

a
Sermon

Preached in St. Maries
Church in Oxford, March XXV. MDCX
at the solemnizing of the happy in-
auguration of our gracious sove-
raigns King James.

Wherin is Proved that Kings doe
hold their Kingdomes immediately from God.

By
Sebastian Benefield D. of Divinitie
Fellow of Corpus Christi College.

at Oxford

Printed by Joseph Barnes. 1611 4^o

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THE
HAVEN OF THE AFFLICTED.

A
SERMON
PREACHED IN THE
CATHEDRAL CHURCH
OF GLOUCESTER

Aug. 10. 1613.

BY
SEBASTIAN BENEFIELD Doctor of Divinity
and fellow of C. C. C.
in Oxford.

PSAL. II9. 71.

*It is good for me that I have been afflicted, that I might
learne thy statutes.*



AT OXFORD,
Printed by Joseph Barnes. 1613.

HAVEN OF THE WEARY

SERMON

PREACHED IN THE
CATHEDRAL CHURCH
OF ST. JOHN

ON

THE SUNDAY AFTER THE FIRST SUNDAY
IN LENT

1850

BY THE REV. FREDERICK
W. B. ...



NEW YORK

W. ...



TO THE RIGHT REVEREND
FATHER IN CHRIST MILES

SMYTH BY THE DIVINE PRO-
VIDENCE L. BISHOP OF

GLOUCESTER GRACE
AND PEACE BE

MULTIPLIED.

RIGHT REVEREND,



His *litle Sermon* preached
by your *Lordships* appoint-
ment in the chiefe *Citie* of
that *Shire*, wherein I first
drew breath, now seeth the
light. The religious desires
of some of my *Countrymen* there, wishing,
that what I then vttered might not through
obliuion perish in the aire, haue brought it
forth. Now they, who *heard it*, may *record it*;
they who *heard it not*, may *read it*; all, I hope, will
be *satisfied*. My then endeavours were to arme
my selfe, and that *devout Auditorie* with pati-
ence against the day of affliction; that day,

The Epistle

which we must looke for, if we be the sonnes of our Heauenly Father. S^r Hierome in his Epistle to *Euslochium* hath these words: *Quis sanctorum sine certamine coronatus est? Quere, & inuenies singulos aduersa perpeffos; solus Salomon in delitijs fuit, & forsitan ideo corruit*: Who of all the Saints was ever crowned without a combat? Seeke, and thou shalt finde, that every one of them suffered aduersities; onely *Salomon* was lulled in delights, and therefore perchance hee perished. It is but **FORSITAN**, perchance he perished. His booke called *Ecclesiastes*, or the *Preacher*, argueth his repentance, and perswadeth me of his remission and saluation with the **LORD**. And why might not *Salomon* in his time be, as many in our time are, inwardly in conscience for sinne afflicted? It's true; the stone hath no honourable place in a faire building vnlesse it be much hewed and hammered; neither can wee the liuely stones of *Christ's Church* haue any place of credit in the *Celestiall building* vnlesse we, like the chiefe corner stone, *Christ* himselfe, bee hewed and hammered with aduersitie: To the patient enduring whereof this little

Sermon

Dedicatorie.

Sermon hath a desire to perswade. Giue it
(*My good Lord*) your fauourable countenance,
that it may cheerefully goe abroad: and the
Author of it shall heartely wish to your L.
much encrease of grace and honour, with a
daily influence of blessings from Heaven
vpon your gouernment in the Church. *From*
my Study in CORPVS CHRISTI COLLEGE
in OXFORD, *August 27, 1613.*

YOUR LORDSHIPS

in all Christian duty

to be commanded

SEBASTIAN BENEFIELD.

August. Enarrat. in Psal. 97. Vulgar.

Quid sibi volunt tubæ ductiles? --- Ductiles tubæ
ærea sunt, tundendo producuntur. Si tundendo,
ergo vapulando eritis tubæ ductiles, ad laudem Dei pro-
ductæ. Si cum tribulamini proficiatis, tribulatio tun-
sio, profectus productio est. Tuba ductilis erat Iob, quando
repente percussus tantis damnis & orbitate filiorum, tun-
sione illa tanta tribulationis factus tuba ductilis, sonuit:
Dominus dedit, Dominus abstulit; --- --- fit nomen
Domini benedictum.

THAT IS,

WHat is meant by those long trumpets? Long
trumpets are of brasse, and are by hammering
lengthned. If by hammering, then by beating you shall
be long trumpets, lengthned to praise God. If, when
you are afflicted, you profit, your tribulation is your
hammering, your profit that cometh thereby, is your
lengthning. Iob was a long trumpet, when hee was sud-
denly striken with the losses of his substance and chil-
dren. Being made by that hammering of so great a tri-
bulation, a longe trumpet, he sounded out: The Lord
hath giuen, the Lord hath taken away, --- --- blessed be the
name of the Lord.



