

Sermon 1 (9)

Sermon 2 (10)

Sermon 3 (11)

Sermon 4 (12)

2 Cor. 3. 9.

many Trumpets over their Sacrifices was very magnificent, and a part of the *Beauty of Holiness* which the Scripture often speaks of (which yet the more simple but more spiritual form and order of Gospel-worship far exceeds in glory) but it's the power and presence of Christ in them that exceeds both that and this and all with a true Gospel Spirit. The Gold glittered, but it was the *Altar that sanctified the Gold*, and it was Christ that sanctified the Altar, that sanctifieth and blesteth all, and which in all and above all most precious Ordinances a sanctified heart most highly prizeth and most earnestly looks and seeks after, and in comparison of which (as the Apostle here) *accounts all as loss and dung*.

1. All outward Excellencies. 2. All Birth-right-Privileges. 3. The enjoyment of all Church-Ordinances. And fourthly, All Personal moral qualifications which the Apostle expresseth in those words :

V. 5. 6.

κατὰ νόμον φαισαῖς, κατὰ ἥλον διακονοῦν τὴν Ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γεννηθεῖσαν ἀμεμπτος.

As touching the Law, [or the order and Religion of my sect] a Pharisee : Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless.

St. Maries
May 13. 1660.

ἐκὼν γὰρ
πάντα ἀπο-
αίρεσα ἔχων
τὸ περισμυ-
θῆναι ἐκ αὐτοῦ,
&c. Chrysost.
in locum.

Postquam de
generis nobili-
tate differuit,
nunc descendit ad dotes
personæ pecu-
liaræ. Calvin.
Eftius v. 5.
laudavit se à
genere, v. 6. à
proprio studio
& factis in Je-
daismo, Cor. 2.
à Lapide.

IN which three expressions the Apostle proceeds further, and riseth higher in his comparing of all things with Christ, and preferring him before them all. The foregoing Privileges, that he was circumcised, an Israelite, a Benjamite, an Hebrew were 1. More common to him with others. 2. More external, as pointing at his relation to others, and what he had from others. 3. Or if more inward and innate, yet more natural, and having less of his will and choice in them. But these of his being by his chosen Profession a Pharisee, and so zealous and unblameable, were contrarily 1. More proper and peculiar, and personal to himself. 2. More inward and expressing the frame of his mind. And Thirdly, More voluntary and of his own choice, τὰ τῆς ἐαυτοῦ προαίρεσως, as Chrysostom expresseth it, *que sunt propriae electionis, ideoque plus habere videntur commendationis*, of his own more free Election, and therefore matter of greater Commendation.

And in these you may observe this gradation.

1. In these words *as touching the law, a Pharisee*, and it being (as he elsewhere telleth us, *Act. 26. 5.*) ἀκριβεστάτην ἀίρεσιν, the accuratest and strictest Sect of the Jewish Religion : he telleth you that

that for the particular Order and Sect of his profession and Religion which he had made choice of (as the word *ἀρετή* signifieth) it was most choice, strict, and exact, the *Pharisees* of all other Jewish Sects being reputed by themselves and others the most learned, strict, and religious; being therefore called *Pharisees*, because either by reason of their greater knowledge and ability, they were the chief Interpreters of Scripture, or because of their greater professed sanctity (or pride rather) they separated themselves from others as more profane.

2. But yet although this might be the Character of *Pharisaism* in general, yet because some Pharisees in particular might be more dull and cool in their Religion, to shew that he was none of *them*, he adds, *Concerning zeal, Persecuting the Church.* He was a *Zelos*, so fiery hot in it, as to burn up all (even the Church of Christ) that he thought did any way in the least oppose it.

3. But yet thirdly, because a man may in his way be *zealous*, and yet withal *scandalous*, *ὅτι ἐπι-φεισδύον ὄντας, ἢ φιλαρχίας ὄντας ποιεῖν, ἀλλ' ἢ πρὸ νόμου ζήλῳ ἵστα*, saith *Chrysostom*. He might have been so hot and furiously *zealous* out of that *servidum ingenium*, that natural quick spirit that is observed to have been in him; or from a mad brain-sick boldness and venturesomeness, or from an ambitious aspiring thereby to rule and greatness. Therefore to shew that his both profession and zeal were not hypocritical but according to his light really honest and serious; He adds, *touching the righteousness of the law, blameless.* All which we may have occasion more particularly to explain as we go along. At present we are only in general to take notice, that *all these* he accounts *loss and dung* for Christ, and the special particulars herein contained, and to which Christ is and should be preferred, are,

1. The being of any particular Sect or Profession in Religion.
2. Though never so learned. 3. Or seemingly strict, pious, and devout. 4. Or zealous, or 5. Though in reality never so morally *unblameable*, and *virtuous*. If without Christ or contrary to him. All these are contained in these expressions of the Apostle, and *all* of them by him called and *accounted loss and dung* in comparison of Christ. We shall briefly run over these particulars.

And the first is of being or maintaining of any particular Sect and Profession of Religion, besides or without Christ, or in opposition to him.

This

*Legis. Scitum,
Calv. Aquin.
Eftius, ἀπερὶ
S:holiaftes.
Nóμων hic
vocat specialis
instituti Θεο-
μύς. Grotius.
Bez4*

*De bello Ju-
daico lib. 1.
cap. 4.*

*Joseph. l. 13.
cap. 18. & lib.
18. c. 2.
Scullet. Exer.
Evang. l. 1.
c. 20. p. 57.*

Note.

1 Cor. 4. 7.

This is held out in the first expression, κατὰ νόμον φαρισαίων. *Touching the Law.* He meaneth not the Law of God, but *specialis instituti Θεομύς*, or *prescriptum Religionis institutum*, the special instituted and assumed form, order, rule, or sect of his religion, and touching that he saith, that he was a Pharisee. And that the Pharisees were one of the chief Sects of the Jewish Religion in our Saviours time is so commonly said and known by all, that I need not mispend time, or misuse your patience to clear it to this Auditory. Their very name betrayeth them, which in the true Etymon of it signifieth ἀπορριμνός, Separatists. But Paul puts it out of doubt, when *Act. 26. 5.* he calleth it ἀκριβοστάτην αἵρεσιν, *exquisitissimam heresin*, the most exquisite, exact sect of their Religion, which Josephus thus expresseth, τάγμα τι Ἰουδαίων δοκῶν ὑπερβίστερον εἶναι τῶν ἄλλων, καὶ τὸς νόμους ἀκριβοστερον ἀρτυροῦσθαι, an Order among the Jews that was accounted the most godly, and best Interpreters of the Law of all others, most gracious to the multitude, although the Sadducees were more favoured by the great ones: and the Essens in truth exceeded them in virtuous conversation, *Hessenorum ἀκριβοστερὰ πολιτεία*, as my Author expresseth it. However the Pharisees were the Jewish Jesuits, who both in their own and the ordinary peoples account exceeded all; so that when Paul in the Council, *Act. 23. 6.* said, that he was a Pharisee and the Son of a Pharisee, he could not more takingly commend himself to that Auditory. And so if Paul here in the Text accounts his being a Pharisee as *loss and dung*, as to acceptance with God in comparison of Christ: it will be a sufficient ground-work of what I shall observe from it.

