, that the will in all her elections, keepes and maintaines her *liberty*. Because when it wils or nills any thing, it mooues it selfe freely of it selfe to will or nill, without any externall compulsion: and when it wils any thing, it so wils, as stil retaining a naturall aptnesse to nill the same: and when it wils any one particular thing, it remains still apt not to will it, but to will another thing, or the contrary.

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

A faith, *To will is present with me, but I cannot doe that which I would*. Will therefore is one thing, and power to do the thing willed is another.

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

In the estate of innocency, the will of man is a power of willing either good or euill. For God gaue *Adam* a commandement, in which he forbad him to eat of the tree of knowledge of good and euill. *Adam* therefore could either keepe or breake this commandement. This reason holdes not in vs since the fall, yet doth it hold in *Adam*: because with this commandement he received the power to obey : and that he could not obey, it appeared by the euent ; because hee did not obey. *Ecclesiastes* faith, *Eccles. 7. 31. God made mā righteous*: there is the power to will that which is good: and they *found many inueniōs*: there is also a power to wil that which is euill. *Moses* faith to the Iſralites, *I ſet before you this day life or death, blessing and cursing: therefore chooſe life, that thou and thy ſeed may liue. Dent. 30. 19.* These words are a sentence of the law, telling what we ought to do, & not what we can now doe, but what we could do by the gift of creation before the fall. Here a difference of powers must be made: the power to will that which is good, was a gift put into *Adams* heart by God : and the power to will that which is euill, was in him before his fall, not a gift, but onely a *possibility to will euill*, if he should cease to do this duty. And thus had hee power to will both good and euill.

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

The second liberty is a *liberty of grace*, which is a power to will or nill well, or to will that which is good, & to nill that which is euill. This liberty is founded, not in the nature, but in the goodnes of the will. By goodnes I meane the holines of the will, which is the image of God. And here we must take heed of the opinion of some, who thinke that *Adam* was created and placed in such a condition, in which hee was neither righteous, nor vnrighteous, but in a meane between both. But this is directly contrary to the Apostle, who faith, that man was created in righteousness and holinesse. And by this meane in the first instant of *Adams* creation, he wanted liberty of grace. Againe, by reason of the second liberty, *Adam* had a further liberty from sin, & a liberty from misery.

The changeableness of *Adams* will appeares

in this, that though it was created in goodnes, yet was it made changeably good. For such was the goodnes and inclination of his will to obey God, as might be altered and changed by force of temptation. The cause of this mutabilitie must be considered, and it is this; That a creature righteous by creation may remaine eternal and constantly righteous, two fauours or helpes of God are required: the (a) first is, a power to perseuere in goodnes. Without this power the creature of it selfe ceaseth to bee good. The (b) second is an act or deede, and that is the will to perseuere, or perseuerance it selfe. This also is required with the former, for God giues not only the power, but also the wil & the deede, and the creature doth not the good which it can do, vnles God cause it to do the said good, as he causeth it to be able to do good. Both these helpes the good Angels haue, and therefore they stand. And for *Adam*, he receiued of God the first helpe and not the second. For beside the goodnes of his will he receiued of God a power constantly to perseuere in goodnes, if he would: yet the act of perseuerance was left to the choice and liberty of his owne will. We may behold the like in nature. God createth the eye, & put into it the faculty of seeing, & withal, he addes to the eye necessary helpe by the light of the Sunne: as for the acte of seeing, it is left to mans libertie: for hee may see if he will, and againe if he wil, he may shut his eyes. The Physitian by art procures an appetite: this done, in the next place he prouides conuenient food: yet the act of eating is in the pleasure of the patient: for he may eat if he will, & if he will he may abstaine. And thus God gaue *Adam* the power to perseuere in rightcousnes, but the wil he left to himselfe.

It may be said, If *Adam* receiued power to doe good if he would, and not the will to will that he could, he then receiued not sufficient grace. I answer, he receiued sufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainment of euerlasting happines, if he would not be wanting to himselfe: but he receiued not sufficient grace for the causing of the immutabilitie of his nature: neither was it of necessity to be giuen to a creature. A Gold-smith intends to make a iewel of greatt value and price: hee compounds it of golde, pearle and pretious stones: when he hath brought it to perfection, hee doth not put this condition to it, that if it fall, it shal not be bruised or broken. And God created *Adam* in all perfection, and gaue him a power & ability to continue in the said perfection, if he would: yet did not he put vnto his nature this condition, that hee would bee vnchangeable & vnalterable, when it should bee assailed by the force of outward temptation.

The vse of the former doctrine. In *Adams* example, we see the weaknesse of the excellentest creature in it self without the grace of God: For *Adam* hauing power to perseuere, could not for all this, act or put in executi-

A on the said power, without the further helpe of God. He could fall of himselfe, he could not stand or rise againe: hee could not auoide the least euill, but as he was helped of God. Wee therefore being finfull wretches, much more are to acknowledge our infirmities, and to ascribe all we doe or can doe that is good, to the grace of God. Thus haue the godly alwaies done. The Iewes in their repentance say: *Conuert thou me, and I will conuert*, *Ier. 31. 18.* The spouse of Christ, *Cant. 1. 3. Draw vs, & we will run after thee*, *Dauid* saith, *Psal. 119. 37. Incline my heart to thy commandments; turne mine eyes from the beholding of vanitie, and quicken me in thy precepts*. *August.* saith, *Giue that which thou commandest, and command that thou wilt*. We are to God as the sicke man to his keeper, who saith; Take me vp, and I will rise: holde me, & I will stand. In regard of this our faculty, it is the best for vs to deny our selues, and by faith to depend on the prouidence and mercy of God.

Again, such as beleue in Christ haue great cause to be thankfull to God. For they haue the beginnings of further grace then euer *Adam* receiued. He receiued onely the power to perseuere in his happie estate, if hee himselfe would: but they that beleue beside the power of perseuerance, receiue the will and the deede. *Paul* saith, *Worke your saluation with feare & trembling: and then he addes, Phil. 2. 13. It is God that workes in vs the will and the deede, whereby we runne the race to eternall life*.

C In the estate of corruption two things are to be considered of mans wil, the first what it can doe, and how neere it comes to the doing of a good worke. The second, what it cannot doe. For the declaratio of the first, two things must be considered in corrupt will; a liberty, & a possibility. The liberty is a certen freedome to will or nil, or to suspend. For this liberty is remaining since the fall of *Adam*, & it is natural to the wil, from which it cannot possibly be seuered. This liberty is large, and shews it selfe in three kinds of actions; *naturall, humane, ecclesiasticall*. natural actions are such as are comon to men and beasts, as to eat, drink, sleepe, smel, heare, tast, moue: common experience declares a freedome to will in all these actions. Humane actions are such as are common to all men: & I may fitly reduce them to three heads. The first is, the study and practise of arts, trades, or occupations, & professions of all kindes. And that man hath freedome to wil in all these, experience testifies. The second is, the gouernment of societies, namely of families and commonwealths. The Lord said to *Cain* of *Abel*, *Gen. 4. 7. His appetite shall be subiect to thee*, that is, in freedome of thy will thou shalt rule ouer him, and his will shall be subiect to thine. *Peter* said to *Annianus*, that the giuing, or the not giuing of his lands was before hee gaue them, in his own liberty. And *Paul* saith, *1. Cor. 7. 37. that the father hath power of his own wil to giue or not to giue his child in marriage, as he shall see occasion*. The third is the practise of ciuill vertue,

Aug. de
correp.
& grat.
ca. 11.

A.G. 5.4.

a 1. Poffe
uelle per-
seuerate,
Aug. de
Correp.
& grat.
11, 12.
b 2. A dñs
perseue-
randi.

justice, temperance, liberality, chastity. To this purpose *Paul* saith, *Rom. 2. 14.* that the Gentiles do the things contained in the law, and that by nature. For outwardly to be chaste, iust, bountifull, and so forth, is in the power of natural and corrupt will. It may be said, that these things are the gifts of the holy Ghost, I answer thus: the gifts of the holy Ghost are twofold, *gifts of restraint, & gifts of renovation.* Gifts of restraint are such as serue only to keepe in the corruption of nature, & not to mortifie or abolish it. And they are common to all men both good and bad, and serue only to maintaine outward peace, and comely order in the societies of men. Of this kinde are ciuill vertues. Gifts of renovation, are such graces of the holy Ghost, as serue not onely to restrain the corruption of the inward man, but also to mortifie in the roote, and to make a change of our sinfull nature. Now vertues of this kinde are onely incident to such as are in Christ.

The third kinde of actions are Ecclesiasticall, namely, such as pertaine to the outward duties of the worship of God. And there is also a liberty of will in them. For corrupt and sinfull man, hath power and liberty to thinke of God, and to thinke many things of him, good in themselves: power to reade and search the Scriptures: power to speake and talke of the word of God: power to come to the cōgregation and heare a sermon, as the Athenians did: power to conceiue a zeale (I say not a good zeale, but onely a zeale I say) for the maintenance of outward duties of religion. *Paul* saith *Rom. 10. 2.* that the obdurate Iewes had a zeale of God, and were followers of the iustice of the law; and that himselfe being a Pharisee vnconnected, was *vnrepromable in respect of the law of God, Phil. 3. 6.* Thus farre can man proceede by the freedom of corrupt will: and the duell by naturall strength goes somewhat further. For he is said to beleue: and he conceiues his faith, not by illumination of the Spirit of God, as man doth, but by the remainders of the light of nature, & by the power which yet remaines in his corrupted will. For we may not suppose, that since his fall he is enlightened by the spirit of God in any thing.

Thus wee see what is the liberty of corrupt will. We must yet further conceiue it to be full of weaknesse and imbecility, which I will expresse in three rules.

The first: *That which the will can will, it cannot doe, vnlesse God will.* Heronupon *Sauour James* bids vs say, We will doe this or that, if God will. And *Paul* wishing that hee might haue a prosperous journey to Rome, addes this clause, *By the will of God, Herod, Pontius, Pilate, and the Iewes, did not ingaine against Christ,* but that which the counsell of God hath determined before to be done.

The second; *That which the will can will, it cannot doe without the helpe of God:* for in him we liue, moue, and haue our being. This helpe is two fold, *Preseruation* of the wil both for pow-

er and act, and the *Direction* thereof, whereby it is ordered & applied to the thing it will eth.

The third; *Often the will neither willeth nor doth the things it can will and doe, because it is hindered.* It is hindered sometimes by the minde that misleades the will: sometimes againe by the worke of Satan. Thus *Paul* saith, *That Satan hindered him from coming to Thessalonica.*

The vse of this doctrine is two-fold: first the liberty of the will is the condemnation of the world. For in ciuill & ecclesiasticall actions men do not that which they can do: so farre be the most from doing that which the Gospell requires, that they do not that which nature can doe. Some pleade, that if they be ordained to saluation, they shall certainly be saued, otherwise not: and therefore they say, they will leaue all to God, and liue as they list: but this shall be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they search not the scriptures, nor hear sermons: in a word, they vse not the good meanes of saluation so far as they are able to vse them by the strength of nature.