AMOS 3. 6.

Shall there be evill in a city, and the LORD hath not done it?



Christian profession is by the Holy Spirit; 1. Cor. 9. 24. & Heb. 12. 1. resembled to a race. The runners in this race are the professors of Christianity; men & women, of all rankes, all Christians.

* We al runne, non pedum celeritate, sed virtute, pietate, fide: our

running is, not by swiftnesse of foot, but by vertue, piety, and faith. And we runne for a price. The price is a crowne. No* murall, no ovall, no civil, no triumphal, no obsidional crowne; no such crowne, as worthy champiōs of old contended for; no crowne of grasse, no crowne of olive, no crowne of oake, no crowne of gold. Al these were vile and contemptible in regard of the crowne, which we run for. They were all transitory and corruptible; but the crowne which we runne for, is a crowne of eternity. S. Peter in his 1. Epist. chap. 5. ver. 4. calleth it τὸν ἀμείνων τῆς δόξης στέφανον, a crown of glory, that fadeth not. S. Paule, 1. Cor. 9. 25. calleth it τὸν ἀσφάπττον, an incorruptible crowne. Now the place where we runne for

* Stadium est hec vita mortali-
bus; hic contendimus, ut alibi
coronemur.
Hieron. ep. ad Eustochium.
* A. Gellius Nect. Attic. lib. 5. cap. 6.

this

* Magnis inimicorum circumdamur agnibus; hostiū plena sunt omnia. Hieron vbi. *suprà.*
 * Gen 3. 24.

this incorruptible and never fading crowne is, *civitas huius mundi*, the city of this world. Here we meete with many stops; many lets, many hinderāces. Temptations vpon temptations do even swarme before vs, behinde vs, beside vs, round about vs. Temptations of prosperity temptations of adversity, temptations of heresie, these stand in the streets, like ^a the flaming sword, to stop our way to Paradise.

The greatest obstacle or impediment, most likely to overthrow vs in this race, is the temptation of the crosse, the temptation of adversity. The godly man, he who hath ^b the promises as well of the life that now is, as of that which is to come, as well ^c corporall, as spirituall, if he be depressed and kept vnder in disgrace and misery, while the wicked man before his face is highly advāced to honour & preferment, how is he discouraged? how discomforted? With this temptation was David exercised. For when he saw the prosperity of the wicked, and considered, that *they were not afflicted like other men, that they encreased in riches, that what soever they took in hand, it went well forward; his feet were almost gone, his steps had well-nigh slept.* It is his owne confession, *Psal. 73. 2.* Did this temptation, so farre prevaile with David, ^d a nian after Gods owne heart? How shall the rest of the Godly withstand it? Behold for them an anchor, able to keep them, that they be not overwhelmed with the waues of this tēptation; even the words of my text,
shall there be evill in a city, and the LORD hath not done it?

Here

Here are seaven interrogations together without any interruption. This is the seaventh, and is like the rest. It beareth the forme of an Interrogation, but is for matter a vehement Asseveration. It's vsuall with the Scriptures then to propound a matter by way of question, when they will most of all affirme it. Gen. 18. 14. the LORD saith to *Abraham: Is any thing too hard for the LORD?* It is as if he had said; all things are casie with the LORD; there is nothing impossible, nothing too hard for him. Mar. 12. 24. *Iesus* answering the *Sadduces* said vnto thē, *Doe yee not therefore erre, because yee knowe not the Scriptures, neither the power of God?* It is, as if he had said: doublelesse yee therefore erre because yee knowe not the Scriptures, neither the power of God. I. Cor. 10. 16. *S^c Paul* saith, *The bread which we breake, is it not the communion of the body of Christ?* It is, as if he had said: *The bread which wee breake is the communion of the body of Christ.* Many other places of like nature I might produce: But by these wee see, that an Interrogation vseth to be put from an Affirmation; as in my text,

Shall there bee euill in a city, and the LORD hath not done it?

It is as if our Prophet had said: *There shall be no euill in a city, but the LORD will doe it. Or, what soeuer euil is in a city, the LORD hath done it.*

Durus est hic sermo, happily will some say, as those fleshly hearers of *Christ* said to *Christ*, *Ioh. 6. 60.* When *Christ* had told them, that they were to *eate his flesh*, & to *drinke his blood*, else they should not liue. *Durus est*

his sermo, This is a hard saying ; who can endure to hear it? Shall there be no evil in a city, but the LORD will doe it? but he hath done it? *Durus sermo*; This is a hard saying.