1. That it is not the being of any sect, party, or faction, though never so seemingly holy and exact, that can commend us to God, but it is to be accounted *loss and dung in comparison of Christ and his righteousness*. For if there be neither Greek nor Jew, Circumcision nor Uncircumcision, Bond nor Free (Differences of Gods own making) but Christ is all in all, *Col. 3. 11.* then (sure) there is not this or that Sect or Order of our own devising in this case considerable; but it is Christ that must be All in All, in this Case especially. And it must be his discriminating Grace only that must make us innocently to differ from others, and not our saying. *I am of Paul, and I of Apollo, and I of Cephas*; that should make us sinfully divide our selves, and so make us more highly displeasing to God than any ways commend us to him. Such sinful Divisions and factions are far from justifying us that so deeply condemn us.

And it would be a strange means of reconciling us to God, which makes us at odds one with another.

But for the better dispatch of this point, I shall endeavour to shew.

1. What Sects they are that so little commend us to God.
2. That we are very subject to think otherwise.
3. That yet in truth they do not so commend us, nor should we them, but rather judge them *lost and dung for Christ*.

1. For the first I lay down these particulars.

1. That it is not always a *Sect* in this bad sense, which the World often calls so: for *Paul* could find a great difference which he intimated, *Act. 24. 14.* when he said, *ἐγὼ, ὁ κατὰ τὴν αἵσθησιν*, and thereby shews, that there may be a way (even the way of Faith, Grace, and Christianity) which the Jews then called, and many now call *Heresie*: but they only call it so in their corrupt *Nomenclature*, which is far from being so in truth and reality. And so *Christians* by *Muslimans*, and *Protestants* by *Papists* are called *Sectaries*; and some amongst us are bold to jumble *Lutherans*, *Calvinists*, *Arminians*, and *Socinians* together, and to make *Sectaries* of them all: and so indeed they may be as they may handle the matter, as we shall see by and by. But yet if the truth be with any of them, it's not a *Sect*, nor they *Sectaries* for maintaining it. The Reformed Churches are no Schismatics for breaking off from Communion with *Papists* in their *Idolatries*, nor those that are sound in the faith, and holy in practice, for declining or decrying other mens errors or impieties. It's neither Sedition in the State to disown factions, nor Schism in the Church to keep the whole Cloth from others patches. We must adhere to Christ and his Truth and Grace, though we be called *Sectaries* for it: and *Paul* after the way that they called *Heresie*, worshipped the God of his Fathers; and he was never the worse man for their calling him so, but the better for his doing so. They are guilty of the *Schism* which hold and do that, in which others according to the word in Conscience cannot join with them, and they that depart from the truth are they that in truth make parties. Not they that take part with Christ, and manage it according to Christ. I say both, because

2. On the contrary we may indeed make a *Faction* of our Profession, and our way a by-way, not tending to Christ, but from him, and that two ways:

1. When the ground, aim, and very materials of our Sect and Religion

Religion is nothing of Christ, but indeed contrary to him. Whither we may refer the various *Se&ts* of the Heathen Philosophers as well the more moral *Stoicks*, and the more refined contemplative *Platonicks*, and the more rational *Peripateticks*, as the more brutish *Epicureans*. Hither also the opposite *Factions* of *Hillel* and *Schammai* among the Jews, their three more famous *Se&ts* in our Saviour's time, or the seven which * *Justin Martyr*, † *Eusebius*, and *Epiphanius* variously reckon up.

* In Dial. cum
Tryph.
† Lib. 1. c. 4.

As also the numberless number and rabble of Popish *Seculars* and *Regulars* *Votaries*: that *swarm* of *Locusts* in their several *Orders* and *Religions* (as they call them) of their *Monks* and *Friers*, and other *Ecclesiasticks*, from the first to the last of the *Jesuits* and *Oratorians* set up on purpose to invent and hold up their several *Idolatries*, *Superstitions*, and *Will-worship*, not according to Christ, or the *simplicity that is in Christ*, but to vitiate and corrupt it with their unclean mixtures. These and such like are properly *Se&ts*, whilst of their own heads they divide themselves, and that oft-times to great enmities and alienations from others and from God himself, whilst they *set their thresholds*, (as the Prophet speaketh) by *his threshold*, and *their post by his post*, whose *Ark* cannot endure to have a *Dagon* stand by it. These *Divisions* are indeed *Se&ts* and *fracti&ns*, whose materials and essentials are sinful and against Christ.

2 Cor. 11. 3.

Ezech 43. 8.

1 Sam. 5. 3.

2. Nay it may be a *Se&t*, when the ground-work is good, and the part we take to in the main right; but all spoiled by our ill-managing of it.

Thus 1 Cor. 1. 12. Christ himself is perversely made the matter of a *Se&t*; nor were they more *Se&taries* that said, *I am of Paul*, and, *I of Apollo*, and, *I of Cephas*, than they that added, *and I am of Christ*, which (as too many now do) *pretending Christ*, and yet *rejecting the Ministry*, parted Christ from his *Ministers* (*with whom* he promised to be to the end of the world) and so made a *Party*.

Mat. 28. 20.

2 Cor. 1. 24.

And that place affords another way of *Se&t-making*, and that is when instead of making *Ministers* or others *helpers of our joy*, we set them up as *Masters and Lords of our faith*, when one is as much for *Paul*, and another for *Cephas*, as a third for *Christ*, when men are idolized, and *persons had in admiration*, an *av&rs* *hon* of any of them is sufficient to make an *Article of our Faith*, and because all men will never be of one mind, we come to what the Apostle saith of the *Corinthians* *ὁπ&ς τ&ς ἑ&ς ποιεῖτε τὰς τ&ς ἑ&ς*, to be *puffed up for one against another*. For that Master which we follow, and

1 Cor. 4. 6.

plenis buccis extol and admire, against another whom we reject *Chrysostom. in* and vilifie, as in a *diseased* body some parts are swollen up, whereas *locum.* in a *sound* all parts keep their due site and proportion, as in all *Se&ts* usually they make their *Leaders*: the *Cynosure* of their judgments and *practice*; and so *Calvin* (whom I must needs ever honour) may be set up as the head of a *Se&ct*, and *Paul* himself against his will may be made a chief *Se&ct*-master. But *one is our Master, even Christ*, and we all should be as Brethren, *Matt. 23. 8.*

