

15. 6. 1637

GODS
LOVE-TOKENS,
AND
THE AFFLICTED
MANS LESSONS:

Brought to light, and layd
before him in two fruitfull and
seasonable Discourses upon
Revel. 3. 19.

Comforting under, and directing
unto a right use of our personall,
and publike crosses and calamities.

By JOHN TRAPP, *M. A.* and Preacher
of Gods Word at Luddington in
Warwick-shire.

HEB. 12. 6.
Whom the Lord loveth, he chasteneth.

Aug. Confess. li. 10. c. 4.
Amor ille paternus, siue approbet me, siue
improbet me, diligit.

LONDON.
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1637.



TO
THE RIGHT
Honourable, and
most vertuous La-
dy, the Lady ANNE,
Countesse of Mid-
dlesex.

RIGHT HONOURABLE,

YOUR late No-
ble acceptance
of these rude
and raw Medi-
tations, conceived at first
for mine owne, but preacht
for your Honours solace
(when once the *Father of*
spirits, by transplanting
your darling-daughter* in-

A 2 to

Hebr. 12.9.
*That hope-
full young
plant, the
Lady, Sulan-
na Cran-
field.

The Epistle

Iob. 31. 22.

Matth. 6. 1.

Matth. 23. 7.

into his heavenly Paradiſe, had aſſign'd you a ſhare in our common calamity) hath now occaſioned and encouraged me to this over-bold Dedication. You looke not, Madam, I beleeve, for courtſhip and complement from a man of my coate and quality: And to *give flattering titles* were (beſides the dint of the divine diſpleaſure) to deſpite you with ſeeming honours. A downe-right truth takes far better with an honeſt heart, then a ſmooth ſupparafitation. But were your Honour of their ſtraine that *ſound a trumpet before them in the ſtreets, and love long flutations in the Markets,* might

Dedicatorie.

might perhaps, as fitly and as fully as another, tell the world of your ſingular humility in height of honours, your heart-attracting Courteſie to thoſe of meanest ranke and quality, your exemplary readineſſe to relieve the poore Afflicted, your unceſſant paines in getting knowledge, and ſo ſutable a praſtiſe of that you know, as hath made my ſelfe, and many more judicious, to value your Honour not according to theſe outward vanities, but thoſe inward vertues which the very Heathens accounted the only true Nobility*. But I know well, both how hard it is for the beſt to profit by praifes, and
A 3 how

* Nobilitas ſola eſt atq; unica virtus. *Juvenal.* Nobilis gene. re, nobilior ſanctitate. *Auguſtin.* epiſt. 179.

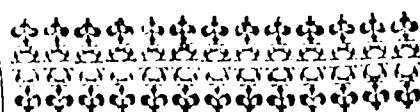
The Epistle, &c.

Esay 48.17
Iaues 1.5.

how little they desire them that best deserve them. I shall therefore turne praises unto prayers, beseeching him who teacheth His to profit, who giveth wisdom liberally, and upbraids not, to give your Honour a right sanctified use of former crosses, and to crowne the Calendar of your life (for future) with many Festivalls. So prayeth He that is, and will be

Your Honours most humbly devoted in all duty,

JOHN TRAPP.



The Preface to the Reader.

It is, I must needs say, an over-just complaint of a Reverend writer ^a, that Presses are already oppressed, the world abounding with bookes even to satiety, and surfeit. And of Another, that the untimely brats of mens braines fly thicke up and downe the world, in this scribbling Age ^b. And of a Third, that too many set forth in print, some, their owne wit, more, their owne folly ^c. Whilest, with Domi-

^a D. King
Lect. upon
Ierem. Pref.

^b Passim circumvolitant in hoo seraci chartarum saeculo humani cerebelli Minerva. D. Trid. Last.

^c Hezek. Rev. 16.

The Preface

d Non quid,
sed quantum
Re. Iur. in
Apd. ad
Determinationem.
e ἀλλ' οὐδ' αὖ-
ριστος, α, δ, ο.
f. ὁ πολὺν
g. ὁ πολὺν.
Plutar.
f. Matth. 6. 7.
confer. Eccl. 10. 14.
g. Ambr. non debere
libros, sed the-
sauros com-
ponere. Do-
minus P. 10.
Sic Pl. 10.
Opus Erasmi
thesaurus est,
imò verè
mundus re-
rum cognitum
dignissimum
h. Idem ter-
moni congru-
it quod num-
m. 10.
S. Iux.
i Non nu-
merum, sed
qualitatem
dandi.
k. Vata quæ
magis conti-
nent, minus
sonant. Sen.

nio in St. Hierome. they
care not What, but How-
much they utter^d: with Al-
cibiades in the Moralist,
they talke much, but speake
little^e: or with those trislers
in the Gospel, they hope to be
heard, for their much bab-
ling^f. These forget, belike,
that Writers should set forth
not Treatises, but Treasu-
ries^g: and that words (as
monies) are valued by their
matter, not by their multi-
tude^h: and (as suffrages)
they passe not among wise-
men, by tale, but by weightⁱ.
Great talkers, indeede, would
be thought eminent: and
some that publish much,
affect to be publike; albeit
they sound, many times, from
their emptinesse onely^k.

Where-

to the Reader.

Whereas the deepest waters
are le. st heard¹: and those
orient starres, the higher
they are set, the lesse they are
scene. The best and biggest of
them, as they appeare not at
all by day; so by night, they
shew themselves but small in
their hugest Orbes, and but
slow in their swiftest moti-
ons^m: besides many a goodly
one, that because of height
comes not within our ken or
account. I wot well, there's
never a mothers child of us
that is not too much the true
child of our great grand-mo-
ther. We have each of us
(saith our English Seneca)
an Eues sweet-tooth in our
heads, and would be more
than we are: Every man
would be either (tis) or (o)

The-

I Lene fluit
Natus, sed
cunctis anni-
bus exat Vti-
lior, nullas
confessos
mutare vi-
res. Claudian.

m In maxi-
ma sui mole
se minimum
ostendunt
stellæ.

The Preface

n B Har. E-
pist.

ο ἡδιστὸν ἑ-
καστῷ ἐ-
παυροῖ. Xa-
noph.

p digito mon-
strari, &c.

9 ἑ ἡ ἰστὴ
ὁ ἀντιπα-
θεῖν

r Legatir
Reç Annot.
in Job. 2. 20.

1 D. Hauky.
Acol.

1 Heb. 12.
u Psal 83. 3.

Equidem plu-
ris fecerim

justam com-
mendationem

unius alicujus
pij & boni

virum quàm ad-
mirationem

multitudinis.
Reli. in Job. 3.

28.

*The man, or Some-bodyⁿ.
The sweetest hearing (how-
ever dissembled) is ones owne
commendation^o: and he is a
rare man that hath not some
Babel, whercon he bestowes
paines and cost, either to be
pointed at^r, and talked of, as
Demosthenes^q, or to carry
favour with the common-
sort, as Herod^r. For my
selfe, truly, as I looke not to
please all (mens fancies being
as different as their faces^s)
so, if I may approve my
poore paines to Christ the
Judge of all^r, and to his
Hidden ones^u, the godly ju-
dicious, I have enough, and
shall well enough comfort my
selfe with that white-stone,
Rev. 2. 17. against the blacke
coales (if any such be) of the
more*

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*more malevolent^x. It was a
sweet and savoury saying of
Occolampadius: I should be
loth to speake, or write ought
that Christ should disallow^y.
He (truly) is that master to
whom every man stands or
falls^z: and one good look from
him, is instead of all acclama-
tions. For, not he that com-
mendeth himself, saith that
great Apostle; nor he whom
the world comends, is appro-
ved, but he whom the Lord
commendeth. Wherefore,
let him that glorieth, glory
in the Lord, 2 Cor. 10. 17,
18. There are, that glory in
themselves, as those ancient
Gnosticks^x, and our moderne
Iesuites^z; sacrifice to them-
selves, as Sejanus^b, and those
Babylonians, Hab. 1. 16. set*

x Malis dis-
plicere, lau-
dari est. Sen.
y Noli ali-
quid loqui vel
scribere, quod
improbam-
rum putem
Christum.

z Rom. 14. 4.
* Gnostici se
solos fontem
veritatis hau-
sisse, &c. Iren.

lib. 1. cap. 24.
a Iesuita non
potest esse
haereticus: &c.

Imperium li-
terarum est
penes Iesuitas
Cataub. ex
Apologista.

They vaunt
that the
Church is the
soule of the
world, the
clergy of the
Church, and
they of the
Clergy. Sand.
relat. of West-
relig.

b Sejanus sibi
sacra facere
solebat. Dio
in vita Tiber.

up

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up, and serve themselves of Christ and his service, as Judas and his successours; that rob him of his rent, and run away w. th his glory: dealing with his worke, as once Phydias the famous Carver, did with the Shield of Minerva, wherein hee so cunningly en- chafed his owne countenance, that it could not be defaced, but the Shield must be disfigured. Such were those flau-
 ting Preachers of Philippi, that to carry away the bell from a better man^e, sought to set up themselves in the hearts of their hearers. And such are those deceitful wor-
 kers^d now a daies, as preten- ding to be Christs spokesmen, will needs bee his corriualls (upon the matter) whiles they
 give

c Philip. 1.
16.

digyotui
 2 Cor. 11. 13.

to the Reader.

give out themselves for some great ones^e, with Simon Magus, Act. 8. 9. and interest themselves (as he, too far) in the peoples affections, ver. 10 11. These cannot preface to their works, as those ancients did Ores, Ores^f: but may justly be twitted, as that Pope was spi-
 thily; when he had engraven upo the gates of his new-built Colledge: Vtrecent (where he was borne) planted mee; Lovain (where he was bred) watered mee; but, Caesar (who had promoted him to the Popedom) gave increase: A merry Passenger under- wrote; Here God did no-
 thing^g. So, God is not in all the thoughts^h of these selfe-
 seekers, that thus interuent are part of the price; with
 that

• Testis est Iulianus, quod hic statum habuerit inter pontes Tiberis cui insculpe- batur, Simon Deo Sancto.

¶ Cor. Rho- dex. ex Pausa- nia.

g Papa Ha- rianus cum Lovanij col- legium mag- no impu- straxisset. &c. Hominis va- nitatem re- ducunt alius subscribens, Hic Deus ni- hil fecit. Pa- reat in 1 Cor. 3. 6. h Pal. 10. 4.

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Psal. 4. 2.
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that ill-couple, Acts 5. 2. whiles they turne Gods glory into shame, loving vanity, seeking after lyes^t. The word there used, signifieth such a lye, as deceiveth mens expectations, Psal. 89. 35. Isa. 58. 11. 2 King. 4. 16. Of w^{ch} sort, by a specialty, is that smoke of popular applause, which the higher it mounts, the sooner it vanisheth. Verely, saith our Saviour to such, (and it is fearfull) they have their reward^k: all they are ever like to have; let them make them merry with it. But what speake I of merriments? when the best that can come of such mens wood, hay, stubble, laid upon the common foundation, is Repentance to salvation^l, yet so

1. Mach. 6.

1. 2. Cor. 7.

as

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as thorough the fire^{*}: besides the losse of their worke, if not of some part of their wages, when the day shall declare it^m: that is, when the light of the Truth, Rom. 13. 12. or Time the father of Truth, or that Day of death, (when many recognize, and recant their errors) shal shew them their Sin. Good S. Austin cryed to God, to pardon the vanities of his youth, and especially this, that hee had preached ut placeret, non ut doceret, to delight the eare, more than to smite the heart. A faire glasse for such to look in, a faire copie for such to write by, as write nothing but as in a frame. Every word is so marshalled, and every sentence with its apt cadencie, lies

* Inferiore gradu gloriæ quam alij Perueni. quem consule.

m 1. Cor. 3. 12
13.

Confess.

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λίαν τετι-
 κός, ἡ δὲ γὰρ
 ὁ ἡρώδης
 ο Melanth.
 apud Laert.
 p Plu ex sen-
 tentias qua n
 verba. Cie.
 q ci νόος
 τῶν ἀρετῶ-
 ὦν παλαιοῦ
 s Aded plenus
 rectusq; re-
 bus, ut pro
 pro verborum
 numerum nu-
 n eto rerum
 exaquet. Cie.
 f Si ex Platon-
 is oratione
 aliquod de-
 ma, nareq;
 de elegancia
 tantum de-
 taxeris; h ex
 Lygia, de sen-
 tentia. Thia-
 rismus apud
 Gell.
 εἰλησεν ἐν
 ελῶσιν
 ἀρετῶν
 εἰς plu-
 tarch.
 η οὐδὲν
 πορὶ ὕδα-
 τος ἡρώ-
 δος ἡρώδης
 x lit. I. 12

lies in such comely equipage. In these mens discourses, you cannot see matter for words^o, as in some mens againe, scarce words for matter. Euripides, saith the Orator, hath more sentences than sayings^r: and Thucydides, hath so stust every syllable with substanceⁿ, that the one runs along parallel with the other^r. Lysias his workes are so well coucht, that you cannot take out the least word, but you take away the whole sense with it^r. And Phocion had a speciall faculty of speaking much in few^r. Those best of Greekes were the short spoken par-
tiansⁿ; and the remains in
Places time, (howe'er de-
generated in Saint Pauls^s)
were

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were more waighty than wor-
dy. Timanthes is famous
for this, that in his pictures
more things were intended
than deciphered^r: and Ho-
mer, that none could ever
peere him for Poetrie, nor
match him for matter^a. How
much more apt and apposite
are these high praises to the
Booke of God, rightly called
The Bible? as if it were
(as indeed it is, both for sit-
nesse of termes, and fulnesse
of truth) the onely booke; to
which, all other bookes in the
world are but waste paper^b.
Called it is also, The Word,
(by an excellencie) because
it must be the But, and bound-
dary of our words: and, The
Scriptures, as the standard
of all humane writings. Yea,
a that

γ πολύνολαν
μαλλον η
πολυλογίαν
εσκήσαν-
τες. Ρ. 118.

7. Plin. li. 35.
cap. 10.

α πένοντο
καὶ πένον
ἀνθρώποι
ἐπιδέμενος.
Xenophon.

b Ego edi
meos libros,
& sepe opto
eos interire,
quod metuo
ne moriantur
lectores, à le-
ctione ipsius
Scripturæ. Ego
sola omnes
sapienter som-
nio. *Luther in
Gen. 19.*

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c Prov. 8. 6.

וְיָדָעַתְּ

d Eccl. 12. 11.

וְיָדָעַתְּ
וְיָדָעַתְּ

c Job. 1. 5.

(2 Tim. 1. 13.

וְיָדָעַתְּ

that princely Preacher files
them Princes, or Leaders^c
in one place, and Lords of
Collections^d in another,
because they are as Leaders,
and Lords Paramount a-
bove all other words or wri-
tings of men, collected into
volumes. Here we are bound
to bestow our day and night-
studies^e: and hence wee
may well gather flowers, and
phrases to polish our spee-
ches with; even those found
words^f in Saint Paul, that
have a healing property in
them, farre above all filed
phrases of humane elocution.
To the Law therefore, and
to the Testimonie (saith
that rare Rhetorician) for,
if any speake not accor-
ding to this Word, it is
because

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because there is no light in
them^g. This is the certaine
Cynosura, the Lampe and
Lanterne, the Rule, and
Rudder, the Wisc-mans
starre, that leades men to
Christ, and without which,
all their learning and lan-
guage doth but light them
into utter darknesse. Good
therefore, and worthy of all
acceptation is the counsell of
Saint James: So speake
yee, and so doe, as those
that shall be judg'd by the
law of libertie^h. And of
Saint Paul: Let the word
of Christ dwell richly in
you, in all wisedome, &c.
that, whatever yee doe in
word or deed, yee may
doe all in the Name (that
is, in the word and warrant)

g Isa. 8. 20.

h Lam. 2. 12.

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2 Tim. 1:13.
U, 12.140775.

to drop to dust in the
power of it, and hence we
may well gather flowers, and
phrases to polish our spee-
ches with; even those found
words in Saint Paul, that
have a healing property in
them, farre above all filed
phrases of humane elocution.
To the Law therefore, and
to the Testimonie (saith
that rare Rhetorician) for,
if any speake not accord-
ing to this Word, it is
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and worthy of all
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 Saint Paul : Let the word
 of Christ dwell richly in
 you, in all wisdome, &c.
 that, whatever yee doe in
 word or deed, yee may
 doe all in the Name (that
 is, in the word and warrant)

h. *Law, 2.12.*

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16, 17.

161. 188. 189. 190.

Longolius,
Pomposus
Lectus, Politi-
cus Caroni-
cus Florenti-
qui odas Pri-
dantess Phil-
mus Davidicus
paulus, audi-
nclario.
Spence Pki-
lof. p. q.

m 70 715
-logische-
geologie
am 10. d. d.
Bibloth. d.
d. d. d. d.

of our Lord Jesus Christ^l. And of Saint Peter: If any man speake, *saith hee*, let him speake as the oracles of God^k: *there's his pat-terne*. Neither need wee feare, as some prophane miscreants have done before us^l, lest our smother and purer stile should be marred or be-mired, by the interlacing of Scripture selectismes^l. The vulgar Translation, I confesse, is so pestered with Barbarismes, that, not onely Saint Hierome would dis-avow it, but Priscian him- selfe would call for his Ve- rula. But read, as it was written, or rightly rendered (besides that, for the matter, it is that *ad regem*, 2 Tim. 3. 16. that^m Physick for the soule,

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fule, that cryſtall brooke,
 out of which, nay out of that
 one booke of which, nay al-
 moſt out of that one ſixth
 chapter of that one booke of
 Deuteronomy, Our bea-
 venty David choſe all thoſe
 ſloms, wherewith he pro-
 ſtrated the Goliath of hellⁿ)
 there is a divine majeſty
 (that character of the
 deity) ſhining through the
 humility and ſimplicity
 of the phraſe: And oh
 the happineſſe of that
 man, that can aptly utter his
 minde in pure Scripture!
 God himſelfe, I am ſure (the
 greateſt Maſter of ſpeech,
 and Maker of it too, Exod.
 4. 11.) when he ſpoke from
 heaven, made uſe of three
 ſeverall texts in a breath^o.

11 March. 4.

¹ on *Math.* 17.5

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This is my beloved Sonne,
Psal. 2. 7. in whom I am
well pleased, Esay, 42.
1. heare ye him. Deutero-
nemie, 18. 15. Which
you may note against the
curious queasinesse of such
nice ones, as disdain at
the stately plainnesse of the
Scriptures (saith one v)
And to shew of what au-
thority Scripture phrase is
with God, saith another
expositour v. I yeeld, there
is a latitude, and a liberty
left here, wherein to ex-
patriate. Neither am I of
Spiridions spirit, that could
not brooke it in a Bishop of
his time (more eloquent,
happily, then himselfe) that
he should vary the least tit-
le in his text, though for
another

p. Cant. in lo-
cum.

q. Malcolm. in
v. 3.

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another of false-same sig-
nification^r. They that stum-
ble at such straws, must
first get their cares healed,
(as the Oratour told his
country-men) before they
will be in cas to heare with
fruit, or reade with profit.
Let men be so ingenious,
saith a Father, as to fa-
vour that in others which
they cannot finde in them-
selves. Eloquence is cer-
tainely a singular gift of
God, if not affected, abused,
idolized: and becomes no
man better then a Divine:
whose part it is, by the
tongue of the learned to
time a word^t, and to set
it upon its circumferences^u:
to declare unto Man his
righteousnesse, when not

a 4

one

r. Voce
ἐκ τῶν ῥημάτων
καὶ τὸν ἐκ-
τείναντες
ἐν τῇ
ἱστορίᾳ
ἐκ-
παραγωγῇ.
Mat. 24. E-
piscopos qui-
dam dila-
tionem tam fuit
offensus Spi-
ridionem, cele-
berrimum & for-
tissime motu
episcopum, ut
in media con-
fessione interve-
nit. Beza in
loc. ex Niceph.
1 Demost. O-
rat. de ora-
civ.

t. Esay 50. 4.
לעזר
הדבר
u. Prov. 25. 11.

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x Job 33. 23.

y Ecclef. 12.
10, 11.
Verba defide-
rata : Cuius.
delectabilia.
Trans. expeti-
bilia. Yalab.

one of a thousand^s can doe it like him : to leeke to finde out pleasant words^r, and an upright writing : such words as haue goades, and nailes in them, being neither lecta nor neglecta, too curious, nor too carelesse. Not this ; for where hony is forbidden for sacrifice, yet, there the first-fruits of hony are commanded, and call'd for. Leviticus, 2. 11. 12. Not that ; because Gods ho-ly things must be handled sanctè magis quàm scè, with feare and reverence rather then with wit and daltiance, as he once told the wanton vestall. Holy Moses covers his glistering face with a vaile when he speakes to the people : and hath more glory

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glory by his vaile then by his face. Those profoundest Pro-phets accommodate them-selves to their hearers capa-cities, fetching discourse from that the people were most acquainted with, and accusom'd to : as from fi-shes to the Egyptians, from droves of cattle to the Ara-bians, trade and traffique to the Tyrians, &c. So our blessed Saviour tells his si-sher-men they shall be fishers of men. And asier many plaine parables to the people, cries out Marke 4. 13. (as if the wisdom of the Fa-ther, the essentiall word, had beene at a fault for a sit word ; familiar and low enough for our slow and shallow appre-hensions) Whereunto shall

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we liken the Kingdome of God? or with what comparison shall wee compare it? Yea, 'tis well observed, that th'Evangeliſts ſpeake vulgarly, many times for their Hearers ſakes, even to a manifeſt Incongruity, Joh. 17. 2^o. Rev. 1. 4. &c. In after-ages (thoſe two great lights of the Church) S. Auſtin confeſſeth that hee was faine to uſe ſome words, ſometimes, to thoſe Roman Colonies in Africke, where hee preached, that were not Latine, to the end they might underſtand him^a. And Saint Hierome is for this much commended, that remembering he was a Miniſter, hee ſtood not alwaies upon the pureſſe of his ſtile, but was farre

2. Manifestum
ἐκ τῆς ἀπο-
κάλυψ.
Sed Evange-
listæ multa
dicendi gene-
ra è medio
petierunt, ut
tudi vulgò
facile accomo-
da ent. *Beç.*
in loc.

a As effum for
as, delus for
delor, storer
for stordit.
Beechwoods
enquiries.
p. 29.

to the Reader.

farre more solicitous of his
matter, than of his words^b.
Children, wee see, use money
to gingle with, and men use
flowers onely for sight and
scent: but Bees for hony and
waxe; not to guild their
wings, as the Butter-flie, but
to fill their Combs, and feed
their Yong. In like sort,
others store their heads, and
tip their tongues, some for
shew, and some for delight:
but, Divines have these ta-
lents in trust, that there-
with they may save them-
selves, and them that heare
them^c; whiles they become
all things to all men, in
Saint Paul's sense, that they
may win some^d. And this
(to say sooth) is the just in-
tent and endeavour of this
tumult.

b L. Vives.
lib. 2. de 3. de
trad. ducip.

c 1 Tim. 4. 16.

1 Cor. 9. 22.

The Preface

tumultuary Treatise, huddled up, and scribbled out in great haste and heat of Passion, and Compassion (a paire of ill Speakers, as wee see in David, Psal. 116. 11. and Peter, Math. 16. 22.) for mine own^{}, and some few others support and solace, in the sad losse of our dearest friends, and sweetest children by the last-yeares mortality. Since then, it fell (or ere I wist) into the hands of Authority, by meanes of such as over-ween'd it: Being got abroad, how it will take among the Many, I know not, feare not, force not^{*}. Those that have a blemish in their eye, think the skie to be ever cloudy: and nothing's more common with weaker spirits, than*

*ἡ γὰρ ἐστὶν
ἐμμανία.
antonin.*

** Ἐγὼ μὲν
ἀνείκων ἔ-
γενοντο καὶ ἡ-
γοῦμαι,
καὶ οὐκ ἔ-
στιν δὲ ἡ
καὶ τὰ καὶ
ἐν ἀνείκων.
Herodot. l. 7.*

to the Reader.

than to be criticizing, and contending. The matter (I conceive) is sound and seasonable; much of it borrow'd from the best Authors I have met with; and I shame not, yee see, to professe by whom I have profited^f. Neither need I, when I call to mind, how the Prophet Zachary (as some will have it) commits to writing that which the Prophet Jeremy had preached^g; Obadiah (I am sure) that which the same Jeremy had penn'd, before them. St. Iude transcribes St. Peter in many things: St. Marke abbreviates the other Evangelists, but yet, ever with Rsury, as one speaks^{}. Clemens Alexandrinus is call'd Contextor,*

*f Ingenium
est profiteri
per quos pro-
feceris.*

*g Pareus in
Math. 27. 9.*

** The blessed
Virgin hath
much of her
Magnificat
out of Esay
29.*

The Preface

h. Gen. Alex.
a. Capitulo
appellatur
Context.
A. Red. Chro-
nol. p. 434.
i. Ibid. p. 450.

k. Enicar ut ex
hinc inventis,
se doctrinis
aliorum ego
non verbis
nec ordine,
suum ali-
quem verita-
tis, &c. De
laude script.
I. Macrobi.
in Rev. 5. S.

n. Lex. p. 111.
ca. P. 111.

tor^h, and a latter man, Co-
mestor, for their often alle-
gations and authoritiesⁱ. I
will endeavour (saith Ger-
son, and I with him) out of
other mens good Meditations
and Collections, to frame to
my selfe, with the busie Bee,
some sweet Honey-comb of
Truth, by mine owne art
and industrie, in mine owne
words and method^k: and
then be bold to say with ano-
ther, Omne meum, nihil
meum^l; All's mine, though
'twere none of it mine. But
something, I take it, I have
learn'd by the things I have
suffer'd^m. Affliction is a
good helpe to experience. It
knowledgeⁿ, as Job found it
chap. 42. 5. And there shall
be onely feare, saith the Pro-
phet,

to the Reader.

phet, to make you understand
the hearing. Isay, 28. 19. *
Vnderstand yee these
things? saith our Saviour:
yes. Therefore every
Scribe that is instructed to
the kingdome of God
is like unto a householder
that thrusteth forth^o (that
is freely and fully im-
parteth) out of his store-
house (called here a treasu-
ry, because we cast pearles
afore men^p, if they be but as
ready to take them as we to
tender them) things both
new and old: that is, not
onely out of the New and Old
testament (as some would re-
straine it) but new for the
nice, and old for the stronger
stomacke. A good stomacke,
we see, falls to the same dish
oft

* 321. 115
et 215. a. v.
v. 115. 115.
N. 115.

o. 115. 115.
Math. 13. 51.
52.
c. 78. 115.
115. 115.

p. Math. 7. 6.

The Preface

oft and afrefh, againe and againe, to day and so morrow, and fees no satiety, nor cries out, he is cloyed: No more doth a good Christian. And this meetes with those that demand, what neede this waste after so much written already of the same subject *? The Heathen answers: What forbids to say the same good things over once and againe? Our Saviour, I am sure, (in whose one example is a globe of precepts) preacht the same thing himselfe, and bad his disciples doe the like, that Iohn Baptist had done before him. So betwixt over, taught his Apostles the Lords prayer; nay, that whole sermon, as some

* Quasi post
Homerum
Iliada.

οτι πολλοις
αυτοις ητοιμα
μεν εστιν;

i. Quod uti-
nam si per-
penderent
quibus adeo
χρησιμω-
τερα
placent, ne-
quid ab alijs
didicisse vi-
deantur. Alu-
ter.

to the Reader.

some probably gather by the circumstances, as they are severally sit downe by the two Evangelists. And when at twice, he drove those money-merchants out of the temple, he both times made use of the selfe-same allegations, and arguments. Most sure it is, that that can never be too much taught, that's never sufficiently learn'd *. And how others have profited in Afflictions Schoole, they can best tell: but for mine owne part; though I feare not lest while I preach toothers, my selfe should bea castaway; Yet I have cause to feare lest some man say unto me, Physician heale thy selfe: or twit me in earnest (as one did Erasmus in

† Math. 6.
Luke 6.

† Ioh. 2. 16.
Marke 11. 17.

* Nunquam
satis dicitur
quod nunquam
satis dicitur.
Sen.
u. Schola cru-
cis, schola lu-
cis.

x 1 Cor. 9. ult.

j est

The Preface

y Plus sancti-
n oniv con-
spici in ipso
libello quam
in libelli au-
thore. Enst.