This stumbling block, this stone of offence will easily be remoued, if you will bee pleased to consider with me three circumstances expressed in the letter of my text: *Quis, Quid, Vbi*. An *Agent*, an *Action*, The *place* of performance. The *Agent* is the LORD, the *Actio* is a *doing of euill*, the *place* where this action is to bee performed, is a *City*. *Shall there be euill in a city, and the LORD hath not done it?*

Follow me, I beseech you, in these three, I will passe them over as briefly, and as plainely as I may. If in my discourse I shall seeme for a while somewhat thorny, or perplexed, helpe me with your attention.

Shall there be euill in a city, & the LORD hath not done it? The first circumstance to bee now considered, is *Quis*. The *Agent*. My text calls him I E H O V A H.

I E H O V A H! It is the most proper name of God. No creature is made partaker of it; nor man, nor Angel. It betokeneth first the essence of God, secondly the truth and complement of his promises. First it signifieth, that God is *verè τὸ θεῶν, à quo πάντα τὰ ὄντα*; that God is so of himselfe, that *of him, and through him, and to him are all things*. Secondly it signifieth, that God is euer faithful in his promises. From whence two things should deeply, and perpetually bee fastned in the memory of every Christian: one is, that our God is an euerliuing God, is the chiefest good, is the author of all good.

good, and is therefore alwaies, and about all things to be loued: the other is, that our God is ever true in his promises, and therefore that our whole trust must ever lie on him. For he only is Iehouah: Iehouah is his name for ever, it is his memoriall vnto all generations. So it is called, *Exod. 3. 15.* and *Hos. 12. 5.*

This our God, the Lord, Iehouah, who is of himselfe alone, and is only true in all his sayings, hee is not that God of those shamelesse blasphemers, the ^f *Manichees* and ^g *Marcionites*, ^h *Deus malus, à quo sit omne malum*, an *evill God* from whom commeth all evill. Our God is no such God; there is no *evill* in him, there proceeds no evill frō him: he is wholly ⁱ *good*: ^k *good* of himselfe; & by his essence. Now, if *hony*, of its owne nature and essence *sweet*, hath no *bitternesse* in it; if the *Sunne* of its owne nature and essence *light*, hath no *darknesse* in it; without doubt *God* of himselfe, of his owne nature & essence *good*, hath no *evill* in him. Wee confesse with *David*, *Psal. 5. 4.* O our God, *thou art not a God, that hath pleasure in wickednesse, neither shall any evill dwell with thee.*

Thus you see, *Quis*, who this *Agent* is. It is Iehouah, the Lord our God, whose being is of himselfe, who is true in all his sayings, who is absolutely *good*, in whom there is no staine of *evill*. Such is the *Agent*. The next circumstance is *Quid*, the *Action*, a *doing of evill*; *Shall there be evill in a city, and the Lord hath not done it?*

The naturalist saith; ^l *A good tree bringeth forth good fruit*: the Philosopher saith; *Omne agens agit sibi simile*; Such as the *Agent* is, such is the *Action*: if the *A-*

^f August, de Hæresib. c. 46.
^g Ibid. c. 22.
^h Zanchius de Attribut. Dei. lib. 4. cap. 1. qu. 1. thes. 4.
ⁱ Ps. 33. 5. & 73. 1 & 103. 11, 17. & 136. 1. &c.
^k In se De^o bon^o est suâ essentia, & summè.
 Polā Syntag. Theol. lib. 2. cap. 20.

^l Mat 7. 17.
^m Arist. 2. Phys. Aquin. 2. Dist. 18. qu. 2. Art. 1. ad 4.
 Zanch. de Attrib. l. 2. cap. 7. qu. 3.

gent be good, the *Action* cannot be *evil*. How then is it, that God of himselfe and absolutely *Good*, is here, in my text, noted, for a *doer of evils*?

For answer herevnto wee must with *St. Austin cap. 26. contra Adimantum Manicheum* distinguish of *evils*: there is *malum, quod facit homo*, and *malum, quod patitur*, there is an *evill* which man doth, and there is an *evill* which man suffereth: the first is *sinne*, the other is *the punishment of sinne*, of this, not of that, must God be said to be the *doer*. This distinction is more plainly del'ivered by *Tertullian, contra Marcion. lib. 2. cap. 14.*

⁹ Annot. 82. in locum Tertulliani. ° De amiff. Grat. & statu reccati lib. 2. cap. 4. † Octavā ratione. ‡ Defensione. prafationum Bellarm. tom 1 pag. 5. & 6. † Tom. 1. Opusc. 3. de autore peccati p. 98. † Bernard. Dörhoff Appendix 1. cap. 3. pag. 32. Carol. Scribanus Orthodox. fidei controvers. lib. 2. cap. 3. pag. 121. &c. Matth. Kellison, in his Reply to Sutcliffes answer to the Survey 5. booke pag. 356. &c.