And this further in the third place is advanced, when these divisions and following of parties are managed with *strife* and *contention*, hatred, rage, calumnies, and evil speakings and doings against opposite parties, as it was in that place of the *Corinths*; when it was for one, it was against another. So betwixt *Hillel* and *Shammai*, *Pharisees* and *Sadducees*, *Guelfs* and *Gibelines*, *Dominicans* and *Jesuits*, *Seculars* and *Regulars* amongst the *Papists*, and too much and too often between several dissenting parties amongst our selves. So *Chrysostom* on that place to the *Corinthians* joyns *ὁ φλογμαίνων* and *πυρρὸς*, inflammations and tumors usually go together as well in corrupted Churches as diseased bodies. These are *Se&ts* indeed, when there are such cuttings and slashings; and mutual wounding of other mens esteems. It hath too often gone further to their estates and lives too. God heal the one, and in these exulcerated times prevent the other. But is this according to Christ? or any thing like his meekness? let the Apostle herein better instruct us, when he saith, *If you have bitter envying and strife in your hearts (much more it in our mouths and hands) glory not and lye not against the truth. This wisdom descendeth not from above, but is carnally, sensual, devilish*: though set off with the Title of New light and Revelation, is but the smother'd glowing of Hell-fire; the smoke that ascends from the bottomless pit. For the wisdom which is from above is indeed first pure, but then peaceable, gentle, and easie to be intreated, &c. *Jam. 3. 14, 15, &c.* Here are opposites, Heaven and Hell: But you may discern Heaven by its *sirene light*, and Hell by its *fierceness* and *darkness*— These and such like are the *Se&ts* I now speak of; of which *Paul* stiffly maintained one, when for his *Rule*, *Religion*, and *Order* he was a *Pharisee*. And this was the first thing propounded in this point to our Consideration.

2. The second was, That men are very apt to rest in these, as such high matters which commend us to God: which the Text also proveth; for *Paul* reckons his being a *Pharisee* amongst those

V. 7.

other things, which sometimes he *accounted gain*; by which he purchased Gods favour, as the Popish *Votaries*, by being of their *Religious Orders*, conceit themselves gotten into an Estate of greater *Merit and Perfection*, as too many amongst us by being of this or that *party or persuasion*, will needs pretend to, and so monopolize *Sainthood* to themselves and their *fraternity*, the others with them are but strange and *without*, if not without interest in Salvation, yet at least so as that they shall go without their *Brotherhood and Communion*.

I am of Paul, and I of Apollo, and I of Cephas, began very early in the Church, and hath continued ever since, but never more prevailed than now. An ill Weed (it seemeth) that is too natural to our Soil, that of it self sprouted out so soon, and grew so fast, and spread so far as we now find it. And this for the ground of it.

2 Pet. 2. 19.

1. In some (I cannot but in Charity believe) out of a better mind. I mean divers of their deluded, more single-hearted Scholars and Novices, who in a pious zeal striving after that which Paul, 1 Cor. 12. 31. calls, *καὶ ὑπερβαίνει ἑσθλόν*, a more excellent way, which their Masters promise to teach them, and not having found and felt comfort, and sealing, and settling, and liberty, in their former course and way, are very ready to catch at any other that is new; as a sick man in pain would fain have present ease, and therefore hath not patience to wait for his Cure by attending upon that course which his able Physician prescribes him, and so makes trial of every Medicine that every Empirick will give him, till having gone through all, and at last finding them Physicians of no value, at length through the Indulgence of God, with the Prodigal return and come home to God, and their more sober minds and care together; as the woman that had spent all on Physicians, came at last to Christ.

2. But others, especially their Sect Masters upon design, and from worse Principles.

Sometimes out of a base self-love, and fear, to bear witness to the truth, which it may be dangerous to profess, as those Gal. 6. 12. who because they would *ὑποτασσάμενοι ἰσχυρῶς*, and not suffer persecution from the Jews, sided with them against Christ and his Apostles.

Rom. 16. 18.

1 Tim. 6. 5.

Sometimes out of Covetousness, which the Scripture often notes in factious Seducers, that they teach things which they ought not for filthy lucre sake, Tit. 1. 11. that through Covetousness they

make merchandise of their followers, 2 Pet. 2. 3. and have an heart exercised with covetous practises, v. 14. and in Jude, v. 11. most emphatically expresseth it by *ἡδονή*, like Balaam with a full and violent stream they poured out themselves for a reward; which Cyprian afterwards complaineth of in Novatus, who, he saith, was, *Avaritia inextinguibili rapacitate furibundus*, too visible in our modern Sectaries.

Generally from vanity and emptiness, and wanting of true solidity, and therefore the Apostle smeth them, *ἀνεκτός*, 2 Pet. 2. 14. to which (Chap. 3. 16.) he joineth *ἀμαθῆς*, unlearned and unstable souls; for parts, and age, and sex, usually of the weakest, as we see in most of the seduced in our days; and so, whilst the solid graine abides on the floor, such light chaff is blown away with every wind of doctrine. And like themselves is usually what they trade in. Pharisee-like, whilst they omit, *τὰ βαρύτερα*, the weightier things, like Children that blow and follow after feathers, they eagerly pursue, *τὰ λευγέστερα*, some one or two, or a few things of less moment, and so *fluctus in simpulo*, make a blaze in the straw, by the light whereof they make their own folly too visible, but withal set the places they come to in a combustion. It's made the great Diana of the Ephesians, which puts the whole City into an uproar, Acts 19.

But always out of Pride: in affectation of Novelty, and singularity; as the Pharisee, Luke 18. 11. *ὅτι ἐγὼ οὐκ ὡμαι ὡς οἱ ἄλλοι*, that they may not be like other men. But as Palsy-members have an *Estastick* motion different, from that of their fellow members: so to be of the more remark who otherwise for any true worth would otherwise not be taken notice of but with *Saul* lie hid in the stuff, they in obscurity, when by this means they affect and hope to prove like him, higher by head and shoulders than their Neighbours, Captains, and Leaders of their Maniples, whom else you might have looked for, and found *inter Calones & faculas*. To be a *μύσος τῆς* was the aim of their first Ring-Leader, Simon Magus, Acts 8. 9, 10. as ambition hath been the brand of Novatus, Arius, Aetius, and many of the former Hereticks; and is apparently visible in chief Sect-Masters to this day.

But in all, both Masters and Scholars whether of worse or better minds, in all it springs originally from the bitter root of our first sin and fall, whereby after God had created us upright, we came to find out many inventions, Ecclesi. 7. 29. falling from unity and unity together, and now gotten into a wild Wilderness,

and

and having lost the right path we irrecoverably lose our selves, and are ready to seduce others in numberless by-croß-ways, and like so many crooked lines drawn off the Center croß and cut one another, or a routed Army, run either singly or in some small parties this way and that way, juttling and treading down each other as well as others who come in their way : but yet think that the course which they take is the only way to their own and others safety.