Secondly, the weaknesse of will in his libertie, must teach vs to abate our pride, and to humble our selues: because we cannot doe any thing, no not so much as moue hand, foot, or finger, without the helpe of God. *Ieroboam* when hee had stretched out his hand to lay hold on the Prophet, could not so much as pull it in againe. And this consideration must likewise moue vs to bethankefull to God, because the actions we doe, we doe by him.

The second thing to be considered in the corrupt will, is (a) a Possibility of willing that which is good. This Possibility is a certaine condition of the will, whereby it can will that which is good, after that God hath preuented vs with his grace. A stone is not of this nature, neither is the beast, because they are creatures vnreasonable, wanting both will and vnderstanding: and therefore no way capable of grace: whereas man in that hee hath will and vnderstanding, hath a possibility of doing that which he cannot do. The Fathers in this sence say, *To be able to haue faith is nature, to haue faith indeed is grace.*

Hitherto I haue shewed what will can do in the corrupt estate of man: now let vs see what it cannot doe. And because here the maine differences come to be considered, between vs & the Church of Rome; I will first lay downe a sure ground, & then build vpon it: The ground is this: *though liberty of nature remains, yet liberty of grace, that is, so will wel, is lost, extinguished, abolished by the fall of Adam.* I proue it thus: Liberty of grace is founded in the goodnes of integrity of the wil: now this goodnes of the will is abolished by the fall of Adam: and therefore the liberty it self that is founded thereon. That the goodnesse or integrity of the will is lost, I cōfirme it thus: That which wee put on in our conuersion, we want by nature: we put on this goodnesse in our conuersion. For in it we put on

Thes. 2. 18.

1 Kin. 10. 4.

a Possibilitas non actiua sed passiva, vel potentia materialis.

Aug. de prædest. Sanct. c. 5.

39
39
39

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

The second reason. There is no power or aptnes in the will corrupted, to will that which is truly good. Therefore liberty of grace to which well is lost. The minor I proue thus: Eze. 36. 26. *A new heart also will I give you, & a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.* Here two things are set down distinctly. The first, that the new and fleshie heart is the gift of God, that is, an heart ready and apt to giue obedience. The second, that there is in vs no aptnes or ability to receiue this gift of God because our hearts are stony. God therefore giues the fleshie heart, and the aptnesse to receiue this gift, by taking away the stony heart. Christ saith, that none can come vnto him, vnlesse the Father draw him. Now if there were in vs by nature the least power or aptnesse to come to Christ, then drawing were needlesse, (for that argues obstinate rebellion) & it were sufficient to succour, helpe, and confirme the fore-said power, without any more adoe. Saint Paul saith, that the wisdom of the flesh, that is, the best inclinations and motions of the mind of a naturall man, are not onely enemies, but euen enmity to God. Now in enmity, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to loue and obey him? Again Paul saith, The naturall man is not capable of the things of God: for they are foolishnesse to him: neither can he know them, for they are spi-

ritually discerned: In the mind of a naturall man there be two things to be considered, the act, and the power of knowing and approving that which is truly good. And here Paul giues his sentence of both; of the act, that the mind cannot know the things of God: of the power, that the mind hath no capablenesse or aptnesse to acknowledge or approve them; as a little vessel hath no aptnes to receive a great quantity of liquor. Again, we are not apt or sufficient of our selues to thinke a good thought as of our selues, but our sufficiency is of God. Therefore nature corrupted wants ability so much as to thinke a good thought: much lesse to will that which is good. Again Paul tels the Ephesians, that they were dead in sinnes and trespasses. And this death or deadnesse is not onely in respect of the performace of that which is good, but also in regard of power to performe it. For if the least power to do good remain since the fall, man is not dead as yet, but dying or drawing on, because as yet some portion of spirituall life remains. And if this be so, how are we quickened together with Christ? and how is it a wonder, that the dead heare the voice of Christ? Ioh. 5. 25. Again Paul saith to the Ephesians, Eph. 5. 8. that they were once darknesse, but now are light in the Lord. Now in darknesse there is no aptnesse at all, either to giue or to receiue light. But how were they made light? without any worke or co-operation of theirs: euen as in the creation light was taken, not from some other precedent beginnings of light, but out of darknesse, which conferred nothing at all to the being of light.

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

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

2. 2. 2. 2.

2. Cor. 3.

Eph. 2. 4.

verse 5.

2. Cor. 4.

Ier. 17. 9

Rom 6. 20. and 7. 14.

2. Tim. 3. 26.

2. Tim. 3. 26.

Ioh. 1. 13

Eph. 2. 10

Ioh. 15. 5

wholly in Scripture ascribed to God. He that is the child of God, is borne of God: *not of blood*, that is, not of naturall generation: *not of the wil of the flesh*, that is, not of the power and inclination of naturall will: *not of the wil of man*, that is, the heroicall inclination of excellent men. We are the workmanship of God created in Christ to good workes. Now the creature confers nothing to his creation, which is wholly from the Creator: because to create is not to make something of something, but something of nothing. Christ saith, *without me ye can doe nothing*. And the reason is there rendered; Because Christ is the vine, and they which beleue are vine-branches: which branches, that they may bring forth good fruit, must first be set into Christ, & then draw their sap, that is, power to doe good from him.

Patrons of nature against the grace of God, alledge foure speciall reasons for libertie of wil in moral acts, that is, in things and actions good according to the morall law. *The first is this*: God hath giue sundry comandements to man since his fall, some pertaining to the law, some to the Gospel, as comandements to turne vnto God, to beleue, to repēt. And al comandemēts are giuen in vaine, vales there be freedom of will to do them, or not to do thē. *I answer first*, these comandements set not down what we can do, but what we should doe: they signifie, not our ability, but our office & duty, whereby we should please God and come to saluation. And if the comandements be impossible, it is not Gods fault, but ours, for they are not impossible to created but to corrupt nature: secondly, though we cannot will to doe that which God commands, yet are not his comandements idle. For they are the instruments and meanes of the Spirit of God, whereby he effects in vs the good he commands.

The second obiection. Wee are bound to giue vnto God an account of all our doings in the day of iudgement, and this were not equal, vnlesse we had power to will both good and euil. *I answer*, it sufficeth to bind vs to a reckoning, that once we had liberty in *Adam* to will either good or euil. And all men since the fall haue some measure of liberty of will: the wicked liberty in sinne: the righteous liberty in duties of righteouesness.

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

A the worke of grace, and to open, the worke of free-will. *I answer*, that the words, (if any man open) are conditionall: and therefore determine nothing of power of wil either to or fro. Again, the words set not down what the Angel is able to doe, but what his office is, and what hee can doe by grace. Furthermore the place of Deuteronomie is objected, *The word which I command thee, is nere thee, that thou mayest doe it*. But in these words *Moses* sets down, what the Israelites can doe by the grace of a Mediatour, who fulfilling the law for vs, and giuing grace to obey the same; makes the comandements of the law (which otherwise are impossible) to be easie. Thus *Paul* hath expounded this text, *Rom. 10. 8*. where he signifies, that sentences of the law must not legally, but euangelically be vnderstood of them that are in Christ, and fulfill the law by him.

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

Vpon the ground formerly deliuered, sundry questions of great moment are resolved. The first is, whether a natural man or an infidell, can by the freedom of his will, without faith, and without the helpe of God, doe any worke morally good, that is, a worke in which there is no sin: they of the Church (as of Rome for many hundred yeares haue answered, yea: for they confidently teach, that a man pressed with no temptation, may without faith by the special helpe of God, & without it, by his owne strength so doe that which is morally good, that no sin at all be committed therein. We answer, no: & that vpon sufficient warrant. For such as the beginning of an action is, such is the action it selfe: now the minde and will of man are the beginnings of all their actions: & in them there is no ability to think or to will that which is truly good, but a continual disposition to the contrary. All

D actions therefore proceeding thence are only and continually euil: Vpon this ground *Paul* saith, that to the *uncleane*, the vse of all things is *uncleane*: And *Christ* saith, that an euil tree cannot bring forth good fruit. And, *Whatsoeuer is not of faith*, without exception, is sinne. To this doctrine alwaies subscribed the Orthodox & ancient Church. The Arascan Council saith, *It is from the gift of God, that we keepe our feete from iniustice*: And, that a man (a) doth no good things, which God enables him not to doe. *Cyprian* saith, *All we can doe is Gods*. *Hierome* saith, *Without Christ enery vertue is but a vice*, *Gregorie*, *If faith be not first wrought in our heart, other things cannot be good, though they seeme to be so*. *August*. saith expressly, that all the works of vnbeleuers are sinnes: because whatsoeuer is not of faith, is sinne. And hee saith thus of

Deur. 30. 14

a Ales 3. part. Summa. q. 66. Thom. in 1. 2. q. 109 Bona v. in 2. Seat. p. 28. Bellar. de grat. & l. arbit. 5. c. 3.

Tit. 1. 15. Math. 7. 18. Rom. 14. 23. Concil. Araus. 22 & 20. b Nulla bona facit homo. Lib. 2. epist. 2. Hierom. Gal. 3. Greg. 1. 2. moral. c. 15. De nupr. & concup. 12 c. 3. cont. iul. 4. c. 3

Luk. 10. 30

Reu. 3. 10

Epist. 106.
Aliquantum ad
non peccandum
valere.

Nihil ad
peccandum
valere, vel
nihil ad
non peccandum.
1. 2. diff. 25.
P. non
posse non
peccare.
Sess. 6. ca.
6.

Bellar. de
grat. & l.
arb. 1. 5.
ap. 11.

Epist. 95.
ad Innocen.

De haeref.
cap. 24.

Exod. 9.
27.