There is *malum delicti*, and *malum supplicij*, there is *malum culpa*, and *malum pœna*; there is an *evill* of *sinne*, & an *evill* of *paine*; *Suum cuiq; parti definimus autorem*, saith that *Father malorum quidem peccati & culpa Diabolum, malorum vero supplicij & pœna Deum creatorem*. Of the *evills* of *sinne* and *fault* the *Devill* is the author, but in the *evils* of *paine* and *punishment*, wee acknowledge the hand of God the *Creatour*.

This distinction of *evils*, saith *Pamelius*, is worth the noting against *Calvin*, and his followers; as if *Calvin*, or the rest, who maintaine the truth of that doctrine, which *Calvin* professed, denied this distinction of *Evils*, to make God the *cause* and *author* of *sinne*.

This horrible blasphemie and impietie, wherewith *Bellarmino*, *P Campian*, *⁹ Gretser*, *† Becan*, and *†* other of that rabble, haue branded vs, I haue elsewhere diverted in a Sermon vpon *Hos. 10. 2.* wherein I confirmed two positions.

One; *There is a degree of some forwarder disposition of*
God

God, in the actions of vnrighteous men, then his bare toleration.

The other: Though God bee a worker in the workes of the wicked, yet is the will of the wicked thereby no way compelled. Whence followeth this conclusion; God is not to any construction, the cause or author of sinne. This we affirme in our bookes, we teach in our pulpits, we determine in our Schooles.

We say, and our aduersaries will say no lesse, that God is the author of all actions in the world; that hee is the author of every motion within vs. *In him we liue and moue, and haue our being, Act. 17. 28.* without him we liue not; we moue not; we haue no being. Yet wee say that sinne, is wholly and only of man himselfe; we cannot challenge God for any part thereof.

Distinguish then the *accident* from the *subiect*, distinguish the *sinne of the action* from the *action it selfe*; God in the one shal be glorified, and man shal be iustly condemned for the other. *God is not to any construction the cause, or author of sinne.* Yet, you see my text chargeth him, as if he were *the cause & author of Evill.* Shall there be evill in a city, and the Lord hath not done it?

Evill! If by *evill* you will vnderstande according to my former distinctions (*malum pœne, malum supplicij, malum, quod homo patitur*, which you may call, *malum afflictionis*) if by *Evill* you will vnderstand the *evill* of paine, the *evill* of punishment, the *evill* of affliction, you haue the meaning of my Prophet: *Shall there be any Evill*] Any *evill* of paine, punishment, or affliction, *Shall there be any such Evill in a city, and the Lord hath*

not done it?

These now-brought distinctions of *evill* may serue for the unfolding of other texts of Scripture: of that, *Esay 45.7.1, the LORD, create Evill;* & that, *Lamēt. 3.38. Out of the mouth of the most high proceedeth Evill;* & that *Ion. 3.10. God repented of the Evill, that he had said, hee would do vnto them.* By *Evill* in all those places, as here in my text, we are to vnderstand the Evil of paine, punishment, and affliction.

The *Evill* of paine, punishment, and affliction! Why *Euill*? Doubtlesse whatsoever paine, punishment, or affliction befaller vs, it is *good*. 1. Because it is laide vpon vs, by God, who is of himselfe, and absolutelic *good*. 2. Because it is iust: and what is iust, must needs be *good*. 3. Because it tendeth to the glory of God, and the salvation of the elect: and who will deny this to be *good*? For these reasons whatsoever paine, punishment, or affliction may befall vs, it is *good*. Why then is it in my text, and elsewhere noted by the name of *Evill*?

It is so noted, because in our sense and feeling it is *Evill*. Things may be tearmed *Evill* two manner of waies: some are *Euill* indeed, and of their owne nature; in this rancke we must place our sinnes: some are *Evill*, not indeed and of their owne nature; but *in regard of our sense, apprehension, and estimatiō*; & in this rancke we must place whatsoever, paine, punishment, or affliction God layeth vpon vs in this life for our sinnes. I say the, that the *Euill* in my text, is indeed *good*, but *improperly Evill*; it is *good in its owne nature*, but *Evill* only, as wee call

call *Evill*, whatsoever liketh vs not, or is not for our ease. Thus farre haue you my second circumstance, *Quid*, the *Action*, a doing of *Evill*: *Shall there be euill in a city, and the Lord hath not done it?*

The third circumstance is *Vbi*, the place where this *Action* is performed. My text calls it a *City*. *Shal there be Evill in a City*] *In Civitatibus*, in Cities, so *Lyranus* expoūdeth it. *In Civitate aliquâ*, in any City, it is *Mercerus* his exposition. I say, *in Civitate huius mundi*; in the City of this world.