γ λεγτο
δὲ ο. i. π.
19 2. id est,
inquit Syrus,
duas octavas
se heet,
eboli.

jest, touching his Enchiridi-
on) that there's more good
found in my booke, then in
my losom^y. The comfort is,
I am chiefly to approve my
selfe (and so art thou, Rea-
der) to him that takes goates-
haire from some hands as well
as Jewells; and two mites
from a meane body^r in as
good part, as two millions
from those that are more able.
A female was allowed in
peace offerings: to note, that
a ready heart sets an high
price with God upon a low
present. Araunah was but a
subject, yet because of that
little he had, he gave like a
King, 2 Sam. 24. 23. his piety
is renowned, and registred to
all posterity, Zach. 9. 7.
Ekron (that is the barbarous
people

to the Reader.

people of Palestina) shall be
as the Jebusite: that is,
as this famous proselyte A-
raunah, as Iunius interprets
it. Saul had but five pence in
his purse to give the Seer:
the Seer, after much good
cheare, gives him the king-
dome^a. Doe such is Gods
dealing with the sonnes of
men. Dost Iob serve God
for nought? chap. 1. 9.
doth any so much as shut the
doore or kindle a fire upon
his altar for nought? Mal.
1. 10. I trow not. God is a
liberall paymaster, and all his
retributions are more then
bountifull. Nebuchadnezzar
the tyrant going upon
Gods errand, shall have E-
gypt as his pay, for his paines
at Tyr^b. And Simon of
Cyrene

a 1 Sam. 9 8.
& 10. 1.

b Mat. 27.
18, 19.

The Preface

Exra 9. 8.

1 Sa 36. 5.

* Lege Re-
f. in ad locu.
& ad Act.
20. 4. Nec
illum tantum
sed filios ejus
Rufum, & A-
lexandrum
ad Ecclesiam
aggregatos &
inter discipu-
los probe no-
tos. Luc. 23.
26.

et Chron. 29.
14.

1 Math. 3. 3.

Cyrene, with his two sonnes
Alexander and Rufus, have
a name and a name in Gods
house better then of sonnes
and of daughters^d, for that
involuntary service he did
our Saviour, in carrying his
crosse, Mar. 15. 21*. How
much more then will he gra-
ciously accept, and liberally
reward the small offerings of
his weake servants, when he
seeth them to proceede from
great love? 'Tis of his owne
akies that we give him, as
David gladly acknowledgeth
when the people had given
their best^e. And what are we
Ministers, but the voice of
another that crieth^e, as John
Baptist: the pen in Gods hand
as Moses, and the prophets,
2 Pet. 1. 2. vessels to beare
Gods

to the Reader.

Gods name, as Paul, Act.
9. 15. Brethren (said
hee, Act. 13. 15.) if there
be in you (as in so many
vessels of honour, 2 Cor. 4.
7.) any word of exhorta-
tion, say on. Spirituall nece-
nesse is the next degree to un-
faithfulnesse. If thou have
not sine Mauchet (said Bu-
cer to Bradford) yet give
the poore people Barly-bread,
or whatsoever else the Lord
hath put into thy hand^s.
Hee hath credited unto us
these precious talents, not to
hide them, but to trade with
them^x: which if wee doe
faithfully, ascribing all the
gaine and glory to God, as
those good Servants did,
Luke 19. 16. when they
said; Not we, but thy talents
have

g Fox Mar-
tyrolog.

* Agricola &
Rectoribus
quantum fa-
ciunt, quanto
magis in pre-
ciosis dei do-
nis nihil non
exercendum?

The Preface

have gained other five, and other two, &c. (which is parallell to that of Saint Paul, Ho albeit, not I, but the grace of God that was in mee, 1 Cor. 15. 10.) hee will surely reward our labour of love, *עמלנו*, & *עמלנו*, not according to our acceptance with the world which is (scilicet) little enough) but according to our honest endeavour of serving the Lord Christ. Who will in that name, put upon us the inheritance, Coloss. 4. 24. and in that day meet us with an Engle bone serve, Well done good servant, thou hast beene faithfull in a little, (so hee calls the largest measure here, even ten talents, in comparison of that farre more

* Secundum
laborem, non
secundum
proventum.
Bern.

to the Reader.

more exceeding and eternall waight^h hereafter) be thou master of much; whether five, or ten, or two Cities according to thy proportion, and capacitie; besides, a largesse of joy to boot; Enter into thy masters joyⁱ. A joy more like the joy of God than of Man, a joy more meet for the master than for the servant; yet, such a master doe wee serve, as will crowne us with such a joy. Oh how should the serious consideration hereof, fire up our hearts, and force open our eyes, to see with all Saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, that passeth knowledge, that wee might be filled with all the

h *βίος*
δίκης.
2 Cor. 4. 17.
Allude ad
Hebr. xii
& Chaldeum
nomen glorie
עמלנו &
עמלנו *עמלנו*
rom.

i *Matth 25. 21*
Non ita mor-
tales, Luc 17.
7. *Abraham*
cu n' econo-
mu n' fidelit
haberet, age-
tauen tulit
illum sibi he-
re tem, libe-
rorum o. bi-
tate, confer-
bendum. Sa-
lomoni, terobo-
amum, &c.

The Preface, &c.

Revel. 3. 18,
19.

* μεγαλει-
αν, μεγα-
λων.
Callimachus
apud Athe-
naum.

1 Cor. 10. 21.

the fulnesse of God^k! But I
must contract, for if a great
brooke be a great will* (as he
said once) how much more a
long Preface to a little book?
I shall therefore suddenly shut
up w. th the same Apostle, in
the words next following
those afore cited: Now, un-
to him that is able to doe
exceeding abundantly, a-
bove all that wee aske or
thinke, according to the
power that worketh in us;
Vnto him be glory in the
Church, by Christ Jesus,
throughout all ages, world
without end^l. Amen.

24. 11.

I



GODS LOVE-TOKENS,

AND

Th' Afflicted Mans LESSONS.

Revel. 3. 19.

*As many as I love, I rebuke and
chasten: be zealous therefore,
and repent.*



If all holy Scripture
be but one intire let-
ter, dispatcht from
the Lord CHRIST,
to his beloved Spouse on earth
(as a Father fitly stileth it:) then
this much more, and the fore-
going Chapter; vv. which are
merely made up of seven seve-
rall Epistles, dated from heaven
to the seven then famous Chur-
ches of lesser Asia. Five of the

B seven

Greg.

The Preface, &c.

k. l. 3. 18.
12.

* *μεγαλει-
ας, μεγα-
λων.*
Callimachus
apud Athe-
næum.

1 ver. 20. 21.

*the fulnesse of God^k! But I
must contract, for if a great
brooke be a great vill* (as he
said once) how much more a
long Preface to a little book?
I shall therefore suddenly shut
up w. th the same Apo^tle, in
the words next following
these afore cited: Now, un-
to him that is able to doe
exceeding abundantly, a-
bove all that wee aske or
thinke, according to the
power that worketh in us;
Vnto him be glory in the
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(as a Father fitly stileth it:) then
this much more, and the fore-
going Chapter; vvhich are
merely made up of seven feve-
rall Epistles, dated from heaven
to the seven then famous Chur-
ches of lesser Asia. Five of the
B seven

Greg.

seven are partly commended, partly condemned; That of *Smyrna* is onely commended; this of *Laodicea* onely condemned, and sorely threatened with shamefull spurring our, for her loathsome luke-warmness, and wretchlesse indifferency. Now, lest the weak hereby should be disquieted, or the worst so discouraged, as to say with those in *Jeremy*, *There is no hope, but we will walke after our owne devices*,^a &c. Our Saviour, first, counsellis them in the former verse; secondly, comforts, and counsellis them both, in this of the Text,

^a *Ier. 13. 12.*

As many as I love, I rebuke and chasten: bee zealous therefore and repent.

The words divide themselves into a Proposition, and an Exhortation: or (if you please) a Doctrine, and a Vse. *As many as I love, I rebuke and chasten:* there's the Doctrine. *Bee zealous*

lous

lous therefore and repent: that's the Vse.

The Doctrine is comprehensive, and full of doctrine; each word having its weight, each syllable its substance. This first offers it selfe:

That it is God that chastens his children. *I rebuke and chasten*, saith the text. *I*, is emphaticall, and exclusive: as if hee should say, *I*, and *I* alone. So elfewhere God assumes it, & the Saints acknowledge it. *I forme the light and create darknesse, I make peace, and create evill. I the Lord do all these things*^b. So in another place, *I kill, and I make alive, I wound and I heale* &c^c. This the Lord doth sometimes more immediatly by his owne bare hand, as it were: *I Cor. 11. 29, 30.* sometimes againe by the hand of our fellow-creatures (*the rod in his hand*) as he afflicted *Iob* by Satan and his *Sabeans*^d, *David* by

Doct. 1.

^b *Esa. 45. 7*

^c *Deut. 32. 39*
So 1 Sam. 2.
6, 7 Iob 5. 18
11of. 6. 1, 2.

^d *Iob 1. 21.*

B 2

Ab-

4	Gods Love-tokens, and
<p>c 2 Sam. 16. 10. f Gen. 45. 8. g 1 Sa. 19. 5. h Act. 2. 23.</p>	<p><i>Abulom</i> and (his second) <i>Shimec</i> ^e, <i>Ioseph</i> by his ^f brethren, <i>Israel</i> by <i>Assur</i> ^g, Christ himselfe by the Priests & ^h Elders. But still, what ever the meanes of our misery be, the hand is Gods; as both <i>Iob</i>, and <i>Ioseph</i>, and <i>David</i>, and the son of <i>David</i> ⁱ have cause to acknowledge: For,</p>
<p>Reas. 1.</p>	<p>First, God doth all; therefore this. As he made all by his power, so he manageth all by his providence. Not a sparrow falls to the ground without him ^k; not a bristle from a sow's back saith a Father; much less a hair from a Saints head ^l, least of all, the head from the shoulders ^m, or any matter of like moment and consequence, without Gods al-reaching and most vvise dispose and appointment.</p>
<p>1 Matt. 26. 39 Reas. 1.</p>	<p>First, God doth all; therefore this. As he made all by his power, so he manageth all by his providence. Not a sparrow falls to the ground without him ^k; not a bristle from a sow's back saith a Father; much less a hair from a Saints head ^l, least of all, the head from the shoulders ^m, or any matter of like moment and consequence, without Gods al-reaching and most vvise dispose and appointment.</p>
<p>h Mat. 10. 30 Tertull. i Luke 21. 18 m Psal. 116. 15.</p>	<p>Next, God suffers all. There is no sinne committed, but God is offended, his authoritie impeached, his Law violated, <i>Psal.</i></p>

th afflicted mans Lessons.	5
<p><i>Psal.</i> 57. 5. Every sinne strikes at his face, lifts at his throne, makes to his dishonour. Thou hast made me to serve with thy sinnes, and wearied mee with thine iniquities ⁿ. It is an offence to all his senses; may to his very soule, as he complains by the same Prophet ^o. Now, <i>if one sinne against another, the Judge shall judge him</i> ^r; and if a man sin against the Lord, shall he not beare his sinne ^q? who shall be his dayel-man? Especially since (in the third place) as God suffers by all, so he judgeth all; And, <i>shall not the Judge of all the earth doe right?</i> saith <i>Abraham</i> ^r. Now what more right, than that <i>every transgression and disobedience receive a just recompense of reward</i> ^s?</p>	<p>This to imply the offender was confined to the cite of Refuge, as to a prison during the high Priests life, as being the chief God on earth <i>God was Acting.</i> <i>Heb.</i> p 98. ⁿ <i>Ep.</i> 1. 43. 23. ^o <i>Ep.</i> 1. 11, 12 13, 14. p 1 Sam. 2. 25</p>
<p>Lastly, he commands all for execution of his righteous sentence; he hath the whole Host of heaven and earth at his becke and obedience, to chastise us by</p>	<p>q <i>Lev.</i> 5. 17. Reas. 3. r <i>Gen.</i> 13. 25. s <i>Hebr.</i> 2. 2. Reas. 4.</p>
<p>B 3 them</p>	

Inlin. Caf.

them at his pleasure. What that Emperour once vainly van'ten is here fully verified, if God but stampe with his foote, he can raise an army of fighting soldiers; yea, he can as easily make us, as bid it be done. If he say to any creature, go; he goeth, if come, he cometh, if doe this, he doeth it: as if he say, peace, and be still, both wind and waves cease all they him, and can not doe us the least hurt or hinderance.

1/c. 1.

Away then (for application) with that mad principle of the Manichees, who refer'd all calamities to the devill for their author; as if there could be evil in a city and the Lord had not done it. Away with that blockish assertion of the Stoicks, that ascribed all ill occurrences to inevitable destiny. Away with that fond dreame of those Astrologers, that (excluding Gods providence) make

1. Am. 3. 6.

make their fatall periods the cause of all changes and crolle-accidents. Lastly, vanish here that bald and bold fancy of such Atheists and Ignorants amongst us, as doatingly deeme it a thing misbecoming and unworthy the *good Lord*, to press a Man that Master-peece of his handi-worke: and by punishing him, to disturbe (as they will needs have it) the first order of Nature. That I should deale so ill especially with good men, and religious, this they can least of all brooke or beare with: not considering that the best have their blemishes, such as God may justly wash off with rivers of brimstone. God indeede made man upright: but they have sought out many inventions *Eccles. 7. 29.* Now if they cate of the fruit of their owne way, and be filled with their owne devices, *Prov. 1. 31.* Whom have they

B 4

they

*Multi cum vi-
ros Deo ac-
ceptos acer-
bum quippi-
am pati vide-
runt, animo
offenduntur
ignari quod
hac intertu-
nia sint ami-
corum Dei,
vel maxime
Ezra. 1. 40.*

they to quarrell? Where will they lay the blame?

Ufe. 2. But, secondly, is it God that afflicts? What meane we then to looke so much upon the creature (as those Apostles did upon the Angels at Christs ascension^a: as the people did upon the Apostles at the Cripples restoration^b) as if they by any power of their owne, could either helpe or hurt us? Helpe us (I say) either by preventing evill, or delivering in the day of wrath? *Asa* may trust to the Physitian^c, and *Ahab* to fend out to the God of *Ekron*^d, but neither the one or the other shall come downe from their sick-bed, because they sought not helpe of *Iehova Rophe*, the Lord that healeth^e. *Lot* may try conclusions, and thinke *Zoar* shall save him, when God appointed him to the mountaines: but when all was done, *Zoar* was too hot to hold him,

^a Act. 1. 11.

^b 2. 23. 5. 12.

^c 2. Cor. 16.

^d 2. 23.

^e 2. 23.

^f 2. 23.

^g 2. 23.

^h 2. 23.

ⁱ 2. 23.

^j 2. 23.

^k 2. 23.

^l 2. 23.

^m 2. 23.

ⁿ 2. 23.

^o 2. 23.

^p 2. 23.

^q 2. 23.

^r 2. 23.

him, and he glad to escape to those mountaines^b, whither at first he should have fled. *Saul* may goe forth to seeke asses, (and we deliverance) abroad: but as he found them at home, after all^c, so shall we helpe in God or not at all. And the same we say of the hurt we feare, or the smart we feelee from any creature. Why looke we so much upon the malice of men, or rage of Divels, as if either of them were unlimited? Why fault we so much this mans crossenesse, that mans carelesnesse, or lastly, our owne hard hap and misfortune; as if we had learn'd that *language of Ashdod*^d, *It is a chance*^e: or as if that Heathen Idoll were any thing in the world: or that things casuall to us were not fore-appointed by God, euen to the least circumstance of the greatest or least affliction? And yet, how ready are we to

^b Gen. 19. 30.

^c Sam. 9. 20.

^d Neh. 13. 24.
^e 1 Sam. 6. 11.

B 5 millake

Te facimus
Fortuna, de-
am, ex longi-
canus.
Invenit.
Vide Paschal.
in Censura
animi ingrati.
cap. 1.

1 Gen. 28. 13.

1 2 Cor. 12. 1
Let could di-
steme Gods
arrows in
Satan's hand:
and Gods
hand on the
armes of the
Satan's rob-
bers. *1 Cor.*

mistake the grounds of our crosses, and to cast them upon false causes; or resting in the naturall cause, to neglect the supreme and supernaturall. *Jacob* when he saw the Angels ascending and descending, enquired who stood at the top of the ladder and sent them^f. *David* though he knew the second cause of the famine that fell out in his dayes to be the drought, yet he enquired of the Lord what should be the cause of that judgment^g. So should we doe in like case; see God in all our afflictions; in the visible meanes see, by faith, the invisible author. For although God may, and doth many times make use of the Devill, and his impes to chastise his children; yet, it is but one hand, and many instruments that he smites us with. He ever reserves that royalty to himselfe of setting them their taske

taske, limiting them their time, and letting out their tender: Hitherto ye shall goe, and no further. They can doe nothing (and their master to help them) without commission from heaven; no, not so much as make a louse^h, or drowne a piggeⁱ. No: tis the Lord, saith holy *Hannah*, that killeth and maketh alive: he maketh poore and maketh rich: hee bringeth low, and lifteth up.^k She was quite out, that laid the death of her sonne to the presence of the good Prophet^l. And as for the Divell, he hath so little power over the Saints, that they have power over him^m, shall judge him at the last dayⁿ, and have authority (in the meane while) to deliver some over to him, as *St. Paul* did *Hymenaeus*, and as the Church of *Corinth* did then, and the true Church doth now, such as are scandalous and inordi-

h Exo. 18. 18.

i Matth. 3. 32.

k 1 Sam. 2. 6, 7

l 1 King. 17. 18.

m Rev. 12. 11

n 1 Cor. 5. 3.

Vna cadens;
n. am. &c.

u. 6ay 38. 14.
15.

x. 8ay 9. 12.

ease, and had it: together with a high commendation of her heroicall faith. The like we may see in *Hezekiah*, He killed Gods rod, under which he lay bleeding; and marking the hand that used it, *chatters out* as well as he was able, *O Lord I am oppressed, ease me. What shall I say? he hath both spoken unto me, and himselfe hath done it* *. Thus he. And indeede this is the onely way to get off, when we are in du-
rance. Never looke for ease (in mercy I meane) till we are come to this, but more load of afflictions. *The Syrians before and Philistines behinde, and they shall devour Israell with open mouth.* A heavy ease, you see, and yet behold a worse matter. *For all this his anger is not turned away, but his hand is stretcht out still* *. Why? what's the matter? *For the people turneth not to him that smiteth them, nei-*
they.

ther doe they seeke the Lord of Hostes. Heathen *Philistims* shall rise up and condemne such *Israelites*, nay such preposterous Christians; as run to *Eli* with young *Samuel*, when God calls them, to King *Iareb* when God wounds them. *Hof.* 15. 13. To the creature, I meane, when God summons them by his vocall rods, to humble themselves under his mighty hand that he may lift them up. God sent mice and Emerods of flesh to the *Philistims*, and they returne him both those in gold: & to imply, both that these judgments came out from God, and that they did gladly give him the glory of that whereof he gave them the smart and shame.

Againe, let this patient our hearts under any affliction, that it's God that inflicts it. It is the Lord, said *Eli*, let him doe what seemeth him good *. I

was

y. 1 Sam. 6. 5.

ps. 4.

x. 1 Sam. 3. 18

2 *Psal.* 39.b *Is.* 59 1.

Pater est. Si
 uer non est.
 This cooled
 the boyling
 rage of the
 young man
 in Tereus.

c *Lam.* 2:17.d *Isaiah* 40:26.

was dumb, I opened not my mouth, saith *David*, because it was thy doing ^a. God (he was sure) as he might doe what he pleased with him, so he would never over-doe: his hand should not be further stretcht out to smite then to save ^b; and therefore he sets downe himselfe with that consideration. Goe ye now, and doe likewise. Say to your selves, shall I not drinke of the cup, that my father hath put into my hands? stand under the crosse that he hath laid on my shoulders: stoop unto the yoke that he hath hang'd on my necke ^c. This is to fall beneath the stirrop of Reason: for the ox knoweth his owner, and holds downe his hornes to the yoke he puts upon him. Yea, beares and Lyons take blowes from their keepers, and shall not ^d from the keeper of his *Israel*: If I contend with my Maker,

worke

worke will come of it. I cannot ward off his blow, nor mott my self up against his fire. The dint of his indignation and displeasure I am never able to avoid or abide. What then should I rather doe, then with meekenesse and silence buckle and bow under his hand? and not make my crosses heavier then God makes them by impatience and frowardnesse. I see the bird in a gin, the fish upon the hooke, the faster she strives, the firmer she sticks. The child under his fathers rod the more he struggles, the more stripes he gets. If he reach at the rod, he shall have enough of it: if he grumble and growle he is taken up againe. God will not give his over, till he hath broken their stomacks, and made them kisse the rod, which the wicked bite, so adding impatience to their impatience, and passive disobedience

Levius sit patientia. Quicquid corrigere est nefas.
Horat.

18	Gods Love-tokens, and	th' afflicted mans Lessons.	19
<p>ob.</p> <p>e Psal. 82. Hon o homi- ni d'm on. Sol.</p> <p>Ezek. 12. 11.</p> <p>g Psal. 144. 12</p>	<p>ence to their active.</p> <p>If God would take the rod into his owne hand, 'twould no more so much trouble me: but he puts me into such mens hands as furiously hate mee, & are cruelly bent against me.</p> <p>This is as if the child should say; If I but chuse my rod, I would not care to be whipt: or the condemn'd souldier, if I might chuse my executioner, I could be content to lose my head. What are our Enemies but Gods officers that can doe no more then <i>is given them from above</i>? Gods Masters, to hew us here in the mount, that we may be as the <i>polished corners of the Temple</i>: Gods scullions, to scoure up the vessels of his household, that they may be meete for the masters use. Let them alone (hardly) with their office (<i>they are but the men</i></p>	<p><i>men of Gods hand</i>.)^h and looke up to the master that sets them a worke: rail not at the hangman, but run to the judge. This will make thee lay thy hand on thy mouth, when thou art chafing ripe, and ready to rave against thine scourge; to consider, that thou shalt not molest or maligne us either with <i>violent hands</i>, or <i>violent tongues</i>, they are set a worke by Gods good providence for our triall and exercise: and therefore to let fly at them is to let fly at God himselfe. This will coole a man better then the repeating of the <i>Greeke</i> Alphabet, or any such remedy as the morall Sages minister unto us. This thing is proceeded of the Lord, we cannot therefore say neither good nor evill. <i>Gen.</i> 24. 50.</p> <p>Lastly here's matter of comfort under whatsoever crosses: to consider that they <i>come not out</i></p>	<p>Apfal. 17. 14.</p> <p>Eze 5.</p>

11b; 6.

11b; 6.

out of the dust, grow not out of the ground¹, befall us not as it happens, or as our enemies would have it: but are sent us in by a father, as tokens of his love, and seals of our soathip. God hath not onely in a generall manner preordained our affliction, and left all the rest to be disposed of by chance and fortune: but specially ordereth and ruleth them with his most wise, just, and gracious providence, both for manner, measure and continuance; making them ever, as inferiour causes serve for his supreme end, which are his owne glory, and our salvation. Afflicted then we shall be, (for as no parent corrects another mans child, so no good parent but correct his owne) but yet *in judgment, not in fury*²: neither so little as we would, nor so much as we might: but so much only as our heavenly father

ther shall see meete. Who being *onely wise*, and withall very good, will not tempt us above what we are able¹: but proportioning the burthen to the backe, and the stroke to the strength of him that beares it, he will spare us as a man spares his owne sonne that serveth him^m. The skilfull Armourer trieth not an ordinary peece with musket shot: the wise Lapidary brings not his softer stones to the stithy. The good husband turnes not the wheele upon his Cummin, nor his stile upon his Fitches. But the Fitches are beaten out with a stasse, and the Cummin with a rod. For why? his God doth instruct him to discretion, and doth teach himⁿ. Now the argument holds good from the taught to the teacher: such a teacher especially as is not onely wonder-

11 Cor. 10. 13.

m Mal. 3. 17.

n Esa. 28. 26.
27. 29.

22	Gods Love-tokens, and
5 Esay 5. 6.	wonderfull in counsell, but excellent in working. And how is that? wherein stands the excellent worke of this wonderfull Counsellour? Heare it from the same mouth; <i>Behold, I have refined thee, but not as Silver</i> ^r ! because, having in them more drosse than good oare; that is, more corruption than grace; they would soone have beene consumed in this fiery triall. Which to prevent, the Prophet <i>Malachie</i> tels us, that God sits downe by the fire ^q to tend it, and to look to his Saints. Or, if he be upon any occasion urged to be absent, the Prophet <i>Esay</i> saith, <i>Hee flies and returns</i> ^r : yea, himseife goeth with them into the fire ^s , using care, and taking course, that their heat be not too great, nor their abode therein so long, as that any graine of grace should be lost, but rather refined and enlanc'd, by
9 Esay 48. 10.	
9 Mal. 3. 2.	
1 Esay 31. 9. etuk. 32.	
Esay 43. 2.	a far-

the afflicted mans Lessons.	23
a farther partaking of his Holinesse ^r . But I hasten.	^r Heb. 12. 10. Doctr. 2.
<i>As many as I love, I rebuke and chasten.</i> Afflictions, then, are Gods Love-tokens. That's a second point issuing from the words. This was a Doctrine preach't by <i>Salomon</i> ^w of old, and prest after him (in so many words) by the Author to the <i>Hebrews</i> , with an addition, that <i>Hee scourgeth every Son whom hee receiveth</i> ^x : I, and he shall take it for a favour too: for, <i>If yee endure chastening</i> , saith hee, <i>God dealeth with you as with Sons: for what Son is hee whom the Father chasteneth not?</i> That's the Apostles first Reason there, and shall bee ours (for where can we have a better?)	^w Prov. 3. 11. ^x Heb. 12. 6. Verf. 7.
Corrections then are pledges of our Adoption, and badges of our Sonship. One Son God had without sinne, but none without sorrow. Christ the natu-	Reas. 1.

24	Gods Love-tokens, and
Soli enim creaturis et non creaturae.	naturall Son, though he were <i>sine corruptione</i> , without cor- ruption, yet not <i>sine correptione</i> , without correction; for, <i>The</i> <i>chastisement of our peace was</i> <i>upon him</i> ^y : and though hee were <i>sine flagitio</i> , without a crime, yet not <i>sine flagello</i> , without a scourge; for, <i>By his</i> <i>stripes wee were healed</i> ^z . The captaine of our Salvation, by being <i>Consecrated through af-</i> <i>lictions</i> , brought many Sons to <i>glory</i> ^a : conform'd we are by sufferings to the image of his Sonne, <i>Rom. 8. 29.</i> that hee might be the first-born among many Brethren. For as two pieces of Iron cannot bee so foundly foldred, and made fast one to another, but by beating them both together in the fire: so, neither can Christ and his Brethren be so neerly united, and fast affected but by fellow- ship of his sufferings ^b , whiles they suffer together, that they may
^y <i>I say 53. 5.</i>	
^z <i>Ibid.</i>	
^a <i>Heb. 12. 10.</i>	
The vessels, and instru- ments of the sanctuary were of bea- ten gold.	
^b <i>1 Cor. 13. 10.</i>	

th' afflicted mans Lessons.	25
may be glorified together ^c .	^c <i>Rom. 8. 17.</i>
But secondly, (for the Apo- stle proceeds in his Argument) <i>By subjecting our selves to the</i> <i>Father of spirits</i> , in his corre- ctions we live ^d . Now life (in any sense) is a sweet mercie, a deere indulgence, a precious pledge of Gods singular love: for where he loves most, there he commands <i>the blessing, even</i> <i>life for evermore</i> ^e . Therefore, <i>Abraham</i> , when he would beg the greatest boone for his be- loved Son, <i>Oh</i> , saith hee, <i>that</i> <i>hee might live in thy sight</i> ^f . He that findeth mee, findeth life, saith wisdom ^g . But where, and in what way is she to be found? <i>Corrections of instructi-</i> <i>ons are the way of life</i> ^h . How can a naturall Father better seale up his love to his child, than by saving his life? and how is that done sooner than by a seasonable and mercifull use of the rod? for by nurtu- ring	<i>Reas. 2.</i> ^d <i>Heb. 12. 9.</i> ^e <i>Psal. 133.</i> <i>ult.</i> ^f <i>Gen. 17. 18.</i> ^g <i>Prov. 8. 35.</i> ^h <i>Prov. 6. 23.</i>

11 Ro. 23. 13.

14.