Pelagius the hereticke: Sometimes he toyzed the power of the will with such equall waights in even ballance, that he might determine how it availerh somewhat to cause vs not to sinne: which if it bee so, there is no place reserved for the helpe of grace, without which we say, free will hath no force at all in causing vs not to sinne. In this speech there are two things worthy obseruation. One, that (in *Augustines* iudgement) free will of it selfe hath no force at all to cause man not to sin. Of the same mind is the master of the sentences, who saith, that man before hee be repaired by grace, cannot but sin; though the Schooles afterward, for the most part dissent from him. The second, that it was the heresie of *Pelagius* to teach, that free will somewhat availerh to cause vs not to sinne. With this iumpes the determination of the Councell of *Trent*, when it saith, *Let him be accursed, that saith, all workes done before any iustificacion, are sinnes indeede.* So, thus it innuantes closely, that will, before the grace of iustificacion, partly holpen, and partly of it selfe, can do that which is good, at the least morally, as they speake. And this is the resolute sentence almost of all Papists. I doubt not therefore to aouch that the present religion of the Church of Rome reuiues in part, the heresie of *Pelagius*, and in these last daies propounds it againe to the world with new varnish and fresh colours. To auoide this charge, they answer the place of *Augustine* before alleadged, thus. When *Pelagius* saith, the will is of force not to sinne, his meaning (say they) was, that will was of force to cause vs neuer to sinne through the course of our liues. I answer againe; *Augustine*, who knew the meaning of *Pelagius*, speaks not onely of the life of man, but even of particular actions, as appeares by these words, *Flee that praiet, Leade vs not into temptation, praiet that bee may not doe any euill.* *Vincentius Lyrinensis* tooke this to be the heresie of *Pelagius*, that man by his owne free-will might do some good things. For these are his words: *Who before that propheticke Pelagius, did euer presume that the vertue of free-will was so great, that he did not thinke the grace of God was necessarie for the helping of it in the doing of good things according to euery act?*

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

It is alleadged, that wicked *Pharao* did a good worke, when he said, *I haue sinned, the Lord is righteous, I and my people are sinners: pray for me, &c.* *Answer.* The confession is good in his kind, but not good in *Pharao*: because it

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

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

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

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

Secondly, in that wee can doe nothing but sin till we be regenerate, we are taught to acknowledge our bondage vnder sinne and Satan: yea; we must labour to feeble this bondage and to groane vnder the burden of it. This being done, we must goe further yet, and with hungering and thirsting hearts see to the Mediatour Christ, who preacheth deliuerance to captiues, and withall giueth deliuerance from sinne, Satan, hell, death, condemnation, to all such as with touched and bruised hearts flee vnto him.

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

Ezech.
19. 10.

Bonauen
in 2. diff.
28. art. 2.
& Thom
ibid, Bel-
larm de
grat. & l.
arbitr. l. 5.
c. 7.

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

It is objected, that a natural man can either sinne, or not sinne. I answer; 'Tis true in regard of actions pertaining to outward gouernement, and in regard of open sinnes, murther, theft, adultery, &c. yet not alwaies true, but onely at sometimes. For euen the righteous sometime fall into open offences. And though the nature man occasioned to sinne, abtaine from open offence, yet gets hee no victory. For though hee auoide the outward act, yet can he not auoid the wicked inclination of his heart. And the abstinence from outward sin, is not without sinne. Because it proceeds from a person vnreconciled to God, it hath not his beginning from faith: againe, it is for by-respects, for the getting of a praise, the auoiding of open shame, and not for the honour of God.

The third question is, whether an vnregenerate man by the power of his will can obserue the law, though not fully, yet in respect of the substance of the act. The doctrine of long time hath bin in schooles and Church, that he can: and that by his owne strength, hee may keepe all the morall precepts, so as no sin be committed, (a) for some short space of time. But the truth is, he can not. For if wee graunt and suppose an action, wee must presuppose the ground and beginning thereof. Now the integritie or sanitie of will, whereby it was able to will that which is good, is the ground of a good act: and it is lost: and therefore there can be no keeping of the law in respect of substance. The substance of the first table is, to loue God with all the heart, soule, strength: and the substance of all negatiue commandements is, *Thou shalt not lust*. And the naturall will cannot possibly reach to the doing of these. It is alleadged, that a naturall man may giue almes and do iustice to others, and such like. I answer, in the substance of any duty commanded there be two things, the act to be done, and the manner of doing it: & that is to doe it in faith, with a mind to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euery worke, that makes it to be good indeede: and without it, works commanded in the law, are but as a body without life or soule, or as matter without forme. Will therefore is vnable to obserue any one commandement in his owne intire substance.

And it must bee remembered as a maine ground, that the law beside external duties requires inward obedience, in knowledge of

A God and his will, in faith, hope, loue, patience, and the subiection of our thoughts, wills, and affections to the will of God. In respect of this inward and spirituall obedience, the holy Ghost saith, the law is impossible, *Rom. 8.3.* and that the wisdom of the flesh cannot be subiect to the law of God, *v. 7.* that this is the yoke, which neither we nor our fathers could beare, *Act. 15. 10.*

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

The fourth question is, whether natural corrupted will can any way prepare and dispose it selfe to his owne conuersion and iustificatio: that is, take away the impediments and make himselfe apt and capable of his iustification. The (b) doctrine hath bin for diuers hundreds of yeares, that wil can doe it: and the doctrine of the Papists now is, that the will, so it be stirred vp by God, can doe it. But the certaine truth is, that will cannot. The conuersion of a sinner is a creation: and no creature can prepare it selfe to his owne creation. That very thing (c) whereby a man should prepare himselfe to any good duty, is lost by *Adams* fall: and therefore the worke of preparation is Gods and not ours; vnlesse it be possible for a man dead in his sinnes to prepare himselfe to his owne spirituall viuification: by nature we are seruants of sinne, and our liberty begins in our iustification. Therefore before we are iustified, we cannot so much as will that which is good. Indeeede the Israelites prepared their hearts to seeke the Lord: and *Ezra* prepared his heart to seeke the law of the Lord. But this was the worke of men regenerate, whereby they renewed in themselves the purpose of obeying God, and of perseuering in duties of Godliness.

The fifth and principall question of all is, whether a naturall man can will his owne conuersion or regeneration. The learned among the Papists teach on this manner. d That will alone by it selfe cannot: yet that will can, if it bee preuented and stirred vp by some good cogitation cast into the mind and some good desire stirred vp in the heart, and be withall helped and directed by God. They vse to open their mindes by these comparisons. The eye in darkenes sees nothing, and is as it were without the faculty of seeing: yet if an object be set before the eye, and light be brought in, then can it see. Againe, a man lies a sleepe in a dungeon, and he doth not so much as thinke of coming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the cord, put it vnder his arme holes, as *Jeremy* did, & hang thereupon. And being thus helped, he both

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hæref. c.
88. Inno-
cent. epi-
93. apud
August.

b Scotus
in 2. dist.
18. Du-
randibid.

c Libertie
of grace.

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

d Bellar.
de grat. &
lib. arbit.
l. 6. c. 15.

e Coster.
enchr.
c. de lib.
arbit.

1. Pet. 5.
9.

e Bellar.
de grat. &
lib. arbit.
l. 6. c. in
fine.

Luther.

can and doth come forth of the dungeon. The doctrine we teach is the plaine contrary, *That will before it bee turned and conuered cannot so much as will his owne conuerſion.* This followes vpon the former grounds; for the power to will that that is truly good, is lost; a power to will our conuerſion, is a power to will that which is good; therefore the power to will our owne conuerſion, is lost. Beside preuenting and exciting motions that serue to stirre vp and helpe the will, there is further required, that the will be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preuenting grace) all external motions and excitations to that which is good, are of no effect. For the cause must goe before the effect. Now that the wil may effect and doe that which is good, the cause is the regeneration thereof; in which is giuen to the will, not onely a new action, whereby it wills well, but also a new quality, whereby it is able and can will well. And this abilitie of willing well, goes before the act of good will, as the cause before the effect. When a man is dead, chafe him and rubbe him, put *aqua vite* into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, & bid him walke; for all this, he will not stirre the least ioynt, neither can he. All chafing and rubbing, all speech and perswasion, and all helps in the world be in vaine, vnles the soule be restored to the body: Euen so, no perswasion offered to the minde, nor good desires to the will, are of any moment, till the image of God standing in holines, which is a conformitie with the will of God, and the very soule of our soules, begin to be restored. Nay, the mind is vacapable of any good thought, and the wil of a good desire, til God once againe create in them anew qualitie or property of holinesse, that the minde in thinking may thinke well, and the will in willing may will well, or will that which is good. For though it bee the nature of the will, to will or nill, yet the power and formall beginning of wel-willing is the integrity or goodnes of the will. It is objected, that the will to accept and receive grace, is in vs before grace be received. I answer thus, the first act of will; whereby the will in his regeneration begins to assent vnto God, & begins to will to be conuered, is indeede the worke of the will, (because it is the will that willet) yet doth it not arise of the naturall strength of the wil, but from the grace of God that remeth it. For to will to be regenerate, is the effect and testimony of regeneratiō begun. *Paul* handling the point of the predestination & iustification of a sinner, compares God to a potter & vs to clay. Now the clay before it is framed to a vessell of honour, and while it is in framing, is meere ly paffiue, and doth nothing at all for the framing of it selfe. When a man is to bee regenerate, God takes away the stony heart, that is by nature disobedient and altogether vnapt to obey: and he giues

a fleshy heart, that is pliable and flexible to obedience. Now to will to be conuered; is a good thing, & one point of true obedience; and therefore it proceedes not from the heart of man, till it be mollified and framed by God to that which is good. What hast thou, *saith Paul*, that thou hast not receiued? and if thou hast receiued it, why dost thou boast? Now, if to will to be healed were of vs, we haue matter of boasting in our selues. Again, he saith, we are not sufficient or able to thinke a good thought as of our selues, but our sufficiency is of God: much lesse then can we of our selues wil or desire to be regenerat. The health and life of the soule is of God, who raiseth vs from death to life: now to wil to be healed, and to will to liue vnto God, is the beginning of health and life. A certaine Councell saith, *If any man doe anonch, that God doth expect our will, that it may be purged from sinnes, and doth not confesse that it is the operation of the Spirit of God in vs, that doth make us to will to be purged, he resists the holy Ghost, saying by Salomon. The wil is prepared by God.* *Augustine* saith, *It is not in him that runneth, but in God that sheweth mercy, that all may be giuen to God, who both prepares the will of man to be helped, and helps it being prepared: who preuents him that willet that he may will, & follows him with helpe that willet, that he wil not in vaine.* They which are bodily sicke, can will to be healed before they begin to be healed, because they be aliue: but they which are spiritually sicke in sinne before their conuerſion, are dead in their sinne: and therefore they can neither thinke, nor will, nor desire their conuerſion. When *Christ* was about to cure a sicke man, he moues this question to him, *Wilt thou be healed?* and so when God is about the work of regeneration in any man, he inwardly moues this question in the heart, whether he will be regenerate or no: and by this means stirres vp a desire to be regenerate. If any man thinke that by this doctrine, men are regenerate against their wills: I answer, when God begins to regenerate vs, he makes vs then willing, being otherwise by nature vn-willing; and thus he regenerates vs not against our wills: yet so, as the willingness to be regenerate is not of vs, but of God. It may, be alledgad further, that the act of the wil whereby it wills to be conuered, goes before the act of God, wherby he turnes vs to himselfe: & that otherwise, we are conuered without our consent, and that God works vpon vs as vpon a block or stone. *Ans.* in respect of time they are both done together; but in respect of order of nature, first the will begins to bee turned of God, before it can will to be turned. For euery cause is before his effect, if not in time, yet in priority of nature. The wil conuered so soone as God hath begunne to renew it, wills to bee renewed: and it could not will the conuerſion of it selfe, vnlesse it had formerly tasted of the goodnesse thereof. And though we first feele the desire to bee conuered, be-

1. Cor. 4.

7.