And thus from these and other such like grounds too many do, and we are all too apt to betake our selves to such *Seßs*, and to think to commend our selves to God in so doing. Which was the second thing I propounded. *Paul* sometimes counted this to be gain. But now that he is grown wiser, he reckons it as well as other things but *loss*, yea and *dung*, that he might gain *Christ*.

3. Which was the third thing propounded and chiefly intended in the Text and Point. That this being of or adhering to any *Seß* or *Party*, is not that which we should take up with, or rest in. Whatever vain men say or think, it's not the being wrapt in a Friars Cowl that will either Cure the sick mans Body, or save his Soul, not being of this or that *Seß* or *Party*, that will dub or Canonize thee a Saint, or make thee meet to be *partaker of the inheritance of the saints in light* : that we must be beholding to *Christ* only for : in compare with whom this especially had need be accounted *loss* and *dung*, and indeed it's no less than a dishonour to *Christ* that such *dung* should come into comparison with him. And therefore I must say less in this kind of this particular than of all that hitherto I have compared with *Christ*, or hereafter shall compare with him : for in those other particulars there is otherwise much, at least some good : but in this of following and maintaining of *Seßs*, nothing that is pleasing to God, and that therefore should please us. And what comparison should we then make of *Light* with *Darkness* ? of *Christ* with *Belial* ? will this *seß-following* justify and commend us to God, or may it be compared with *Christ* ? which

1. Is so directly opposite to *Christ* the Prince of Peace, and the spirit of *Christ*, and the Gospel of Peace : *one body, one spirit, one hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all*. So many unities, and yet universals, that it comes to one and all, makes a *Catholick Union*, which therefore the Apostle calls for in the same place, whiles he exhorts us to *keep the unity of the spirit in the bond of Peace*,

Eph. 4. 3, 4, 5, 6. More in so few words could not be said, nor more Emphatically. And must *Christ* then be divided into Parties? and his *seamless Coat* rent into pieces? *Ἀίρεται, Ἀγαπῶνται, ἡ λάρ αἰρεται, ἡ τῆς ἐν Χριστῷ ἀγαπῆς ἀραξία*, as *Clement Romanus* pi- *1 Cor. 1. 13.* oully bemoaneth; however we may pride our selves in it, yet it's truly filthy and unworthy of *Christ* and a true *Christian* conversation. Though there be *four score Concubines* of such as do not so sincerely profess *Christ*, and *Virgins without number*, that make no *Cant. 6. 8.* profession of love to him, yet *his Beloved is but one*: And that one should not prove *many*. Straight lines drawn from the centre to the circumference never cut one another: and therefore if we so part as to cross and clash, the cause must needs be, that either we do not truly centre in *Christ*, or that there is some lesser or greater *obliquity*, that we are not *right* either in heart or life, judgment or practice. Such *sitting* (I may without affectation say) is a *dissolving* and mangling the body of *Christ*; and therefore very much against *Christ* and the Spirit of *Christ*.

2. Contrary also to God and his Law, and that many ways; for if where *strife and division* is, there be *πάντα ἔργα κακὰ*, every evil work, as the Apostle saith, *Jam. 3. 16.* in this one offence (as it's usually said of the first *Adam's*) there's at once a violation and breach of Gods whole Law. I insist not in particulars, as idolizing our selves, or others against the first Commandment, and setting *altare juxta altare*, our *threshold* by *God's* against the second, &c. In general I say, If *love be the fulfilling of the whole Law*, this is so destructively opposite to love, that it's a perfect evacuating of it. By which we are at odds, not only with God and our brethren, but oft-times even with our selves and our own judgments and consciences: which men often cross, that they may comply with a party to which they are captivated, as *Lactantius* said of *Tully*, *Verum hæc non Ciceronis culpa est; sed fœda* — Thus *Lib. 2. cap. 9.* such breaches at once snap all asunder.

And whilst they cry up their own opinion and way, if that be but believed and followed by themselves and their followers, a *broad way* is set open, and liberty indulged to trample upon all other Commandments, as *Eunomius* in *Austin* gave out, That the commission of or perseverance in any sin, could not hurt that man that would but entertain the faith which he taught: as our later *Libertines* and *Antinomians* make the worst sins none, but only the sense of them, and sorrow for them. Hence *Arch-Hereticks*. (though some few, as *Pelagius*, (especially at the first) were more sober and seemingly

Tom 6. de Hæres. hæres. 54. ut asseveraret, quod nihil eorum obisset quorumlibet perseverantia peccatorum, si hujus quæ ab illo docebatur fidei participare esset.

seemingly religious, yet have been observed usually to be very abominable and scandalous in their practices, exemplified, if not exceeded in our *Ranters*, and other *Seſtaries* railings, *curſings*, ſtark-naked obſcenities, which Grace could not name, and even Nature would cover and bluſh at. A manifeſt heavy judgment of God upon them, written with a Sun-beam, had they not unmann'd themſelves, putting out their own eyes, and debauched their very natural conſciences. But, Lord, whither do we not run, when thou leaveſt us!

As this is another manifeſt Judgment of God upon them, that as by theſe *Seſts* they cut themſelves off from others, ſo very often they cannot keep long together amongſt themſelves. *O Lord, divide their tongues*, prayeth David againſt his enemies: and it's that which God moſt juſtly inflicteth on theſe *Babel builders*. What diviſions and ſubdiviſions are they mouldred into? and what deadly irreconcilable feuds and animoſities amongſt themſelves do they often fall to? *Thomiſts* with *Scotiſts*, and *Jefuits* againſt *Dominicans*, *Seculars* and *Regulars*, and one *Seſt* againſt another, till at laſt (when others could not do it) they deſtroy each other, whiſt *Midian-like*, every mans ſword is ſheathed in the bowels of his brother. So in the *Pſalm* before-cited, *Divide, O Lord, and deſtroy*. Diviſion and deſtruction go together, or one followeth upon the other. *Brethren in evil*, *Gen. 49. 5.* are ſcattered aſunder, *v. 7.* on which *Grotius* well noteth, *Mala coitio diviſione punitur* by Gods hand, or the Magiſtrate's, or rather than fail by their own.

Or whatever they do to one another, I am ſure the Church and people of God deeply ſuffer by them, as by theſe their impieties, furies, and diviſions partly grieved and offended in themſelves, and reproached by others. *Τὸ ἅγιον πνεῦμα πολλὰς διſcordας, πολλὰς εἰς ἀδελφίας ἔβαλε, πολλὰς εἰς διαγυας, πάλαι ὑμᾶς εἰς λόγον*, ſaith the former *Clemens* to the *Corinthians*, whom *Paul* had before much blamed for their diviſions, and it ſeemeth they yet continued in them, that *Clemens* after him upon a new breach ſaw cauſe to take up the ſame complaint; and we now as much as he, that our *Seſts* and diviſions give *Papiſts*, *Atheiſts*, and *Infidels* too much cauſe to laugh and blaſpheme, that either our *Chriſt* is not that *Chriſt* which the *Gofpel* holds forth, or that we are not true *Chriſtians*, and ſo make ſome to fall off, others to doubt, and therefore cannot but make all that are truly grounded grieve and mourn in ſecret. And good reaſon:

For unleſs God pleaſe timely to heal theſe breaches, they will

Pſal. 55. 9.