E. Job. 7. 23.

1 Ezech. 18. 31.

ring him betimes, he may keep him from the gallows. *If thou beatest him with thy rod, saith Salomon, he shall not die.* And againe, *thou shalt beate him with the rod, and shalt deliver his soule from hell.* Semblably, the father of spirits, when he would shew his love to his untoward child, whips him till he bleeds, bloods him till he faints and swoones againe sometimes; that he may let out his ill humours, and make him *whole every wher^e*, doe a perfect cure upon his soule, make it *renewe and live*, for why should any dy in Gods house of *Israel*? There are centuries of diseases lying in wait for mans precious life, but far more for his soule. There is the tympany of pride, the dropsy of covetousnesse, the fever of ambition, the frenzy of passion, the consumption of envy, the epilepsy of Apostacy, the

the lethargy of security, the plague of discontent, &c. Now affliction is Gods *Calicon*, the crosse is the cure of them all. *Geheri* tells the praises of his severe master to King *Iehoram*^m. Whence some conjecture, that his leprosy made him cleare, that his white forehead made him a white soule, that his disease cured him. See this further set forth, *Iob. 33. 14. to 31.*

Thirdly, the fathers of our flesh though they love us well enough, yet they *verely correct us for their pleasure*: to ease their stomacks, vent their choller, discharge themselves of that displeasure they have conceived against us. Not so the Lord: *fiery is not in m^e*, saith he, he is slow to anger and of great patience, and quickly repeats him of the evill^e. It is certainly a fearefull thing to fall into the punishing hands

m2 King. 8. 4. 5
Perissem nisi perissem.

Reas. 3.

n Essay 27. 4.

o Psa. 103. 8.

p Hb. 10. 31.

q Psal. 20. 11.

1 Lxx. 3. 33.
1 Esay 28. 21.
Vim Deo fa-
cimus iniqui-
tatis: prope-
rit ut cum
non permitta-
mus ut peccat.
Salvamus.

t Deut. 8. 5.

n Hf. 11. 2.
1er. 31. 19. 20.

of the living God p: for who knoweth the power of his wrath q? but to the Saints doe never: For as he afflicts not willingly r, tis his worke, his strange worke s? (We might, if we were oughts, live all the dayes of our life in his house, and not so much as feele the weight of his hand) so when he must doe it, (as no remedy but he must, otherwhiles, to his griefe) he nurtureth us as a father doth his owne sonne t. First, he stands and melts over us, and oh that he might not doe it: How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zebaim? my heart is turn'd within me, my repentings are kindled together u. There's all the pleasure he takes in correcting us. Then, when he hath us under hand, in the very midst of judgment he remembers

remembers mercy x. In humbling us, he remembreth us, for his mercy endureth for ever y. The same hand that strikes us, supports us under the strokes. God dealeth by us as Ioseph by his brethren: he lookt sterne, and spake harsh, but in the meane while gave them meate without money, and sent them away in peace and with comfort.

Lastly, as he corrects us not for any pleasure to himselfe, so for greatest profit to us. For, first, he hereby makes us partakers of his holinesse here. Secondly, fills us with the peaceable fruits of righteousness in heaven. First, then he chastens us that he may impart unto us of his holinesse: and that first by removing the impediments. For, by this shall the iniquity of Iacob be purged, and this is all the fruit, to take away his sin z. He plowes upon our backe,

x Hab 3. 2.

y Psal 136 23
Sufficient in ma-
tor facies au-
stera paren-
tum.
Mens tamen
aqua manet--

Reas. 4.

ver.

Retentio ex-
crementorum
est parens
morborum.

z Isay 27. 9.

a *Psalm 127.*b *Heb 10. 12.*

Non quod aff-
lict ones pro-
prie facienti-
cent test ad-
minicula sunt
ad laudem fia-
tionem. *Luv.*

c *1 Tim. 1. 4.*d *2 Tim. 4. 8.*

and makes long his furrowes ^a, that the weeds being killed, and the ground fitted for feede, we may sow in righteousnesse, and forscape in mercy ^b. Secondly, He gives us by affliction the exercise, prooffe, and increase of faith, hope, and charity: together with sundry other principall graces; working by them experience and patience, which serve for the beautifying, and perfecting of a Christian. For let patience have her perfect worke, saith St James ^c: intimating, that he is but an imperfect Christian, that wants patience; a very little childe in Gods house (if any at all) that cannot beare the rod. Thus he makes us partakers of his holinesse. And so he doth of his happinesse too, called here (is some judicious interpret it) the quiet fruits of righteousness; as elsewhere, the crowne of righteousness ^d, the crowne

crowne of life ^e, the weight of glory, that farre-most-excellent exceeding and eternall weight of glory ^f, wrought out unto us by the afflictions of this life: which being light and momentary are not worthy to be reckon'd ^g, therefore, nay, not to be named in the same day with the glory that shall be revealed at that day. Adde hereunto, that by our crosses sanctified, weight is added to our crowne of blisse, sith according to the measure of our afflictions God mereth unto us of his graces, that we may be able to beare them: and according to the measure of our graces, he proportioneth our glory and future happinesse.

But is this so, that afflictions are Gods love-tokens? how slowly then are they mistaken, that take them for testimonies of his wrath, and effects of his disfavour. And yet

C 4

this

e *Rev. 2. 10.*f *2 Cor. 4. 17.*

g *Rom. 8. 18.*
Quod nalis
presentibus
durius depl-
mor, eo de
fignis gaudi-
is certius pre-
famo. *Greg.*

h *1 Cor. 1.*

Gen. 15. 1. 2.

Exod. 17. 7.

E. Job. 6. 12.

13.

Psal. 77.
Bachelus.1. am. 3. 18.
19.

this was *Abrahams* errour in the want of an heyre of his owne body. When God had said unto him, Feare not *Abraham*: I am thy shield, and thine exceeding great reward; Lord God, saith he, *what wilt thou give me, seeing I goe childlesse* ^h, &c. This also was the peoples weakenesse in the want of water. *Is God say they amongst us* ⁱ? as if that could not be, and they athirst. So *Gideon* in the invasion of the *Midianites*. The Lord, saith the Angell, *is with thee, thou valiant man*. But *Gideon* said unto him, *Oh my Lord, if the Lord be with us, why then is all this befallen us* ^k? The like we may say of *David* in that melancholly psalme of his, as one calls it; and the whole Church in that her dolefull ditty; *I said, my hope, and my strength is perished from the Lord, remembering mine afflictions*

Elions and my misery, the worm-wood, and the gall. I, but who put in that wormwood and gall (might one have replied) into Gods cup? 'twas never, sure, of his tempering; that's an ingredient of your owne addition. 'Tis true, there is a cup in the hands of the Lord, and the wine thereof is red, and full of mixture. But what? shall all taste alike of Gods cup? No, no, the Saints doe onely sip of the top; they drinke onely so much of it as is cleare and sweete, in comparison: but *the dregs thereof, the wicked of the earth shall wring them out, and drinke them up* ^m: say there be some bitterness in that we suffer (as no affliction, for the present, is joyous but grievous ⁿ,) yet bitter potions bring on sweete health: and it is in great love, no doubt, (however it be taken,) that the tender father me-

Illud solum
quod suavius
est et limpi-
dus.

m Psal. 75. 8

n Heb. 12. 11.

diemes his child for the wormes, gives him aloes, or the like: The child cries out as if he were kild, sputters and kecks as if he were poyson'd; yet still the fathers love is never the lesse: no more is Gods, for the gall he gives us. It is not fury but mercy that sets God a worke in this kinde. *We are judg'd of the Lord, that we may not be condemned with the world.* Now to make that an argument of his hatred that he intends for an instance of his love, what can be more absurd and provoking? How would you take such usage at the hands of your children? If they should make such awkward and unkind constructions, when you physicke them for their good: or, if neede so require, apply sharpe corrosives, or hot irons to their flesh? How could you take it, I say, if they should exclaime or mur-

o 1 Cor. 11.

mutter; my father hateth me, is weary of my company, desires my death, seekes to rid me out of the world? would it not gall you to be so much mistaken? And what shall God doe, thinke you? especially, since hereina we close with the Devill, and take part with him, against our owne souls. His worke is to accuse God to man (as he did to our first parents in Para life) as if he envied man the best estate; and of very hatred holds him to hardship, and feeds him (as *Ahab* did *Michajah* whom he loved not) *with the bread of affliction, and water of adversity.* Thus he suggested to *Iob* by his wife and three freinds; leaving him his tongue untouched, (whe rall his body be-lies, was but one great botch) as hoping that he, would therewith have *crust* God and dyed, or *charg'd* him with folly and cruel-

Non est argumentum aver-
si dei, quem
admodum di-
abolus inter-
pretatur: sed
potius pater-
ne ipsius be-
nevolentie.
Lament. in Pro.
3. 11.

Chryost.
Totum est pro-
vulnere cor-
pus.
p Iob. 1. ult.

q *Matth. 2.*

Heb. 12. 5. 6.
Non ita bea-
tum paulum
paso quod in
caelum raptus
quam quod in
carcerem
conjectus.
Chrysost. in
Eph. 3. 1.

Heb. 3. 33.

Phil. 1. 29.
Act & no-
min pag. 1565

cruelty p. So the tempter would faine have perswaded our Saviour, that he was no sonne of God, because he was afflicted with hunger. But against this temptation, forget not the consolation, which speaketh unto you as unto children; my sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth he chasteneth &c. whence the Apostle reckons affliction amongst Gods *honouraries*, and tokens of respect: for, *To you it is given* saith he, *not only to beleeve* (though that's a great matter for he that beleeveth hath set to his seale that God is true, hath subscribed to his truth, and given him a testimony) *but also to suffer*: which (saith Father *Latimer*) is the greatest promotion that God gives in this world. *Job* (good man) cannot but ad-
mire

mire at it, that God should make so much account of man, should so magnifie and dignifie him, as to thinke him worth the melting, though it be every morning, and trying, though it be every moment. *Job. 7. 17. 18.*

Secondly, here I hence if-
sueth a double Instruction, and you shall have it in the Apo-
stles owne words. *My son*
despise not thou the chastening of
the Lord, that's the first: *nei-*
ther faint when thou art rebu-
ked, that's a second. This is
the Apostles owne use of this
point (after *Salomon*) and this
is as good an use as we can put
it to.

First then, beware you de-
spise not Gods correction;
count it not an ordinary thing,
a light matter, a common oc-
currence, such as comes and
goes as the raine on our clothes
which after a while dries up,
and

*Use. 2.**Heb. 12. 5.*

I.
ONEN
Targum.
150N

ὁ δὲ ὡς
Heb. 12. 5.

and all is as before. This is to elevate, and set light by Gods love-tokens, to vilipend and undervalue his kindnesse, to make no repute nor reckoning of his gracious expreſſions, and dearest indulgences: whilst we thus lay them at our heeles, and cast them into by-corners, as things not worth our carefull keeping, or kinde acceptance.

0

To helpe against this extreme: Consider first, that affliction *commeth not out of the dust*, no nor the least and lightest that doth befall us: but though *Man be borne to trouble as the sparke to fly upward*, yet every *Iob* will seeke unto God as the authour, and purposely to breed true remorse in himselfe: and every *Naomi* (in case of personall sicknesse or death of friends) will say, *the hand of the Lord is gone out against me*: and every *Israelite* indeede

x *Iob*. 5. 6.
7. 8.

y *Ruth*. 1. 13

indeede collect, *are not these evils come upon us because our God is not with us*? For neither is it for nought (in the second place) that God afflicts: but ever there is some *Achan* in the army, some *Sheba* in the towne, some *Jonas* in the ship, some distemper, I meane, in the soule, some disorder in the life, that God would have removed, and remedied. Thirdly, that he keepes count how oft he afflicts us, and what good use we make of his hand. *Amos*, 4. 5. 6. 7.

z *Deut*. 21. 17

Now shall God count our crosses, and we contemne them? shall he number our lathes, and we neglect them? shall he lay them on in love for our good, and we beare them off with head and shoulders, least they should doe us good? The hypocrite, saith *Elihu*, *crieth not when God binds him*, and doth therefore beape

a Job. 36. 11.

b 1 Sam. 2. 9.

c Psal. 50. 10.

d Jer. 10. 19.

e Lev. 26.

heape up wrath^a. The wicked, faith holy Hannah, are silent in darkenesse^b, and shall therefore lie downe in sorrow^c: they shuffle over their crosses, and make some sorry shift to rub thorough them, and thinke to weare them out as well as they can. Such were those in *Ieremy*, *woe is me for my hurt, my wound is grievous*. There's their moane at first, but what after a while of pawling? *Truely this is my griefe and I must beare it*^d. As who shou'd say: There's no remedy; 'tis that we all must looke for, to have crosses while we are here, when things are at worst they'll mend againe: such and such haue suffer'd the very same, and done well enough, and so I hope shall I. God complaines oft of this stupidity, and senselesse in his people, and threatneth it sore with a succession of crosses^e; seven

seven more and seven more, and seven to that, to the conversion of his owne, and the confusion of his enemies: for is it fit that he should cast downe the bucklers first? No: he is too wise, and too strong, to be overcome, or wearied out by any meanes but strong prayer and humble yeeldance under his mighty hand. Look to it therefore (I charge you) or looke for a worse matter. God hath his rods sticking in every corner of the house: yea he hath a swinging rod for them that will not mend with a twig: or if a rod will not doe, he will take up his staffe: or if that serve not the turne, he hath scourges and scorpions. 'Tis sure, if he take us once in hand, he'll master us, and make us returne to him that smites us, or ere he give us over. Take heede therefore we be not of those fooles that will not grow

(Prov. 27. 22.)

E Prov. 22. 35.

h 1 Sam 15.
37.Crucem ala-
ces contem-
dant. Dul-
ce sunt cruce,
tan est valde
ace in. Auct.
196.

grow wiser though brayd in a mortar: of these drunkards that are stricken, and finde it not; beaten againe, & feele it not: of those Stoicks (stocks rather you may stile the) that count it a vertue to stand out all crosses, and not be stirr'd thereat: that thinke if they may scape afflictions, tis well; as if not, tis a deliv-
y, they must reare it, they were borne to it: & so as beasts or rather as blocks^h they lye under their burden: & account it great-
est valour to make least ado, & lay it as little as may be to hart. But this is to crosse God, who intends n^e should take up their crosse, not treade upon it: carry it on their backs, not make a fire of it; be active in carrying it, and doe it cheerefully, not because they can neither will nor choose: be sensible of the weight of it, and not runne away with it as *Sampson* did with the gates of *Gaza*. I tell
you

i Amor. 3. 8.

E Mic. 6. 9.

you, there's no standing before a lyon when he roarethⁱ: ther's no bearing up our sayles in a tempest, when it rageth, nor contesting with sovereignty, no resisting omnipotency. If ye meane to be Kings Sonnes, ye must bring him the fore-skins of an hundred *Philistims*, shew him the fruit of our former last rings. For otherwise, he will construe it for a contempt, and standing over us with his great rod, twinge us soundly, and say at every last, heare ye the rod, and who hath appointed it^k. God tells his revolted people by *Hosea*, he will first be a moth to waste them by some lighter affliction: if that affect not, he will be a worme to rot them, then a lyon to teare them, and last of all, withdraw himselfe from having to doe with them, till they see their sin, and seeke his face, Mos. 5. 12. 13. 14. 15.

A

Spine nomen
hinc deducti-
tur: Unde
Kabvenaki
locum hunc
exponit, Ne
ejus castiga-
tiones ut spi-
nas quasdam
existimas tibi
noctillas.

Psal. 73. 13.

110g. 2. 6.

A second lesson the Wiseman takes us out from this point, is, *Neither be weary of his correction*: that is, (as the word imports, and the Apostle interprets it) fret not at it, faint not under it. Far be it from thee, to repent thee ever of thy repentance vvith *David* in a passion; or to wish thy selfe eas'd of those Love-tokens, which thou feelest as thornes in thine eyes, and therefore startlest; and as pricks in thy sides, and therefore winchest. This is to make an ill-construction of Gods kindnesse, as if hee meant to kill thee therewith: and to upbraid him with his *Mercies*, as if they were *Cruelties*. Hee hedgeth us about with his thornes¹, that hee may keepe us within compasse: hee pricks us with his briars, that hee may let out our ill humours. Oh happy thornes of tribulation, that open

open a veine for Sin to gush out at! Onely, let us not rage at the Surgion as mad-men, nor swoone under his hand as milke-sops; but frame to a peaceable and patient behaviour; chiding our hearts when wee feele them fret, and shaming our selves when we find them faint. *Why art thou cast downe, my soule, and why art thou disquieted within mee* m? *Why dost thou cry aloud? is there no king in thee? is not the first dominion come unto thee? is thy Counsellour perished* n? surely, if (amidst so many privileges) thou faint in the day of adversitie, thy strength is but small^o. Lookethorow the Cloud, and see the Sun-shine of comfort on the other side. The time shall come, when thou shalt see and say, That it was in every Faithfulnesse, nay, in very Love, that God afflicted thee: and that all things (even affli-

ctions

m Psal. 43.

n Mic. 4. 8. 9.

o Prov. 24. 10

p Psal. 119. 73

Spine non en
hinc deduci-
tur: Unde
Kabyenaki
locum hunc
exponit, Ne
ejus castiga-
tiones ut spi-
nas quasdam
existimas tibi
inolellas.
Psal. 73. 13.

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m Psal. 43.

n Mic. 4. 8, 9.

o Pro. 24. 10

p Psal. 119. 73

ctions

1 Rom. 8. 18.

GODES 701.

1 Cor. 10. 10.

ctions too) doe concur and co-operate to our greatest good; such as wee would not have wanted for any good. *Be not yee therefore Murmurers*, neither be faint in your minds; but call up your spirits, and fortifie your hearts against whatsoever discouragements. For your help herein;

First, consider the good end God aimes at, and attaines to in all our afflictions; which is to humble us in the sense of our Sins; to give us proofe and experience of his power and love in preserving us in them, and delivering us out of them; to purge out our drosse, and take away our Tine; to greaten our Graces, and by making them more active and stirring, to make us more able unto, and abundant in, every good word and worke. God by affliction separates the Sin that he hates, from the Son that hee loves:

and

Eph. 1. 25.

and keeps him by these thorns, that hee breake not over into Satans pleasant pastures, which would fat him indeed, but to the slaughter. And albeit wee cannot, for present, perceive any such benefit, but the contrary; yet wait a while, till God hath brought both ends together, and you shall subscribe to this truth. A Torch burnes after a while, the better for beating; a yong Tree settles the faster for shaking: Gods Vines beare the better for bleeding; his Spices smell the sweeter for pawning; his Gold lookes the brighter for scowring. Hee that knowes our frame, knowes that wee are best when wee are worst, and live holiest vwhen we dye fastest; and therefore frames his dealing to our disposition, and seekes not so much how to please us, as to profit us.

Secondly, set thy self: to remem-

*Vileus Dux
Wurtemberg.
cur, Anno
1519 & Sue-
vie Confede-
rati ducatu
pellitur. Exul
ad Philipp.
Hague Lant-
gravi: consi-
git. Vt sibi
exilium leve
dueret, &
patre posses-
sionem; si
Evangelij lu-
ce curandum
fuisset, pro
damno repu-
taret. Sauter:
Annal. p. 419.*

Ezra 6. 11.

Psal. 27. 13.
Psal. 119. 71.

Psal. 73. 17.

remember the consolations of the Scriptures: And first, the precious promises, those *breasts of Consolation*^s which wee are bid to sucke, nay to oppress, till we get out the sweetness. Doe as the little Bee doth, she will not off the flower, till she hath made somewhat of it. Had it not been for this *Aqua celestis*, David had surely fainted in his affliction^t: but this good word from heaven fetcht him againe, when hee was ready to sinke. And another time, when he had reason'd himselfe out of all patience, at the prosperity of the wicked, and his owne harder condition; hee went into the house of God, and (by perusal of the promises) he received satisfaction and settlement^u. Secondly, the examples recorded in Gods Booke on purpose, that wee through patience, and comfort of the Scriptures, might have hope.

hope^x. There you shall find Job blessing the time that ever hee was corrected^y: David acknowledging, that it was good for him that hee was afflicted^z: Jeremy praying for it, as a good thing he needed^a: a whole Church-full of people voting the same way, Lam. 3. 27. *Lazarus* (though Christs bosome-friend) labouring under a mortall disease, and many soules cured, and gained to Christ by his sickness. Behold, said she, he whom thou lovest, is sick, Job. 11. *Si amatur*, saith one, *quomodo infirmatur*? If loved of Christ, how comes he to be sicke? well enough: It's nothing new, for Gods best beloved to be much afflicted. *Qui non est Crucianus, non est Christianus*, saith Luther, Ther's not a Christian that carries not his Cross. Nay, looke into the eleventh of the Hebrews, and yee shall see, that none out of

x Rom. 15. 4.

y Job 1.

z Psal. 119.

a Jer. 10.

Aug.

Anno 1503.
Friedrichs-
dori Saxoniæ
natiuiti villa
est in dorio
creta aureo
colore fulges
Sec. futurum
fatum ex
alio natum
fecum tulit.
Bachelius
in Chron.

D

the

1. Petr. 5. 10.

the place of torment, have suffered more than Gods dearest Saints. Wherefore, *lift up the hands which hang downe, and the feeble knees*: and (sith you run with so good company, and upon so good encouragement) *run with patience, the race that is set before you*. There's nothing befalls us, but hath befallen our betters afore us.

Spirits of ini-
quity quene re-
laboramus.
Sence. 1. p. 13.

2. Rom. 8. 28.

1. 2. Cor. 4. 18.

Thirdly, *Walke by faith, not by sense*, 2. Cor. 5. 7. and know, that Grace to stand in affliction, and to gaine by it, is better than freedom or deliverance. 'Tis sure, that a crosse sanctified, seares us, more than hurts us: for it brings us word, that we are such, as being loved of God, are called according to his purpose^a: Onely, *looke not to the things that are scene*, with the eye of sense: but, *at the things that are not scene*^b, but by the eye of faith: the pro-

property whereof, is to believe what God saith, though sense contradict it never so much; and to beare a man up above all afflictions, as blowne bladders swim aloft all vva-ters. Here then, silence your Reason, and exalt your Faith; conclude, if you be one of Gods, whatever your affliction be (how pressing or piercing soever) it is short in love, as *Jonathans* arrows, to warne you, not to wound you; to bid you scape for your life, vwith *David*, sith *Saul*, the devils vvill, is your utter destruction. And although you cannot yet vvell see, how, *Out of this Easter, can come meat*^c, &c. yet you shall see shortly, that God *humbleth and proveth you, to doe you good in your latter end*^d. Say then to thine affliction, in the language of faith, as *Iehoram* to *Iehu*, *Is it Peace?* then march as furi-

c. Iudg. 13. 14.

d. 2. Pet. 1. 6.

c Psal. 112. 68

only as thou wilt. Commett thou in love? *ride on, because of the word of Truth*: for thou art a good messenger; and bringest good tidings. Hee vvill not faile, in his good time, to make thee good unto mee, who *is good, and doeth good* to all that trust in his goodnesse before the Sons of men. Meane vvhile, I vvill vvait patiently on him that *waites to doe mee good*, and should I dye in the vvaiting condition? yet, *Blessed* (saith the Prophet there) *are all they that wait for him*, Esay 30. 18.

vse 3.

f Rom. 5. 3.

Lastly, here's a vvord of Comfort to all Gods afflicted, to consider, whence it is that he rebukes and chastens them: namely, out of his tender love, and respect to their soules. This should make us to rejoyce in tribulation^f, yea, to *over-abound exceedingly* with joy.

B 2 Cor. 7. 4.
ὁ ἀποκρίσας
συνουσία τῆ
χαρᾶς.

joy 8. Such an exuberancie of joy, as should breake forth into thankfulness; not so much for the afflictions themselves, (for in their owne nature, certainly, they are evils, *Prov.* 15. 15. and strong temptations to Sin, *Iam.* 1. 2. they are also fruits of Sin, and part of the curse) as for the love of God to us in Christ, altering their property, *Gen.* 50. 20. and turning these curses into crosses, that I say not blessings, and these testimonies of his wrath, into tokens of his love. The crosse of Christ, (like that Tree in *Exodus*, which *Moses* cast into *Marah*) hath made the waters of afflictions, of bitter and loathsome, sweet and wholesome. Put them therefore upon the score of Gods favours, looke upon them as his Love-tokens, and be thankfull. Hereby we shall approve our selves Sons,

Christianorum
propria virtus
est, etiam in
ijs que adver-
sa putantur,
referre gra-
tias. Hieron.
in Eph. 5.

and not Bastards ; Subjects of his love, and not objects of his hatred ; according to that in the Text,

As many as I love, I rebuke and chasten.

Doff. 3.

Gods best beloved are much afflicted. This also is cleere from the Text, and hath the consent of other Scriptures : *The just man falleth seven times,* that is, often, saith *Salomon* : understand it chiefly of crosses and afflictions, as appears both by the context and opposition, *Prov. 24. 16.* There are six troubles, and seven, out of which a good man may need deliverance, saith *Eliphaz*, *Iob 5. 19.* yea, *David* riseth yet higher, and tels us, that *Afflictions are the troubles of the Righteous^h* ; so the words may be read and rendred, *Psal 34.* And this you may see exemplified in righteous *Abel*, first : of whose gifts, though God him-

in *Psal 34. 12.*

himselfe testifiedⁱ, yet hee came to an unhappy and untimely end : besides, he was the first that ever tasted of death. After him *Noah* a most calamitous person as ever lived, as the *Chronologer* computes it. *Lot* had his righteous soule vexed from day to day by the uncleane *Sodomites* : *Abraham* had sore trials : and that bosome, wherein we all looke to rest, was assaulted with diverse difficulties. *Few and evill were the dayes of Jacobs pilgrimage*, his whole life one continue afliction. What should I stand to tell you of *Ioseph*, and *Iob*, and *Moses*, and *David*, and *Paul* ? The whole Church is for this cause called *a worme*. *Es. 41. 14.* and difference from all other societies by this character, *Oh thou afflicted and tossed with tempest, that hast no comfort ! Esay 54. 11.* and yet Christ loved the

i *Heb. 11. 4.*

Vix nulli persuadeo hominem ex homine materiam salutis esse, &c. *Florus etius Chronol.*

D 4

Church

k *Sept. 5. 25.*U *lib. 2.*m *Law. 3. 1.*n *Ioh. 16. 20,*
33.

Church and gave himselfe for it^k. Christ himselfe, the head and husband of the Church, was consecrated by afflictions^l; and from his cradle to his crosse he was the man that had seene affliction by the rod of Gods wrath^m: and yet he was the beloved sonne in whom the father was well pleased. And as himselfe had his share in suffering (and a chiefe one too, for he had the worst of it, whiles he received the sting of sorrow into his owne person that we might be free) so he foretold it of all his, twice in one Chapter. *In the world ye shall have tribulation: And againe, yee shall weepe and mourne, but the world shall rejoyceⁿ &c.* And why his owne more then others?

Not for any delight he takes in their trouble (I must tell you) for he afflicteth not willingly, nor grieves the children of men

o *Law. 3. 33.*p *Ps. 63. 9.*Ille dolet
quoties cogi-
tari esse ferox.q *Mat. 9. 4.*r *1 Pet. 2. 24.*

men^o. If he doe, 'tis to his owne griefe first, *Hos. 11. 7, Jer. 31. 19. 20.* In all their afflictions he is afflicted^p. and if the toe of Christs mysticall body be cruell in earth, the head cries out from heaven, *why hurstst thou me^q?*

Neither is it secondly, to satisfie his justice upon them, for that's done already (once for all) by him who *bore our sins in his body on the tree*, suffering, the just for the unjust^r, and indenting for our freedom. See the articles of agreement fitly and fairely drawne out by himselfe, *Ioh. 18. 8.* If ye take me, let these goe their way. Gods acquittance we have to shew under his owne hand *Matth. 3. This is my beloved Sonne, in whom I am well pleased.*

Neither yet thirdly, is it to shew his sovereignty, where- by, as absolute Lord of all, he

D 5

might

u *Ion. 1. 7.*x. *Act. 28. 4.**Reas. 3.*y *Rph. 6. 12.*z *Gen. 45. 17.*a *2 Cor. 12.*
κολασις.

ture prompted those Marriners, to demand of the obnoxious Prophet *Ionah*, what evill hast thou done, " that the hand of thy God doth follow thee so close? and those *Barbarians* to censure *St. Paul* for some murderer, whom, though he had escaped the sea, yet vengeance suffered not to live x.