2. Cor. 3.

5.

Conci. A
raus. ca. 4August.
in Enchir

Ioh. 5. 6.

fore the grace of conuersion, it is nothing : for sometimes wee perceiue the effect before the cause : as we see the light of the Sunne before the Sunne; and we see the light of a candle in a house before we see the candle. Therefore to will to be regenerate may be the effect of regeneration begun, though it first of all appeare. For the better clearing of this our doctrine, I will propound two other questions.

The first, whether the will of man by his naturall strength, be any cause of his owne conuersion. The answer of the Papists is, that the will is a cause with the grace of God: and that both together worke our conuersion; grace as the principall, will as the lesse principall, and both as causes formerly. But we teach & hold (as truth is) that will in the act of working, effecting, producing of our conuersion or regeneration, is no cause at all, but in it selfe considered, a meere patient or subject to receiue the grace of conuersion giuen and wrought by God. It is absurd to thinke, that a creature should bee a cause of his creation, or a dead man of his quickening. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient causes of mans conuersion, Gods spirit, Gods word, mans will, hath his defect. The spirit is the principall cause, the word in his right vse is the means or instrument, whereby the operation of the spirit is effectuell. And for the will of man, it stands onely as a patient or object of diuine operation. It is alledged, that men which repent, are worthy praise therefore: and this cannot well be, vlesse repentance proceede from freedome of will. *I answer*: repentance is praised because it is a thing that pleaseth God, and in that respect praise-worthy: and the repentant person is praised, not because he is the cause of his owne repentance, but because hee repents being thereto enabled by the mercy of God.

The second question is, whether the conuersion of a sinner be in the power of mans wil any way. The answer of the Papist is, that our regeneration and conuersion is in part in the power of mans will: so as the will stirred vp can either apply it selfe to the grace of God, or reiect the same. Contrariwise (a) we teach, that regeneratio is not within the power of mans will, but that it wholly depēdeth on the will of God: and, that when GOD will conuert and renew vs, though will for his own nature be apt to resist, yet in respect of Gods vnhangeable will, and in respect of the efficacy of his inward operation, it cannot resist & repell the worke of God. For when God himselfe workes any thing, his worke cannot be resisted. For his working of a thing is onely to will it to be; and his will cannot be resisted. Now in mans conuersion, he *workes the will, and he workes the deede*: and he causeth men to walke in his commandments. Resistance therefore can not be made. Secondly, the Scripture euery where teaches, that our conuersion & saluatio wholly dependeth on Gods will, and not on the

A will of man. Of the distinction of man and man, in the matter of saluation, *Paul* alledgeth the testimony of *Moses*, *It is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy*. Our Saviour Christ teacheth that the secrets of the kingdome of God are reuealed to some, and to others concealed, *because the pleasure of God is so*: and because the gift of vnderstanding is giuen to some, and not to others. Our conuersion is tearmed a new generation and a new creation: for this cause it cannot depend on the will of man at all, because a creature hath not his creation or regeneration in his owne will, so as he may either accept or refuse it. And it is a great overshadowing of Gods grace, to make the hauiug, or the not hauiug of it, to be in the choice of mans will. But the text in hand is objected. When Christ would haue conuerted Ierusalem, they resisted & would not. *I answer*, There is a double worke of God. One is, outwardly in the word & Sacrament to offer grace: and this indeed may be resisted. Of this Christ speaks here when he saith, *they would not*: and Stephen when he saith, *they resisted the holy Ghost*, *Act. 7. 51*. The Lord saith, *Gen. 6. 2*. *My spirit shall not alway strive with man*: & Peter applies this striving to *Noes* ministry saying: *that Christ went in spirit and preached*, *1. Pet. 3. 19*. The second is, when God inwardly by his spirit, turns, renews, sanctifies the whole man, and this work cannot be resisted by the will of man; no more then *Lazarus* could resist the worke of Christ, when he was raised from the dead. If it be said, that this doctrine abolisheth liberty, because it cannot choose and refuse the grace of God: *I answer*, the Angels of God which wil good & cannot wil euil, haue neuertheless perfect liberty of wil. And it is greater perfection of liberty freely and onely to will that which is good, then to bee able to will both good and euil. Hee is at more libertie, that cannot be a servant, then hee which may be either a freeman or a seruant. And a necessity of yeelding to the wil of God is no hurt to our will. For it is a speciall liberty, to will that which God wils & nothing els. By all this which hath bene said, it appeares what is the difference betweene vs, and the Church of Rome in the point of free-wil. They say, liberty of grace to will well is only weakned, diminished, and held captiue by sinne: we say, it is quite lost and abolished by the fall of *Adam*.

Again, by te former doctrine, the common question is easily answered: namely wherein lieth the efficacy of Gods grace. (b) Some Papists answer that it lies ordinarily in the free consent and co-operation of free-will ioyned with grace. And this seemes directly to be the opinion of the Council of Trent. But this is much derogatory to the diuine grace of God, to place the (d) efficacy therof in mans wil: and it ministers much matter of (e) boasting vnto men. Others place the efficacy of grace in the congruity of the object, (f) that is, in

Rom. 9.
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Mat. 11.
27.
Luk. 7. 10.
6 Thom.
con. gent.
1.3. c. 159.
Greg. de
Val.
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nesim.
Thom. q.
27. & 22.
q. 101.
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the efficacy
of grace in
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grat. & li.
arbit. c. 2
Gradam
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Molina
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maketh
grace to be
effectuall.
De li. arb.
Pag. 226.
37. and
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dition and
no cause
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of grace.
Pag. 229.
Yet alwaies
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tall to open
or shut, or as
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ler to ac-
cept or
repell the
worke of
God.
c 1 Cor. 4.
7.
f Bellar. de
grat. & li.
arb. l. 5. c. 1.
constituted
by Molina, as
saith P.
Beausfield
de Lib. ar-
bit. pag. 399.
g. 1.
Antioch.
in Acta.

Bellar. de
grat. & li.
arb. l. 6. c.
15. Sent.
10.

a Reade
Caluins
Institu-
tions, li. 2
c. 2. sec. 10

Phil. 2. 13
Ezec. 36.
16.

morall perswasion, which God knowes to be apt and fitte to moue and allure the will according to the condition thereof, euen as a beatt is mooued by the sight of a bottle of hay. But there is no efficacie in these perswasions presented to the minde: because the will lies in thralldome and bondage vnder sin and Sathan. And the will must not onely bee helpt, but also bee deliuered from this bondage, before any perswasion can moue it. *Lunbard* in his time much declined from the purity of the former dayes: and yet hee is farre foundier then the Iesuites of our daies. For hee saith thus: *Freewill now is hindered by the law of the flesh from doing good, and stirred vpon euill, so as it cannot will and doe good, vnlesse it bee deliuered and helped by grace.* We leauing the Papists in their dissentions, place the efficacie of grace in the grace it selfe. For saith Christ, Every man that hath heard and learned of the Father, comes vnto me. Again, we place in it this, that God addes the second grace to the first. For hauing giuen the power, hee staies not there, but proceedes further and giues the wil, and with the wil, the deede. And thus is the grace of God effectual.

The consideration and vse of this & the former doctrines, is of great consequent. For if liberty of grace be lost, great is the necessity of our redemption by Christ, and great is the excellency thereof. Secondly, this doctrine cuts off the excuse of all sin: for though we sin necessarily, because liberty of grace is lost; yet we sinne freely, because liberty in euill remains. Thirdly, it appeares hence, that man of himself can not haue or retaine any goodnes, but that which God giueth and preserueth in vs. This thing must moue vs to pray earnestly for the grace we want: and to giue hearty thanks for the graces wee haue. Fourthly, we are taught deeply to humble our selues for the losse of our liberty, and for the bondage vnder sinne: & to pray instantly for deliuerance by Christ. Fifthly, seeing of our selues we cannot preuaile against the least temptation, we must pray to bee guided and assisted continually by God. Lastly, seeing our conuersion dependeth on Gods mercy, & not on our will, we are taught to deny our owne wils, wisdom, power, and to ascribe our iustification and saluation wholly and onely to God.

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

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

That this power of the will may the better appeare, I will propound foure questions. The first is, whether the wil preuented or renewed, haue any stroke, action, or operation in the first regeneration of a sinner. I answer; In the renouation or conuersion of a sinner I consider two things. First, the beginning or ground thereof, and that is the setting or imprinting of the new qualities & inclinatio in the mind, will, affections of the heart. And this is the intire or meere worke of God in vs, and vpon vs; and wee in it are *meere passive not active*. The second is the euidence of the former in new and spirituall actions, as namely in thinking, willing and desiring that that is good. Now these actions are workes of God in and by mans will: and mans will is not onely a subiect of them, but also an instrument. A subiect, in that God is the first and principal worker of these workes in the will. An instrument; because it pleaseth God to vse the will, and to moue it by his grace for the acting and effecting of the things which he appointeth. And thus the will is not meere passive, but *passive and active* both: first passive, and then active. For being acted and moued by God, who works the will and the deede, it also acteth & moueth. And wee doe not vterly deny the co-operation of mans will with Gods grace. It is necessary indeede that God first regenerate vs, and make vs his children and new creatures. And in this thing we doe not co-worke with GOD, but stand as patients, that God may worke vpon vs, and reforme vs, euen in the same manner, as when hee made vs in the beginning without any helpe of ours: yet, after our regeneration, by faith we are brought from death to life, and to will is present with vs, though in weake measure by reason of the remainders of corruption: and then we begin to bee co-workers with the grace of God, moued to will, and so indeede willing that which is good. In this sense haue the learned said, *that which is repaired in vs, is not repaired without vs*: and, that *God in them whom hee calls, prepares the will that it may be a receiver and handmaid of his gifts*.

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

repent,

Lumb. li.
2. dist. 25.
Nisi per
gratiam
liberetur
& adiu-
vetur.

Ioh. 6. 35.

Prophet.
cont.
Collat.
12.
De voc.
Gent. l. 1.
c. 29.

a Velle
credere,
velle resi-
picere,
velle o-
bedire.