This vniverse, & admirable frame of Nature wherein **IEHOVAH**, the **L O R D**, our God, ^c raigneth, consisteth of two Cities: the one is, ^u *Civitas Dei*, the city of God, the other is, ^x *Civitas huius mundi*, the city of this world. The one is ^y *Celestiall*, the other is *Terrene*; the one is of the ^z *Saints*, the other of the *wicked*; the one is ^a *Ierusalem*, the other is *Babylon*. In the first, that most glorious city of God, and his Saints, the *Celestiall Ierusalem*, all teares are wiped away from the eyes of the Citizens; there is neither death, nor sorrow, nor crying, nor paine, *Revel. 21. 4*. There is no *Evill* there; no not the *Evill of affliction*. Wherefore that *City*, is not the *City* in my text.

In the other *City*, the *City of this world*, the *Terrene city*, the city pestered with the wicked, *Babylon*, great *Babylon*, the *city of confusion*, there is no sure repose for the Godly there. There may they become a ^b reproach to their neighbours, there may they be a *scorne*, and *derisio*, to them, with whom they live; there may they ^c mourne daily by reason of affliction. For even the Godly, who

are c

^c Pf. 97. 1. & 91. 1.

^u August. *Retract.* l. 2. c. 43.

^x August. *de temp. serm.*

106.

^y Aug. *de Civ. Dei* lib 14.

cap. 28.

^z Aug. *de catechizandis rudib.* l. 1. c. 19

^a Aug. *Enarrat. in Pf. 61.*

^b Pf. 79. 4.

^c Psal. 88. 9.

d August. de
civitate Dei
lib. 17. cap. 1.

are^d by grace *cives sursum*, Citizens above, citizens of the supernall and Celestiall City of God, they are also by grace *peregrini deorsum*, pilgrimes, or strangers here below, in this Terrene city, the city of this world. Here must they passe through many evils; here must they be cut, hewen, and squared, with sundry *tribulations, sicknesses, and diseases*, before they can bee made fit and liuely stones for the heavenly *Ierusalem*.

Thus haue wee found out the *City* in my text; it is this *Terrene City*, the *City of this world*; and this was my third circumstance. *Vbi*, the circumstance of the *place*, where the *Agent* performeth his *Action*.

Now the meaning of my text is plaine. *Shall there be evil in a city, and the LORD hath not done it? Shal there be evill*] Any evill of paine, punishment, or affliction, *In a City*] Not only in this *City*, wherein wee are now assembled, but in *any City*, or other *place* of the whole world, in the *city* of this world, *Shall there bee any such evill any where, and the LORD hath not done it?*] Or, as the diverse reading is, *Shall not the LORD doe somewhat?* The doctrine from hence to be commended to your most serious and religious meditations, is,

e. In the margin of the new translation,

whatsoever affliction befalleth any one any where in this world, it is from the LORD.

By *affliction* in this proposition I vnderstand the *suffering* of any thing, the *sense*, or *cogitation* whereof our nature shunneth. Whatsoever is any way *grievous*, or *offensive*, to our humane nature, I call *Afflictio*. The temptations of the flesh, the world & the Devil; the diseases of the body, an infortunate husband or wife,

wife, rebellious children, vnthankfull friends, losse of goods, reproaches, sclauanders, war, pestilence, famine, imprisonment, death; every crosse and passion, bodily or ghostly, proper to our selues, or appertaining to such as are of our blood, private or publike, secret or manifest, either by our owne deserts gotten, or otherwise imposed vpon vs, I call *Afflictions*. In a word, all manner of miseries, calamities, vexations, or molestations in this life from the least to the greatest, from the paine of the little finger, to the very pangs of death, I call *Afflictions*.

There are two sorts of men (shall I say, in this city? I say in the city of this world) there are two sorts of men visited with *afflictions*: the one, the Scriptures call the *reprobate*; the other, the *elect*; they are the *wicked*, these the *godly*. Whatsoever *Affliction* befalleth the first sort, the *Reprobate*, the *wicked*, it is, (as Divines call it) *τιμωρα*, a *punishment* wherewith God as a *fearefull iudge* avengeth himselfe vpon the *wicked* for their sins; properly a *punishment*; a *punishment* inflicted on men *sinning*, that the *justice* of God may thereby be *satisfied*.