Thirdly, the world we live in occasioneth it; a place made for trialls and temptations: for we wrestle not here against flesh and blood onely, but against principalities and powers &c. y. Gods people tread so hard upon the Devils head, that he cannot but turne againe, bite them by the heeles, with *Dans* adder in the path z, mischief them, I meane, as much as he may, that if they will needs goe to heaven, they may goe halting at least with *Jacob*; they may feele his fingers with *Paul* a, be sensible of his fiftings with

with *Peter* b. Hence it is that our way to Gods kingdome is strowd with crosses, an afflicted way c; like that of *Ionathan* and his armour-bearer d, or that of *Israel* into the land of *Canaan*: because it lyes thorough the wilderness of this world, where we are sure to have tribulation e: it being to the faithfull christian not a paradise but a pargatory, not a place of pleasure but of pilgrimage, not of triumph, but of warfare, of confused noyse, and of garments rolled in blood f. What marvell then if in such a place as this, we meete with conflicts and counter-buffes from the Dragon and his angels, who hate us with a deadly hatred, as *Cain* did *Abel*, because our workes are better then theirs. Not to speake of that old enmity *Gen. 3.* (where begins the booke of the warres of the *Lords* g, such as shall still be

b *Luk. 22. 31.*c *Math. 7. 17.*
τεθλιμμένη
*ή οδός.*d *1 Sam. 14. 4.*e *Iohn 16. ult.*f *Esa. 9. 5.*

Nunquam bel-
la b mis, mu-
quam certa-
mina desint:
Et quocum-
q. ceret mens
pia semper
habet.

g *Num 21. 14.*

h Prov. 29. 27

in fighting, while the world shall be standing) ever since which divine decree, *The unjust man is an abomination to the just, and hee that is upright in his way, is an abomination to the wicked*^h. Whereunto may be added, that during our abode here (such is humane condition) although wee had no troubles of our owne, yet should wee have sorrow enough by compassionating others; it being the usuall lot of Gods best children, to have their back-burden of both. See *Heb. 10. 32, 33, 34.*

Reef. 4.

Lastly, God afflicts his owne deare servants, for excellent ends and purposes; both in regard of evil, and good. Evil, hee by afflictions partly preventeth, partly purgeth. Prevent hee doth, both evil of Sin first: for, should hee not take us in hand sometimes, how foolish, and froward would

would wee grow, yea, how wilde and vvicked? What would not *Abimelech* have done, if God had not fastned him to his bedⁱ? Whither would *S. Paul* have swell'd, if Satan had not buffeted him? How far would not *Sampson* have run, being once out, if God had not stopt him with the crosse? Next, for evill of paine, both that which is temporall, *2 Chron. 24. 28.* and that which is eternall, *1 Cor. 11. 32.* is prevented by affliction. But, secondly, as it prevents evill, so it purgeth it: for as drosse is vvith silver, offall with corne, soyle with cloth; so is corruption with our graces. Neither is there any so pure, but needs fining. Affliction is Gods fire: winnowing affliction is Gods fanne, *Iere. 4. 11.* washing affliction is Gods sope, *Dan. 11. 35.* Winds and thunder cleere

i Gene. 25. 17

Sinice virgam
corripiente an
ne feriat
maieum coe-
terente *Bun.*

The staile and
the wind hur-
teth not the
wheat, but
cleareth it fro
the chaffe.
Sope, though
it be black,
soyleth not
the cloth, but
rather at-
tough makes
it more cleane;
so doth the
black crosse
helpe us to
more white-
nesse, if God
strike with
his battle-
dore. *Mad-
ford, Act. 6.
Mon. p. 1486.*

k 2 Chr. 32. 31.

1 Job 6. 26.

m Job 13. 15.

n Psal 43. ult.
Bradford.

cleere the ayre, so doe Afflictions the soule. Thus, in respect of evill, God hath his ends in his peoples afflictions. Secondly, for that which is good in them, first to try their sincerity, and to know what is in their hearts^k; whether they love him, for himself, and will serve him without vvaiges. The carnall Capernaïtes follow'd Christ while he fed them^l. *Indus* can be content to beare the crosse, so hee may beare the bag: but *Job* will trust in God though hee kill him^m: and *David* in deepest distresse or desertion, will hang on still; and be perswaded, he *shall yet praise him, who is the helpe of his countenance, and his Godⁿ*. A faithfull wife, said that Martyr, is never tried so to be, till when she is assaulted: nor a faithfull Christian so approved, till proved by affliction. Peace and prosperi-

o Luke 2. 35.

p 1 Pet. 1. 7.

ty spiritie hides many a false heart, as the Snow-drift covers an heape of dung. But when affliction, like *Simeons* sword, pierceth thorow the soule, then the thoughts of many hearts are discovered^o: then it plainly appeares, that the love of Gods children was not meretricious, nor their obedience mercenary. *The triall of their Faith, being much more precious than that of Gold which perissheth (though it be tried with fire) is found unto praise, and honour, and glory^p*. That a man is indeed that hee is in triall. Secondly, God, as hee tryeth the good that is in us, by crosses and calamities, so he exerciseth and increaseth it. What use were there of the Graine, but for the edge of the Sickle, the stroke of the Haille, the waight of the Mill, the fire of the Oven? so, what use were there (in comparison) of

Pati-

Patience, Faith, Hope, Humility, godly Wisdome, Courage, Constancie, and divers other Gods graces in us, should we not fall into divers afflictions, *1. 2, 3. Rom. 5. 3, 4. Rev. 13. 9. Here is the faith, and patience of the Saints*, faith Saint *John*, after that hee had fore-told some grievous persecution: That is, Here is matter for excuse, and increase of these graces in them, which before, lay hid, and had not that good occasion to worke upon. *Sauls* malice serves but to increase *Dauids* zeale: The likelihood of losing *Isaac*, doth both evidence, and intend *Abrahams* love to God: Good men are like Glow-wormes, that shine most in the darke: like juniper, which smelieth sweetest in the fire: like Spice, which favours best when it is beaten: like the Pomander,

Marcel sine
adversario
victus. *San.*

2 Gen. 22. 12.

which

which becomes more fragrant by chafing: like the Palme-tree, which proves the better for pressing: like Camomile, which, the more you tread it, the more you spread it: like the Rose, which yeelds sweet water when it is distilled: like the Grape, which commeth not to the prooffe, till it come to the presse: lastly, like God himselfe, who then doth his best works, when men are at worst, *1 Pet. 1. 5. 2 Pet. 3. 3. 2 Tim. 3. 1. David* vvas never so tender, as when hee was hunted like a Partridge: *Jonas* was at his best, in the Whales belly: *Stevens* face never shone so faire, as when he stood before the Councell: Who is it (saith one) that hath beene in the purgatory of trialls, but may acknowledge more humility; a more narrow heeding of the heart, better abilities in Prayer, more inti-

mate

Inclinata re-
surgit.

Pondere sic
pressus surgit
acanthus hu-
mo. *Canentur.*

1 Sam 26.
20.

1 Ion. 2.
Vigilabat
in ceto qui
steterat in
navi
1 Act 6. 15.

Huet of Con-
science.

68	Gods Love-tokens, and
<p><i>Use 1.</i></p> <p><i>Si in Hierosolymis mareat scutinium, quid fiet in Babylone? Bernard.</i></p> <p><i>u Gen. 6.5.</i></p>	<p>mate communion with God, and sweeter experience of his Fathers endeared affection, <i>Rom. 8. ult.</i> And should not Gods best beloved, then be much afflicted? But what use may this be put to?</p> <p>First, Doe Gods entire friends scape no better? what then will bee the end of his enemies? <i>Psal. 68. 21.</i> Doth he make bloody wailes on the backs of his children? vwhat will become of Bastards? doth hee deale thus with his Sons? what will hee doe to his slaves? Cannot all the obedience of his people beare out one sinne against God (as wee see in <i>Moses, David, Zacharie</i>, others) where will they appeare, that doe evill, onely evill, and that continually? If involuntary weaknesse passe not unpunished, how shall wilfull wickednesse? If they that crosse the streame onely,</p> <p style="text-align: right;">are</p>

th' afflicted mans Lessons.	69
<p>are corrected, thole that still swim against it, <i>What will they doe, when God riseth up? and when hee visiteth, what will they answer?</i> Job 31. 14. This is an inference, than the which nothing is more common in holy Scriptures: <i>Ier. 25. 29. & 49. 12. Psal. 11. 5, 6. Prov. 11. 31. Luke 23. 31. 1 Pet. 4. 17. 18. Rom. 11. 29.</i> Consult the places, and consider of an answer.</p> <p>These are but bug-bear-tearmes, devised on purpose, to affright silly people: I sit warme, and feele no hurt.</p> <p>Indeede because God holds his peace, and his hands for a time, Men are apt to imagine <i>him such a one as themselves</i>, an approver and abbetrouer of their evill courses, and carriages. And <i>because Indgment is not speedily executed, therefore the heart of the sonnes of men is set in them to doe mischief</i>: But</p>	<p><i>Ob.</i></p> <p><i>Sol.</i></p> <p><i>2 Tsa. 30. 21.</i></p> <p><i>2 Eccles. 8. 11</i></p>

Cave ne ma-
lum dilatum
sit duplica-
tum. *Michls.*

Tarditatem
supplicij p[ro]p[ter]
grate com-
pense.

59 Gen. 32-23

Gen. 47.

Ob.

Sol.

Prov. 1. 32.

But looke too't betimes, and know that Gods forbearance is no quittance. The Lord is not slow (as some men count slowness) 2 *Pet.* 3. 9. Or if he be slow, he is sure, he hath leaden heeles faith one, but iron hands: and the farther he fetcheth his blow, the deeper he will wound, when he striketh. He that hath drunke poyson, hath his bane about him, though he fall not downe dead in the place. Be sure, faith *Moses*, *your sin will finde you out* b, as a blood-hound: and although, like *Cains* dog it sleep a while at your doores c, yet it will awake, and pull out your throate.

Yea but I prosper in the meane while, and am in very good plight, my bones are full of marrow, my breasts are full of milke, I want nothing, that heart can wish. *Ease sleepesth the foolish* d, faith *Salomon*, and

and prosperity (though the wicked see it not) is a peece of their curse. Indeepe there can be no greater plague (out of hell) then to thrive in sin. When God would lay the heaviest of his punishments upon *Israel*, he threatneth to leave them unpunished, *Hos.* 4. 14. *Hophni* and *Phineas* had no dis-ease nor disaster, because the Lord meant to destroy them e.

I have wealth to my health: am well under laid, have a faire estate, and the world favours me.

An ill signe: the better, the worse (as he said of dancers) fatted ware is but fittid for the Shambles. God puts money (as some hoarders doe) into these earthen-boxes that have onely one chinke to let in, but none to let out; with purpose to breakethem when they are full.

I have worship to my wealth

Magna ira est
quando pec-
cantibus non
iustitiam deus;
sicut medicus
si cessaverit
curare, despe-
rat Hieron.

c. 1 Sam. 25
Ob.

Sol.
Diogenes.

Ob.

Sol.

Tolluntur in
altum, ut lap-
sus a viore
maret.

wealth, and high-place to my
hoards of gold.

God *wrestleth* with thee,
Psal. 18. 26. and in wrestling,
hoyleth thee from the ground
(as *Hercules* did the earth-
sprung Giant) that he may let
thee fall with the greater poise.
What was *Human* the better
for his honour, while the King
frown'd upon him? or the
happier for being lift up the
ladder, when he was to come
downe againe with a rope?

Ob.

Threatned folke live long.
I have seene so many summers,
and yet am in safety.

Sol.

Patientia Dei
erga impios
quod durum
est, sed muna-
tion. *Ezechiel.*

*Though a sinner doe evil an
hundred times, and his dayes be
prolong'd, yet that's no superse-
deas: Eccles:* 8. 12. 13. for
it shall not alwayes be well
with the wicked, and so tell
him from me, saith God, for
the reward of his hands shall be
given him, with a woe to boot.
Esay, 3. 11.

Ey,

Ey, but when?

This very instant thou
mayst heare that dreadfull
doome, that sorrowfull sum-
mons, that Pope *Innocent* the
fourth did as he was walking
in his palace, and was found
dead in his nest the next day.
Veni miser in iudiciũ, come thou
wretch, receive thy judgment.

I may, and I may not.

*Be not ye mockers, lest your
bonds be increased, Esay*, 28. 22.
2 Pet. 3. 3, 4. If thou goe on
in sinne, notwithstanding
whatsoever hath beene said to
deterre thee, thou art truly
accurst even in this life, though
not fully, *Iob.* 3. 18. *Thy pre-
servation* (in the meane time)
is but a *reservation*, as it fared
with *Solom* and her sisters,
who were rescued from the
four Kings; that God might
raine downe hell from heaven
upon them: and *Sennacherib*,
who escaped the stroke of the
punish-

Ob.

Sol.

*Fac. Revint,
hist. Pontif.
Roman. p. 177*

Ob.

Sol.

Proferens in-
dulgencia fu-
turam poenam
accersit. *Ibid.*
Petrus.

Pse 2.

Eccl. 9. 1, 2

punishing Angell, that he might fall by the sword of his owne sonnes, *Esay*, 37. 37. 38. Say then, that one woe hath passed thee, there is a second and a third woe behind, *Rev.* 9. 12. and 8. 13.

But, secondly, doth God much afflict those whom he most affecteth? This convinceth the blinde world of a double error in judgment. First, in guessing of a mans felicity by his outward prosperity. Secondly, in concluding his misery from his calamity. Of both which estates a wiser then the wisest of them pronounceth (and that by an unerring spirit too) *that no man knoweth either love or hatred by any thing that is before them. And that, because all things come alike to all.* The shine of prosperity shines aswell upon brambles of the wilderness, as fruit-trees of the orchard: the snow and

hail

haile of adversity lights upon the best gardens, aswell as upon the wild wast. *Ahabs* and *Iosabhs* end concur in the very circumstances: *Saul* and *Jonathan*, though different in their dispositions, yet in *their deaths they were not divided* &c.

Let no man therefore so far delude himselfe, as to conclude his comfortable condition, his good estate to Godward, from his outward prosperity: except *his soule prosper with Gaius, as well as his body* ^h. The men of this world (called other-where, *the inhabitants of the earth* ⁱ, in opposition to the *Burgeses* ^k of the new *Ierusalem*) are those men of Gods hand that *having their portion in this life, have their bellies filled with Gods hid treasure*, inso-much that they are *full of children, and leave the rest of their substance to their babes*, *Psal.* 17. 14. Their houses are safe

E 2

from

*Scitè Lactan-
tius, sicut ad
verum bonu
per falla-
ma, sic ad
verum malum
per fallacia
bona perve-
nitur. Inslit.
6. 22.*

2 Sam. 1. 23

h 2 Iohn 2.

i Revel. 12. 12

*k Phil. 3. 20.
non habent*

1 Pet 73 A.
577.

Solinus.

-Entropelus
canens, no
ce volebat,
Vetereci
dab a preclo-
to. Herat.

from feare, neither is the rod of God upon them. They are not in trouble like other men: there are no bands in their death. Their eyes stand out with fatnesse: they have more then heart could with^l. They dance to the Timbrell and Harpe, but suddenly they turne into hell, *Iob. 21. 13.* And so their merry dance ends in a miserable downfall. They swimme merrily downe the streame of prosperity, as the filly fishes doe downe the River *Jordan*, till anon they fall into the dead Sea, whereby and by they perish. God often gives prosperity in wrath, as he gave the *Israelites* a King to vex them; as he gaveth their fore-fathers quails to choke them: as *Entropelus* gave his enemies wealth to spite them; as *Saul* gave *Michal* to *David* to be a snare to him: or lastly, as *E-bul* gave *Eglona* present, that

he

he might sheath his dagger in his panch. Why should any one then flatter and flesh himselfe in an evill way, as favour'd of God, because he lives at ease in *Sion*^m, and feesles no want of outward blessings? which, what are they else, to such, *but gistelesse gifts. Prov. 20. 28.* Blessings of the *left hand, Prov. 3. 16.* throwne upon them in great displeasure, and committed unto them no otherwise, than the bag was to *Indus*, to detect the rottenesse of their hearts? *Casiline* whiles poore, had many seeming vertues; but having feather'd his nest, you could hardly say which he was most lavish of, his money or his modesty. And yet 'tis a world to see, how men stroke themselves on the head as the onely happy, Gods dearest darlings, and chiefest favourites, because of their immunity from crosses,

E 3

and

Nihil eo in-
felicius, cum
nihil intellex
contigit. Sen.

in Amos. 5. 1.

et de. et. de-
cz. n. n. o-
vina. n. o.
Seph.Per multa
maximatum
non expressa
si, na, sed ad-
unbrata vir-
tutum habuit
-- nec sumptui
nec modestie
peperit Vall.

paring of the mosse, pruning of the roote, digging, and dunging, dressing, and using all good meanes to make them fruitfull. Those other in the field or forrest, he lets alone, never lookes after them, never troubles them or takes paines with them, till at length he comes with his axe and cuts them downe to the fire. Loe such is Gods dealing with the sonnes of men. His best plants have most pruning, his best trees most dressing, his best children most whipping, when bastards shall goe without. God will not so much as foule his fingers with them, *Esa. 1. 5. till wrath come upon them to the utmost*. Or if he wrap them up (both sorts) in one common calamity (as it sometimes befalls) yet as corne is cut downe with the weedes, but to better purpose; so he makes a difference betweene the chis-

1 Thes. 2. 16.

stif-

stiments of his owne, and the punishments of *strange children*. Those he saineth, to cleanse and gather them as wheate, *Matth. 3. 12.* these with *the fanne of vanity to drive and scatter them as chaffe*, *Esa. 30. 28.* The wicked he smiteth with his hand, the godly he phillippeth with his finger. Or if he doe more then so, 'tis with the palme of his hand onely, but the other with his clutch-fist: he layes upon them, as a man doth upon his slave (not as upon his sonne) he cares not how he smites, nor where he hits. *Hath he smitten him, as he smote those that smote him*, saith the Prophet? No: but *in measure, in the bunches onely will he debate with him*", the roote shall remaine untouched. A Christians crosses reach oftentimes but to his flesh, *Col. 1. 25.* he can call his soule to rest, when his body is

E 5

fall

11 Esa 27. 7 2.

* Habac. 3.
17, 18.

11 1 Sam. 30. 6

1 Zach. 9. 2,
11.

full of unrest. Still he hath somewhat to uphold him, when he is at worst *, as David had in that great distresse at Ziglag x : and Iehosaphat at that dead lift, 2 Chron. 20. 12. when he knew not vvhich way to looke but to heaven : and those good soules in Micah, chap. 7. 7, 8. Prisoners they may be (with Ioseph) in the pit of affliction, but they are prisoners of hope : and shall come out of the prison by the blood of the covenant y. Yea, as one houre changeth Iosephs fetters of iron, into chaines of gold, his ragges into robes, his flocks into a charret, his prison into a Palace, the noise of his Cries into *Abrech* ; so shall it be with Gods afflicted in the day of their deliverance. Then shall Christ (the Judge) stand forth, and say to those wicked, that here haply have flourished, while better men have met with

with harder measure : Behold my servants shall eate, but yee shall be hungry : behold my servants shall drinke, but yee shall be thirsty : behold my servants shall rejoyce, but yee shall be ashamed : Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howle againe for vexation of spirit. And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee : but call his servants by another name z, handle them in another nature.

Next, here's a two-fold instruction from this point. And first, to looke for affliction, even the best of us, and to make account of it. Secondly, to endure, and hold out under it, not making more hast then good speed, after ease and deliverance.

For the first of these : you see (all that will live golly in Christ Iesus) what yee must trust

z. Esa. 65. 13,
14, 15.

Ise 3.

a Heb. 5. 8.

b Gal. 3. 24.
c 1 Cor. 12. 12* Rubus ar-
dens est figu-
ra Ecclesie,
Sec. Hieron.

trust to. God chastiseth every Son whom hee loveth. The Son of his love was perfected by afflictions, *Hee learn'd obedience by the things that he suffered*^a; hee bore his Crosse before he wore his Crowne. He hath begun to us, in the cup of his fathers displeasure, and we must pledge him our part: we must *fulfil the residue of his sufferings*^b. Hence the Church (which is mysticall Christ^c) is called Gods Threshing-floore, *Isa. 21. 10.* because it is daily threshed, and exercised with afflictions. Hence shee is set forth by the *Amygdal-trees in the bottome*, *Zach. 1. 8.* that lye open to all kind of ill weather: by a brand taken out of the fire of affliction, *Zachar. 3. 2.* by *Noahs* Ark, tols'd to and fro upon the waves of this world: by *Moses* his Bush^{*}, never without some fierie triall: by that white

d Rev. 6. 2, 4

Hic veteres
cedulerunt
mystice fig-
nificati pios
in hac vita
per crucis
malleo. & se-
cures expoliti
Sec. Buckele.

e 1 Pet. 2. 5.

f Rom. 12. 1.
g 2 Tim. 2. 23

whitehorse^d in the *Revelation*, that is ever follow'd and chased by a red. This also to set forth, the stones of the Temple were first hewen in the mountaine, before they were set into the building: the Sacrifices of the Law were first shined, before they were offered; the vessels of the Sanctuary were first to passe the fire, before they were put to any service: so must Gods *lively stones*^e, *reasonable sacrifices*^f, *vessels of honour*^g, passe the hammer, the knife, and the fire of affliction, before they can be fit for the masters use. *You see then your calling brethren, 1 Cor. 1. 26.* You see your condition: no Christian is without his crosse, no heaven to be had, but by touching upon hell-coasts. Sit downe therefore, and cast up the cost, thou that intendest to *build the tower of Godlinesse*^h, lest else thou

h Luk 14. 28

8.
Ex. 17. 12.

1 Iob 22. 18.

2 Iſa. 30.

thou come in with a *fooles*
Had-I-wiſt, and be forc'd to
give over with ſhame in the
miſt of the worke. And ha-
ving once ſet thy foot toward
heaven, and finding all faire
before thee, bind not upon any
long continuance. Say not
with *Iob*, *I ſhall die in my neſt* :
or with *David*, *I ſhall never be*
moved ^k : for, as ſure as the
night followes the day, a
change will come; and this
calme will be follow'd with
a ſtorme: foreſee it therefore
in the clouds, and provide for
it: Let not the tempeſt take
us without our cloakes, light
upon the bare, hit us on the
blind ſide: but be wiſe, and
expect that which will cer-
tainely befall you: Provide
double cloathing againſt the
cold of Winter, which though
it linger, and be long in com-
ming, yet it never rots in the
ayre. Troubles foreſcene, come
never

never awhit the ſooner, but
farre the eaſier: 'tis a labour
well loſt, if they come not,
and well ſpent if they doe.
Goe forth, then, by an holy
Providence, and meet them on
the Frontiers, as *Lot* did the
Sodomites before they came
to his houſe. Encounter them
as *Jonathan* did his enemies,
before they came into his
countrey. Make them preſent,
I meane, in conceit, before
God ſends them in the event:
for after the nature of the *Baſi-
liſke*, they dye if they be fore-
ſcene: whereas, comming all
on the ſudden, they finde
weake mindes ſecure, make
them miſerable, leave them
deſperate.

Next, is it the lot of Gods
beſt beloved to be much af-
flicted? Have patience then,
and hold out; accept of the
Chaiſement of ſhine iniquity,
Levit. 26. 41. and make not
haſte

Nam levius
videtur ante-
quid provide-
ris ante.

1 Day 28. 16

m Eccl. 33. 10

n Job. 30. 37.

Oh.
Sol.Prepara ani-
mam tuam ad
patrem tole-
rantiam, &c.

haste from under Gods hand.
Hee that believeth, will not
make haste¹: that is, hee will
not get out by a back-doore,
seeke redresse by unlawfull
wayes, lift up his soule to
evil meanes, grow to those
desperate resolutions of the
Jewes in Ezekiel, *If our trans-
gressions, and our sins be upon us,
and we pine away in them, how
should wee then live m?* but,
buckling on his armour of Pa-
tience and Wisedome, hee la-
bours for a right use, and then
doubts not of a good issue. *Yet
a very little while, and hee that
shall come will come, and will not
tarryⁿ.*

By, but when?

When thy bottom-corrup-
tion is purged out; and till
then (if thou be wise) thou
wilt not desire it. Afflictions,
like *Lois* Angels, will soone
away, when they have done
their errand: like plasters,
when

when the sore is once whole,
they will fall off; as till then,
they will sticke fast by us. In
the meane time, let this su-
staine thee, thy present estate
is thy best estate, how bad so-
ever thou esteemest it. 2. Is it
fit, with those Bethulians, to
send for God by a Post?

My crosses come thicke, as
Iobs messengers, or as waves
of the Sea, one in the necke of
another; changes of sorrowes,
armies of afflictions, so that
I have scarce time to breath, to
swallow my spittle, to—

Spare your Rhetorick, and
see vvhom you have to thanke
for all your smart. If thou
wer't not a frowvard child,
vvhat needed so much vvhip-
ping? if not a knotty piece,
vvhat needed all this hewing?
if thy disease vvhere not com-
plicate, and the matter of it
tough and viscous, an easier
purge should serve the turne.

Those

citò eà pref-
tu a liberabe-
ris. (bys)

Oh.
Εὐχόμενος ὁ Θεὸς
ἀντιτάξαι
τοῖς πόντοις
τοῖς πόντοις.

Sol.

Those that are in a Lethargy or Apoplexy must have double the quantity given them, that others have: to awaken their dull senses, and arouse their dead spirits. So it is here; God is a wise Father, and Physician; hee knowes well enough, that hard knots must have hard wedges, that strong affections must have strong afflictions, and great corruptions, great crosses to cure them.

Ob.

My afflictions are not onely strong and grievous, but long-lasting and tedious.

sol.

That's because your disease hath beene long-growing on you, and will not avay hastily. Physicians, saith one, to bring avay sicke matter more fully & safely, are fore'd againe and againe to open the veine, taking avay now some matter, novv other some, as the Patient may beare it. But for thy

thy comfort, and that thou maist not grow weary of Gods correction^o, though *from thy youth up, thou shouldest beare Gods terrours* ^v, with *David*: Consider first, that thou art afflicted lesse than thy Sins; secondly, lesse than thy Saviour, vwho endured many a little death all his life long for thy sake, and at length, the painfull and cursed death of the crosse. To say nothing of that soule of sufferings, which *his Mother* then suffered, vwhen hee sweat *clotty blood* ^q in the garden, and cryed out on the crosse as forsaken of his Father; after hee had beene set upon, and laid at with utmost might and malice by the infernall Spirits in that three-hours darknesse^r. Thirdly, that it is a blessed thing to *beare Gods yoke from thy youth* ^t: to be betime, and a good while, in Gods nurturing-house, and under

o *Hebr.* 12.5.p *Psalm.* 88.15.
& 129.1,2.See *Purshu*
his *Microscop*
mus.q *Luk* 22.44.
ὀρώμενος
*αἷματός.*r *Matth.* 27.
45.46.
t *Lam.* 3.

der his discipline. It is most hard, and happy, not to grow worse with liberty: the sedentary life is most subject to diseases. Fourthly, that these light and momentary afflictions are nothing, if compared either to those woes we have deserved in hell, or those joyes wee are reserv'd to in heaven. Looke thorow the present cloud then, whatever it be, and see the Sun-shine of comfort on the other side: eye not the fireame thou vvadest thorow, but the firme land thou tendest to; and be not over-hastly, nor thinke long of thy Sea-toile, so long as thou canst looke up, and see thy place of arrivall a little before thee. Master thy crosses by Christian patience: *Hec that delicately bringeth up his servant*, saith *Salomon*, *shall have him become his Son*; nay, his Lord at the length. Afflictions, like fire and

1. *Pro. 29. 21.*

*Fe-tur equis
aunga, &c.*

and vvater, are good servants, but ill Lords. Give them the head once, and there will be no hoe vvith them. Remember the children of *Ephraim*; they growing weary of the Egyptian bondage, sought to breake prison before Gods goale-delivery, but had more waight laid upon them for their labour. *They went forth armed, and carried bowes*, saith the Psalmist, *but they turned backe in the day of battel*, *Psal. 78. 9.* This fell out about the birth of *Aaron*, vvile their father *Ephraim* was yet living, 1 *Chron. 7. 21.* and the story is this: God had promised them the land of *Canaan*: but they, impatient of the Egyptian bondage, not waiting Gods command, nor tarrying out his time, vvould needs, in all haste, set upon the men of *Gath*, that held a part of the promised Land; but they lost

82
Hic erat in-
fortunio tem-
poris poma
etiam acerbis
et cuncta de-
scipere. 12.
1710.

loll their hopes and lives toge-
ther: vvhich made *Ephraim*
mourne many daies, because
it went evill with his house,
and haply gave occasion to
Pharaohs cruelty, according
to that in *Exod. 1. 10. Come*
on, let us deale wisely with them,
lest they multiply, and it come to
passee, that when there fall out
any war, they joyne also with
our enemies, and fight against
us, and so get them up out of the
land.

Use 4.

Lastly, this speakes comfort
to all Gods afflicted, to confi-
der, that *As many as hee loves,*
he rebukes and chasteneth. Wee
must frame a new Bible, faith
one, e're wee can find any co-
lour out of Gods afflicting us,
to prove that he doth not love
us. It is a very foolery to con-
clude after that manner. Gods
rod (like *Abashnereph* his scer-
ter) is never stretcht out to-
ward any of his, but in love:
hee

hee never sends forth his ar-
mies to chastise us, but he gives
Dauids charge, *Handle the*
young man gently for my sake.
It is our *Isaacs* use, first to
handle us, and then to blesse
us. By afflictions wee may
understand our fathers hand-
ling of us. And after wee
have suffered a while, then
take a blessing, my Sonne.
Watch therefore against dis-
couragements, and faint not in
thy good way. The way is
not to be judg'd by the affli-
ctions, but the afflictions by
the way: let not the outward
distresse drive us, either into
hard conceits of God, or heavie
conceits of our selves.