See Socrates
l. 5. c. 21, 23,
24. Grace

See Watsons
Quodlibets.

Judg. 7. 12.

1 Sam. 14. 20.
Ezech. 38. 21.

Matth. 24.
Διχομυσθῶν, ἢ
ἢ punishment
for dividers.
See Boyſe. in
locum.

1 Cor. 1.

not stay here ; but division will end in dissolution. A Church as well as a *Kingdom divided against it self cannot stand*. Planks Mat. 12. 25; joyned together make a ship ; but if once dis-joyned, they make a shipwrack. *Julian* knew this too well ; and therefore that he might the easier undo Christianity, he not only tolerated, but fomented the differences of Christians. These * *Eusebius* observeth were the inlet of Persecution upon the former flourishing Primitive Churches from enemies without. God keep such from us without, whilst we are so bickering within amongst our selves ; and so *dum singuli pugnant, omnes vincuntur*. The Devil and his Instruments are not grown so drowlie as not to watch such advantages—— But should they sleep, these intestine Convulsions and Ruptures within our own bowels may be likely to prove deadly. For Faction useth to be fierce, and enmities and scuffles upon the account of Religion most bloody, and the Scripture joyneth such ugly pairs as these are together: *Whose mouths are full of cursing and bitterness* (as you know whose now are) *their feet are swift to shed blood, and destruction and misery are in their ways, and the way of peace they have not known*, Rom. 3. 14, 15, 16, 17. The *Jews* after their Captivity in *Babylon* were much cured of their former Idolatry ; but then especially sprung up their several *Sects* of *Sadducees*, *Pharisees*, and their several Schisms and Parties, and so at last it was the *Sectary*, not the *Idolatrous Jews* that crucified our Saviour. God grant that whilst we are, or have been reforming Popish Idolatry, Christ and his Church do not suffer by our *Schisms* : and that whilst all Parties are tolerated, all at last come not to be utterly ruined.

*Ammian. Marcellin. lib. 22.
* Lib. 8. c. 1.*

Oh therefore that once we might be taken off from that which *Use*. keeps us so off from one another, and that we might be effectually dissuaded from resting in that which so much dissettles all ; from thinking to commend our selves to God by *Sects* and *Parties*, which make us so ridiculous to Enemies, so displeasing to God, *καυνοῦσα ἡ τοῖς ἐχθροῖς* and all that are truly Godly, so unlike, yea contrary to Christ, and the Spirit of the Gospel, and the holy and happy Communion of the Saints, the true Professors of it : that once there might be no *ἡ ἰνὰ τὴν κοινωνίαν* divisions amongst us, but that we may perfectly be joyned together in *ἐκ. Nazianzen. Orat. 14.* the same mind and in the same judgment. This is that which Christ begged of God in his most divine prayer before his Passion, *Job. 17.* and on which he so much insists, v. 11, 21, 22, 23. *Paul* for the *Romans*, Rom. 15. 5, 6. and most passionately beseeches the *Corinthians* for in the beginning of his first Epistle to them,

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Chap.

Chap. 1. v. 10. and calls upon them and God for in the close of his second Epistle to them, *1 Cor. 13. v. 11, 12, 14.* as the both *Alpha* and *Omega* of his desires and their happiness. That which he enjoyns and commands with most conjuring perswasives. *If there be any consolation in Christ,* (Oh how sweet!) *If any comfort of love,* (how great!) *If any fellowship of the Spirit,* (how intimate and obliging!) *If any bowels and mercies,* (how large and tender is Christ to us!) and should be in us one towards another) *Phil.*

2. 1, 2, 3. — That which he chides for the want of, *1 Cor. 1. 11, 12.* &c. which he takes pains to heal between a *Master* and a *fugitive servant* in the Epistle to *Philemon*, and between *Euodia* and *Syntycha*, two weak women, who were fallen out either between themselves, or both of them with the Church, *Phil. 4. 2.* and was the breach between two such sorry women, or a master And his untoward servant, so great a matter as the great Apostle thought it not below him, and that when he was writing the Canonical Scripture, to take pains to compose? as it were on purpose to leave it upon record, that it might lye before us as the Canon and Rule of our practice, and that the most *spiritual* amongst us might not think it unworthy of them to restore such dislocated joynts in the spirit of meekness: And shall the best of us then think our selves too good to stoop to such a service? Oh remember, that whereas we have but two *Sacraments*, they are both *tessera & vincula unitatis*, and therefore the Apostle puts both together in one verse. Whatever we are, or however otherwise differenced, whether *Jew* or *Gentile*, (and they were at odds enough) *Bond* or *Free*, (and they are at a sufficient distance) yet *ἐν ἑνὶ πνεύματι ἡμεῖς πάντες οἱ ἐν σῶμα ἰσχυρίσμεθα, καὶ πάντες οἱ ἐν πνεύματι ἐπολίσμεθα*, We are all baptized into one body, and all made to drink into one spirit, *1 Cor. 12. 13.* Baptized and made to drink, there are the two Sacraments, and when once and again he saith, *We all*, he tells us, that by both *we all* are but *one*, yea *made one*, *οἱ ἐν σῶμα καὶ οἱ ἐν πνεύματι*, *concorporated* into one body, and as it were identified into one spirit by an happy *unio animarum*; and shall we be divided, between whom there is so inward and so firm an union of the same spirit that animates and enacts all? Oh no, let it never be; or if it have been too long, let it never be more. But as in the body of the Universe, though there be various multiplicities of creatures, yet because *spiritus intus alit & magno se corpore misect*, all

Gal. 6. 1.

are kept in a perfect harmony, and as *Macrobius* out of *Plato* observeth, though the four Elements be divers, and have opposite qualities,

Euod. 6.

Summ. Scip. l. 1. cap. 6.

qualities, and so are at odds one with another, yet God in his wisdom hath so order'd it, that every one of the four Elements have two qualities, and so although with one they fight against each other, yet by the other they are linked together to a likeness and consistency: as water being cold and moist, and the Earth cold and dry, though in *moisture* and *driness* they are opposite, yet both agree in *coldness*, and so in the rest of the Elements, *ut per sam jugabilem competentiam & consuetudinem sœderari possint*: so and much rather in the *Body of Christ*, though there be much variety in the members, and that if not better looked to may be occasion of too much opposition, yet in that they are by *one Spirit* united unto *one head*, and by reason of many other ties and ligaments, they have much more to unite and keep them together than there can be to disunite, and pluck and keep them asunder: It should make us do our utmost to *endeavour to keep the unity of the spirit in the bond of peace*. But because it's the *God of Peace and Love*, who only can make us to endeavour, and then make our endeavours successful to so glorious an end; and because he may be sooner intreated than froward man be perswaded, I end this particular with *Noahs* wish and prayer, *Gen. 9. 27. The Lord perswade Japhet to dwell in the tents of Shem*, that our many *Sects* and *Schisms* being abandoned, and all our rents and breaches made up, once at last our *Jerusalem* may be builded as a *City that is compacted together*, even a *Psal. 122. 3. quiet habitation, a Tabernacle that neither shall be taken down, nor Isa. 33. 20. any of the Cords thereof broken*.