Aug. de
grat. &
lib. arbit.
ca. 17.

repent, the will to obey God in his word. The *co-working grace* is, when God giueth the deede to the will, that is, the exercise and practise of faith and repentance. The first giues the power of doing good; the second, the will; the third, the deede: and all three together make the worke of regeneration. Now the will of man in respect of operation, concurrerh not with Gods preuenting grace, but is merely patient as a subiect to receiue grace. For it is the proper worke of God, to set or imprint a new facultie or inclination of the wil, and that without any action of the said will. Neuerthelesse the will being once renewed and preuented, concurrerh by his operatiō with the working and co-working grace of God. For the will being moued by grace, wil leth and doth indeed that whereto it is moued. And the will to obey God, or to performe any like duty, proceedes ioyntly from two causes. From grace; in that it moueth and causeth the will to will to beleue. From the will of man; in that being preuented and moued by God, it wils to beleue, or to doe any like duty. And therefore the ancient saying hath his truth: *He that made thee without thee, doth not regenerate or saue thee without thee.* Because our conuersion is not without the motion and consent of will, as our creation was. And that we doe not mistake in this point, the order that is between mans wil and Gods grace, must here againe bee remembered. In respect of time they are both together, and concur in the very first moment of our regeneratiō: in respect of the order of nature, the will doth not first begin that which is good and then after borrow aide from grace, but grace preuents, renewes, and moues the will, & then the will moued or changed, wils to be conuerted, and to be healed in the first instant of conuersion.

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

A and repentance is so farre forth possible, to all that will and haue a desire; that whoeuer do but will in earnest to beleue, and to bee conuerted, do indeed beleue, and are conuerted, and please God; and shall not perish eternally, though the beginning of faith and conuersion be weak; so it be in truth, and not counterfeit. And yet such is the naughtines of our nature, that faith and conuersion is impossible vnto vs, vlesse of the singular mercy of God, it be stirred vp in the hearts of the Elect by his holy spirit. In this respect Christ saith, *Mat. 11. 30. My yoke is easie, and my burden light.* And againe, *His commandments are not grievous.* It may be objected; that the will & desire of renouation and reconciliation with God, may be where there is a mind and purpose to sin, and where is no true hatred and detestation of iniquity. *Ans.* The serious and instant will or desire to beleue in Christ, and to repent, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly desires to beleue, doth lo, because he detests his vnbeleue; and he that desires to repent, doth so, because he hates his own euill waies, and purpoeth to sinne no more.

The second question is, whether the will, after it is renewed, be able to cause and bring forth good workes of it selfe, or no; I answer two things. The first, that will cannot, vlesse God further giue a double grace. The one is *Assisting grace*: and it stands in three actions, *preseruatiō, confirmatiō, protectiō.* Preseruatiō is, whereby GOD continueth the being of the will renewed. For that which is good, doth not continue good the least moment, vlesse God make it to continue. Confirmatiō is, when God fixeth the minde in that which is good, & causeth the will constantly to follow the good inclination thereof, it being otherwise mutable and apt to decline. Protectiō is, whereby God defendeth his grace in vs against the violence of temptation. Of this he saith to Peter, *Sathan hath desired to sift you, but I haue prayed for thee that thy faith faile not.* And God promisseth, that he will not suffer the faithfull to be tempted above that they are able to beare. The second grace may bee called, *Exciting grace*, whereby God moues and stirres vp the will, that it may indeede will and doe the good to be done. And this grace is ordinarily required to the effecting of euery good worke. *Dauid* will was exceedingly renewed by the holy Ghost; yet he prays (till), *Incline mine heart vnto thy reuerencies.* The Christian soule, that is already drawne to Christ, prayeth still, *Draw mee, and wee will runne after thee.* Paul saith, they which are the children of God, are *guided, moued,* or stirred by the Spirit of God. Again, he saith of the *Philippians*, after they were renewed and wrought their owne saluation with feare and trembling, that God did still *worke in them* beside the power, the act of willing and of doing that which is good. And he works the will, by mouing it to

Faith & repentance are possible to al that will in earnest.

1. Ioh. 5. 3

Aug. ser.
15. de uer-
bis Apost.

11a, 1. 166

Verse 19.

Luk. 11.
13.

Luk. 22.

31.
1. Cor. 10.
13.

Psal. 119.
36.

Cantic. 13
Rom. 8.

14.
dymna.

Phil. 2. 13

will and to doe indeede, that which it can will and doe. And this moouing cause, is the good will of God. It may not seeme strange, that I say, new grace is required to stirre vp the will to the doing of euery new worke. For grace in the will is like the fire of greene wood, which hardly burnes, and continues not to burne vntill it be continually stirred vp and blowed: euen so the good inclination of the wil, because it is ioyned, nay mixed with contrary corruption that presseth downe, tempteth, inciteth, & draweth away the wil from God, & all goodnesse, hath need continually to be excited, stirred, and mooued. The man regenerate is able to pray to God, yet can he not pray sometime by reason of the weight of corruption, vntill the spirit helpe to beare the infirmities of nature, and make request in vs by stirring and moouing vs to make request. The doctrine of the ancient Church hath bene, that new grace is to be given to the doing of euery good act. And (a) that we do not that good which we can do, vntill God make vs do it, as he made vs able to do it. This doctrine must the rather be remembered, because the fircame of Popish doctrine, runs another way; by teaching that our willes assisted by grace, can doe good, without the concurrence of new grace to excite and stirre vp the will. Indeed, for the doing of naturall actions, the general co-operation of God sufficeth; but to the effecting of actions supernaturall, the speciall helpe of God is required. A childe that can goe vp and downe in an euen floore, beeing itaied by the mothers hand; for al this it cannot goe vp a paire of staires, vntill it be lifted at euery steppe. Like is the case of the children of God, in things which concerne the kingdome of heauen.

The second part of the answer is, that when renewed will doth a good worke, it doth not perfectly. *To will* (saith Paul, Rom. 7. 18.) *is present with vs, but I cannot do the good I would: that is, I cannot perfectly do it as I would.* It may be objected thus: The workes of God are perfect: good workes done by vs, are workes of God: therefore they are perfect. I answer to the maior or first part of the reason: it is true of such workes as are workes of God alone, & not of such workes as are ioyned both of God and man, God beeing the principall agent, & man the instrument. For then the work done, takes vnto it the quality and condition of man, considering it proceeds from God, through the sinfull minde and will of man. The Scriuener, when he writes by himself, he writes a perfect hand: but when a learner & he write both together, hee taking the learners hand into his owne, then that which is writtē, will carry the imperfection of the learner. Like is the case in all such workes as are from God in and by vs.

The third question is, whether the reliques of corruption be of that force, in sinning, that they can vtterly quench the Spirit of God in the renewed will. The answer is, that corruption remaining is of it selfe apt to doe it: and

A the grace of Gods Spirit, is apt to be extinguished, because of it selfe it is mutable neuertheless it wholly & vtterly cannot be lost, for foure causes. The first is the promise of God in the covenant of grace: *I will put my feare into their hearts, that they shall not depart from me: and this promise particularly belongs to all them that truly beleue, because it is the promise of the Euangelical covenant.* The second is, the intercession of Christ in the behalfe of al the elect. Christ saith to Peter, Sathan hath desired to sift you as wheate, but I haue prayed for thee Peter, that thy faith faile not. And this he did especially, in that solempne prayer made, Job. 17. in which he praised, not only for Peter, but for all the Apostles, and for all that did or should beleue in him. The third cause, is the omnipotent power of God in preferring all them that are in Christ. *No man* (saith Christ) *takerh my sheep forth of my hand.* And marke the reason: *my Father is greater then all.* The last cause, is the efficacy of Gods spirit. Saint Iohn saith, *that the seed of God remains in him that is borne anew: and that this seed keeps him that he neither doth nor can sin in two respects.* First, if he sin, yet he sins not with full consent of will. For he hates & nills in part the euill which he wils. Secondly, if by humane frailty he fall, he makes not a trade of sin, neither doth he keep a course in wickednes, but the seed of grace remaining within causeth him to returne to God, and to reconer him selfe by new repentance.

The last question is, whether the renewed will, can of it selfe perseuere in doing good. I answer: that our perseuerance depends and proceedes onely from the will of God. That we may perseuere, two things are required: the power to perseuere, and the will of perseuerance: and both these beeing good things, are of God. *Because euery good giuing, and euery good gifts is from aboue, and cometh downe from the Father of lights, 1. 17.*

This former doctrine is of great vse. In that the new birth & regeneration of a sinner, is not without the motion of his owne will, wee are taught, that we must, if we desire our own saluation, vse the good meanes, and strue against our own corruptions, and endeavour earnestly, by asking, seeking, knocking. It will be said, that faith, repentance, and the rest, are all gifts of God. I answer: there is no vertue or gift of God in vs, without our wils: & in euery good act, Gods grace, & mans will, concur: Gods grace, as the principall cause; mans will renewed, as the instrument of God. And therefore in all good things, industrie, and labour, and inuocation on our parts is required.

Secondly, this doctrine ministers true comfort to all true seruants of God. For, if when they vse the good meanes of saluatio, the word, praier, sacraments, they wil lie not dead, but begin to oppose it selfe against vnbeleef, & other corruptions; & withal, doe but so much as wil to beleue, will to repent, will to be turned to God; they haue begun to turne vnto God, and

Rom. 8.
26. Aug.
cp. 107.
Citationem
dari ad
singulos
actus
bonos.
a De
præd. fan.
ca. 11.
Ruand.
Tapper.
Bell. de
grat. &
lib. arb. 1.
6. c. 15.

Ier. 32. 40

Luk. 22.
31.

Ioh. 10.
28.

1. Ioh. 3. 9

Rom. 7.
19.

God hath begunne to regenerate them : so bee it this will in them to do the good they ought to doe, be in good earnest, untainted, and they withall be careful to cherish this little graine, till it come to a bigger quantity.

Thirdly, seeing to every new act that pleaseth God, new grace is required, we are taught not to presume of our wisdom, will, and strength; nor to glory in any thing we doe, but alwaies to acknowledge our own impotency, and in every good thing wee doe, to give all the glory to God: and to be watchfull in prayer continually, because wee stand by grace so long as we stand: and having done one worke, wee doe not the second, but by a continued supply of new grace.

Lastly, seeing Gods preuenting and working grace turnes our wils, and makes them, of vnwilling, most willing wils: all our obedience must be voluntary, and come from such freeness of will, as if there were no bond in the law of God, to force and compell vs thereto. The people of God, that are turned and guided by the free spirit of God, must be a voluntary people, and with all alacrity and chearefulness, doe the duties that pertaine to them of a ready minde, euen as if there were neither heauen nor hell, Iudge nor iudgement after this life. The spirit of life that is in Christ must be a law vnto them.