My crosses are such, as no
good man hath had the like.

What? not *Iob*? his story
is a booke-case to answer this
objection. Never any before
or since his time was so hand-
led; insomuch, as his friends
said

Ob.

Sol.

u Job 5. 1.

x Lam. 5. 11.

Ob.

Sol.

Psal. 107. 17;
18, 19.

said unto him, *Call now, if there be any that will answer: and to which of the Saints wilt thou turne thee* u? as vvho should say, what good man was ever in so bad a taking? And yet yet have heard of the patience of Job, and what end the Lord made with him x.

Job had his trouble laid upon him for his triall, but I have pulled mine upon my selfe by my sinne.

Foolles because of their transgression are afflicted, so that their soule abhorreth meate (through extremity of sicknesse) and they draw neare to the gates of death: yet they cry unto the Lord in their trouble, and he saveth them out of their distresses. See this exemplified in *Jonah*. How came he into the whales belly? was it not by his owne undutifulnesse? See it in *David*: whence came all his troubles by *Absalom*, *Amnon*, *Adonijah*?

was

was it not for his fondnesse, and indulgence? See it in *Jacob*: what might he thanke for all his afflictions, whereof God gave him not a draught, but made him a diet-drinke: so that he had scarce a merry day, for one trouble or another? *Laban* followes him, with hue and cry, as a theefe: *Esaue* meetes him with foure hundred cut-throats at his heeles; *Rachel*, and *Deborah* dye upon his hand: his daughter is ravishd: his sonnes are some adulterers, other some murthers: the famine pincheth him, the losse of *Ioseph* afflicts him, &c. But whence all this? and whom had he to thanke for it? did he not thrust his owne feete into the stocks, by that three-fold lye of his, uttered in a breath, to get the blessing? And yet before he was borne, it was, *Jacob have I loved*: and before any of this

I befall

y Gen. 21.

befell him, God said unto him, *Be not afraid, I am with thee, and will doe thee good*. And so he did by his crosses: and that's my good, we say, that doth me good.

Oh.

Oh! but I find not that mine afflictions have done me good, and therefore I feare they were not laid upon me in love.

Sol.

One enim in
iustis aut re-
medium est,
quod ab ulcra
imputate,
nec materia-
rum agellate,
nec vitæ ex-
tremitate re-
vocantur?
Salman. de
gub. Dei, lib. 7

First, if that be true indeed, you have cause to feare: for it is a fore signe of a man given up by God, when afflictions will not worke upon him. But secondly, it may be thou mistakest; and art better'd by that thou hast suffered, but feelest it not as yet, because thy soule is bemisted, or imbittered, as those, *Exod. 5. 21*. But thirdly, say it be as bad with thee, for present, as is possible, yet despair not. *Asa* was not one pin the better at first, for all his afflictions. God sent him a Pro-phet, and he imprisoned him.

God

God sent the gout to reduce him, and he put his trust in the physitians, &c. But he lived, I doubt not, to see and retract his errour: for it is reported of him (and all in one verse) *that the high places were not removed, that, was his fault: yet the heart of Asa was perfect before God all his dayes*. That's thy comfort, it is certain there's no godly man but is or shall be shortly a gainer by his afflictions: he shall exercise patience, prayer and praise, and be dayly more and more persfited and purified by this fiery triall, 1 *Pet. 4. 12*. In a word. *The God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered awhile, shall make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.* Amen.

FINIS.

F 2

2. 1. King. 15.
14.2. 1. Pet. 5. 10,
11.

THE
AFFLICTED
MANS LESSONS,

Laid downe to Him in a
second Discourse upon
Revel. 3. 19.

By JOHN TRAPPE, Preacher
of the Word.

PSAL. 94. 12.

*Blessed is the man whom thou chastifest,
O Lord: and teschest him in thy Law.*

Chryf. ad pop. Ant. hom. 17.

Ἡ κόλασις διόρθωσις, ἡ πεινὰ παιδαγωγία,
ἡ ὀργὴ διδασκαλία.

LUTHER.

Christianorum Theologia, Crux.

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1 6 3 7.



TO
THE RIGHT
Honorable, his very
good Lady and Patro-
ness, the Lady *Katha-*
rine, Viscountesse Do-
wager *Convey*;

Late wife to the Right Ho-
norable, *Edward*, Lord Vis-
count *Convey*, Lord President
of his Majesties most
Honorable Privie-
Councill.

M A D A M E,

IF deepe ingage-
ments may war-
rant a Dedic-
tion, I have
enough to pa-
tronize this my bold at-
tempt, in craving your No-
ble

The Epistle

ble Patronage in this little Treatise. All that I seeke herein, is, to be reputed obsequiously thankfull to your Honour, for a great part of my little livelyhood. All that I am able to returne, for so many reall courtesies, is this poore Paper-gift. Had I a better present, your Ladyship should be sure of it^a. But blind Nature saw, and could say, that Bountie consists not in the worth of the gift, but in the will of the Giver^b. And the God of Nature hath seal'd to this truth in many sacred instances. Noah's sacrifice could not be great, yet was greatly accepted. The Poore-mans goates-haire takes as well at the doore of the Tabernacle,

a Plin. lib. 10. c. 12. ut non male olim ille Circulus Augullo.

b Arist. Ethic. lib. 4. ubi ait liberalitatem metiendam esse, & res magnarum debitorum, etiam in pauperibus.

as

Dedicatorie.

as the Rich-mans purple : The womens Bracelets and Looking-glasses, as their husbands Gems and Jewels. Hee that had not an Oxe, might offer a Lambe : If a Lambe be not in the power of his hand, a paire of Turtles shall excuse him. If hee have not that, a handfull or two of Flowre, with a corne or two of Salt, shall suffice^c. So low doth the Most High stoop to our meanenesse. The Widdowes two mites went as far, as some other mens two millions. And those poorest of Christs people that were willing indeed, but never (alas) able to deale almes in all their life, shall yet beare at their death, Come yee Blessed : for I was an hun-

c Levit. 5. 6. 11, 12, & 14. 10, 21, 20, 31.

F 5

gry,

The Epistle

gry, and yee fed mee. *The high heaven may be seen thorow a low lute: and so may a large heart in a little gift. Howbeit, who can call a thankfull acknowledgement (if heart-sprung) little, when all the Fee that our Saviour called for, for his cures was, Go, and tell what God hath done for thee? This, though I, and other your Honours Beneficiaries should faile to do, yet God is not unrighteous to forget your worke, and labour of love which you have shewed toward his Name, in the support of his publike service; and in that yee have ministred to the necessities of his Saints, and doe also minister^d. Gee on, good Madam, to sow yet*

d Heb. 6. 10

m re

Dedicatorie.

more of these good workes, both of Piety and of Charity, into Gods blessed bosome: the fruit and comfort whereof, you shall be sure to reape in your greatest need. For hee that soweth bountifully, shall reape bountifully, saith that great Apostle. Now, God All-sufficient, make all grace to abound toward you: that you alwaies, having all sufficiencie in all things, may abound more and more daily to every good worke^e. This, after S. Paul, is the constant, and instant Prayer of

e 2 Cor. 9. 6, 8.

Your Honours most
humble Chaplein, and
Remembrancer at the
Throne of Grace,

John Trappe.



THE
AFFLICTED
MANS LESSONS.

Laid before him in a
second Discourse

V P O N

Revel. 3. 19.

*As many as I love, I rebuke and
chasten: be zealous therefore,
and repent.*

WHo they are whom
God corrects, hath
beene said already out
of that which first offers it
selfe in the text, *As many as I
love*. Followes now Gods act
about this object, and that's
double: first *I rebuke*; Se-
condly, *I chasten*. To each of
these something: and first to
the first, *I rebuke*] That's one
signifi-

ἐλέγξω.
confer, Iohu
16. 8.

We have no
one English
word capable
of the whole
contents of
the two words
in the origi-
nall. *D. & cat-
ly.*

Doff. 1.

signification of the word : but there's more in it then so ; I charge and check them for their undutifulnesse, I evict and give evidence against them, I refute and refell their false reasonings, I set them downe, and overthrow them by plaine demonstration, by unanswerable arguments, that is, by my fatherly chastisements, I doe them to know, I give them to see their finnes (as in a mirror) the ground of all their griefes, the source of all their sufferings : I expostulate with them sharply upon this point, and secretly upbraid them with their wickednesse, as the roote of their wretchednesse, the originall of all the *evill that befall them from their youth*. Hence observe, That however God chastiseth his best children, and that in great love, yet he would they should know it is for their finnes that they suffer, and

and for their deserts that they are disciplined. This is a truth undeniable : For first, God affirms it, *Esay*, 57. 17. *Ier.* 30. 15. *Hosea*, 13. 9. Secondly, his best servants confirme it, *1 Chron.* 21. 19. *Isay*, 64. 5. *Dan.* 9. 7, 8. &c. *Lam.* 1. 5. 8. et 3. 39. &c. *Ezra*, 9. 13. *Luke* 23. 41.

Thirdly, good reason makes for it, whether we looke upon sinne the procuring, or God the inflicting cause of that we suffer.

For sinne, first, it must needs create us much misery : whether we consider it in the cause, or in the effects. The procreant cause of Mans sinne, is that Murderer of Man-kinde ^a, as saith the proverb of the ancients ; *Wickednesse proceedeth from the wicked* ^b : from that wicked one. It is the spawne of that old Serpent, the vomit of the Devil

Nostro ergo merito infliguntur, Pareu

Reas. 1.

^a *Iohn* 8. 44.
¹ *Iohn* 5. 18

^b *1 Sam.* 26.
13.

6 *Iam. 3. 15.*

11 *1 Sam. 2. 30.*

12 *1 Pet. 1. 6.*

13 *Ioh. 1. 46.*

14

15 *Esa. 52. 2.*

16 *Iam. 1. 2.*

vill : and is therefore fitly stilled by St. *Iames*, earthly, sensuall, and devilish : yea it is worse then the Devill, who had not beene a Devill but for sinne : worse then Hell; which is onely contrary to the good of the creatures : but sin is contrary to the good of the Creator ; whom it dishonoureth in an high degree, and so provoketh him to dishonour us againe^d, and to make us *heavy with manifold evils* : for can there any^e good come out of such a *Nazareth*?

Neither are the effects of sin lesse demonstrative of the point. For first, it *hides God from us*, as a cloude & : and with him all that's good. For *he is the Father of lights, from whom* (as naturally and freely as light from the Sun) *descendeth every good gift*, that is, temporall comforts, and every perfect gift^h, that is spirituall graces.

THE

These good things sinne withhold from us, *Ier. 5. 25.* or (which is much at one, upon the matter) it causeth God either to *curse our blessings*, *Ier. 12. 13.* or to *consume us after he hath done us good*, *Iosh. 24. 20.* And all this, for want of Gods gracious presence, whereof sinne bereaves us : for *woe be unto you*, saith he, *when I depart from you*, *Hos. 9. 12.* When God was once gone from *Saul*, the evill spirit came upon him, the *Philistins* came upon him, the *Amalekites* pillaged his country ; all mischiefs came trooping and rushing in upon him at once, and on every hand, as it were by a fluce, &c. So in the ninth, tenth, and eleventh Chapters of *Ezekiel*, God maketh diverse removes, and still as he goes out, some judgment comes in. The same we may see in *Sampson*, *Iosh.*, *Ara.*, and others. *The Lord is with you*, saith

C. *Iam. 3. 15.*d. *1 Sam. 2. 30.*e. *1 Pet. 1. 6.*f. *Ioh. 1. 46.*I.
g. *Ps. 52. 2.*h. *Iam. 1. 17.*

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i 2 (bro. 15.2.

saith the Prophet, *whiles yee are with him If yee seeke him, hee will be found of you : but if yee forsake him, hee will forsake you* 1.

2.

Secondly, it betrayes us into the hands of the Devill, as *Dalilah* did *Sampson* into the hands of the Philistines. Sinne gives Satan (the father of it), advantage, both to accuse us, as *Iob* 1. 9, 10. and to lay speciall claime to us, as those that beare his Badge, weare his Livery, doe his workes, *Ioh.* 8. Now, ever the more worke, the more wages; for, *The wages of Sin is death*^k, saith Saint *Paul*: that is, all crosses and curses, Temporall, Spirituall, and Eternall; even to the very *Itch*, as *Moses* sets forth, *Deut.* 28. God may justly expose us, to his malice, whom we have served in his lusts^l; for, *Know yee not that his servants yee are, to whom yee obey*^m? Yea, hee may

k Rom. 6. 23.
 ἡ ἀμαρτία
 ἐστὶν ἡ μισθὸς
 τοῦ θανάτου, καὶ
 ἡ ἀμαρτία
 ἐστὶν ἡ μισθὸς
 τοῦ θανάτου.

1 John 8.44.

in Rev. 6. 16.

may turne him loose upon us, to afflict us with many sorrowes, to breake in upon us, and leape over *our hedge*, *Iob* 1. 10. when once wee take liberty to break *Gods* mounds, and like the Hart that hath leapt the Pale, wee are found wandring, and biting upon the devils Commons. *Dinah* fell into foule hands, when her fathers house could not hold her; shee lost at once, her virginity and liberty: neither speed wee better, when extravagant. *David* by venturing, had his bones broken, *Psal.* 51. 8.

Secondly, if wee turne our eyes from Sinne, the greatest Evill, to God the chiefest Good, wee shall see Reason for the point: when we shall see him, 1, Holy in his nature; 2, True of his word; 3, Just in his proceeding; 4, Good to his children, whom therefore hee will not suffer to fall into Sin, with-

Reaf. 2.

without a sensible checke.

First therefore, hee is an holy God; and this is *Ioshua's* argument, chap. 24. 19, 20. *Ye cannot serve the Lord* (saith hee, to those that had a mind to make a mixture of Religions) *for hee is an holy God, hee is a jealous God, hee will not forgive your transgressions, and your sinnes, &c.* Hee is of more pure eyes, saith another Prophet, than to behold evill with patience, though it be in his owne. He hateth it in any person, (his onely Son not excepted, who became a Sinner, first, by imputation; for, *Hee made our Sinnes to meet upon him*; and secondly, by reputation; for, *Hee made his grave with the wicked*, and passed for a Malefactor) and worse than any thing, the Devill himselfe not excepted: for hee hates the Devill for Sins sake, not Sin for the Devils sake.

Now,

n Heb. 1, 13.

o Psal. 53. 6, 9.

Now, Revenge is the next effect of hatred. And hence, *Gods sword was upon the man his fellow*: (I meane, the Man Christ Iesus, whose sufferings were unconceivable) and hence also, *His hand is still upon the little ones*, *Zach. 13. 7.* who fill up that which is behind, of the sufferings of Christ *, *Coloss. 1. 24. and are baptized with his baptisme*, *Math. 20. 22.* plunged over head and eares in the waters of Afflictions.

Secondly, as God is holy in his Nature, so hee is true of his Word: and that which hee hath spoken with his mouth, hee will fulfill with his hand p, as *Salomon* hath it. Now, this is that which the Lord hath said, *I will be sanctified in all them that draw neere unto mee* q. Who these are, see *Psal. 89. 7.* & *Psal. 148. 14.* How he will be sanctified, heare *S. Austin*:
San-

Δι' ἀγα-
θων οὐκ πα-
θημάτων,
&c. Litan.
Grec.

* ὑπερήμα-
ται, non ὑπερ-
πλημάται.

p 1 Km. 2. 15

q Lev. 10. 3.

Omnes sancti
in circuitu
ejus.

Sanctified he will be, saith that Father, *Aut à nobis, aut in nos*, either of us, or on us, one of the two. For this is one of Gods penall Statutes, and it is sure hee'l be no loser by us. But lose hee should (and in his glory too, that dearest Iewell) should hee winke at such things in his owne, as hee takes notice of, and dislikes in others. Hence his fatherly severity. For, hath hee spoken the word, and shall hee not doe it? As hee cannot dye, so he cannot lye, *Hee cannot deny himselfe*^r. Let God be true, and every man a lyar^r. For ever, O Lord, thy Word is established in heaven^r.

r 2 Tim. 2. 13

f Rom. 3. 4.

r Psa. 119. 89.

n Gen. 18. 25.

Thirdly, hee is just in his dealings; for, shall not the Judge of all the world doe rightⁿ? Now, *It is a righteous thing with God, to render tribulation and anguish upon every soule that doth evil: upon the*

the Iew first, (because of his priviledges, according to that of the Propnet, You onely have I knowne, of all the families of the earth: therefore I will punish you for all your iniquities^x) and also upon the Grecian^y.

x Amos 3. 2.

y Rom. 2. 9.

For the evill there spoken of, is contrary, first to Gods Image, sith hee is light, and in him is no darknesse^z: secondly, to his Law, which is holy, and just, and good^z: so equall, and grounded upon so much reasons, that if God had not given it, yet it had beene best for us to have observed it. Now, no Law-giver can sustaine, to see his owne law broken before his eyes, and not proceed against the delinquent (as is to be seene in the examples of Saul^a, Nebuchadnezzar^b, Valerius Licentius, &c.) much lesse the Lord; who, as hee gave the Law in fire^c, so in fire hee will

z Rom. 7. 12.

a 1 Sam. 14.

b Dan. 3. 13.

c Deut. 33. 2.

d Rom. 6. 14.

e Deut. 3. 26.
f 2 Sam. 12.
10. & 24. 15

g 1 Thef. 1. 10

h Prov. 8. 31.

i Ephe. 2. 10.
no impact.

k Esai. 51. 16.

will require it. And although the Law admit of an exception in the Gospell to those that are penitent, who are *not under the Law, but under grace*^d; yet in regard of temporall scourges, the repentance even of a *Moses*^e, or a *David*^f, may come too late.

Lastly, God is good to his Children: hence hee lasheth them in their lapses now, that hee may free them from a further mischief, that *Wrath to come* &. Hee delighted in the creature at first, *Gen. 1.* and doth still delight in that *habitable part of his earth, the Sons of men*^h. How much more in the New-creature, that masterpiece of his workmanship? for, *Hee plants the Heavens, and layes the foundation of the Earth, that he may say to Zion, Thou art my people*^k. Hence it is, that although he can correct us, nay confound us, as an ab-

solute Lord: yet hee doth neither the one nor th'other, without just ground of reason in our selves. And albeit, hee chastise those whom he loves, sometimes for his owne glory, *Ioh. 9. 3.* sometimes for their good, for Prevention, Probation, Purgation, &c. yet, still Sin is the originall. *For this cause, many are weake* (by chronicall and lingering diseases) *many sicke* (by sharpe and violent maladies) *and many sleepe*, are dead out-right: but all in love, *Whiles wee are chastened of the Lord, that wee may not be condemned with the World*^l.

Now for Application: See hence, first, whither to refer, & what to thanke for all your crosses. Sin is the great Makebate, Hell-hag, Cut-throat, Trouble-towne, that (*Pandora* like) brought at first a curse upon the Creatures, and hath

G made

Vel ad demonstrationē debite miseriz, vel ad commendationem labilis vite, vel ad exercitationem necessarie patientiz. Aug. tract. in Ioh. 124.

l 1 Cor. 10. 32

Vse 1.

made them ever since unusefull and unserviceable; nay, pernicious and destructive (many of them) to Man their first master. The very visible heaven and earth is defiled with our Sins, and must therefore partly be dissolved, and partly purged by the fire of the last day; as the Vessels of the Sanctuary were, that held the Sin-offering. Hence our so many diseases, distresses, miseries, maladies, *Troubles without, terrors within*; they issue one-ly from our defilements. It is this thiefe in the candle that wastes us, this Fly in the box that corrupts us, this traitour in the heart that betrayes and exposeth us to armies, and changes of trials, and afflictions. In which regard, it was a sound and savory reply of an English Captaine, at the losse of *Callice*: When a proud French-man tauntingly demanded,

mangled, When will yee fetch *Callice* againe? Pressely, and ponderously he was answered, *Quando peccata vestra erunt nostris graviora*; When your Sinnes shall vveigh downe ours.

Secondly, in all evill of punishment, take occasion to set upon the evill of Sin (as the cause) and revenge upon that, complaine of it to God and men; murmur and grudge at nothing else. When God strikes us for Sin, saith one, Satan deales with us as the Jewes did with Christ, blind-fold him, and then bad prophesie vwho smote him: so in afflictions, wee commonly grope as blind men; guessing at this cause, and that, but seldome fasten on the right. Here then the method is, first, to find out the Tray-tour; secondly, to bring him to condigne punishment; thirdly, to banish him the bor-

Use 2.

m Zeph. 2. 1.

n 1 Kin. 8. 38.

o Lam. 3. 39,
40.

p 1 Sam. 6. 9.

ders of our hearts, and to have no more to doe with him, that hath done us so much feath, and caused us so much heart-breaking. First, learne whensoever ye sinart, to *gather your wits*^m, to summon your senses, to sift, canvass, and unbowell, as it were, your owne hearts, to turne short againe upon your selves, and make privie search for the Sin God finites at; to find out *the plague of thine owne Soule*ⁿ, the ground of that other stroke, what ever it be thou gronest under. *Doth man suffer for his Sin?* let him thanke himselfe, saith the Prophet. But, for helpe; let him *search and try his waies, and turne againe to the Lord*^o. Let no man say with the Philistines, *It is a chance*^p, a thing that comes by course, had a time to grow in, and must have a time to goe in, &c. This is, to be worse than

than ox and asse, who as they *know their masters crib*, so the wild colt knowes when the damme striketh it.

'Tis sure; as there's no winde, but may blow raine if God will: so there is ever something in the winde, when it blowes in a crosse-point to our comfort. Sinfull men strike not their dogs, much lesse their children, without a cause. The iust God never finites, but he hath some iust reason: his iudgments are sometimes secret, saith a Father, alwayes iust. *Wherefore liest thou on thy face?* said God to Ioshua, *Israel hath sinned: Up, search diligently*, &c.^q What evill hast thou done (said the Marriners to the distressed Prophet) *that this evill is come upon us?* Let every such *Ionas* reflect upon himselfe and say, *what evill have I done?* What sinne have I

Aug.

q Iosh. 7. 10,
11.

r Ion. 1. 8.

s Jer. 8. 6.

c Mich. 6. 9.

c 1 Sam. 27.
22.

committed, or admitted? what good have I omitted or intermitted? No rod but hath a voice in it, Heare ye the rod, and who hath appointed it? Something, surely there is amiss, that God would have amended. Search therefore, and follow your worke close. And that ye may worke by rule. First, set thy selfe in Gods presence, and there lay a charge upon thy conscience, to deale truly with thee in the discovery of the traitor, to shew thee where his haunt is; for I tell thee, *he will deale subtilly*, as *Saul* told the *Ziphites* concerning *David* his supposed enemy. Our consciences (saith one) are like looking-glasses; which being ore-spread with dust, shew nothing: but if cleane wip'd, represent things clearely. And as lines that are written with the iuyce of limmons, when they are held to the

the fire, are made legible, but not otherwise: so conscience set before those *everlasting burnings* (so God is called, *Esay*, 33. 14.) will bring us out our sinnes: we shall be able to say of it as the said of our Saviour, *Come see a man that told me all that ever I did* *. It will bespeake us in the language of that Prophet. *Hast thou not procured this unto thy selfe, in that thou hast forsaken the Lord thy God, when he led thee by the way?* Secondly, single out and set a jealous eye upon thy beloved sin, that bosom-devill what ever it be: and suspect that, above other, for the sinne God strikes at. For as in every man there is some one element, humour, passion predominant: so likewise some speciall sinne that playes *Rex* in his soule; turnes him about as the rudder doth the ship: hath him at a becke, as the *Centurion* had his

x John 4. 29.

y Iere. 2. 27.

^a Luk. 16. 18.

servants: is to him as a right hand for profit, or a right eye for pleasure. This the Devill studiously hides from us, as being his chiefe hold, his castle, his throne; out of which if he be ejected, he looseth his kingdome, *he falls as lightning from the heaven* of mens hearts^z. As therefore he set *Adam* to a contrary tree, that he might not eate of the tree of life; so he would turne our thoughts from this to some other sinne: make us mistake as the *Syrians* did the King of *Judah* for the King of *Israel*, that he may sit as sole King in our hearts, to our utter overthrow. You may easily know it. 'Tis that (among other notes) which thou art lothest, and wouldest least be aknowne of: or if it be laid open before thee by God in his word, or thine, owne selfe-accusing conscience (that domesticall chap-

laine)

laine) thou art ready to colour and cloke it, to pleade and contend for it, to say of it as *Lot* of *Zoar*, Is it not a little one? or as *David* of *Absalom*, handle it gently for my sake^a, or as *Jacob* of *Benjamin*, If he dye, I cannot live. In this the Lord be mercifull unto me &c^b. Oh that he would accept of rivers of oyle for a dispensation. Or if he will not, thou departest sorry (with the rich young *Pharisee*) that Christ should call for that sin, which thou art not willing to part with. The true Mother (such was her love) could not yeeld to see the child divided: no more can many endure to be sundred from their beloved sinne. This, their iealous God cannot away with in his owne; and therefore followes them with one affliction upon another, till he have stricke a parting blow betweene them and

G s their

^a 2 Sam. 18. 5.^b 2 Kin. 5. 18
Mtch. 6. 7.

their paramour, that *peccatum in deliciis*, their darling corruption. Men are sure to be met with most and soonest in that which they make a cori-
vall with God.

Thirdly, take speciall notice of what kinde thy crosse is, and where it most of all pincheth. It is Gods usuall order to punish sinne in kinde. Thus *Adams* desire of the God-head was punished with mortality and misery: *Dauids* two sins of adultery and murther were punished with *Absaloms* and *Ammons* incest, and untimely ends. Yea for one life treacherously taken away, he lost four, *Amnon* his eldest sonne, *Absalom* his next, *Adonish* his darling, and the child borne in adultery: according to his owne sentence unwittingly passed upon himselfe, *he shall restore the lamb fourefold* ^c because he did this thing, and had

c 2 Sam. 12 c.

no

no pitty. *Jacob* fain'd himselfe the elder brother for the younger, and is therefore couzened by *Laban*, in the elder sister for the younger. Thus God comes home to us in our crosses, payes us often in our owne coyne, over-shoots us in our owne bow: yea many times takes notice of the offending member to punish it. Thus those blasphemers in the *Revelation* gnawed their tongues for anguish. *Dives* his was tortured most in his tongue, which he had most abused*. *Abimelechs* head had stolen the crowne: and therefore in his head is he smitten. *Sampsons* eyes were the first offendours, which betraid him to lust, therefore his eyes are first pul'd out, and he is led a blinde captive to *Gaza*, where he first gaz'd on his curtisan *Dalilah*. Thus many times the child is so like the father, that ye may
safely

Per quod quis
peccat, per id
dem punitur
& ipse.

d Revel. 16. 10

* Quia plus
lingua peccat
verat. C. 12.

safely say, such a sinne was the father of such a crosse.

Fourthly, pray God to point thee to that sinne he strikes at: cry out with *Iob*, *How many are mine iniquities and sinnes? make me to know my transgression and my sin.* And againe, *I will say unto God, doe not condemne me: shew me wherefore thou contendest with me.*^f This is *Elihu's* advice: surely it is meete to be said unto God, *I have borne chastisement, I will not offend any more. That which I see not, teach thou mee: if I have done iniquity, I will doe no more.*^g Let God but heare such words fall from us, and he cannot but *instruct as well as correct us*, *Psal. 94. 12.* He that will have sinfull men ioyne instruction with correction, will himselfe much more, if we seeke it at his hands.

Secondly, having by diligent search found out the tray-

^c *Iob 13. 23.*

^f *Iob 10. 2.*

^g *Iob 34. 37.*
32.

tor that God strikes at, lay hold upon it presently, take it by the throate, drag it by the haire to the place of execution; there, strip it by confession, whip it by humiliation, rip out the heart of it by the practise of mortification. Afflict thy selfe with voluntary sorrowes, not so much for thy paine as thy sinne, thy crosses and losses as thy vices and lusts. This is *that sorrow to God-ward* the Apostle speakes of, that either removes the affliction or sweetens it, and is found in none but those that have sorrowed to repentance^h. It is for a *Pharaoh* to cry out of the plague as a man upon the racke, for an hypocrite to *howle upon his bed*ⁱ; as a dog tyed up in his kennell, when he *lusts but hath not: when he kills and desires to have, but cannot obtaine*^k: for a reprobate to *bel-low*, like a baited bull at the head

^h κατὰ θε-
ὸν λύπη.