With the other sort, with the *Elect*, with the *Godly* it is not so. Whatsoever afflictions befall them, they are not properly *punishments* for their sinnes; they are more rightly called *Crosses*. *Punishments* they cannot properly be called; because whatsoever *punishment* is due to any of the *Elect* for their sinnes, it's fully answered by *Christ* in his active and passive obedience; in his life and death. He is become our *λυτρον*, hee hath paid

C

the

the price of our redemption, he hath fully satisfied for all our sinnes; our sinnes past, present, and to come. And therefore if any *afflictions* be vpon vs, we are not to call them properly *punishments* for our sinnes; the name of *crosses* will besit them better.

These *crosses* of the godly are either *παιδείαι*, or *δουλοῦναι*, they are either *chastisements* for our sinnes already perpetrated, to make vs the more wary for the time to come, that we fall not againe into the same, or the like sinnes; or they are *trials*, and *exercises*, of our faith, hope, charitie, patience, and other like Christian vertues. Now all these fore-mentioned *afflictions*, either properly *punishments* for sinne; such as are the *afflictions* of the wicked, or *chastisements*, or *trials*, such as are the *afflictions* of the Godly, they are all from the LORD: according to the truth of my doctrine,

Whatsoever affliction befaller any one, any where in this world, it is from the LORD.

The LORD, he is *ἀρχὴ καὶ τέλος*, the primary cause of all *afflictions*, and of many the *immediate cause*. Of the vniuersall deluge, and *flood of waters* in the daies of Noah, Gen. 6. 17. Of the *burning of Sodom, Gomorah*, and their sister Cities, Gen. 19. 24. Of the *overthrow of Pharaohs host in the midst of the sea*, Exod. 14. 27. Of the *smiting of Nabal to death*, 1. Sam. 25. 38. of all these was God the *immediate cause*.

Some *afflictions* it pleaseth God to effect *mediate*, by *secundary*, and *instrumentall causes*, by *Angels*, by *mē*, by *other creatures*.

First God *afflicteth* by *Angels*. By an *Angel* he smote

Dauids people, so that there died of the pestilence *frō* Dan to Beersheba, *seauenty thousand men*, 2. Sam. 24. 15. By an *Angel* he smote in the campe of the Assyrians, *one hundred fourescore and five thousand*, 2. King. 19. 35. By an *Angel* he smote K. Herod, so that he died, Act. 12. 23.

Secondly, God afflicteth by men. Here might I tell you of the afflictions, wherewith God exercised his people Israel by *Cushan-Rishathaim K. of Mesopotamia* for eight yeares, *Judg. 3. 8.* By the *Midianites* for seaven yeares, *Judg. 6. 1.* By the *Philistines*, and the *Ammonites* for eightene yeares, *Judg. 10. 8.* By the *Philistines* againe for forty yeares, *Judg. 13. 1.* Here might I relate vnto you the many afflictions, wherewith God proved his people, the people of *Iudah*, by sending against them the *Egyptians*, *Assyrians*, and *Chaldeans*. The bookes of the *Kings* and *Chronicles* are copious in describing them. I need not remember you of *Asshur*, *Esai*, 10. 5. how there he is stiled the rod & the staffe of the wrath of God, to signifie, that he was *organum, siue instrumentum Dei*, the executioner of Gods vengeance vpon Hypocrites. I will not hold you with any long narration of *Attila*, King of the *Hunnes*, *Medes*, *Gottes*, and *Danes*, how in his title or inscription he called himselfe, *metum orbis, flagellumq; Dei*, the terrour of the world, & the scourge of God. I passe over the great *Turke*, whom you know now to be the hammer of the world, and the rod of Christendome.

Come we home vnto our selues. Here shal we find it made good, that by men God afflicteth men. Else why is it come to passe according to *Ieremies* words, chap.

9.4. that a neighbour deceiveth his neighbour, that a brother supplanteth his brother? Why is it now according to Micah's words, chap. 7. 6. that the sonne dishonoureth his father, that the daughter riseth up against her mother?

† Micah 7. 6.

Matth. 10. 36.

‡ Amos 2. 6.

Why are a^f mans enemies now the men of his owne house? Why doth the corrupt Magistrate [§] sel the righteous for siluer, and the poore for a paire of shooes? Why

‡ Amos 2. 7.

doth the cruell Landlord ^h pant after the dust of the earth on the head of his poore tenant? Why behold we in

‡ Hab. 1. 2, 3.

our cities biting vsurie, ⁱ violence, oppression, false dealing? Certainly God is even now pleased to afflict men by men.

Thirdly, God afflicteth by other creatures also. This the story of Gods visitation vpon Pharaoh, and the Egyptians, Exod. chap. 8, 9, 10. maketh plaine vnto vs. There we finde that frogges, lice, flies, grasshoppers, thunder, haile, lightning, murraine, botches, and sores, did instrumentally avenge God vpon man & beast in Egypt. Not in Egypt only, but every where else, those & other like creatures, as fire, and snow, and vapours, and stormy windes, doe fulfill what God commandeth. So saith the Spirit, Ps. 148. 8.