Pal. 110.
3.

Rom. 8. 2.

The last estate is, the estate of glorification after this life. In this estate the liberty of will is a certain freedome, onely to will that which is good, and pleasing vnto God. For it is the continual voice (as it were) and cry of the glorified will; *I doe no euill, and I will not doe it: I do that which is good, and I will doe it.* And this indeede is the perfect liberty, in which mans will is conformed to the Free-wil of God and good Angels, who will onely that which is good, and cannot will that which is euill.

By this which hath bene said, it appeares, that the words of the text in hand *& ye would not* are spoken of the will of man, according to the estate of corruption. For the voice of the regenerate will is, *I do that which is euill, but I would not doe it: I doe that which is good, but I cannot do it as I would.* And the voice of the corrupted will is, *I doe that which is euill, and I will doe it: I do not that which is good, and I will not doe it.* And this last voice is plainly expressed in these words, *And ye would not.*

The third point comes now to bee considered, namely, the harmony or consent of both wils. For the wordes are, *I would, ye would not.* Here it may iustly be demanded, whether there bee an harmonic or consent betwene Gods will, and mans will, & how it stands with this text. I answer: there is an excellent harmonic: and generally it stands in this, that Gods will hath a soueraine Lordship ouer the will of man, & mans will stands subiect to it absolutely, and simply depends vpon it. And by this meanes, where man hath a will, God hath an antecedent will; and where mans will hath

any stroke or action, there Gods will formerly had his stroke and action.

Furthermore, mans will depends on Gods will in respect of three things, namely, *Sustentation, Determination, Ordination*, or gouernement. It depends on the will of God, in respect of sustentation; because man for his nature, strength and all his motions, depends on the will of God, and could not haue being for the space of one moment, vnlesse it were vpholden by God. It may be objected, that if God sustaine the will which is sinfull, hee sustaines not onely the will, but also the sinne thereof.

Ans. God sustaines nature, and not the sinne of nature: and therefore he onely sustaines will as will, and not as it is corrupted or sinfull. The like we see in nature: when a man halts in walking, the motion of the body is from the soule, and is preferred by it: but the halting which goes with the motion, and disorders it, is not fro the soule, neither hath it his preferuation thence, but from a defect in the legge or foot. By this we are taught to acknowledge the endlesse long-suffering of God, who sustaines the members of four bodies and soules, the faculties and actions thereof, euen in the workes, in which men offend and dishonour him. Secondly, we are taught to acknowledge the vile abomination of every sinne: for wee sinne in the very hands of God, sustaining and preferring vs: and in the very actions, which we could not do, vnlesse we were sustained by him, we offend him and prouoke him to anger against vs.

Secondly, mans will depends on Gods will in respect of determination: because we neither can or doe will any thing without the will of God. A sparrow, saies Christ, lights not on the ground, *without the heavenly Father*: that is, without his decree or will. The malicious and wicked will of the Iewes, could not so much as wil, much lesse do any thing against Christ, but that *which the hand and counsell of God had determined to be done.* Moreover, God determines the will two waies. In good things, hee inwardly mooues and inclines the will to the willing, and doing of the good it willet. For in that Gods will is the first cause of all good things, mans will depends on it, in respect of vertue, in respect of application, & in respect of order of working. In respect of vertue, because the vertues of second causes, proceede from the first. In respect of application, because God vseth the will of man, as an instrument of his own will, and he applieth it to the doing of things which he intends, euen as the carpenter vseth, mooueth, & applies his tooles. In respect of order of working: because alwaies the first cause begins the worke, and the second mooues not without the first. Vpon this ground it followes, that the good things which man willet, he so willet, because God first willed them. And therefore *Paul saith*, that good workes are prepared of God for vs to walk in: and this preparation is made, because God

Mar. 10.
29.

Act. 4. 28

Thom. 1.
part. q.
105. art. 7.

Eph. 2. 10

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

In euill things, the determinatiō of God is, (a) to wil not to hinder them as he may. Vpon this will in God, followes sinne in the will of man, as a consequēt, not as an effect. As a consequēt, because when God suspends or withdraws sustentation and gouernment from the will, it cannot of it selfe, but will amisse; as the staffe in my hand presently fals, when I doe but pull back my hand. To auoid euill is good; & therefore we cannot auoid the least euill, vnlesse God inable vs to auoid it. And (b) euill is not the effect of Gods will; because God puts nothing into mans will, to cause it to will amiss: but he only ceaseth to confer vnto it helpe & direction, which he is not bound to confer.

Here long and tedious disputes are made by many touching the concord of Gods decree, and the liberty of mans will. And it is alleadged; that mans will loseth his liberty, and ceaseth indeed to be will, if it stand subiect to the necessary and vchangeable decree of God. I answer. First, that when the will of man determines in it selfe to one thing, it doth not lose his liberty: much more then may the libertie of will stand with the determination of God. Secondly, Gods decree doth not abolish libertie, but onely moderate and order it: by (c) inclining the will in mild and easie manner with fit and conuenient objects, and that according to the condition of the will. That Christ should die when he died, it was necessary in respect of Gods decree: yet if we respect the constitution of his nature, hee might still haue prolonged his dayes: and if we consider the will of Christ, he died most freely and willingly. Otherwise, his death had bene no satisfaction for sinne. God himselfe doth something of an absolute necessitie, and yet with perfect freedom of will: now then if absolute necessitie doe not abolish freedom of will: much lesse shall conditionall necessity, depending on Gods decree, doe it. Lastly, the decree of God establisheth the liberty of will. For his determination is, that the Agency of second causes, shall be according to their condition; so as naturall causes, shall worke naturally; free causes, freely; necessary causes, necessarily; contingent causes, in contingent and variable sort. And therefore the necessary decree of God is, that man shall will this or that, not necessarily in respect of himselfe, but freely.

Thirdly, mans will depends on Gods will, in respect of gouernment: This gouernment is of two sorts. First, he gouernes the wils of the righteous: by working his owne good worke in them, and by them. In them, because hee moues and inclineth the by his spirit. By them; because they are eoly instruments of his will.

Secondly, he gouernes the wils of the wicked and vngodly, by sixe actions. The first is, *permission*, when God withdraws his grace from the will, not inlightning the minde, nor inclining the will, but leauing it to it selfe; as when

A^a a man giues the rein to a wild horse. The second is, *a deliuey of it hewilto Satan*, & that is, whē God giues the diuell liberty to tempt, assault, and vexe the will of man, being left to it selfe. And this thing is incident to obdinate sinners; & we pray against it in these words, *Lead vs not into temptatio*. The third action is, *a ceasing to reſtraine corruption of will*, either in whole or in part; as when he restraines all sins saue one, or hauing restrained for a time, for the punishment of former sinne, he omits restraint, permitting man to the luts of his own heart. The fourth action is, the *bending, moouing, or inclining* of the wicked wil. And this God doth not by inward inspiratiō (for then he should be the cause of sinne) but by presenting to the minde and will, objects good, or at the least, indifferent in theſelues: epon which objects, the will takes occasion to be wilfull, obdinate, and rebellious, not moued thereto by God, but freely moouing it selfe. The heate of the stomacke in the winter season, is increased, not by the heat of things taken inwardly, but by the cold of the ayre, euery way copāsing the body. An vnbroken horse beeing spurd because he goes out of order, hee flings out, and casts his rider. And thus the sinfull wil of man, vrged by commandements, threatnings, iudgements; allured by promises & blessings, growes more sinfull and wicked, *Paul* saith, *that sinne tooke occasion vpon the good commandments of God, to reuiue & to be sinfull out of measure*. *David* saith, *that God moued the heart of the Egyptians to hate his people*. But how? He blessed the Israelites exceedingly more then the Egyptians. And vpon this worke of God, they tooke occasion to enuie and to hate the Israelites.

The fifth action is, *ordination*, whereby God vseth well the wickednesse of the will of man, and directeth it against the nature thereof to good ends, euen as the learned Physitian sometimes of poyson makes a remedy. In this sense Aslur is called the *rod of his indignation*: and the Medes & Persians, *his sanctified ones*: The Iews in the crucifying of Christ, *willed and minded* nothing but his death & destruction; yet God willed, and by them wrought the redemption of mankind. He works his owne good worke by mans will, as by an actiue instrument, and withal, he leaues the will to it selfe, to work his owne euill worke. The last action of God is, whē a man is going on in his own wickednes, *he turnes him vnto himselfe*, of his exceeding mercy: and sometimes againe, *he opens a way*, that that person, who of himselfe runnes into wickednesse, may rush headlong to his owne destruction, for the further execution of diuine iustice: as when an house is falling, the owner thereof will not vnder-prop it, neither will he push it downe: but he takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it fals, it may fall downe right.

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

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

Rom. 7.8
13.
Psal. 105.
25.

1sa. 10. 5.
and 13. 3.

which is manifold. First of all, by the former doctrine, we are brought to a right understanding of many places of Scripture: The Lord saith of *Pharao*, *I will harden his heart*. And this he is said to doe, not because he sets and imprints hardnesse in his heart; but because by sundry actions, hee orders and gouernes his wicked will; and they are foure. First, he permits *Pharao* to his own will; secondly, he leaues him to the malice of the diuell, and the lusts of his owne heart; thirdly, he vrges him with a commandment, to let the people goe. And *Pharao* the more hee is vrged, the stiffer and stubborner hee is; and the more hee rebels against God; whereas hee ought indeed to haue beene the more obedient. Lastly, God vseth the hardnesse of *Pharao*'s heart, to the manifestation of his owne iustice and iudgement; and therefore he opens him away, that hee may runne head-long to his owne destruction. In this manner, and no otherwise, are the places to bee vnderstood, when the Scripture saith; that *God put a lying spirit into the mouthes of the prophets of Ahab*; that if a prophet be deceiued, the Lord deceiued him: that he giues up men to reprobate minds: that he sendeth strong illusions to beeleeue lies. In the booke of *Samuel* it is said, *The Lord commanded Shemi to curse Dauid*; because about this cursing, there is a two-fold action in God. One, that he restraines the wicked heart of *Shemi*, in respect of all other sinne, and not in respect of this sinne of railing, to which God leaues him. The second, he vseth him as an instrument to correct and to humble *Dauid*. And thus likewise must the places bee vnderstood, when it is said, that *God deliuered the wines of Dauid to Absolon*. And, that he stirred up *Dauid* to number the people. Lastly, *Ioseph* saith, that the Lord sent him into Egypt; & that for two causes. One, because when his brethren were about to make him away, God by his prouidence, caused Merchants to passe by in their sight, whereupon they tooke occasion to sel him into Egypt. The second, because God disposed this fact of theirs, to the good of *Iacob* and his family, in time to come. And thus are all like places of Scripture to be vnderstood.