^h 2 Cor. 7. 9.

ⁱ Hos. 7. 14.

^k Lam. 4. 2.

1 Jer. 50. 11.

*head of every street*¹. It's sin that most afflicts a Christian, when he pants under the stroke of his fathers displeasure. *David* cries not *Perij*, but *peccavi*, not I am undone, but I have done foolishly; *Daniel* complains not, we are reproacht and oppressed, but we have rebell'd and offended^m.

m Dan. 9. 5.

It was not the malice of his persecutours, but the *law of his members* that put *St. Paul*. to that piteous out-cry. *O wretched man that I am*ⁿ &c. No-

n Rom. 7. 24.

thing greives a good child so much as that he hath grieved his father: this paines him more then the sharpest whipping: so here. It is sine that puts a sting into every crosse. And as hell would be no hell but for the worme of conscience there, that never dies; this is worse, than then the fire that never goes out: so troubles to Gods Saints would

be

be no troubles; we could not be properly said to be miserable in them, were it not for sinne that sets them on. You see then where to spend your greatest sorrowes, and what to fall out with, when things fall out otherwise then you desire. Hast thou a right hand that offends thee? off with it. Is it a right eye that troubles thee? out with it. Say it be as deare to thee as *Ismael* was to *Abraham*, as *Esau* to *Isaac*, as *Benjamin* to *Jacob*; send it away, discharge thy house, thy heart of it out of hand. Is it not better doe so then dye? Surely *except we had lingered we had returned twice by this, well victualled*^o, as he said. Whereas if this be done to purpose, looke how old *Jacob* met with such joyes as he lookt not for, saw such sights, heard such newes, was sent for in such wagons as that his heart first fainted (for he belee-

ved

o Gen. 43. 10.

p Gen. 45. 26,
27.

p Job 22. 26.

1 Cor. 2. 9.

L. B. M. of
Exet.

ved it not) and then revived p, when he found it to be true: so shall it be with us, if, for Gods sake, we mortifie our old sins, the cause of his high displeasure against us. We shall *have our delight in the Almighty, and lift up our faces unto God*: we shall heare and see such things, (even in this life) as carnall eye never saw, carnall eare never heard, &c. And although God should send for us into his Go-then which is above, by a charret of fire, (some sharper triall) yet his very fire shall preserve us. It is well observed, that both those charrets that came to fetch *Elisha*, and those that came to defend *Elisha* were fiery. God is no lesse lovely to his owne in the midst of his judgments, then he is terrible to his enemies in the demonstration of his mercies.

Thirdly,

Thirdly, beware of meddling any more with Sin, considering the after-claps, and ill-consequents. Could wee but fore-thinke vvhhat Sinne would cost us, wee durst not but be innocent: for, *Knowest thou not*, said hee, *that it will be bitternesse in the end*? A man cannot bathe himselfe in the sweet pleasures of Sin, but hee shall bee sowe'd as deepe in the salt-brine of sorrow. *Rebecca* may make a Kid taste like venison, but *Death is in Sins pot*. It may pretend and promise faire at first, with *Laban*, but at parting it vwill shew it selfe. Fawne upon us it may (as a dirty dog upon his matter) but it doth but defile us with fawning; yea, such deepe spots it sets upon the soule, as nothing will fetch out, but the blood of Christ, or fire of hell. Sin is a serpent in our bowomes, that

1 Cor. 2. 26.

that cannot live but by sucking
out our life-blood. Well it
may, Serpent-like, glide
smoothly over the body, but
at last it will bite like an *Ad-*
der, and sting like a Cockatrice.
Honey it may be in the mouth,
but gravell in the maw^a: like
Jonathans honey, of which he
had no sooner tasted, but his
head was forfeited. *Plinie* tells
of a certaine country, where
their honey is poysonous, be-
cause it is suck'd out of vene-
mous heards. Lo, such is the
pleasure that is pluckt out of
Sins borches. What should I
say more? there is a *deceitful-*
nesse in Sin^x, saith the Apo-
stle, trust it not: *A lye in all*
these vanities^y, saith the Pro-
phet, believe it not. It will pro-
mise golden mountaines, this
and that contentment, but it
payes *pro thesauro, carbones*,
instead of Mines, Coale-pits.
Sin promised *Adam* he should

much

much mend himselfe, *Achan*
hee should much make him-
selfe, *David* hee should much
satisfie himselfe. But, *did e-*
ver any oppose God, and pro-
ffer^z? saith *Iob*: are there not
large rolles of Inditment
written on both sides before
him, full of sinnes and woes?
Adam had no sooner bit, but
hee was banished. *Achan* had
no sooner toucht the consecra-
ted Gold, but hee was a Son
of death. *David* had no soo-
ner imbrac't the bosome of a
Stranger, but hee felt himselfe
in a deepe ditch^a; such, as hee
that pleaseth God, shall be blest
from^b. Be wise now there-
fore, O yee Christians: be in-
structed ye Godly of the earth;
serve the Lord with feare, and
rejoyce vvith trembling^c.
Tremble, I say, *and sinne not*:
Commune with your own hearts
of these things, and be still, or
pawse, and make a stop; sith
there

^z *Iob. 2. 1.*

^a *Pro. 23. 27.*

^b *Eccles. 7. 26.*

^c *Psalm. 119. 13.*

^d *Psalm. 119.*

c Psal. 2. 11.

there is no safety in running forward. *Kisse the Son*, who hath deliver'd you indeed from the wrath to come; but yet, so as he can be angry *if ye come from the way*; that is, wander out of it. And, *if his wrath be kindled, ye but a little*, hee will so fall upon you, as that yee will account it greatest manieffe, to buy the sweetest Sin at so deare a rate. The Judge, you know, besides the blocke, or gallowes, hath lighter punishments for lesser Offendours: as the Stockes, Little-cate, Whipping-post, Pillorie, Jayle, &c. And so hath God, for such as hee meanes not to damne eternally, hee can load them vvith judgements, not temporall onely, in their Bodies, names, estates, friends, labours; but spirituall also. Such as are; hiding his face from them in deepe displeasure; *hardening their*

f Esa. 63. 17.

their hearts from his feare; impenite it continuance in an evill course; punishing one Sinne with another, as in *David, Salomon, Sampson, Peter, &c.* excommunicating them from the power of his ordinances; delivering them up to *Spirituell wickednesse*, to be lastit and buffeted, till they *returne to themselves* with the Prodigall, and recover their lost wits againe. For, Sin works such a diltemper in the soule, that the Scripture calles it, *Wickednesse of folly, even foolishnesse of madnesse* &c. Now, what should God doe with his servants when they run mad, but turne them into *Bedlam*? And, oh the bloody wailes that his rod hath left upon the backes of his best children, when they have return'd againe to folly^h, till they *be-thinke themselves, and repent, and make supplication, and say,*

g Eccles. 7. 25

h Psal. 85. 8.

Wee

1. A. 1. 28. 5.
1. M. 1. 25.
8. 1. 1. 1. 1.

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1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

We have sinned, and have done
perversely, and have committed
wickednesse, 1 King. 8. 47.
All which considered; what
should wee doe, rather than
shake off any solicitation to
Sin, as Saint Paul did the vi-
per; silence it, as our Saviour
did the devill in the Gospell; say
nay to it, as the vine and
olive did to the rest of the tree
in *Iothams* parable; stoutly re-
pell, and sternely reply upon
it, as our Saviour to the Pha-
risees, *Why tempt yee mee, yee
hypocrites* ^m? as *Naboth* to
Ahab, God forbid that I
should part with my patrimo-
ny; as *Salomon* to his mother,
interceding for *Adonia*, *Aske
for him the Kingdome also* ⁿ; or
as the Witch of *Endor* to
Saul, *Why seekest thou to take
mee in a snare, to cause mee to
dye* ^o? To multiply Sinne, is to
multiply sorrow ^p: and to trea-
sure up Sinne, is to treasure up
wrath:

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

wrath. Is not destruction to
the wicked, saith *Iob*, and a
strange punishment to the wor-
kers of iniquitie ^r? And this
was that, whereby hee frigh-
ted his conscience from fur-
ther meddling. So did *Da-
vid*, *Psal.* 119, 120. So did
Paul, 2 *Cor.* 5. 10. And for
this it was, that the Lord
(knowing the canker of our
natures, that we are flesh also,
as well as spirit; that the flesh
is a slave, and must be terri-
fied) hath purposely proposed
to us thrice so many curses as
blessings, *Deut.* 28. that loo-
king up, as *David*, and seeing
the punishing Angell stand
over our neckes, we may feare
and forbear, and *Sin no more,*
lest a worse thing come unto
us ^s. Take heed therefore (that
I may resume, and shut up this
Exhortation) take heed, I say,
of Sin, if but for the evill con-
sequents. *Cast away all your
trans-*

1. 1. 1. 1. 1.

Ezek. 18. 31

II 2 Kings. 10

Cavere i. Mc.
Jauppygo.
Prim.

Iſe 3.

transgressions (as *Moses* did his staffe, when once it became a serpent) For, why will yee dye, O house of Israel? fortifie your purposes against it, and stand unchangeably resolved against Sinne, against every sinne, though never so deare or delicious. Hee that favoureth any, though hee forgoe many, doth but as *Benhadad*, recover of one disease, and dye of another: yea, without timely repentance, he doth but take paines to goe to hell. Sin ever ends tragically: avoid it therefore, if but for the blacke taile of plagues and crosses it drawes after it.

Lastly, is it for Sin that wee suffer? how should this patient our hearts, compose and allay our fretting spirits under any affliction: yea, how should this make us active and cheerfull in bearing Gods indignation, because wee have sinned against

against him? It is the wickednesse of a man, saith *Salomon*, that perverts his way, and his heart frets against the Lord. Some secretly repine at Gods hand, like those horses, that digest their choller by biting on the bridle. Others more boisterous, set their mouthes against heaven; and like beasts of prey, having beene long accustomed to the darknesse of corrupted Nature, they are more fierce and furious, and have brutish and fell affections, full of rage and wrathfulness. When they are provoked by any smart or paine, they flye upon God; and all that comes next to hand, as that raging *Turke* did at the battell of *Belgrade*. This is to howle against heaven with the Wolfe, when the sheepe is dumbe before the shearer. This is to flye in the face of the fanner as chaffe, when the heavier

y Mic. 7. 9.

z Prov. 19. 3.

a Psal. 73. 9.

Punccius.
Chrysoft. in
Math. Hom.
19.

b Esay 53. 7.

H wheat

wheat falls low at his feet. And yet there is a spice of this disease abiding still in the best: they are not so wholly freed from their spirituall frenzie, but at some times they are ready to play the mad men. Not to speake of *David*, and *Jeremie*, 'twas *Iobs* weaknesse, *cha.* 23. 3, 4. Hee challengeth God into the schooles, as it were, and thought to have had the better of him. But he was sharply reprov'd for his peevishnesse, *chap.* 40. 2. and cryed *Peccavi*, *chap.* 42. 1, 2. and so must wee. God will have us confesse against our selves, our Sins^e, with *David*, and say, *I know that thy judgments are right, and thou hast afflicted me justly*^d. Let no man say, when hee suffers ought, what an hard case is this? how can it stand with divine justice? but let God be justified, and every mouth stopped: for

it

= *Psal.* 32. 5.d *Psa.* 118. 75

it is not possible that he should wrong us, were it worse with us than 'tis. Say then, *It is of the Lords mercie that wee are not consumed*^e; that wee are any thing out of hell; that our affliction, what ever it be, is not an execution, but a correction onely; and that not in extremity, but with a mercifull mitigation. *Why is living man sorrowfull?* saith the Church. 'Tis Gods mercie that hee is alive amidst all his sorrowes, especially since *Man suffereth for his Sin^e*, the just hire whereof, is death eternall^g. This *David* saw, and was thankfull; *Thou hast chastised mee sore*, saith hee, *but hast not delivered mee to death*^h. *I shall not dye but live, and declare the workes of the Lord*^h. Hee that hath deserved hanging, may be glad if hee scape with a whipping. Christ hath already suffered th:

H 2

worst

Quavis aspectu & adversa patiamur, minora tamen patimur quam meremur. *Salm.* 3. 22.

f *Lam.* 3. 39.g *Rom.* 6. ult.h *Psa.* 118. 17 18.

i Luk 23. 41.

k 2 Sam. 24.
17.

1 1 Thes. 1. 10.

worst of it for us, the just for the unjust. The good theefe could say, *Wee are here for our deserts*; but hee is innocent: and yet hee suffered willingly, for hee could lay downe his life, and take it up againe at pleasure. Now Christ on his crosse, is a Doctour in his chaire, where hee reads unto us all a lecture of Patience. How should wee take up *Dauids* words, and say, *Loe I have sinned, and I have done wickedly*; but that immaculate lambe of God, what had hee done? *Let thy hand, I pray thee, be against mee^k, &c.* And what though it should be against us as long as wee live, yet what's that to *the wrath to come^l*, from which hee hath delivered us? Howbeit, there is none of Gods afflicted that hath not his *lucida intervalla*, his intermissions, respites, breathing whiles. Yea, so small a while

while doth the hand of the Lord rest upon us, that ~~Let~~ther cannot get diminutives enow, to extenuate it: for hee calls it a very little little crosse that we beare. So the Scripture in both testaments. The Prophet calls it *a moment, and a little moment*; and saith, the indignation doth not *transire*, but *pertransire*; *passé, but over passé^m*. The sharpe of it is but short and sudden, and is therefore set forth in the new Testament oft, by the travell of a womanⁿ: as shee soone forgets her sorrow, so shall wee remember our troubles, *as waters that are past^o*. Yet a very little while, saith the Apostle, even as little as may be, *and hee that shall come, will come, and will not tarry^p*: hee will come leaping, as a Hind, over the mountaines of *Bether*, (all lets and impediments) to our release and deliverance. Our

H 3 song,

m Esay 26.
70. *μικρόν
μικρόν.*Nubecula est,
cito transibit.
Mourning la-
steth but till
morning.
Psal. 30. 5.
n Job. 16. 21.

o Job 11. 16.

p Heb. 10. 37.

παιδεία
βίη.

Castigare est
cum fustu
corripere.
Pignus 4.

Doct.
Necum entia,
documenta.

of spirits, Heb. 12. 7. and 1 Cor. 11. 32. for when we are judged, that is, afflicted, we are chastened of the Lord. The word signifies, we are dealt with as children, that we should not be condemned with the world: like as the carefull father whips his young stripling, when he takes him tripping, to teach him more grace, and to save him from the gallows. To chasten here, saith an Interpreter, is more then to rebuke: and is therefore set after it in the text, as a further favour; for it imports instruction as well as correction, according to that of the Psalmist. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. Psal. 94. 12. what may we hence learne, but this?

That Gods corrections are our instructions, his lashes our lessons, his scourges our schoole-

masters,

masters, his chastisements our advertisements. For, when thy judgments are in the earth, the inhabitants of the world will learne righteousness *. Hence those close connexions, Psal. 94. 12. Prov. 3. 12, 13. Prov. 6. 23. And this to note, the Hebrewes and Greekes both expresse chastening and teaching by one and the same word, because the latter is the true end of the former, according to that in the proverb, smart makes wit, and vexation gives understanding. The schoolmaster when a lesson shall be learnt indeede, sets it on with a whipping. Now, Afflictions are διδασκαλοι ἀμώμοι as one calls them, Gods free-schoolmasters, curst enough and crabbed, but such as whereby he openeth mens eares to discipline, and commandeth them to returne from iniquity. Then he sheweth them their worke, and their transgressions

H 5

that

* Esai 26. 9.

7012

παιδεία.

παιδεία δὲ
τε νόμος
ἐγίγα. Hes.

Job 26. 8,
2. 19.

Biblia Ta-
bingeri.

that they have exceeded. Hence affliction is said to have a voice, and men are called upon to heare the rod, and who hath appointed it. And hence it is, lastly, that some render those words *Heb. 12. 7.* If ye endure chastisement, *if ye persevere in discipline.* And where we read ever. 5. *My sonne despise not the chastening of the Lord,* the vulgar reads, *the discipline of the Lord:* which although it be not all out so good Latine (as *Beza* there notes) yet the sense is very good: it being the proper end and effect of Gods corrections to mend and make us better, to teach us the knowledge of God and his will, our selves and our duties.

Quest.

But whence, first, and what is it next, that affliction teacheth us?

Ans.

To the first. It is not by any either aptnesse in them, or habilitie in us that afflictions in-

struct

struct us. For such, alas, is the hardnesse of mens hearts, that untill the spirit mollifie and make them malleable, Afflictions, Gods hammers doe but beate cold iron, little good is done, nay much hurt, by accident: for wicked men grow worse for afflictions, as water more cold after a heate; as naughty boyes more stubborn or more stupid after a whipping. But now to Gods children his rods are speaking as well as smiting: his corrections are not mute, but mingled with instructions, his strokes may be strokes of warre, yet his words are words of peace, *Psal. 85. 8.* And though the Lord give you the bread of affliction, and the water of adversity, yet shall not thy teachers be removed into a corner: but thine eyes shall see thy teachers. And thine eares shall heare a word behind thee saying, *This is the way,* make

x *Eccl.* 30. 20.
21.

a *1 Km.* 19. 2.

b *Gen.* 35. 1.

c *Gen.* 3. 51.

d *Isa.* 1. 6.

e *1. Is.* 7. 10.

in *Gen.* 1. 1.

f *Psal.* 16. 7.

walke ye in it ^x. What dost thou here *Elias* ^a? *Hagar, Sarahs* maid, whence camest thou? whither wilt thou ^b? Arise *Jacob*, goe up to *Bethel*, and make there an Altar ^c, &c. What meanest thou O sleeper? arise, and call upon thy God ^d. Get thee up: wherefore liest thou thus upon thy face? *Israel* hath sinned ^e &c. Loe such, and to like purpose is that still voice and that sweete supply of the Spirit of *Iesus Christ*, *Phil.* 1. 19. whose office is to convince us, of sin, of righteousness, and of judgment, *Ioh.* 16. 8. who in chastening *David* instructed him every morning, *Psal.* 73. 14. his reines also taught him in the night seasons. Who guides gods people into all truth: for he shall not speake of himselfe, (saith our Saviour there) but he shall take of mine, and shall shew it unto you, *Ioh.* 16. 13, 14, 15. And hence it is

is that unto the upright there ariseth light in darknesse g, that the rocks powre him forth water, that whether North or South blow, both blow good to him, and make his spices flow out, *Cant.* 4. 16. Hence it is, that affliction teach Gods children and not tire them: mend and not mad them: draw them nearer to God, and not drive them further from God, and all because they are taught of God.

g *Psal.* 112 4. 6

h *Ioh.* 6. 45.

But what is it (in the next place) that affliction teach us?

Quest.

Many wholesome lessons: such as we are hard to get, and apt to forget, if not well followed: whence *Luther* fitly calls affliction, *Theologiam Christianorum*, the Christian mans Divinity.

Ans.

First, they humble us; and so fit us for instruction; for the meeke he will guide in judgment, & the meek he will teach his way, *Psal.* 25. 9. Now affliction

הכח

Isa. 13. 15.

affliction and meekness have names alike, such as grow both upon one roote in the holy tongue, because this is the effect of the other. *Hear and give care*, saith the Prophet, *be not proud, for the Lord hath spoken it*. As who should say, Let the Lord speake never so long, never so loud, till he *hide pride from man by afflictions*, he shall but speake in the ayre, lose his sweete words, prevaile nothing at all with the sonnes of men, the best discourses fall as raine upon a rocke, when they ligh upon proud and unbroken hearts. *God speaks once, yet men perceive it not*, saith *Elihu*. But what? shall they carry it away so, and heare no further of him? No: *God casts them*, saith he, *upon the bed of affliction, and scourgeth them with the rod of his indignation. Thus he openeth the eares of men, and scaleth their instructi-*

ons.

ons. And this done, then, *If there be a messenger with him, an interpreter*, &c. ^k. He may have audience then, that afore could have none, then he shall be one of a thousand, that afore was the least of a thousand: then men will lend both eares to a good discourse, that before plaid the deafe adders to the wisest charmers. *Manasseh*, that unruly beast hamper him once, and you may have what you will: Feed the prodigall with husks, & no service shall be too base for him, that before took scorne to be a Son. The Gallants of our time cannot be staid in their gallop, till God (to coole the heate of their high-blood, and rebate the edge of their furious resolutions) touch their soule with some terroar, or their bodies vvith some sicknesse, turne their fooles feathers into kerchiefes, summon them

by

k Job 33. 19, 20. 16. &c.

Morbus vel
coronas tibi
parturit, vel
arrogantiam
reprimet. *Ist-*
ud. Pclus.

1 *Ioh.* 13. 26.16. *Ioh.* 32. 18.

Tanta aded,
cum re-ti-pe-
da, reverentia
divini Nater-
toris. *Symb.*
Ital. l. 7.
Lav. Decad. 1
lib. 5.

by a disease, to death, and by death, to judgement: teare off that covering, wherewith sloth and security have muffled their consciences, and make them to *possesse the Sins of their youth* ¹; and now you may talke with them, who before laugh't at instruction, as the wilde asse doth at the horse and his rider ^m. *The wilde asse that is used to the wildernesse*, though shee kicke up her heeles, and *snuffe up the wind at her pleasure*, so that *they that seeke her will not weary themselves*; yet there is a time when shee may be taken, *in her month they shall find her*, *Ier.* 2. 24. *Tullius Hostilius*, while hee was well and lusty, thought nothing lesse fitting a King, than to doe sacrifice, as *Numa* had done before him. But pined with long sickness, he yeelded himselfe to all, both great and small superstitions; yea, hee fill'd

n. *Alt.* 9. 15.

fill'd the peoples heads with multitudes of Religions. This was *Tullus*: But wee have a better example. Saint *Paul*, I meane, that precious man, that elect vessell ⁿ. Him, when the Lord Christ would tutour, and teach his Gospell (for hee neither received it of man, nor was hee taught it, but by the revelation of Jesus Christ himselfe, the Arch-prophet, *Gal.* 1. 12. with *Alt.* 9. 16, 18, 20.) hee met him on the way, as hee was marching furiously to *Damascus*; unhors't him, laid him low as earth, and yet lower in his owne eyes, abaseth and drives him downe to the utmost, till he had not onely withdrawne him from his bloody purposes, but hid pride from him, *Iob* 33. 17. made him of a wolfe, (that raving wolfe of *Benjamin* ^{*}, *Gen.* 49. 27.) a lambe, *Esa.* 1. 6. not once opening his mouth, un-
lesse

* Sunt qui au-
tuntant partē
illam prophē-
tiae Iacobi, de
Lupo procef-
suro ē tribu
Benjamin,
Paulo appli-
cari debere.
De 2^a ann. ad
Alt. 9. 3.

Lud. Capel.

lesse it were to crave direction,
What wilt thou have mee to doe
Lord? And the Lord said unto
him, Arise, goe into the City,
and it shall be told thee what
thou must doe. Told thee? by
 whom? by *Ananias*? 'twas
 but a little, surely, that hee
 told him. It was Christ him-
 selfe that told *Paul* in that
 three-dayes-darknesse, those
darknesse words not fit to
 be uttered. For now is the
 time (as some learned con-
 ceive) when he was rapt into
 the third heaven, *1 Cor. 12. 2.*
 At which time, lett he should
 be lifted up with the abun-
 dance of Revelations, (so care-
 full is the Lord Christ to keepe
 his Schollars humble, they
 shall *sit downe at his feet, every*
one to receive his words, Deut.
33. 3.) there was given unto
him a pricke in the flesh; that is,
 some violent corruption edg'd
 with a temptation of Satan, to
 keepe

keepe him low, and make him
 pray.

And that's a second lesson
 wee learne by Affliction, (sith
 wee are false upon't.) It tea-
 cheth us to pray, puts affecti-
 ons of prayer into our hearts,
 and words of prayer into our
 mouthes, *Hos. 14. 2, 3. Mat.*
26. 41. makes us returne to
 him that smites us, to treat
 with him by hearty and affe-
 ctionate prayer, and to meet
 him with entreaties of peace.
 See this in *Jacob*, and *Isaiah*,
1 Chron. 4. 10. the Israelites
 in *Judges*, the Church in the
Lamentations, chap. 3. 42. up
 goe their hands and hearts and
 all, when they suffer'd for their
 Sinne. So *Daniel*, what an ef-
 fectuall prayer doth he powre
 forth in that common calami-
 tie, and how doth he belabour
 the businesse, while hee tugges
 with God, *chap. 9. 18, 19?*
 So *Ionas*; hee had scarce a brea-
 thing

o Genes 32.

thing roome in the Whales belly, and yet hee prayes, yea, hee cries in prayer, *Ion. 2. 2.* So *Hannah*; when her adversary provoked her sore, to make her to fret, or to make her thunder, (as the word there signifies) *because the Lord had shut up her womb, shee was in bitterness of soule, and prayed unto the Lord, and wept sore.*

p. 1 Sam. 1. 6.
10.

q. 1 Cor. 4. 12
12.

And she vowed a vow, &c. So *David*, *Psal. 116. 4* and the Son of *David*, *Heb. 5. 7.* And *Paul*, being reviled, saith hee, *wee blesse, and being defamed, wee pray.* The sense of our present misery sets an edge upon our prayers, puts life and spirit into them, yea, gives them wings to flye aloft, even to the throne of Gods grace, and to offer a holy violence to his Majestic, till wee have wrung out of his hands, the blessing of deliverance. Oh how fervently have Gods children

dren prayed in affliction, how feelingly, how forcibly! *Esa. 26. 16.* Master, said those drowning disciples, *carest thou not that wee perish?* In prosperity wee are apt to thinke our selves men good enough, see not our need of God, make not out after him, imagine we can doe well enough without him. Now the Crosse comes, and confutes us cleerly; shews us our dependance upon God, our happinesse in him, our nothingnesse without him: and so sends us to him with earnest suites, issuing from our troubled soules, like strong streams in narrow straits, that beare downe all that stands in their way. Thus the father of our spirits, *the Shepherd and Bishop of our soules*, sets these cures upon us when wee are stragling, not to devoure us, but to drive us into the fold: turnes these bug-beares loose upon

Even *David* a Heathen, can give order for prayers to be made: at *Hierusalem*, for the Kings life and his sons, when hee had seene divers of his childre dye before him *Ezr. 6. 10* *Cressat.*

1 Pet. 2. 25

1. *Deu.* 33. 27.

upon us, that wee may flye into his *everlasting armes*^c; sends out these summoners, and messengers to cite us first, and, if that serve not turne, to compell us to come in, that his house may be full; as they did that sturdy rebell *Manassch*: *Who prayed unto God, when hee was in affliction, yea, hee humbled himselfe greatly, and besought the Lord his God, and hee was intreated*^c. For indeed there is no time for hearing of suites, like the time of trouble, *Zach.* 13. 9. And howsoever wee cannot, to our thinking, pray at such a time, but onely *chatter as a Crane, or mourne as a Dove*^u; utter some confused and broken Petitions, &c. yet God that searcheth the hearts, knowes what is the *meaning* of the Spirit^s, then when the flesh with her murmurs, keepes such a dinne (as one saith) that wee can hardly

2. *Chro.* 33. 22. 12.u. *Isa.* 38. 14.2. *Rom.* 8. 27. 83. *brum.*

hardly heare the spirits mixing with the fleshs roarings and repinings, his praying sighes. He heares not onely the prayers of his afflicted, but even *the sighes of his Prisoners*^y; yea, their *breathing*, out of the low dungeon, *Lam.* 3. 55, 56. And hence our recourse unto him in the day of distress, *Psal.* 65. 2. and hence the returne of our praises unto him, when hee hath turn'd againe our captivity, as the rivers in the South^z: while the wicked gnaw their tongues for sorrow, *Apoc.* 16. 10. or are silent in darkenesse, *1 Sam.* 2. 9.

y. *Psal.* 139. 11.z. *Psal.* 126. 1.

Thirdly, a Christian learns obedience by the things that he suffereth, growes more buxom and pliant to the whole will of God, understands it more, executes it better. *There shall be onely feare to make you understand the bearing, Esay,* 28. 19.

Wee

Vetus Scrip-
tura com-
mentarius
cruxell.

* They are
Pillule lachry-
mæ made on
purpose to
clear the
eye sight.
Afflictio. ex
sunt lex p. a-
lica. Pareni
in Gen. c. 1.
2029.