Infinite might I be in the prosecution of this point & yet keepe my selfe within the limits of Sacred writ. But I may not dwell hereon. Only in summe I say, *Tehovah*, the Lord our God, the Agent in my text, is *Deus exercituum*, a God of hosts. All creatures, Celestial, Terrestrial, Infernal, & the rest, that are either in the aire, or in water; they are all of Gods armie, and are ready to doe his Holy will. By these God afflicteth vs. These are

are the instruments, but God is the author of our afflictions. Thus is my doctrine established,

Whatsoever affliction befalleth any one any where in this world, it is from the Lord.

Whatsoever affliction] be it punishment, chastisement or triall, *Befalleth any one*] wicked or Godly, *Any where in this world*] either here or else where, in the city of this world, *It is from the Lord*] either immediatly and primarily of himselfe, or mediately and secundarily, by Angels, men, and other creatures, the instruments & executioners of his holy and iust iudgements.

This doctrine thus confirmed and explained is profitable many waies.

First it may serue for reproofe of some olde Hereticks, the *Coluthians*, and *Florinians*. The *Coluthians* affirmed, that *God doth no euill*, contrary to my present text and doctrine. The *Florinians* affirmed, that *God createth euill*, contrary to that, *Gen. 1. 31. God saw every thing, that he had made, and behold it was very good.* These two sects of Hereticks are one against the other, but both against the dictates of the holy Spirit. *S. Austine cap. 66. lib. de heresib.* hath fitted one answer for both: *Creat Deus mala, pœnas iustissimas irrogando, quod Coluthus non videbat; non autem malas creando naturas, atq; substantias, in quantum sunt natura, atq; substantie, ubi Florinus errabat.* The summe of his answer is: God may bee said to *create euill*, to *doe euill*, by laying vpon offenders iust punishments, which *Coluthus* saw not; but not by making euill natures and substances, which was *Flarinus* his error. God crea-

* August. de hærel. cap. 65

I Paulus de
Palatio.
m Rupertus.

teth evill, God doth evill; vnderstand it not ^l de malo culpa & criminū, but de punitione, pœnâg, scelerum, vnderstand it not of the evill ^m of iniquitie, but of the evill of affliction, you are in right. For,

Whatsoever affliction befalleth any one any where in this world; it is from the LORD.

Is it from the LORD? Then in the second place this doctrine serueth to reprove such, as doe voluntarily, and wilfully thrust themselues into afflictions, not expecting the good houre, when God should lay his rod vpon them. The offenders in this kind are the *Papists*, such as betake themselues to the discipline, as they cal it, ⁿ to beat themselues naked with rods & whips: such as superstitiously ^o weare sackcloath, ^p goe barefooted, and ^q lie vpon the ground; thinking by these, and such *toies*, to expiate their sinnes, and to demerite vnto themselues eternall life.

ⁿ Αυτοπαλιξία
^o Σακκοφορία
^p Γυμνοπόδια
^q Χαμνυρία.

A vaile for this their hypocrisie they thinke they haue, in 1. Cor. 9. 27. where S^c Paul saith of himselfe, *I keepe my body vnder, and bring it into subiection.* The words are much stood on by *Gretser lib. 1. de Disciplinis cap. 4.* Hee collecteth from them, that S^c Paul did discipline himselfe, that is, did punish himselfe with strokes of rods or whips. For what else, saith hee, is *ὑπομαρτυρία*, but to beate with mightie strokes? And what is that, but *facere disciplinam*, to vse discipline vpon himselfe.

This vaile we easily take from them. S^c Paule takes his *ὑπομαρτυρία* tropically, as translated from the manner of fight betweene a champion, and his antagonist.

But

But what is this to the *Iesuites* purpose, who takes it literally?

S^t Paule kept *his body vnder*, and brought it into *subiection*. I graunt it. So should we after his example. It's our parts also *ὑποτάξαι*: it's our parts to *keepe our bodies vnder, to bring them into subiection*. The meaning is not, that wee should afflict and macerate our bodies with *whips*, with *scourges*, with *hairecloths*, with *lying vpon the ground*, and the like; S^t Paule did not do so; but the meaning is, that we should *subdue the reliques of the old man* within vs, that we should *keepe vnder the body of sinne* within vs, that we should *bring into subiection the corrupt nature* within vs, that thus *mortified in the flesh*, we may bee *quickned by the Spirit*, as S^t Peter speaketh. 1. Epist. chap. 3. 18. Thus *mortified in the one*, and *quickned by the other*, wee shall bee armed with *patience* to beare whatsoever *affliction* shal light vpon vs, being well assured, that *euery such affliction is from the LORD*, according to the truth of my doctrine,

whatsoever affliction befalleth any one, any where in this world, it's from the LORD.