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

in his roomie. Others set forth the depending will of God in this manner: God (say they) decrees nothing in particular, of things that are casual and contingent; but the fore-seees within himselfe, what the will of the creature will doe, or not doe; when things are thus or thus ordered; and vpon this fore-sight, hee consequently determines what shall bee done. But this opinion, as it regards unto God, a common generall prouidence, so it takes away the certaine determination of God, touching all particular events. And it is absurd to thinke, that God should fore-see the future acts of mans free-will, when as yet he hath determined nothing; for things that shall bee, are therefore to come to passe, because God by decree hath determined their being. And therefore, the fore-knowledge of things that shall bee, followes the decree of God. And if Gods decree presuppose mans willing of this or that; and thereupon determine, how shall that speech of the Lord stand; *I will cause them to walke in my statutes*? For hereby is signified, that God doth not attend on the will of man, but brings mans will in subiection to himselfe. And therefore this attending will ascribed to God, is improoued enen of the Papists themselves.

Thirdly, in that mans will stands subiect absolutely to the pleasure of God; our duty is, to yeeld voluntary subiection to him in all things, when his will is manifest vnto vs.

Lastly, this doctrine of the consent and concurrence of mans will, & Gods will must be the stay & ground of our patience & comfort. For there is no calamity or misery, that betides vs by, & from the will of man, without the wil of God. The creature can will nothing against vs, vlesse it be first the wil of God: and it can do neither more nor lesse, then God wil. The diuel could not touch *Iob* without leaue: & he could not enter into the heard of swine without leaue. Vpon this ground *Dauid* speaks on this effect: For *Shemi* curse, for he curseth, because the Lord bids him doe so. *Ioseph* comforts himselfe and his brethren in this, that not they so much as the Lord, sent him into Egypt.

As there is an harmony between Gods wil & mans wil; so there is a differ between mans wil & Gods word, or his signifying wil, as appears by the text in hand. (4) Schoolemen vpon this dissent, make a distinction of Gods grace, into sufficient & effectual. Sufficient they call that, whereby a man may be saued, if he will not be wanting to himselfe. Effectual, whereby a man is indeed saued. The first (they say) is given to all men, at one time or another: the second is not. And this distinction of grace, they gather on this manner; Whē Christ would haue gathered the Iewes, they would not: therefore they had not effectual grace, & because they would not, they are blamed and rebuked by Christ; therefore (saith the Papist) God gaue them sufficient grace to be conuerted, if they would; els could he not haue blamed them. I answer; this prouoques, that once God gaue them sufficient

Bellar, li. 4. c. 15. de grat & lib arbit. Kard. Tapper.

Fzcc 38. 27.

Shumel in 1. Th6 q. 16. art. 6.

2. Sam. 16 to.

a Ha'es 3 Summ. q. 69. Thom in 1.2. q. 109. & contra Gentiles. 1.3. c. 159. Ioffensis in refutat. 36. Bell. de grat. & lib arbit. l. 2. c. 7.

16. 5. 4.

grace to obey any commandment of his, namely, in the creation: but hence cannot be gathered, that when God called the Iewes by his word, that then, then I say he gaue them sufficient grace. *Secondly*, it is objected, that God did all that might be dooe to his Vine, to make it bring forth good fruit; and yet for all this, it brought forth nothing but wild grapes: therefore it is said, there must needs be a grace sufficient to saluation, which is not effectual. *Answer*: God did that to his vinyard, that was sufficient to make a good Vine bring forth fruit, (and that is the meaning of the place in *I say*) though not sufficient to change the nature of an euil vine, & to make it a good vine. It is vrged, that the Lord saith, he waited for grapes; which he would not haue done, viles there had bin hope, by reason of sufficient grace giuen. *Answer* again: that the Lord waited for fruit, not because God then gaue the sufficient grace when he waited, but because the Church of the Iewes was in the w & pretence a good vine, & thereby gaue hope of good fruit. *Thirdly* it is objected, that Adam received sufficient grace: and that he had not effectual grace, because he fell. *Answer*: Adam had sufficient to the perfection of a creature, but not sufficient to vchangeable perseuerance, specially, if he should be assaulted by temptation. Like wife he had grace effectually, in respect of righteousness & happiness, but not in respect of perseuerance in both. Grace in him so far forth as it was sufficient to happiness, it was also effectual. *Lastly* it is objected, that God forsakes no man, til he first forsake God: and therefore, that God for his part, giues grace sufficient to saluation. *Ans*. There is a double kind of forsaking in God one is for triall, the other for punishment. The forsaking which is for triall sake, goes before mans sin, in which he forsakes God. In this regard, Adam was for order of nature, first forsaken of God, before he forsooke God. The forsaking which is for punishment, alwaies follows after sin, & of this must this rule be vnderstood; that they which are forsaken of God, did first forsake God. Now the truth which we are to hold in this point, is thus much: There is a grace which is sufficient to the conuiction of a sinner, which is not effectual to saluation: and again, there is a grace which is sufficient to the leading of a ciuill life, which is not effectual to saluation: yet the grace which is indeed sufficient to saluation, is also effectual; namely, the gift of regeneration, in which God giues not onely the power to be conuerted, but also the wil & the deed.

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

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

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

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

Luk. 14. 26.

Com. 2. 13.

Psal. 45. 7.

Psal. 5. 6.

word, & receiues all outwardly into the covenant. By this which hath beene said, wee are taught, after the example of God, to hate and detest iniquity, and yet alwaies to make difference betweene the person and the sinne.

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

Thus wee see the meaning of the similitude, that Christ would haue gathered Ierusalem as the hen gathereth her chickens: now followes the vse. By this we see the tender loue of God to this Church and land. For it hath pleased him to propound vnto vs the Gospel of saluation, and that now more then 40. yeares. And in so doing hee hath offered long to imbrace vs in the armes of his mercy: and in spreading his wing-ouer vs to become our God and our Sauour: for this tender loue, our hearts must be filled with loue to Christ, and our mouthes with praise. Again we learne hence, that the Gospel brings all other blessings of God with it. For God in it communicates his owne selfe vnto vs, as the henne to her young ones. The kingdome of God brings all things else with it, that may serue for the good of man: and where the Gospel is embraced, there is Gods kingdome. The peace and protection of this Church and land, whereby we haue bin preferred from being a prey to our enemies, comes by meanes of the Gospell of life. Therefore foolish and false is the conceit of sundry popish persons, that say, there was neuer such plentie in the world, as when the old learning (as they say) or old religion was. Secondly, by this we are aduertised, if we would haue all necessarie blessings for this life, first of all to embrace the Gospel of Christ. Thirdly, if Christ take vnto him the disposition of the hen: wee likewise must take vnto vs the disposition of the chicken in respect of Christ, and that in three things. First, we must suffer our selues to be gathered to Christ; that is, to be turned vnto him from all our sins, to beleue in him, to be of the same mind and disposition with him, to suffer him to quicken vs with his heavenly and spirituall life, as the hen cherisheth her chickens by sitting on them. Secondly, wee must attend vpon the word & wil of Christ, as the chicken vpon the call of the henne: and suffer him to rule vs both in heart and life for all things. The third thing is, that wee must depend on the sweet and merciful promises of Christ, and shrowd our selues vnder his wing against hell, Sathan, death, damnation. And verily all such among vs, who are not carefull to performe these three things to Christ, are no better then monstrous rebels, considering hee hath in his mercifull and tender loue, sought to win vs to himselfe for these forty yeares.

Thus much of the loue of Christ: now I come to his patience in these words: *How often would I?* The meaning whereof is this; you haue continually from time to time prouoked me by your sinnes; yet did I not withdraw my loue from you, but sent my Prophets from time to time vnto you, to call you and gather you vnto me. And this patience of God is here expressed to aggravate the rebellion of Ierusalem. I will therefore speak alittle of it. And first it may bee demanded, whether the vertue of patience that is in men, bee also in God. I answer, properly it is not. For where this kind of patience is, there is passion & sufferance: now God is not subiect to any passion or sufferance, because his nature is vntchangeable. Again, that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Neuertheless, Scripture ascribes this patience to God for two causes. The first is, because there is in God an infinite goodnes of will and nature, whereby he neuer simply wils the perdition or destruction of any creature. *Ezechiel* faith, *God wils not*, that is, takes no delight in the death of a sinner. And whereas it is said, *that vengeance is Gods, and he will repay*; it must be thus taken, that God in reuenge doth not absolutely intend to destroy, but onely to execute iustice in the punishment of sinne. It may be objected, that God is said, *to make vessels of wrath prepared to destruction*. I answer, this place must circumspectly and warily be vnderstood, & I take the meaning of it to be this, that God makes vessels of wrath, or vessels for wrath by his will and decree, whereby he decrees to passe by some and to forsake them, in respect of his loue and mercy. And this act of God in passing by, and in forsaking of men, is as it were, to set them apart to become vessels of wrath. And though God in secret and iust iudgement doe this, yet he neuer fills any of these vessels with his wrath, vntill they haue beene tainted with iniquitie: and though they bee prepared to destruction, yet they are neuer indeed destroyed but for their sins. Thus then, by reason of this excellent and incomprehensible goodnes of God, whereby the vertue of patience is but a shadow, God is said to be patient.

The second cause, why God is said to be patient, is because he doth the same things that patient men doe. First, hee innites men to repentance: secondly, hee promisseth pardon: thirdly, he defers punishment: fourthly, at the first he onely inflicteth lesse punishment, when they doe no good, he inflicteth greater: and lastly, when there is no hope of a mendment, hee inflicteth eueralsting death and destruction.

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

The patience of God is either vniuersall, or particular. Vniuersall, which pertains to all mē. The decree of diuine iustice was set downe to

Ezech.
18.32.

Rom. 12.
19.

Rom. 9.
22.

Rom. 9.
22, 23.

Adam, and in him to all mankind: When thou shalt eate of the forbidden fruite; *in dying thou shalt DIE*, that is, presently dye the first and second death. *Dathan and Abiram*, presently vpon their rebellion, went downe into the earth quicke. The captaines with their fifties, were presently vpon their comming to *Elias* destroyed with fire from heauen. And so oft as any man sinnes, he deserues present destruction: and so many sins as we haue committed, so many damnations haue we deserued. Here it may be demanded, why God doth not execute his decree accordingly. I answer, God in iustice remembers mercy, yea his iustice giues place to mercy. For there is another decree of mercy, which he will haue as well to be accomplished as the decree of iustice, and that is, *The seeds of the woman shall bruise the Serpents head*. Again. *Aske of me and I will giue thee the heauen for thine inheritance, and the end of the earth for thy possession*. That mercy then may be shewed vpon mankind, iustice is executed in great patience by certen degrees. And this patience pertaines to all men without exception, that come of *Adam* by generation.