We heare and reade much of the corruption of our natures, odiousnesse of our finnes, necessity of a Saviour, sweetnes of Gods love in Christ, &c. but we never fully apprehend these things, or talt how good the Lord is, till some sharpe affliction. *Pauls* bodily blindness opened the eyes of his minde: *Jonas* his sinne had not beene found out but for the tempest. A man is occasioned by his crosse, to enquire into sundry passages betweene God, and his owne soule, and to see such things to be finnes, or duties, as before he tooke no notice of *. Afflictions, saith a great Divine, are a practisall law. When this law commeth, sinne reviveth, as in *Iosephs* brethren: consent is also yeilded to the written law that it is good, *Rom.* 7. 9. 16. yea that it is good for a man that he hath beene afflicted, that thereby he might

learne

learne Gods statutes, *Psal.* 119. 71. Myny a good word is even worse then spilt upon us, till God set it on with his roll. It lies asleepe, as it were, like the husbandmans seede under a clod, till God come with his clattering-beetle, and give it roome to rise. All *Elthues* sweete words were lost upon *Iob*, till God had thundred him: then he is ready to say, *I have sinned, and perverted that which was right, and it prosited me not, I have borne chastisement, I will not offend any more. That which I see not, teach thou mee, &c.* So *David*, Before I was afflicted I went astray, but now I have kept thy word, *Psa.* 119. 67. *Zipporah* presently falls a circumcising her sonne, when she sees her husbands life lies upon it. *Nomi* to sit not homeward (nor we heavenward) till the Almighty haue dealt very bitterly with her, I yea

a 1-6 31-31,
32.

yea the losse of her husband and children for her former crosses avvorke; as in physicke, a second potion doth a former, that lay asleepe in the body. Thus God beates us, that he may better us: and gives us to growv after an affliction, as children doe after a fit of sicknesse.

Afflictio ad patientiam instruit ac velut inungit. Cyp. Cum inveniret ista patiente, ad majora erudit. Chrysost. Jer. 110.

b Phil. 4. 11. ut p[ro]mptis sacris munda- tus sum.

I fourthly, *tribulation teacheth patience*, Rom. 5. 3. yea such a vvell-knit patience, as makes a man suffer after he hath suffered, as *David* did from *Shimei*, but first, from *Absalom*. In this schoole of affliction *Paul* had learn'd, in *what estate soever he was*, prosperous or adverse, *therewith to be content* ^b. Yea vve finde, saith a Father, that the Patriarchs, Prophets and all the just ones, vvhich were types and figures of Christ, did keepe nothing more to the praise of their vertue, then this, that by all that they suffered, they had learnt patience.

patience *. A man that hath not beene used to this bitter cup, will sputter at it: when another that hath, will cry out in Christs language, *O my father, if this cup may not passe away from me except I drinke it, thy will be done* ^c. And this said; *he sits alone and is silent, because God hath laid it upon him*, Lam. 3. 28. he chargeth not God foolishly, but is in meditation, according to that advise of the Preacher, *Eccles. 7. 14*. If his soule begin to buble, as it will, he chides downe his distemper, and prayes himselfe patient: he comforts himselfe in the Lord his God, and foreseeing his deliverance (though but *afarre off*, as *Abraham* saw Christ) he counts it all joy, though he fall into diverse temptations: knowing that *the triall of his faith worketh patience*, Lam. 1. 2, 3. and the patient abiding of the afflicted

* Invenimus deniq; & Patriarchas, &c. Cyp. de bmo patient. fol. 105

^c Lam. 26. 42

^d 1 Sam. 30. 5

shall not perith for ever, *Psal.* 9. 18.

Fifthly, as affliction teacheth patience, so experience too, as it followes in that *Rom.* 5. 3. It is a speciall helpe to experimentall knowledge: And first, of God, who is never so much enjoyed of us, as when we are in the deepe with *David*^e, as when we lye hardest with *Jacob*^f, as when we are worst of all bestead with *Iehosaphat*^g, as when we are slaine all day long for his sake with the Martyrs. Then we are given to see him with our eyes, as *Iob* did, who till that time, had heard of him by the hearing of the eare onely. Then we come to know that the Lord he is God with *Manasseh*, 2 *Chron.* 33. 13. yea that he is *our refuge and strength, a very present helpe in trouble*^h. Then we have a cleare sight of his power, whereby he could

^e *Psal.* 130. 1

^f *Gen.* 28. 12

^g 2 *Chron.* 20. 12.

^h *Psa.* 46. 1.

could as easily have consumed as corrected us, hurld us into hell, as held us a while over it, like as *David* told *Saul*, he could as easily have cut his throate as he had cut his coate: and as *Cesar* boasted to *Metellus*, he could as soone make him hop headlesse, as bid it be done. It appeares, we are no more able to stand before God, then a glasse-bottle before a cannon-shot. Secondly, his wilddome and providence appeares in sitting our afflictions both for kinde, such it shall be and no other: for time, such a space it shall lye upon us, and no longer; and for weight so much it shall be, & no more. He afflicts his, *by line and by plummet*, according to their neede and ability to beare it. 1 *Cor.* 10. 13. And as he carefully chose out their way out of *Egypt*, not the nearer but the safer: so he doth ours to the heavenly

Non erubesci
proferri min-
quam prove-
ctum me ad
tam sublime
nominis Dei
fastigium quam
hoc morbo
attigit. *Rel-*
locus apud
Metellum. A-
dam. in vit.
extet. Theol.

vely *Canaan*. Thirdly, we have experience of his love, most seere and most seald up unto us in afflictions, his reason of shewing mercy, for mans extremity is Gods opportunity.

Next, as the crosse gives us experience of God, how wise, reasonable, mercifull, compassionate he is, so likewise of our selves. It shewes a man first, the frailty of his matter. Some, faith out, are more painted then come, but all earthen vessels: some more cleare then some, but all brittle glasses. *Iob* saw himselfe but *dust and ashes* when he was in affliction, that afore had dream't some greater matter of himselfe, and made no other account but *to dye in his nest*. *David*, when gotten upon his hill, began to crow, that he should never be removed: but when God hid his face, chang'd his hand, *David* was

1. 12. 13.

1. 12. 13.

was a *worme*, and no man, and concludes him that is *best understood* to be very vanity, *Psal.* 39. 5.

Secondly, It shewes us by experience the finfulness of our disposition, and what is in our hearts, *Deut.* 32. 2. what a deale of infidelity, impatience, techiness, frowardness, faint-heartedness, and insufficiency to manage the smallest affliction; according to that of the wise-man. *If thou faint in the day of adversity, thy strength is but small.* *Prov.* 24. 10. A puddle seemes cleare at the top, but stirre it with a sticke, and the mud will rise straight. A Christian, whiles all goes well with him, is apt to thinke himselfe a jolly fellow, reasonable wife, humble, patient, &c. till put to't: and then hee soone sees himselfe to be none of all these, nor any thing else that's good, further, and longer then

is upheld by God. A man knowes not where his house is ill cover'd, till winter : a frost or shades not his want of skin, till he hath receaved a wound or two : so tis here. Crosse, faith one, are like pinching frosts, that will search us : where we are most unsound, we shall soonest plaine : and where most corruption lyes we shall most shrinke, when the burthen comes. Thus we learn to know our selves by that we suffer.

Lastly, Affliction sanctified teacheth what the world is, and gives us to know by experience (that which we might better have taken *Salomons* or rather Gods word for, without trying further conclusions) that all both persons and things under the Sunne are first *vanity*, secondly, *vexation of Spirit*.

For persons first : take the
best

best and likeliest of them to doe us good, they prove *miserable comforters*, *physicians of no value*. Surely men of low degree are *vanity* : and men of high degree are a lie : to be laid in the ballance, they are altogether lighter then *vanity*, *Psal. 62 9*. This is vvhile they live : it is little or nothing they can doe for us. And when death comes, *His breath goeth forth, he returnes to his earth, in that very day his thoughts perish* : even those glittering and golden thoughts and projects he had for thine helpe and preferment, as the word there signifie. Thus either our friends dye from us in the height of our expectancies, or else their affections toward us dye ; especially when we are in adversity ; as they dealt by *Iob* upon the dunghill, my kinsfolke with mee, have failed, and my familiar friends have forgotten mee,

Jonathan was a true friend to David, yet hee calls to God his Luckier.

1 Psal. 146. 3.

msc. Yea, all my inward friends
(or the men of my secrets) ab-
horred mee: and they whom I
loved, are turned against mee.
Iob 19. 14, 19. I.e., this is
the worlds kindnesse to their
friends^m; as hee upbraided
Hushai: and thus is a man ser-
ved in the house of his friends,
Zach. 13. 6. But what for
the things of the world? finds
the afflicted any more solidity
or constancie in them? No-
thing lesse: *The world passeth
away, and the lusts thereof*, saith
one Apostleⁿ. *The very fashi-
on of this world, the hiew of it
passeth away*^o, saith another.
Wilt thou set thine eyes, saith a
third, *upon that which is not?*
It is heaven onely that hath a
foundation, earth hath none:
God hath hang'd it upon no-
thing, and the things therein
are a very nothing. Nothing,
I say in themselves, and yet
full of power and activity to
inflict

*m 2 Sam. 16.
17.*

n 1 Cor. 2. 1.

*o 2 Cor. 7. 31.
eph. 2.
a Mathema-
ticall figure.
1 Tim. 3. 5.*

*The glory of
this world is
but an opinion
in, Job 20.
11. 12. 13. 14.*

inflict vexation upon others.

And this, none can so fee-
lingly say as the afflicted. Hee
finds by experience, the truth
of that sacred Proverbe, (for
persons first) that *Confidence in
an unfaithfull man, in time of
trouble, is like a broken tooth,
and a foot out of joynt* P. The
staffe of such redden friend-
ship, will not onely breake
under him that leanes on it,
but run into his hand and breed
vexation of spirit, *Esa.* 36. 6.
To him that is afflicted, pitié
should be shew'd from his
friend: but hee forsaketh the
feare of the Almighty. *My
brethren have dealt deceitfully
as a brooke* q, saith *Iob*, *The best
of them is as a brier*, saith the
Church, *the most upright as a
thorne-hedge*, &c. And thence
infers, *Trust ye not in a friend,
yet not confidence in a guide* r,
lest hee serve us as *Dauids*
guide did him, *Psal.* 55. 13.

*pompe of it a
phantastic,
Alli 25. 23.
q 2 Cor. 13.
r 2 Cor. 13.
life it selfe an
imagination,
Psal. 39. 6.
Surely in an
image walk-
eth each man.*

p Prov. 25. 12

q Job 6. 14, 15

r Micah 7. 4, 5

or

as Judas did Iesus, who was guide to them that tooke him, *Act. 1. 16.*

quest.

But may not a man relieve himselfe in such unfaithfulness of friends, by the abundance of other meanes?

Ans.

1 Tim. 6. 17.

No, saith our Saviour, neither a mans being, nor well-being consisteth in the abundance of the things that hee possesseth. First, in the very pursuit of them is much anguish, many grievances, feares, jealousies, disgraces, interruptions, discontentments, (for, be a man never so well undertaied with the things of this life, yet while his flesh is upon him, hee shall be sorrowfull: and while his soule is in him, it shall mourne, *Iob 14. 22.*) Secondly, they are far sweeter in the ambition, than in the fruition: for besides that, wee are never sure of them for a day (whereupon they are called *riches of uncer-*

uncertainty^t, subject to vanity^s in themselves, and violence from others, *Math. 6. 19, 20.* to our great vexation; to see, that wee can no more hold them, than a flocke of birds sitting in our garden: nor stay them, than the streames that passe by the sides of a citie) if wee were sure of their presence, yet wee could not be sure of their comfort; because wee cannot make our hearts delight in the same things still. Not the world onely passeth away, but the lusts thereof^u also. And this is an evill which I have seene under the Sun, and it is common among men, *Eccles. 6. 1, 9.* though most observed by the children of affliction, whose eye-sight is more cleered by those sharp and smart waters. This made David such a weanling to the world^x. God had by his manifold afflictions, laid such a deale

^t *1 Tim. 6. 17.*

^u *1 Iob. 2. 17.*

^x *Psal 231.*

deale of wormwood upon the worlds dugs, that hee had no mind to sucke there any more. *My soule*, saith hee, *is even as a weaned child*, *Psal. 131. 2.* And thus affected stands every one of Gods afflicted to the things of this life. He knowes them too well (and hee hath paid for his learning) to trust them too farre, or to meddle much with them. His profession to the world is the same, that the Israelites was to *Sihon*, *Numb. 21. 21.* *Let mee goe thorough thy land: wee will not turne aside into the fields or vineyards* (trouble our selves more than need's about necessities) *neither drinke of the waters of the Wells* (Iye sucking, like Flies, at those botches of carnall pleasures, or earthly preferments) *wee will goe by the Kings high-way* (that good old way that God hath scored us out in his Word) *untill wee*

be

be past thy countrey (untill wee be safe arrived at the key of *Canaan*, at the Kingdome of heaven.) And this is that Experience that wee get of God, our selves, and others, both persons and things by that wee suffer.

Sixthly, (for the afflicted man is still at his lesson.) Tribulation, as it teacheth Patience, and by Patience Experience, so by Experience, Hope: while it puts a man to his prooffe, makes him looke up his Evidences, what time hee is assaulted with these and these doubts & temptations of satan; who will labour to leape over where the hedge is lowest; to oppose us then most, when we are least able to resist. At which heavie times, a Christian finding by good experience, that God supports by his sufficient grace, heares him, heales him, sweetens and sanctifies the

Rom 5. 4.

y 1 Sam. 17.

37.

the crosse, gives him taste and experiment of his mercie, when nothing else can yeeld comfort, this rivets him fast to God, and makes him confident for the future. *The Lord, faith David, that delivered me out of the paw of the Lion, and out of the paw of the Beare, hee will deliver mee out of the hand of this Philistin* y. Loe, this was it that put so much courage into him in that most dangerous encounter. So Saint Paul in like case, *We were pressed, faith hee, out of measure, even above strength, in so much that wee despaired even of life. But wee had the sentence of death in our selves. And what did hee make of it? what good instruction drew hee out of this deepest affliction? that we should not trust in our selves, but in God, which raiseth the very dead. i. e. rescueth such as were appointed to dye.* Who

Who delivered us from so great a death, and doth deliver: in whom wee trust, that hee will yet deliver us z. God takes and puts a man sometimes past the helpe of all creatures, that hee may bring the glory of all our confidence home to his own doore, where it is onely due: For till then (such is our untowardnesse) wee seldome seeke to him. The Prodigall never thought of his Father till hee had no more huskes. The Hemorroisse never made out to Christ, till all her money was gone. The unreasonable creatures, many of them, never looke homeward, till hunger-bit. The widdow that is left alone trusteth in God a, faith the Apostle: who while shee had an husband, lean'd too much upon him. *I will also leave in the midst of thee an afflicted and poore people: and they shall trust*

z 1 Cor. 1. 8, 9, 10.

a 1 Tim. 5. 5.

b *Zeph.* 2. 12.

in the name of the Lord ^b, faith the Prophet: who till they were poore, trusted in uncertaine riches. *Aha* bore himselfe bold upon his forces, as being five hundred and fourescore strong, till he was overmatcht with an army of a thousand thousand *Ethiopians*. This made him cry, *Helpe us O Lord our God, for we rest on thee* ^c. God croseth many times our likeliest projects, and makes the sinewes of the arme of flesh to cracke, that being unbottom'd of the creature we may trust in the living God who giveth us richly all things to enjoy, 1 *Tim.* 6. 17.

c *Chren.* 14. 2, 23, 13.

Lastly, (to let passe many other wholesome lessons that Affliction learnes us; as thankfulness upon blessings reobtained, the worth whereof we have now seene best by the want: selfe-examination, and a setting all to rights betwixt

God

d *Lam.* 3. 49, 41.

God and our owne soules ^d; watchfulness and renderesse of Conscience, as in *David*, while an exile: love to the like afflicted; misery breeds unity, as in *Hooper* and *Ridley* that could agree well enough when they were both in prison: bowels of mercies, kindness and compassion towards others in like case, as he that hath had the tooth-ach, or hath bene poore and necessitous himselfe will pity such as are so: see *Exod.* 22. 21. heavenly-mindednesse, a breathing after the place of rest, the day of refreshing, &c. *David* knew not so well what it was to be a courtier in heaven, till he was a sojourner in *Meshech*. But (to let passe all these and many more, I say, and to goe on as we began with the Apostle) Affliction as it teacheth patience and by patience, experience, and by experience

c Rem. 5. 5.

f 1 Pet. 4. 14.

Math. 11. 23.
24, 25.

g Isa. 26. 20.

perience Hope, for it worketh
such a glorious hope as *maketh*
not ashamed, doth not abate, be-
foole, disappoint us, as that of
the *Hypocrite*: and that because
the *love of God is shed abroad in*
our hearts by the holy Ghost c:
who then especially rests upon
us as a *spirit of glory and of God*,
when we are under the crosse.
God is never so much enjoyed
of his children (which was the
end wherefore we were placed
in the world) as in time of
trouble. Then we turne us to
God, as our Saviour did, *Matth.*
11. when tired out with the
peoples obstinacy: then we
turne into his presence, as the
doves into their windowes, ho-
ver and cover under his wings
as the chicken under the hens
in a storme, hide us in his bo-
som, rest us in his lap, shelter
us under the hollow of his
hand, untill the indignation be
over-past. Our hearts are natu-

naturally full of harlotry, our
lives little else than a spirituall
fornication: there is nothing
more common with us, than to
forsake the guide of our youth,
and to forget the covenant of
our God, *Pro. 2. 17.* disloyally
to estrange our selves from
him, and to run a whoring af-
ter other lovers: Wee set our
hearts upon earthly things (as
the Bee doth his sting) with
all our might, and suffer them
to carry away our most lively
and tenderest affections. Now
our jealous God, *that hates pur-*
ting away h, though he may say,
Pleade with your mother, pleade,
for shee is not my wife, neither
am I her husband, Hos. 2. 2. yet,
not willing to lose us altoge-
ther, *Behold*, saith he, ver. 6, 7.
I will hedge up thy way with
thornes; that is, vvith afflicti-
ons: *and make a wall, that shee*
shall not find her pathes. And shee
shall follow after her lovers, but
shee

h *Mat. 2. 19.*
Dū omnibus
humani præ-
sidis vallatus
est ovis de
Deo cogitadi
dabat spira-
tum: nam
omnibus illis
exutus, solum
Deum cogito,
qui me, sit
scio, invocan-
tem exaudiet.
Wenceslaus
Bibem. Rev
carious, and
An Syl. m
best. Bonon.

The Spouse in the Canticles found not her beloved in the day of prosperity, but in the night of adversity. D.
Eccl. 7.

Shee shall not overtake them: and shee shall seeke them, but shall not find them: then shall she say (loe here the happy effect of affliction sanctified) I will goe, and returne to my first husband, to wit, God: for then was it better with me than now. Thus the Lord arresteth us by afflictions, as by his Sergeant: fetcheth us in, in our out-strayes, as the Shepherd doth his sheep by sitting his dog after them: brings us into his presence, as *Abraham* did *Isaac*, by firing his field: causeth us to confesse and covenant with that good *Shecariah*, *Wee have trespassed against our God, and have taken strange wives, yet now there is hope in Hiram concerning this thing. Now therefore, let us make a covenant with our God, to put away all the wives* &c. And then, as lovers are never greater friends than after falling out: so is it here, *Because he hath fit his love*

11 Isa. 10. 23
3.

upon me, saith God, therefore will I deliver him: yea, I will be with him in trouble to deliver and honour him, with long life will I satisfie him, and shew him my salvation &c. Whereupon the good soule, inwardly warm'd and enlarged with the sense of such a love, reciprocates and replies, with utmost strength of all heightened and increased affection, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of mine heart, and my portion for ever. Psal. 73. 25, 26.*

And these, with many more, are the lessons God layes before his children by their afflictions, and puts into them with his rod. There are also divers others (as is well observed) that the Lord by his servants troubles, vould teach the world. As first, that the evils chiefly

R Tsa. 90. 14,
15, 16.

chiefly so esteemed, are not so indeed: sith the Saints have share in the m, vvhich yet their are freed from the greatest mischiefs. Secondly, how such evils should be borne, by example of their patience. Thirdly, That there shall be certainly a Resurrection, *Luke* 16. 25. Fourthly, to marke the upright m, and behold the just, for (whatever his beginning or his middle be) the end of that man is peace¹, &c. But I hasten to the Application.

1 *Psal.* 37. 37.

Ite 1.

And first, Doth God by chastening, tutor and teach his children? doth hee in lashing them learne them their duties, and by corrections instruct them in the way of life? How may this strike cold to the hearts of all such as make nothing of their afflictions: are not taught better by them, profit nothing under them, may

doe

doe *proficere in pejus*, as those impostours in *Timothy*; grow down-ward, backward, are worse for their crosses, drunke with affliction, as those, *Lamentations* 3. 15. may starke mad, as *Pharaoh*, and *Nero* that monster of mankind, vvhich threatened his *Ioue* for marring his Musicke vwith a thunder-clap; and dared him to a single combat. Such another vvas that stigmaticke *Ahaz*, 2 *Chron.* 28. 22. the railing Thief, that suffered with our Saviour: the *Sodomites*, vvhose captivitie by *Kedorlaomer*, had not yet made: ten good men in those five cities of the Plaine: those incorrigible and desperate sinners in *Sion*, those sacrificing *Sodomites*, *Esay* 1. 10. of whom the Prophets cry out so much and often, that no means will reclaim them. Let favour be shewed to the wicked,

Sunt nonnulli qui molestiam quidem sustinent, tamen finem privantur.
Chrysost. de *Lactance*, 3.

K

ked,

Hist. Animal.
lib. 4. c. 10.

ked, yet hee will not learne righteoufnesse. Let God lift up his hand, yet they vwill not see, nor startle. See *Esay* 26. 10, 11. *Jerem.* 2. 30, 31. & 5. 3. *Esay* 1. 5. Sin hath transformed them, as it vvere, into those Beares in *Plinie*, that could not bee sturr'd with the sharpest prickles: or those Fishes in *Aristotle*, that though they have speares thrust into their sides, yet they awake not. Into such a dead lethargy hath Sin cast some mens soules, that though they are put to paine, yet they profit not, *Jerem.* 12. 13. or if they be in travell for the time, yet they bring forth nothing but wind. They are never the better when they come out of their affliction, no, though they poured out a prayer when Gods chastening was upon them, *Esa.* 26. 16, 18. What is this, but

but to adde rebellion to their sinne? *Iob* 34. 37. and rebellion, yee know, is as the sinne of Witchcraft, *1 Sam.* 15. 23. But let such reade their sinne, and their sentence at once: *Jerem.* 6. 29, 30. *The bellowes are burnt, the load is consumed with fire: the Fownder melteth in vaine, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.* And surely, if God will vvalke stubbornly with his owne people, till their uncircumcised hearts be humbled; *Leviticus* 26. 41. how much more with his stubbornne enemies, that stand out against his strokes, refusing to be reformed, hating to be healed? Looke how a stubbornne man seekes all the hurt hee can to him vvhom hee spites; shuts his eare to intreaties of peace, and rejoy-

ceth to see his hurt : so the Lord, (but in a way of justice) findes out plagues against these obstinate rebels ; will not be pacified, till hee hath his penyworths of them ; laughs at their destruction, and mockes when their feare commeth, *Prov. 1. 26. With the froward man thou wilt wrastle*, saith *David, Psalm. 18. 26.* Now, if God wrastle with a sinner, the first that shall come to the ground is his head ; hee is sure to have his necke broke, even the necke of his soule, in the bottome of hell, *Iob 15. 26.* to the fire whercof hee is continually carrying a faggot to burne himselfe withall, *Romans 2. 5.* In the meane space, all hee suffers here, is but a beginning of those sorrows, a pledge of more in a worse place, a *typicall hell*, a forerunner of that old *Tophet*,
an

an hell above ground. Well therefore might one cry out, Oh unhappy persons, whom stripes amend not ! They that will not bend by the rod of Gods mouth, must be broken with the iron rod of his hand, *Psalms. 2.* or if the rod will not rule them, his sword shall be drencht in their gall, and bathed in their blood, *Deuteronomie 32. 41, 42.* Or if they scape here, yet their preservation from one, is but a reservation to seven, *Leviticus 26.* hee will surely pay them for the new and the old, and let them looke for it. *Saul* lived a long while after God had forsaken him, and you could see no alteration in his outward condition : but saith the Prophet (and it is most fearefull) *The strength of Israel doth not repent*, *1 Sam. 15. 29.* I infer (for a second Vse) with that

Infelices autem qui nec verberibus remollescent. Sicut. m. 15. 1. 5.

Ist 2.

other Propriet.

Bee thou instructed therefore, *Oh Ierusalem*, lest Gods soule depart from thee, *Ierem.* 6. 8. lest while hee chasten thee with the rods of men, and thou bee never the better, hee take away his mercie from thee, as hee tooke it from *Saul*, *2 Sam.* 7. 14, 15. Take heed yee bee not truants in the schoole of Affliction, but be diligent, and so ply your businesse, that *your profiting may appeare to all men*, *1 Timothie*, 4. 15. Seeke it of him who *teacheth to profit*, *Esay* 48. 17. and *greatest wisdom* to his afflicted *without upbraiding*, *Iam.* 1. 5. Seeke it, I say, by his means, and take it upon his termes. First, see him angry in every crosse, and for nothing angry so much, as for Sinne. *For his wicked covetousnesse I was angry with him*, *I bid*

I bid mee, and was angry, *Esay*, 57. 17. Secondly, see it a blessed thing to beare Gods yoke betimes, and therefore be not weary in your minds: for in due season yee shall reape the quiet fruit of it, if yee faint not, *Galatians*, 6. 9. *Blessed is the man whom thou chastifest, and teachest in thy Law. That thou maist give him rest from the dayes of adversitie*, &c. *Psalme*. 94. 12, 13. Bee sure, if there were any other way to doe us good, hee would spare a labour of whipping us, *Ierem.* 9. 7 but hee knowes, and so should wee, that the crosse will beare us to heaven, when nothing else will *. Gods cloud in the vildernesse, staid sometimes a whole yeare or longer in a place; to their grieve, no doubt, but yet to their gaine; that hee might humble them, and try them, and doe them

* If there be any way to heaven on horsebacke, it is by the crosse.
Bradford.

K 4 good

good in their latter end, *Deuteronomie*, 8. 16. as *Moses* hath it. Thirdly, melt and mourne kindly before the Lord, as *Iosab*, in the sense of your finnes, Gods deserved displeasure, but especially his infinite love in chastening you here, that you may not bee condemned hereafter. This is the onely way to disarme G O D S indignation, to get from under his mighty hand, and to be rid of his rod, 1 *Peter*, 5. 6. By such a course as this, *Jacob* appeased that rough man *Esau*: *Abigail* diverted *Davia* from his bloody purposes: the *Syrians* found favour with *Abab* (that Non-such, as the Scripture styles him) by an humble submission, 1 *King*. 20. 13. And one of our *Edwards* riding furiously after a servant of his that had displeas'd him, with a drawne sword in his hand,

as

as purposing to kill him: seeing him submit, and on bended knee sue for his life, was content to spare him, and receive him into his favour *. Loe, this is the way to make our peace with God, and this is the very course, that hee points and prompts us to in the text,

As many as I love, saith hee, *I rebuke and chasten*. But what lesson may wee hence take out? *Be zealous therefore, and repent*.

There seems to be an hysterisis in the words, *g d*. repent thee of thy remissness, laziness, luke-warmness, and learne by that thou sufferest, to be zealous of good workes, *servent in spirit*, *servicing the Lord*. Or, (which I rather incline to) 'tis a trajection; *Be zealous and repent*, that is, be earnest and thorough in thy repentance,

K 5

and

Si servulum
tuum videas,
peccata prop-
ria confiten-
tem, ultro
offerre te pa-
ne, inlectre-
tis, & ag-
nosces: de
domini mi-
seratione dif-
fidis? *Ambr.*
in Psal. 37.
* Acts and
Moniments,
in *Eccl.* 1.

The Afflicted

*love this
exiles.*

and each part thereof, contrition, or humiliation, and Conversion or Reformation: The former is called in Scripture Repentance *for*, or, *of sinne*, 2 *Cor.* 12. 21. *Rev.* 9. 20. The latter, Repentance *from sinne*, *Act.* 3. 22. *Heb.* 6. 1. In both we must be zealous, doing them with all our might, as *David* is said to have danced before the arke: and this, as at all times, so especially when Gods hand is gone out against us and seemes to thrust us downe, as it were, with a thumpe on the backe.

For contrition, first, know that God will never leave pursuing thee till the traitours head be throwne over the wall, till thou humble thy selfe to walke with thy God. As one cloud followes another, till the sun consume them: so one indgement after another, till godly sorrow dispels them. *Gather*
your

mans Lessons.