Is it so beloued? Then in the third place this doctrine serueth to confute the vaine opiniō of *Fortune*, wherevnto, like the Philosophers of old, some carnal ignorant people now adaies vse to ascribe such their *afflictions*, whereof they see not an apparant cause. If by *fire*, by *lightning*, by *tempests*, by *windes*, by *waters*, by *unseasonable weather*, by *theeues*, or otherwise, they receaue losse, they ascribe all to *Fortune*; *quasi*

Deus otium coleret in cælo, & non curaret res humanas, as if they were to hold it for an article of their beleefe; that God liueth idly in Heaven, and hath no care of mans affaires.

Noli fortunam, que non est, dicere cæcam. Foolish man! why dost thou for thy losses accuse *blinde fortune*, when there is no such thing? Looke vp to *Heavē*. There is the *seate of Maiestie*, whereon *he* sitteth, who ordereth all thy losses. Be patient towards *him*. He is the *Lord*. How knowest thou, whether *hee* will not deale with thee, as *he* dealt with *Iob*, *cha. 42. 12*? It may be, *hee* will make thy *latter ende*, better then thy *beginning* was. Forget not therefore what now thou hast learned,

whatsoever affliction befalleth any one any where in this world, it is from the LORD.

Is it from the LORD? Here then in the fourth place we haue, wherewith to comfort our selues in the day of *affliction*. Whatsoever *affliction* shall befall vs, its frō the LORD: the LORD he is *omnipotent*, he is *merciful*, he is *ever present* with vs; *he will not suffer vs to be tempted aboue our abilities*; but will with the temptation also make a way to escape, that wee may be able to beare it. So saith *S. Paule*, *1. Cor. 10. 13*. Well: we may be troubled on every side, but we shall not be *overpressed*; we may be *perplexed*, but shall not be *in despaire*; we may be *persecuted*, but shall not be *forsaken*; wee may be *cast downe*, but shall not be *destroyed*. The same Apostle doth assure vs hereof, *2. Cor. 4. 8*. Say, it is our case. Wee are troubled, perplexed, persecuted, cast downe; what shall wee do?

doe? Wee will support our selues with *Dauids* confidence, *Psal. 23. 4.* *Though we walke through the valley of the shadow of death, we wil feare no evil; for thou LORD, art with vs.* Thou, LORD art with vs; *¶ Quis contra nos?* We *will not feare*, what man can doe vnto vs.

¶ Rom. 8. 13.

¶ Hebr. 13. 6.

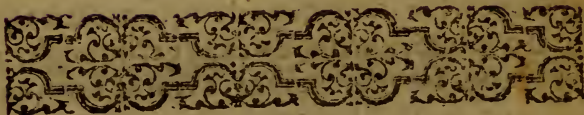
Wherefore to conclude, sith there is no affliction, that befalleth any man in this world, but it's from the LORD; and he is a bastard, not a sonne, that is not partaker of afflictions, as the author of the Epistle to the Hebrewes witnesseth, *chap. 12. 8.* Let vs with *S. James, chap. 1. 2.* account it exceeding ioy, when we are afflicted. The Patriarches, the Prophets, the Evangelists, the Apostles, haue found the way to Heavē narrow, rugged, and bloody: and shall wee thinke that God will strew carpets for our nice feete to walke thither? He that is the dore, and the way, our LORD & Saviour, *Iesus Christ*, hath by his owne example taught vs, that by many afflictions we must enter into the kingdome of Heauen. There is but one passage thither; and it is a strait one. If with much pressure we can get through, and leaue but our superfluous rags, as torne from vs, in the throng, we shall be happy.

Let vs therefore, whensoever any aduersity, crosse, calamity, miserie, or affliction shall betide vs, let vs with due regard to the hand, that limiteth vs, receive it with thankes, keepe it with patience, digest it in hope, apply it with wisdom, bury it with meditation, and doubtlesse it shall end vnto vs in peace and glory, in peace of Conscience in this life, and in glory eternall in the highest Heavens. Of this peace of Conscience in

The Haven of the Afflicted.

this life, and that *immarcessible crowne of glory* in the
life to come, vouchsafe gracious Father, to make vs
all partakers for thy best beloued Sonne Iesus
Christ his sake: to whom with thee in the
vnitie of the Holy Spirit be all praise
and power, might and Maiestie,
dignitie and dominion for
evermore. *Amen.*

FINIS.



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