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SER-

SERMON X.

ON

PHILIPPIANS 3. 5, 6.

THIS is the first Particular, which from these words, *As Touching the Law* (or the Sect I was of) a *Pharisee*: That it is not the being of any *Sect* or *Party* that commends us to God, or is to be rested in; no not though never so learned, for such was that of the *Pharisees*, who had their name of *Pharisees* from their greater skill in explaining the Law, τὰς νόμους ἀκριβέστερον ἀπονομιζάντες, as *Josephus* expresseth it; and therefore were accounted amongst their chief *Doctors*, and opposed to the rude ignorant multitude, as *John* 7. 49. *Have any of the Rulers or of the Pharisees believed on him? But this people, who knoweth not the Law, are cursed.* The *Jewish Jesuits* I called them, as for their pretence of greater sanctity, so for their either real or pretended knowledge and learning above others. And *Paul* had been one of these: and if you consider what is said of him in Scripture, or what even *Porphyrie* thought of him, or what he speaks of himself, *Gal.* 1. 14. ὃς περὶ πολλῶν ἐν τῇ Ἰουδαίᾳ ἦν ἐν πολλοῖς συνουσιασταῖς, that he profited in the *Jews Religion*, that is, as some expound it, in the study and knowledge of the Law, and Jewish Religion, above many his equals in his own Nation; that he was * brought up at the feet of *Gamaliel*, the great Doctor of the Law, παιδευμένος καὶ ἀκριβέστερα, instructed accurately (as the *Tigrine* rendereth it) most exactly instructed in the Law of his Fathers, yea and in other humane literature above all the rest of the Apostles, as his disputes and writings testify. I say, If you consider all this, you will conclude, that as he was a *Pharisee*, so one of the highest form amongst them for parts and sufficiencies. And therefore when he was but a young man, made use of by them as a fit and choice instrument for their purpose. And yet though he was a *Pharisee*, and such a *Pharisee* both for his Order and his personal accomplishments, so knowing and eminently learned, yet this he valueth not himself by, nor rests in, but counts it also *lost and dung*, that he might gain *Christ*. Whence

De bello Judaico, l. 1. c. 4.

*In Judaica Religionis notitia, five legis studio. Grotius. * Acts 22. 3. 5. 34.*

Acts. 9. 1, 2, 3. 14. 22. 5. 26. 10, 12.

This Note ariseth, That it is not our greatest parts or learning, Note 2.
either natural or acquired abilities that can so commend us to God,
that we may rest in them: but they also are *loss and dung* in com-
parison of Christ; and are so to be accounted by us *that we may*
gain Christ.

And of this now I cannot say, as I did of the former, that it is
of little or no worth; No. Next under Christ and his Grace
above all things in the World of greatest Excellency. Solomon
who had most of it can best tell us the true worth of it, and he
saith, that *Fools* indeed *despise wisdom*, and *bate knowledge*, but Pro. 1. 7, 223
he calls them *fools* for it. But for his own judgment, it's posi-
tive that *Wisdom excelleth folly as far as light excells darkness*, both Eccl. 2. 13.
in its own nature, and for the admirable usefulness of it; which
the ignorant fool whilst in the dark perceiveth not; but when he
once cometh into the light is made sensible of, as the frantick or
deadly sick man, as long as such feels not his malady till he begin
to recover out of sickness and madness, and then he begins to dis-
cern the difference. *Scientia Deorum vita.* They accounted it
the life of their Gods, and it's indeed *a bright beam of heaven*. This
transcendent worth of knowledge and learning, learned men
usually know too well, whilst they little know themselves, and
therefore (as the Apostles word is) *swell in pride*, and are *puff'd* 1 Cor. 8. 1.
up with the conceit of it, that like *Saul* they are *higher by the*
head than all their Neighbours, and so do *tanquam ex alto despi-* 1 Sam. 10. 23.
cere, all others as their underlings, nay lift up themselves against
Christ himself, his Truth, ways, and Ordinances as poor low
things, too inferior for their Altitudes to stoop to. A *Psalm of*
David, a dull piece to an *Ode of Pindar*. A Believer an halt-
witted, crackt-brain Simplician. To such, *Preachers* (as to the
Athenians) are but vain *bablers*, *Act. 17. 18.* it's *the foolishness of*
preaching, and therefore they think they more wisely spend their 1 Cor. 1. 21.
time in reading of a Book than in hearing of a Sermon. Yea
Christ himself, though the *Wisdom of God*, to the learned Greeks
is no better than *foolishness*, *1 Cor. 1. 23.* as to the *Jews* he was
a *stumbling block*. And therefore they thought their saying,
Have any of the wise Rulers, or the learned Pharisees *believed in*
him? laid a sufficient block in the way for any that had wit in
their heads ever to have a purpose in their hearts to come to him.
And such thoughts it's likely enough our learned *Paul* had of
Christ, whilst he continued a *Pharisee*. Which not only set him
off from embracing him, but set him on more fiercely to oppose

and persecute both him and all that believed in him, as ever since none either more hardly brought on to *Christ* than such *worldly wise men*, or more forward to malign, hate, oppose and persecute his truth and people than *Porphyries*, *Julians*, and such other learned Adversaries, their *acuteness* setting a keener edg on their *malice*, and their greater knowledge furnishing them with greater abilities to caviel and inveigh and to find out ways to do them more mischief.