203

your selves therefore, and call in your wits, that are wandring after vanity: turne your eyes inwards, that you may see for what you suffer. And this done, let your eye affect your hearts till they ake againe, yea till they fall asunder in your bosomes like drops of water: labour, and leave not, till you feele your sinnes as so many daggers at your hearts, as *Peters* converts did, *Act.* 2. 37. yea as so many daggers at Christs heart, as those in *Zachary*, *Zach.* 12. 10. that *looking upon him whom ye have pierced*, your hearts may be like so many *Huladrimmons*: you may weepe over him that bled for you: your eyes may be *a fountaine of teares* ^m to wash his secte in, who hath opened a fountaine of his owne blood to bath your soules in, *Zach.* 13. 1. In the twelfth Chapter, the Prophet seemes
to

1 *Zeph.* 2. 1.

*Idem qui-
bus videmus,
oculis fleamus.*

207. 2. 11.

*m. 1. 2. 1.
hee seemes
to ake: to
1 Sam. 7. 6.*

to be at a stand, knowes not whence to borrow comparisons, sufficiently to set forth the depth of their godly sorrow. They shall mourne for it, saith he, *as one mournes for his onely sonne* (thinke here how great the griefe was of that disconsolate widow of *Naim*, *Luke 7. 13.* of *Jacob* for his *Ioseph*, of *David* for his *Absalom*) and *shall be in bitterness for it, as one that is in bitterness for his first-borne*: yea the lamentation of some one poore woman in her closet for her sin, shall exceede that mourning at *Megiddo*, for the losse of good *Iosiah*. *Mary Magdalen* is a iust instance hereof: whose eyes were a laver, and haire a towell to wash and wipe the feete of Christ. Some others of Gods Saints have exprest their hearty humiliation in time of affliction,

by

by bowing downe the head, casting downe the body, a softly gate, a lowv kinde of language, like broken men; putting sackcloth on their loynes, and ashes on their heads, as those that had deserved to be as farre under ground as they were now above. Yea in a time of common calamity the Lord called his people to *baldnesse* for sinne, which in other cases was forbidden, *Deut. 14. 1.* And *Ezra* practised it accordingly, when he rent his mantle, and his garment, and pluckt off the haire of his head and of his beard, and with knees bent, and hands spread out, he cried, *O my God, I am ashamed and blush to lift up my face to thee*, &c. *Ezra, 9. 3, 6.* Yea *David* went further then this: for not content to vvashe his bed, even his under-bed with his teares which he had defiled

with

n Isa. 22.

with his finnes, he made a
 reall resignation of himselfe
 and all he had into Gods hands,
 as having forfeited all. *If hee
 thus say, I have no delight
 in him, behold here am I, let
 him doe to mee as seemeth good
 unto him, 2 Samuel, 15. 26.*
 So another time, vvhhen the
 Lord *pleaded against him with
 pestilence and blood: Ezekiel,
 38. 22.* he stood forth and
 offered himselfe to the stroke
 of the punishing Angell,
 vvvith *Me, me, ego qui feci, in
 me convertito ferrum: I was I,
 I was I, let thine hand, I pray
 thee, be against me and my fa-
 thers house.* And the like must
 be done of us, in case of Gods
 displeasure iustly conceived a-
 gainst us. Let the glory be to
 him, take the shame and blame
 of it to our selves, submit to
 any thing that he shall see
 good to inflict. Say, Here I
 am, let him doe to me as
 seemeth

Ying. C. And

2 Sam. 14. 17.

seemeth him best. If God
 vvvill have my life, here it
 is: if my goods, here they
 are; if my children, or any
 other deare pledge of his for-
 mer favour, I resigne them
 freely into his hands. I am
 lessthen the least of his mer-
 cies; I am worthy the hea-
 viest of his judgments: I
 have deserved to be destroyed,
 yea to be hurl'd into hell.
 This is that judging of our
 selves that the Scripture calls
 to: and this is that submit-
 ting our selves to God, that
 Saint *James* presseth with
 such variety of expressions.
*chapt. 4. 7, 8, 9, 10. Draw
 nigh to God, saith hee, and
 God will draw nigh unto you.*
 Come neere unto him, as *Ju-
 dah* did once to *Ioseph*, and
 say, *O my Lord, let thy ser-
 vant I pray thee, speake a
 word in my Lords eares, and
 let not thine anger burne a-
 gainst*

gainst thy servant, Genesis 44. 18.

Ob. Wee dare not draw nigh to God, for hee is an holy God, hee will not forgive our transgressions nor our sins, *Iesh.* 24. 19.

Sol. *Cleanse your hands, yee sinners; purge your hearts, yee double-minded:* not your hands onely, with *Pilue*, but your hearts also, with *David*, *Psal.* 51. who washt himselfe so thoroughly, that hee became cleere as the picked glasse, and white, as the snow in *Salmon*.

Quest. But where, and how must wee wash?

Ans. Yee cannot wash in innocencie, wash you therefore in teares: *Be miserable* (saith the Apostle:) so yee are, but feele your selves to be so, even unto mourning. Nay, dwell upon it so long, till yee draw teares from your eyes; yea, teares.

teares of blood from your hearts, if it were possible. Sinne in the soule, is like the head of a bearded arrow in the body; and is thereto compared (as some of good note conceive) in that 2 *Corinthians*, 12. 7. which will not be pull'd out, without paine and blood-shed. *Afflict yourselves* therefore, (be active in it, for some are humbled, but not humble; low, but not lowly) and *mourne and weep*: or if thou canst not weep, let it be the fruit of thy constitution, and not of thy corruption; in vvhich case, dry sorrow may be as good as wet. But, weep if thou canst; yea weep, till yee can vveepe no longer. They which will not weep here, shall have their eyes whipt out in hell: they that will not waile among men, shall howle among devills.

For

σκόλοψ ἐν
συσκί.

Pœnitentia q.
pœnitentia.

For your helpe herein, *Let your laughter be turn'd into mourning, and your joy into heaviness*: As vvho should say, Call off your thoughts and affections from matters of mirth, and set them all a worke upon sorrowfull objects. Make use of all meanes, improve all occasions, turne all the streams into this one chamell, for the driving of that mill may grinde the heart. Thus, *Humble your selves under the mighty hand of God*, and be zealous in it, *and hee shall lift you up in due time*. As in the meane while, this zeale in repenting, shall speake you found and serious in your godly sorrow, one effect whereof is Zeale, *2 Corinthians*, 7. 11.

But then, secondly, our sorrow must be, (as that of those *Corinthians* was) unto a *transformation*, or inward change.

Our

Our Contrition must be ioyn'd with Conversion, else all's lost, for this latter is the consummation of the former, and the scale of its sincerity. Here then, you must set to worke againe, and be zealous in it. Let your crosses teach you, to cast away all your transgressions, *Ezekiel*, 18. 31. to turne from all your wickedness; *Acts*, 8. 22. repent of all your dead workes, *Hebrewes*, 6. 1. put off all the fruites of the flesh, *Colossians*, 3. 9. Spare no sinne, but least of all thy beloved sinne, thy familiar-devill: pitch thy hatred chiefly upon that, fight neither against small nor great in comparison of that: say of it, as *Haman* of *Mordecai*, What availes me any thing so long as that liveth? but that once dead, the rest will soone follow, as all the servants attend

in xxiij.
: Pet. 5. 7.

in xxiij.

n Neh. 3. 13.

attend the masters funerall. Let *Joab* dye, though it be by the hornes of the Altar. Let *Adoniab* loose his head, though *Bathsheba* intercede for him: bring out the dead carcasses of these Arch-rebels out of the palace of your hearts, thorough the *dung-port* of your mouthes: yea spet forth that filth with utmost indignation. And as *Amnon* put away *Tamar* with extreme distaste, after he had abused her: so let us deale by our sweete sins. Affliction sanctified will soone teach Gods *Israel* to pollute the idols which themselves had perfumed, and to say to the workes of their owne hands, *Get thee hence: Isay* 30. 20, 21, 22. What have I to doe any more with Idols? *Moseah* 14. 8. those idols of mine owne heart? said *Ephraim*, after that he had bewailed his owne untamednesse with

with teares, and upon corrections of instruction smote upon his thigh. *Jeremiah*. 31. 18, 19: as that *Publican* upon his brest, who would willingly have bene knocking upon the sinne in his heart, & giving it the blew eye that saint *Paul* did, if he could have come at it. This then is that we have all to doe: and this the Lord lookes for at our hands (speciall) when we are in any affliction; to cease from our owne workes, *Hebrewes*, 4. 10. to keepe us from our owne wickednesse, *2 Sam.* 22. 23. and not turne after the way of our owne hearts, *Esay*, 57. 17. to purge our selves from all filthinesse of flesh, and spirit, (as the Viper, when he is pained, casts up his poison) and to perfect holinesse in the care of God: *2 Cor.* 7. 1. or else, all our pretended contri-

2. 1 Cor. 9. 27.
2 Cor. 7. 1.
2 Cor. 7. 1.

contrition, if it be not attended with Reformation, is but as the crouching of a fox; which being taken in a snare lookes lamentably, but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay, 53. 17. I hid mee, and was angry, yet they went on frowardly in the way of their owne hearts. And againe by the Psalmist; whiles hee slew them, then they sought him, yea they returned, and enquired earnestly after God. Nevertheless their heart was not right with him, neither were they stedfast in his covenant, &c. Psalme, 78. 34, 37.* While God was in whipping them, they cryed, as children. *Ile doe no more, Ile doe no more: but when the rod was removed, and the smart a little over, their promise was forgotten, and they*

*they as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when wash'd, returnes againe to the guzzle. How much better David? He sware (and he would stand to it) to keepe Gods statutes. Psal. 119. 106. And when did he sweare, but in the time of his affliction? Remember David, Lord, with all his afflictions. Who sware unto the Lord, and vow'd unto the mighty God of Iacob, &c. Psal. 131. 1, 2. And this he perform'd as well Psalme, 66. 14. & 61. 8. for he knew 'twas better not to vow, than to vow, and not to pay, Eccles. 5. 4. Hence his fervour and fidelity. He knew the Lord takes no pleasure in foolery, *ib:* such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-*

whipping, the brighter for scouring, the purer for sinning, the healthier for physicking. *If the outward man decay, the inward is renewed, 2 Corinthians, 4. 16.* the winter of the one, is the Spring of the other. If they be pruned by afflictions, they bring forth more fruit, *Iohn 15. 2.* If lanced by Gods hand, the very blewnesse of the wound purgeith out euill; *Proverbs, 20. 30.* If they passe the Flaile, Fanne, Millstone, Oven, it is all but to fit them for the Lords owne tooth, as a sweet meate-offering in a cleane vessell, *Esay 66. 20.* You know, (saith that holy Martyr) the vessell before it bee made bright, is soyled with oyle and other things, that it may scoure the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

Pei. fureu-
turi sum, &
bestiarum
dentibus mo-
lor, ut pennis
& fucibus
pennis repe-
riat. *Ignis.*
Iohn. 15. 2.
in a le ter to
M. Paulus.

be set upon the celestiaall shelve, as bright as Angels. Every affliction sanctified, rubbs off some rust, melts off some drosse, straines out some corruption, (*Iob 10. 10. God straines out our moles, whiles our hearts are poured out like milke,* with griefe and feare) empties and evacuates some superfluitie of naughtinesse, be-numbs our lusts at least, (as winter doth the Serpent) that they cannot doe us so great hurt: makes us partakers of some more of Gods holinesse: brings forth some quiet fruit of righteousness, to them that are thereby exercised. Some good is ever done; the least that can come of it, is to doe good duties better, with greater zeale, and larger affections, *Esa. 26. 11.* raked out of the ashes, *2 Tim. 1. 6.* and kindled by this coale from Gods altar, whereby wee be-

I. come

ἀναζωο-
ποιῶν.

come more active, and ready to every good word and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by overflowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meddowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal. 29. 10.* and shall shortly set them upon a rocke that is higher than they, *Psal. 61. 2.* out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer, darknesse and light, Evening and morning; so certaine shall the change of the godly bee. God will bring them from *Marah* to *Elim*, *Numb. 33. 9.* from a place of bitternesse, to springs of sweet water; from a dry and barren wildernesse

to

Nihil toler
gusta candi-
dus ut dies.

to a pleasant station. Hee will remove them ere-long (after they have suffer'd a while^h, and paid a little for their learning, under this sterne and sharpe schoolemaster, Affliction) into an higher forme in Christs schoole, yea to the University of Heaven; Where the Arch-prophet himselfe shall teach us immediately with his his owne mouth, and shew us great and hidden things that we knew not, *Jerem. 33. 3.* such as Saint Paul heard in his heavenly rapture: and such as those good foules are ever in hearing, which came out of great tribulation, and have washed their robes, and made them white in the blood of the lambe, *Revel. 7. 14.* Here wee are out learning our *ABC*, and our lesson is never past *Christs-crosse*, (as that Martyr phraied it) and our walke is still home by the Weeping-crosse: but

L 2

then

h 1 *Psal. 5. 10.*

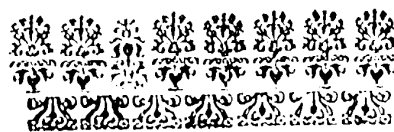
Quis non pra-
tatur, ut ipo-
tatur?

The Afflicted, &c.

then, the Ransomed of the Lord
shall returne, and come to Sion
with songs, and everlasting joy
upon their heads: they shall ob-
taine joy and gladnesse, and
sorrow and sighing shall
flee away, Eſay

35. 10.

FINIS.



Perlegi tractatum
hunc, dignum-
que judico qui typis
mandetur.

THO: WYKES
R. P. Episc. Lond.
Cap. Domest.



GODS
LOVE-TOKENS,
AND
THE AFFLICTED

Mans LESSONS:

Brought to light, and layd
before him in two fruitfull and
seasonable Discourses upon

Revel. 3. 19.

Comforting under, and directing
unto a right use of our personall,
and publike crosses and calamities.

By JOHN TRAPP, *M. A.* and Preacher
of Gods Word at *Ludlagton* in
Warwick-Shire.

HEB. 12. 6.

Whom the Lord loveth, he chasteneth.

Aug. Confess. li. 10 c. 4.

*Amor ille paternus, sine approbet me, sine
improbet me, diligit.*

LONDON,

Printed by RICHARD BADGER.

1 6 3 7.

good in their latter end, *Deuteronomie*, 8. 16. as *Moses* hath it. Thirdly, melt and mourne kindly before the Lord, as *Iosiah*, in the sense of your finnes, Gods deserved displeasure, but especially his infinite love in chastening you here, that you may not bee condemned hereafter. This is the onely vway to disarme GODS indignation, to get from under his mighty hand, and to be rid of his rod, *1 Peter*, 5. 6. By such a course as this, *Jacob* appeared that rough man *Esaus*: *Abigail* diverted *David* from his bloody purposes: the *Syrians* found favour with *Ahab* (that Non-such, as the Scripture stiles him) by an humble submission, *1 King*. 20. 13. And one of our *Edwards* riding furiously after a servant of his that had displeas'd him, with a drawne sword in his hand,

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K 5

and

Si servulum
tuum videas,
peccata prop-
ria consten-
tem, ultro
offerre te pa-
tre, infelle-
ris, & ig-
notes: de
domini mi-
seratione dis-
fidis? *Ambr.*
in Psal. 37.
* *Acts* and
Moniments,
in Edw. 1.

and this
regies.

and each part thereof, contrition, or humiliation, and Conversion or Reformation: The former is called in Scripture Repentance *for*, or, *of* *sinne*, 2 Cor. 12. 21. Rev. 9. 20. The latter, Repentance *from* *sinne*, Act. 8. 22. Heb. 6. 1. In both we must be zealous, doing them with all our might, as *David* is said to have danced before the arke: and this, as at all times, so especially when Gods hand is gone out against us and seemes to thrust us downe, as it were, with a thumpe on the backe.

For contrition, first, know that God will never leave pursuing thee till the traitours head be throwne over the wall, till thou humble thy selfe to walke with thy God. As one cloud followes another, till the sun consume them: so one indgement after another, till godly sorrow dispels them. Gather
your

your selves: therefore, and call in your wits, that are wandring after vanity: turne your eyes inwards, that you may see for what you suffer. And this done, let your eye affect your hearts till they ake againe, yea till they fall asunder in your bowes like drops of water: labour, and leave not, till you feele your sinnes as so many daggers at your hearts, as *Peters* converts did, Act. 2. 37. yea as so many daggers at Christs heart, as those in *Zachary*, Zach. 12. 10. that *looking upon him whom ye have pierced*, your hearts may be like so many *Hailadrimmons*: you may weepe over him that bled for you: your eyes may be *a fountaine of teares* to wash his feete in, who hath opened a fountaine of his own blood to bath your soles in, Zach. 13. 1. In the twelfth Chapter, the Prophet seemes to

i Zeph. 2. 1.

Tisilem qui-
bus videntur,
oculis nemus.

κατινὸν γιν-
ου.

in Jer. 9. 2.
hec te me
to amoz to
1 Sam. 7. 6.

to be at a stand, knowes not whence to borrow comparisons, sufficiently to set forth the depth of their godly sorrow. They shall mourne for it, such he, *as one mournes for his onely sonne* (thinke here how great the griefe was of that disconsolate widow of *Naïm*, *Luke 7. 13.* of *Jacob* for his *Ioseph*, of *David* for his *Absalom*) and shall be in bitterness for it, *as one that is in bitterness for his first-borne*: yea the lamentation of some one poore woman in her closet for her sin, shall exceede that mourning at *Megiddo*, for the losse of good *Iosub*. *Mary Magdalen* is a iust instance hereof; whose eyes were a laver, and haire a towell to wash and wipe the feete of *Christ*. Some others of Gods Saints have exprest their hearty humiliation in time of affliction,

by

by bowing downe the head, casting downe the body, a softly gate, a lowv kinde of language, like broken men; putting sackcloth on their loynes, and ashes on their heads, as those that had deserved to be as farre under ground as they vvere now above. Yea in a time of common calamity the Lord called his people to *baldnesse* for sinne, vvhich in other cases vvas forbidden, *Deut. 14. 1.* And *Ezra* practised it accordingly, vvhhen he rent his mantle, and his garment, and pluckt off the haire of his head and of his beard, and with knees bent, and hands spread out, he cried, *O my God, I am ashamed and blush to lift up my face to thee*, &c. *Ezra, 9. 3, 6.* Yea *David* vvent further then this: for not content to vvashe his bed, even his under-bed vwith his teares vvhich he had defiled

vwith

n 1 Jo. 12.

vwith his finnes, he made a
recall resignation of himselfe
and all he had into Gods hands,
as having forfeited all. *If hee
thus say, I have no delight
in him, behold here am I, let
him doe to mee as seemeth good
unto him, 2 Samuel, 15. 26.*
So another time, vwhen the
Lord *pleaded against him with
pestilence and blood: Ezekiel,*
38. 22. he stood forth and
offered himselfe to the stroke
of the punishing Angell,
Virg. Aeneid. vwith *Me, me, ego qui feci, in
me convertito ferrum: 'Twas I,
'twas I, let thine hand, I pray
thee, be against me and my fa-
thers horse.* And the like must
be done of us, in case of Gods
displeasure iustly conceived a-
gainst us. Let the glory be to
him, take the shame and blame
of it to our selves, submit to
any thing that he shall see
good to inflict. Say, Here I
am, let him doe to me as
seemeth

Virg. Aeneid.

2 Sam. 15. 26.

seemeth him best. If God
vwill have my life, here it
is: if my goods, here they
are; if my children, or any
other deare pledge of his for-
mer favour, I resigne them
freely into his hands. I am
lesse then the least of his mer-
cies; I am worthy the hea-
viest of his judgments: I
have deserved to be destroyed,
yea to be hurl'd into hell.
This is that judging of our
selves that the Scripture calls
to: and this is that submit-
ting our selves to God, that
Saint James presseth with
such variety of expressions:
*chapt. 4. 7, 8, 9, 10. Draw
nigh to God, saith hee, and
God will draw nigh unto you.*
Come neere unto him, as In-
dah did once to Ioseph, and
say, *O my Lord, let thy ser-
vant I pray thee, speake a
word in my Lords eares, and
let not thine anger burne a-*
gainst

against thy servant, *Genesis* 44. 18.

Ob. Wee dare not draw nigh to God, for hee is an holy God, hee will not forgive our transgressions nor our sins, *Iosh.* 24. 19.

Sol. Cleanse your hands, yee sinners; purge your hearts, yee double-minded: not your hands onely, with *Pilate*, but your hearts also, with *David*, *Psal.* 51. who washed himselfe so thoroughly, that hee became cleere as the picked glasse, and white, as the snow in *Salmon*.

Quest. But where, and how must wee wash?

Ans. Yee cannot wash in innocencie, wash you therefore in teares: *Be miserable* (saith the Apostle:) so yee are, but feele your selves to be so, even unto mourning. Nay, dwell upon it so long, till yee draw teares from your eyes; yea, teares

teares of blood from your hearts, if it were possible. Sinne in the soule, is like the head of a bearded arrow in the body; and is thereto compared (as some of good note conceive) in that *2 Corinthians*, 12. 7. which will not be pull'd out, without paine and blood-shed. Afflict your selves therefore, (be active in it, for some are humbled, but not humble; low, but not lowly) and *mourne and weep*: or if thou canst not weep, let it be the fruit of thy constitution, and not of thy corruption; in vvhich case, dry sorrow may be as good as wet. But, weep if thou canst; yea weep, till yee can vveepe no longer. They which will not weep here, shall have their eyes whipt out in hell: they that will not waile among men, shall howle among devills.

For

σκόλοψ ἐν
σάρκι.

Poenitentia q.
penitentia.

For your helpe herein, *Let your laughter be turn'd into mourning, and your joy into heavinesse*: As vvho should say, Call off your thoughts and affections from matters of mirth, and set them all a worke upon sorrowfull objects. Make use of all meanes, improve all occasions, turne all the streames into this one channell, for the driving of that mill may grinde the heart. Thus, *Humble your selves under the mighty hand of God*, and be zealous in it, and hee shall lift you up in due time. As in the meane while, this zeale in repenting, shall speak: you sound and serious in your godly sorrow, one effect whereof is Zeale, 2 *Corinthians*, 7. 11.

But then, secondly, our sorrow must be, (as that of those *Corinthians* was) unto a transmutation, or inward change.

Our

Our Contrition must be ioynd with Conversion, else all's lost, for this latter is the consummation of the former, and the seale of its sincerity. Here then, you must set to worke againe, and be zealous in it. Let your crosses teach you, to cast away all your transgressions, *Ezekiel*, 18. 31. to turne from all your wickedness; *Acts*, 8. 22. repent of all your dead workes, *Hebrewes*, 6. 1. put off all the fruites of the flesh, *Colossians*, 3. 9. Spare no sinne, but least of all thy beloved sinne, thy familiar-devill: pitch thy hatred chiefly upon that, fight neither against small nor great in comparison of that: say of it, as *Haman* of *Mordecai*, What availes me any thing so long as that liveth? but that once dead, the rest will soone follow, as all the servants attend

1 Pet. 5. 7.

attend.

n Neh. 3. 13.

attend the masters funerall. Let *Joab* dye, though it be by the hornes of the Altar. Let *Adoniah* loose his head, though *Bathsheba* intercede for him: bring out the dead carcasses of these Arch-rebels out of the palace of your hearts, thorough the dung-portⁿ of your mouthes: yea spet forth that filth with utmost indignation. And as *Amnon* put away *Tamar* with extreme distaste, after he had abused her: so let us deale by our sweete sins. Affliction sanctified will soone teach Gods *Israel* to pollute the idols which themselves had perfumed, and to say to the workes of their owne hands, *Get thee hence: Isay* 30. 20, 21, 22. What have I to doe any more with Idols? *Hoseah* 14. 8. those idols of mine owne heart? said *Ephraim*, after that he had bewailed his owne untamednesse with

with teares, and upon corrections of instruction smote upon his thigh. *Jeremiah*. 31. 18, 19: as that *Publican* upon his brest, who would as willingly have beene knocking upon the same in his heart, & giving it the blew eye^z that *Saint Paul* did, if he could have come at it. This then is that we have all to doe: and this the Lord lookes for at our hands (special-ly) when we are in any affliction; to cease from our owne workes, *Hebrewes*, 4. 10. to keepe us from our owne wickednesse, 2 *Sam.* 22. 23. and not turne after the way of our owne hearts, *Esay*, 57. 17. to purge our selves from all filthinesse of flesh, and spirit, (as the Viper, when he is lashed, casts up his poison) and to perfect holinesse in the feare of God: 2 *Cor.* 7. 1. For else, all our pretended contri-

2. 1 *Cor.* 9. 27.
Corinth-
9.

contrition, if it be not attended with Reformation, is but as the crouching of a fox; which being taken in a snare looks lamentably, but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay, 53. 17. I hid mee, and was angry, yet they went on forwardly in the way of their owne hearts. And againe by the Psalmist; whiles hee slew them, then they sought him, yea they returned, and enquired earnestly after God. Nevertheless their heart was not right with him, neither were they stedfast in his covenant, &c. Psalme, 78. 34, 37.* While God was in whipping them, they cryed, as children. *I'll doe no more, I'll doe no more: but when the rod was removed, and the smarr a little over, their promise was forgotten, and they*

*they as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when wash'd, returns againe to the guzzle. How much better David? He sware (and he would stand to it) to keepe Gods statutes. Psal. 119. 106. And when did he sweare, but in the time of his affliction? Remember David, Lord, with all his afflictions. Who sware unto the Lord, and vow'd unto the mighty God of Iacob, &c. Psal. 131. 1, 2. And this he perform'd as well Psalme, 66. 14. &c. 61. 8. for he knew 'twas better not to vow, then to vow, and not to pay, Eccles. 5. 4. Hence his fervour and fidelity. He knew the Lord takes no pleasure in fooles, *ib*: such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-*

whipping, the brighter for scouring, the purer for sinning, the healthier for physicking. *If the outward man decay, the inward is renewed, 2 Corinthians, 4. 16.* the winter of the one, is the Spring of the other. If they be pruned by afflictions, they bring forth more fruit, *John 15. 2.* If launced by Gods hand, the very blewnesse of the wound purgeth out, evil; *Proverbes, 20. 30.* If they passe the Flaile, Fanne, Millstone, Oven, it is all but to fit them for the Lords owne tooth, as a sweet meate-offering in a cleane vessell, *Esa. 66. 20.* You know, (said that holy Martyr) the vessell before it bee made bright, is soyled with oyle and other things, that it may scoure the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

Dei sumentum sum, & bestiarum dentibus molior, ut purus & sincerus panis repariar. Ignat. *John Careles* in a letter to M. Philpot.

be set upon the celestially shelfe, as bright as Angels. Every affliction sanctified, rubbs off some rust, melts off some drosse, straines out some corruption, (*Iob 10. 10. God straines out our motes, whiles our hearts are poured out like milke, with griefe and feare*) empties and evacuates some superfluitie of naughtinesse, benums our lusts at least, (as winter doth the Serpent) that they cannot doe us so great hurt: makes us partakers of some more of Gods holinesse: brings forth some quiet fruit of righteousness, to them that are thereby exercised. Some good is ever done; the least that can come of it, is to doe good duties better, with greater zeale, and larger afflictions, *Esa. 26. 11.* raked out of the ashes, *2 Tim. 1. 6.* and kindled by this coale from Gods altar, whereby wee be-

L. come

ἀναζωοποιεῖται.

come more active, and ready to every good vvord and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by over-flowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meddowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal. 29. 10.* and shall shortly set them upon a rocke that is higher than they, *Psal. 61. 2.* out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer darknesse and light, Evening and morning; so certaine shall the change of the godly bee. God will bring them from *Marah* to *Elim*, *Numb. 33. 9.* from a place of bitternesse, to springs of sweet water; from a dry and barren wilderness

Nube colore
pulsa candi-
dioris dies.

to a pleasant station. Hee will remove them ere-long (after they have suffer'd a while^h, and paid a little for their learning, under this sterne and sharpe schoolemaster, Affliction) into an higher forme in Christs schoole, yea to the Vniversity of Heaven; Where the Arch-prophet himselte shall teach us immediately with his his owne mouth, and shew us great and hidden things that we knew not, *Jerem. 33. 3.* such as Saint Paul heard in his heavenly rapture: and such as those good soules are ever in hearing, which came out of great tribulation, and have washed their robes, and made them white in the blood of the lambe, *Revel. 7. 14.* Here wee are but learning our *A B C*, and our lesson is never past Christs-crosse. (as that Martyr phrased it) and our walke is still home by the Weeping-crosse: but then

h. 1 Pet. 5. 10

Q. 1. non p-
taur, ut po-
tuit?

L 2

The Afflicted, &c.

then, the Ransomed of the Lord
shall returne, and come to Sion
with songs, and everlasting joy
upon their heads: they shall ob-
taine joy and gladnesse, and
sorrow and sighing shall
flee away, Elay

35. 10.

FINIS.