Speciall patience is that which concernes particular men or countries. Thus God spared the old world 120. yeares before hee sent the flood: he spared the Amorites till their iniquities were full: hee spared the Egyptians 400. yeares. He deferred the punishment of the idolatry of Israel 350. yeares, and then he punished it with seventy yeares captiuitie. Hewinked at the ignorance of the Gentiles 4000. yeares. Antichrist shall not viterly be destroyed til the coming of Christ. When men blaspheme God and Christ, swearing wounds, blood, heart, fides, nailes, life; if they had their desert, they should descend to hell quicke, and that presently; but God forbearcs them, and sundry such persons are vouchsafed the grace of true repentance. The very least offender vpon earth is partaker of the great patience of God. For he sustaines the members of our bodies, the powers and motions of the soule in such actions in which we offend him. And no creature can sufficiently consider the greatnes of this long suffering.

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

saied of Iosua. And that this duty may indeed be practised, I will vse certaine reasons, that may serue to stirre vp our dead minds. First, the time of the continuance of the patience of God is hidden and vnknown vnto vs. And hereupon, when men abusing the patience of God shall say, peace, peace, then, then shall come sudaine destruction, as trauaile vpon a woman. And therefore the time is to bee redeemed, and as *S. Peter* saith: *Wee must watch and make haile for the coming of the Lord*. Secondly, the greater the patience of God is and hath bin, the greater shall his anger be. A blow, the longer it is in coming, the greater it is. Yea the very wrath of God in it selfe is most horrible. The wrath of a lion, of a prince, yea the wrath of all creatures to the wrath of God, is but as a drop of water to the whole sea. At his indignation the very mountaines melt; the heauens and the elements shall melt at his coming: much more shall our rocky & stony hearts melt. Thirdly, God hath his treasury, and storehouses for iudgement; and they which goe on in their sinnes from day to day fill this treasury of God with wrath and iudgements against the day of wrath. And when menturne heartily from their euill wayes, this treasury is emptied, as appears by the example of the Ninuities. Wherefore let vs all from the highest to the lowest bethinke our felues what euill we haue done, and how we haue abused the mercifull patience of God, and make speed to turne vnto God and Christ our mercifull Saviour. Some will say, we abuse not Gods patience; we haue repented long agoe. I answer, the number of them that truly turne vnto God in their hearts, is but very small, in comparison, euen as the gleanings to the whole harvest. It will be said again, we are not as the Iewes, that deny Iesus Christ to be the Messias. I answer: we confesse Christ in word, but there is a great multitude among vs, that deny him in their deedes and naughty liues. For to omit the sinnes of the second table, there be siue notorious sins that are common among vs. Wilfull ignorance; in that men haue little or no care to know God, & to know the way of life. The second is, the prophane contempt of the Gospel. For now the obedience to this blessed doctrine of life, yea, the very shew of it, is in common reputation, Precisenes. And now adaies vnder this name the profelusion of the Gospel comes otherwhiles vpon the stage to helpe to make vp the play, and to minister matter of mirth. Vpon this we may iustly feare the Gospel is going from vs. The third sinne is worldlinesse, which reignes and beares sway in all places, as though there were no other world, and as though heauen were vpon earth. The fourth sinne of our daies is luke-warmenesse. For commonly men are not lost in themselves, that they might bee found of Christ, they feele not their owne pouertie, they know not in what neede they stand of the blood of Christ; and

there-

Gen. 2.
17.
Numb.
16. 23.
1 Reg. 1.
10. 12.

Gen. 3. 15
Phil. 2. 8.

Ezec. 4. 5

2 Pet. 3. 9

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

Mich. 4.

Rom. 2. 5

therefore they make profession of the faith formally, not seriously, onely because they are forced so to doe by the good lawes of a good Prince. The last sinne is Hypocritie, for all among vs come to the Lords table, and thereby enter into the highest degree of Christianity that can be vpon earth: for thereby they make professiō that they are vnited to Christ, and haue fellowship with him, and grow vp therein. And yet the most beeing departed from this wholly Sacramēt, take liberty to liue as they list, despising all others that will not say and do as they doe. These and many other, are the common fruits of all our English vineyard. It stands vs all in hand to pray vnto God, that he would blow vpon his vineyard; that wee may bring forth better fruit, and preuent the iudgements that otherwise are like to fall.

Secondly, in that God is so patient towards vs, we are taught to exercise our selues in patience in respect of God when we are afflicted & corrected by him: For whē he laies his hand vpon vs, we may not be angry, fret, chafe, and rage, but quiet our hearts in his will, though the Crosse be grieuous for measure, and long for continuance. This patience to Godward is teamed in Scripture by an excellent name, *The silence of the heart*, whereby the heart without repining subiects it selfe to the wil of God in all things. *Psal. 4. 4. Examine your heart: vpon your bed, & be still.* And *37. 7. Be silent to Iehoua.*

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

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

The fitt and last point to be considered is, what is meant by the childrē of Hierusalem. I answer it thus. Children in Scripture are taken 4. waies, First, some are children by generatiō: of them reade, *Luk.* the 3. chapt. where a long genealogie is set down from *Adam* to Christ. Secondly, some are called children by adoption without generation. *Michal* that neuer bare child to her death, is said to beare siue to *Adriel*: because she did adopt his children, and bring them vp as her owne. Thirdly, some are called children in regard of *legall succession*, in title to this or that thing. Thus *Zedechias*, who indeed was vncle to *Iehonakim*, is said to bee the forme of *Iehokim*, because he did succeed *Iehonakim*, (as beeing the next of the blood) in the

Kingdome. *Ieconias* or *Conias* was childlesse; and yet he is said to beget *Salathiel*; because *Salathiel* was to succeed him in the kingdome of *Iudea*, in that he was the next of *Danias* house. Lastly, men, in that they appertaine to any thing or place, as children do to their parents, are called children thereof. Thus men are called children of light, of darkenes, of sinne, of wrath. Thus *Ierusalem* is called the daughter of *Sion*. And in this text: citizens, the inhabitants of Hierusalem, are called the children thereof.

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

Here wee must obserue, that the punishment of *Ierusalem*s rebellion is a decreed desolation both of Citie and Temple. And the right consideration of it is of great vse. For this desolation is as it were a looking glasse to this our English nation, in which wee may see our future condition: except we repent of our vnthankfulness to God for his mercies, & shew better fruits of the Gospel, then commonly we doe. The old world little regarded the ministry of *Noah* the preacher of righteousness, & was destroyed by an vniuersal flood. It is a generall decree of God, *The Gentiles and kingdomes that will not serue thee, shall perish, and be utterly destroyed.* If God spare not the natural branches, hee will much lesse spare vs that are but wild branches, if we neglect and lightly esteeme the Gospel of life, as men euery where commonly doe.

Secondly, the desolation of *Ierusalem* may be a glas to euery one of vs, who in these daies of Gods mercifull visitation, fit the ministry of the Gospel at nought, or lightly respect it; for vnlesse such persons amend, and that betime, vtter desolation will befall both them and their families, God hath passed his sentence, *They that withdraw themselves from God shall perish.* Now they withdraw themselves from God, that cannot abide to haue fellowship with him in his word, & to bring theselues in subiection thereto. Thirdly it appears hence by the contrary, that the stability of all kingdomes stands in the obedience of the Gospel of Christ: for Gods kingdome is most sure & stable: against which nothing can preuaile. And whē the Gospel is obeyed in any kingdom, it is (as it were) founded in the kingdom of God.

Moreouer, this desolation is both perpetuall, and terrible: it is perpetuall, that is, to the last iudgement. For *Ierusalem* must be tread vnder foot, till the time of the Gentiles be fulfilled; and this is, till there be signes in the Sunne and Moone, and the powers of heauen bee shaken, and that is immediately before the last iudgement. Hence I gather, that there is no citie of *Ierusalem*, nor Temple now standing. It will be said, that since the destruction thereof, they might haue beene reedified. I answer,

Cār. 4. 10

Eph. 4. 31
Col. 3. 13

Luk. 8. 15

Mat. 15.
16.
Rom. 15.
4.Heb. 10.
36.2. Sam. 6.
13.
cum 2. 8.2. King.
24. 17.
1. Chro. 3.
26.

Isa. 60. 12

Psa. 34. 27

Luk. 21.
24, 25.

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

Again this desolation was most terrible, & the tribulation thereof so great, that the like was neuer since the beginning of the world. Histories written therof declare as much. For the citie was at the first besieged by the armie of *Titus Vespasianus*, called the *abomination of desolation*, and it was withall compassed with a wall that had 13. castles in it, to command the whole citie. In the time of the siege, the Iewes were oppressed with a grievous famine: in which their food was old shoos, old leather, old hay, and the dung of beasts. There died, partly of the sword, and partly of the famine, eleven hundred thousand of the poorer sort: two thousand in one night were imbowelled: fixe thousand were burned in a porch of the Temple: the whole city was sacked and burnt, and laid leuell to the ground: and nine tie seauen thousand taken captiues, and to be applied to base & miserable seruice. This horrible desolation must teach vs to dread and feare God, and to yeeld vnaind subiection to Christ. And as the Psalmist saith, *to kisse the Soles* lest he be angry, and we perish in the

A way, when his wrath shall suddenly burne.

Touching this desolation there bee three things done by Christ. First, he determines it, saying, *Your house shall be left vnto you desolate.* Hence I gather, that there is a prouidence of God, touching things that come to passe. That is one point. The second is, that the dispositiō of kingdoms, for the beginning, continuance, and end, is of God. *The God of heauen* (saith *Cyrus*) *hath giuen me all the kingdomes of the world.* And *Daniel* to *Nebuchadnezzar*, *The God of heauen hath giuen thee kingdome, power, and glory.* And the hand-writing vpon the wall in the sight of *Belshazzar*, was to this effect, *Thy kingdome is numbred*, for continuance of yeares: *it is weighed*, and found light in respect of the finnes of the people: and *it is denied* to the Medes and Persians. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

Secondly, Christ reueals the desolation of Ierusalem, & that certainly: yea, he determines the very particular time, *This generation* (saith he) *shall not passe till all these things be fulfilled.* And according to this reuelation and prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the very word of God; on this manner. That which foretels particular things to come certainly and truly, is of God: but the Gospels foretell particular things to come certainly and truly, as in this place we see: therefore they are of God.

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

Ruffin.
hist l. 10.
38.

Reu. 11. 8
Act. 2. 5.

Mat. 24.
21.

Psal. 2. 12

Exra. 1. 2.

Dan. 2. 37

Dan. 5. 16
27, 28.

Mat. 24.
34.

Gen. 2. 17

Amos. 4.
12.

Ifa. 28. 18.