But *Paul* after that once a brighter *light* from *Heaven* had shone round about him, though he forgot not his *learning* (for *Festus* thought he had so much of it that it made him mad) yet by it he saw that he had cause to lay aside such thoughts, and became of another (of a quite contrary) mind and judgment. *Christ* was now no longer to him *foolishness*, but *The Wisdom of God*, *1 Cor. 1. 24.* And if the *Preaching of Christ* were accounted *foolishness*, he was so wise as to become such a fool himself, and to call upon every other man that seemeth to be wise, to become a fool that he may be wise, *1 Cor. 3. 18.* even made wise to salvation: and accordingly here in the Text as all other his great excellencies, so amongst them this of his being a learned Pharisee he accounts loss and dung, *δια τὸ ὑπερίχον τῆς γνώσεως*, for the more transcendently excellent knowledge of *Christ Jesus his Lord*. For as *Moses* when set on the rock came to see *Gods back parts*, *Exod. 33. 21, 22, 23.* so by our being set upon this rock of salvation, it is that we come to behold the Countenance of *God in the face of Christ*, without which, he that increaseth knowledge doth but increase sorrow; partly here in wearying himself in oftentimes fruitless studies of other matters, as he compared the Schoolmens pains about knotty questions, to a man gnawing and breaking his teeth on an hard stone, whilst he had bread by him to have fed on. But the greatest grief will be at last, (if with all our learning we have not savingly learnt *Christ*) our Books and we shall burn together; and all our learning will be so far from teaching us how to escape everlasting wrath, that it will much increase it, and serve only to enlarge and widen our faculties that they may be made capable of greater torment. *Δαρήσεις πολλὰς*, saith our Saviour, *Luke 12. 47.* and so *Clemens*, ἰσχύει, Ἀδελφοί, ὅσῳ πλείον & καὶ ἐξιδύνηται γνώσεως, τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ. More light now may then meet with more heat in those everlasting burnings.

But this particular, though fit to be further pressed in this Auditory of Learned men, hath been already handled in the first part of the Text, when we spake of that, *τὸ ὑπερίχον τῆς γνώσεως*, of

the *super-excellency* of the knowledge of Christ above all other knowledge and learning whatsoever. And therefore leaving it I shall proceed to another excellency which Paul as he was a Pharisee sometimes gloried of, and rested in, which now he accounts *loss and dung* in comparison with Christ, and that was a glittering outside of a glorious Profession, and outward appearance of greatest Piety and Devotion, in which the Pharisees, which (as some say) came of the *Hasidaei Saints*, would fain out-strip all, and be most conspicuous and remarkable; from which (as best Hebrew Grammarians conceive) they had their names of *Pharisees*, *quasi ἀπεχωμένοι*, as separated from others by their greater sanctity, and therefore said to others, *Stand by thy self, Come not near me, for I am holier than thou, Isa. 65. 5.* To which time (and not first to the time of Ezra) some refer the first out-looking of *Pharisaïsme*. And for after-times, Josephus tells us, their *Señ* was, *τάγμα τι Ἰουδαίων δοκῶν ἑσθιωτέρων εἶναι τῶν ἄλλων*, that it was an Order of men among the Jews that seemed and was esteemed more godly and religious than all the rest. And if you will measure Religion by exact *Tithings*, frequent *Alms deeds*, *Fastings* and *Washings*, long *Prayers*, and Broad *Phylacteries* and the like, and take notice what our Saviour spake of them in his time, *Matth 6. 15. 23.* and other places, they might be Canonized for the holiest Saints, for their trumpet sounded very loud, the outside of the Cup and Platter was made very clean, those Sepulchres were curiously whitened and garnished, their Countenances demurely misfigured, the antick garbs, gaites, postures, of their seven Orders (which others write of) exactly or rather ridiculously composed, they were perfectly dressed Stage-Players, or *Hypocrites*, as our Saviour very often calls them, and almost as often saith, *Wo to them for it.* Well therefore might our Apostle account this *Sepulchre Painting*, and out-side varnish, *loss and dung* that he might gain Christ. And so should we. And so hence

The Note is, that no bare outward Professions, or outside appearances of Piety and Religion can so commend us to God as to be relied upon or rested in for acceptance with him, but to be accounted *loss and dung* that we may gain Christ. It's not a fair stamp on a slip that will make it current. Note 3.

Not that simply and in themselves as in the former particular *Sects* and *Factions*, so all outward appearances and Professions of Religion and Godliness are to be reprov'd or under-valued.

Indeed some are such as are of our own devising, especially in

Gods worship, as most of the *Pharisees* Gayes were, and the *Papists* are. Let all such be at the same rate with the fore-mentioned *Sects* and *Factions*, which they help either to make or uphold, and are alike sinful breaches of the *second Commandment*. And the like we may say of all, either superstition, or affectation, in all even the most lawful, yea necessary outward appearances and professions of godliness; they are not only *loss* in the want of true piety, but in their own natures *dung* indeed; the dressing up or rather the foul dawbing of a Dunghill-Idol: a Whorish hearts garish, but withal sluttish dress, not covering, but setting out its inward filthiness by such outward, open, bare-faced, ill-complexioned appearances, though looked at by us as gay brouches, yet for the very materials and ingredients being made up of Superstition, Hypocritic, and Vain-glorious affectation. They are but like dirty colours laid on a rotten Post or Mud-Wall; or an ugly vizard put on a foul face, according to the most proper sense of the Apostles words they are, *ἀνὴρ σαρρῆς*, *species mali*, an appearance of that which in its kind is evil, a foul skin of a more foul body, and the bad outward Complexion of an inward distempered Soul. Such were the *Pharisees* *misfigured faces*, which they accounted Beauties; and such are not only the ridiculous antiques in the *Papish Mass*, with all the rest of their fine trinkets in their Idolatrous service, costly Processions, affected mock-penances and mortifications, with their several Orders, Habits, Garbs, Modes; but also, all our own self-invented will-worship-finery in Gods service, and our affected niceties in our ordinary Carriages. Such ugly outward shews and out-sides of Religion, so little pleasing to men, are more displeasing to God, and are so unworthy of Christ, that it were blasphemy to compare them with him. Let all such therefore go for *loss* and *dung*. And what *loss* can it be to part with such a *Dung-Hill*?

But let us come to consider such outward appearances and Professions of Godliness, which in themselves for their kind, are holy and genuine, approved by God, yea and required in his Word: And for them according to my former method I am to do two things.

1. To shew their true worth in themselves, that they may well come into *Pauls Inventory* here of his choicest moveables.

2. But secondly, that they are but *loss* and *dung* if compared with Christ, especially if rested in and so set in opposition to him.

For the first, The outward profession and appearance of Godliness is not to be under-valued, much less despised and hated as too often it is by the profane World, for

1. It is under Command. *Let your light shine before men that they may see, &c. Matth. 5. 16.* not to be seen our selves, but to shew forth God's Grace, and give light to others. So *salvatus est quædam, Phil. 2. 15.* we must appear, yea *shine as lights in the world*, as the luminaries in Heaven; nor must Sun or Moon always muffle themselves up in a Cloud, but *shine forth*, though Dogs bark at them. We must not be ashamed here to look out, The like but with them, *Jer. 50. 5.* have our faces Zion ward, ^{2 Sam. 17. 11.} as it's said of our Saviour, *Luke 9. 53.* *τὸ προσῶπον αὐτοῦ ἦν προσῶπον* ^{Sec L. de Dieu & Grotius.} *parv*, whether you read it, *his face was* Proficientis with Beza, or more near to the words with the Arabick, *Proficiens*, it comes all to one, I say as Christs face was of one going, or *is self going to Jerusalem*, so ours to heaven: *sicut oculi loqui dicuntur, qui innunt quod dictum velis: ita facies ire dicitur, quæ præ se ferat iter aliquod destinatum esse*, as Erasmus well notes upon the place, our eyes should speak, and our faces go, and not be ashamed to tell all that look on us that we are going thither. It's not to be neglected, because under command.

2. And that as of such moment, that it's as much as our Salvation is worth. *With the mouth Confession is to be made to salvation, Rom. 10. 10.* And *whosoever shall be ashamed of me and my words, though in the midst of an adulterous and sinful Generation, of him shall the son of man be ashamed*, saith our Saviour, *Mark 8. 38.*

3. And therefore much less are we to value our esteem, liberty, yea or life for it. *The Lions Den* shall not make *Daniel shut his Dan. 6. window*: and although *David will bide Gods word in his heart, Psal. 119. 11.* yet so as not to be ashamed or afraid to declare it openly with his lips, *v. 13.* and that *before Kings (v. 46.)* by whom he might be shent for it. And although *Nicodemus* at first for fear came to Jesus by night; yet both he and *Joseph of Arima- John 3. 2.* *thea*, grew up to more boldness in the faith. *Nicodemus cap. 7. 50.* begins a little to recover himself, and though timid yet something appeared for Christ, *cum adhuc saperet noctis tenebras*, as Calvin upon the place, but at last both of them in a more dark and dismal night in that *hour and power of darkness*, more openly and boldly appear for him, *cap. 19. 38, 39.* *ut qui vivo debitum honorem propter metum non detulerant, quasi mutati in novos homines ac-*

currant ad cadaver mortui, they which before through base fear durst not openly own him whilst alive, with an heroick courage and fortitude do appear for him now that he was dead. How much more should we in worst times and in greatest dangers, now that he is risen and is at the *right hand of his father* in glory? and therefore however such *fearful ones* (who with the *Gnosticks* and other ancient *Hereticks*, and with *David George*, and the *Silentarii*, *Tacetes*, and *Fratres Liberi*, amongst the *Anabaptists* of late, hold it not necessary to profess Christ) plead *Nicodemus* his example for their subterfuge, yet it would be well if as they imitate him in his former sinful dastardliness, so they would in his after-courage and boldness. To whom in one thing (as *Calvin* well observes) they are like, *quod Christum quantum in se est sepulcrum curant*, that with him they take care to bury Christ; he to bury his body, these his truth and grace: but Christ is to be buried now no more, now that he is risen and reigns in glory, that we should be *ashamed* of him: and truly if they adventured to bury his body when dead, then *turpis & pudenda ignavia est* (as he saith) *si regnantem in caelesti gloria fide & confessione fraudemus*. If the Primitive Martyrs and Confessors had been of this mind, where had been our Christian Religion? No. They signed themselves with his mark, *in parte ubi signum pudoris est*, as *Austin* expressed it: and when *Knox* his Corps was put into the Grave, *Earl Morton* by way of Epitaph said, *There lieth the body of him who in his life-time never feared the face of man*. It was the great sin of the Jews confessed by the Prophet, *Isa. 53. 3.* that they *hid their faces from Christ* as *ashamed* of him, and ours is like to it, when with *David* now got into *Abimelechs* Court, we change our behaviour; when got into bad Company, we say with him, *Amos 6. 10.* *hold thy tongue, for we may not make mention of the Name of the Lord*; like Snails that put out the horn to try if the way be clear, and pluck it in at every touch; and in nights to ring the Curfew. But we should think of the sad doom of such *fearful ones*, *Revel. 21. 8.* and therefore when sin and profaneness is so bare-faced and impudent, Grace and Godliness (which hath sure a more amiable Countenance, and if managed with modesty and wisdom, such a Majesty as is able to daunt the most obstinate) should not sneak, but dare to look out in open view, confession, yea and profession of Christ and his ways, as the *efflorescentia* and the out-beamings of inward light and life, sincerity and reality; for although *all is not gold that glisters*, yet *all gold should glister*,

De verbis A-
post. Sermon. 8.

and the more by how much the more it's rubbed upon by the profane Worlds Calumnies and Oppositions. The word כסר which in Hebrew signifieth to cover and conceal, in the Chaldee and Syriack is to deny; and to deny is to betray, as Ambrose makes it his Title, *De prodizione Petri, cum de negatione agitur*. Peter became an half Judas, the denier little better than the betrayer of Christ. But the chaste Spouse makes it the matter of her grief and complaint, that she should be כסר as one that is veiled, Cant. 1. 7. (the garb of an Harlot, Gen. 38. 14, 15.) but would kiss her beloved in the open street, Cant. 8. 1. you would almost think beyond a Womans modesty. And of the true Israel which God hath chosen, Isa. 44. 5. one shall (freely and openly) say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel, v. 5. as not ashamed of their best Parentage and Kinred, but with their own hand enrolling themselves in their chief Captains Musters, not only in word and open profession with the Primitive Christians proclaiming *Christianus sum*, but also in their practice and conversation, shewing forth the virtues of him that hath called them, so that they may thereby be known to all they converse withal, and all that see them may acknowledge them that they are the seed which the Lord hath blessed, Isa. 61. 9. Thus in these and the like respects, outward appearances and professions of holiness are not to be undervalued, which was the first thing propounded.

2. But the second more near to my present purpose is, that these are not to be rested in, as able in themselves to commend us to God, but are to be accounted loss for Christ. For notwithstanding the Pharisees were herein conspicuous and indeed over-glaring, our Saviour for all that even when he speaks of these their outward formalities, *Matth. 23.* doth again and again cry *Wo* to them, *Wo to you ye Scribes and Pharisees, Hypocrites*: and when God and Christ in Scripture pronounceth a *Wo* against any, it speaks them in a most deplorable lost condition. I do not remember any one instance, where it was not irrecoverable. It's *Wo* even to Scribes and Pharisees, if they be Hypocrites, if a generation of vipers, as John Baptist, and our Saviour calls them *foris pille, intus venenose*, as he glosseth it. If it be but a bare form, it's but a thin lank thing, and may well be counted loss in comparison of Christ who is substance: as

1. These bare forms and shews are only outward. But

*Sodoms ap-
ples. See Chry-
sost. Hom. 8. in
1 Thess.*

Christ is within us. Christ in you, the hope of glory, Col. 1. 27. When it is called *A form of Godliness*, 2 Tim. 3. 5. that expression holds forth two things. First, that nothing is wanting on the out-side, but-secondly, that there is just nothing within. Should there be any thing wanting without, it would not be a compleat, but a defective form. And therefore *Pharisees, Hypocrites*, herein use to be elaborate and accurate to compleat the Pageant, *περὶ τὸ*

*See Hammond
Annot. 6.*

θεαμάτων, Matth. 6. 1. as on a Stage in a Theatrical ostentation, ἵνας φαίνωσι, v. 16. that they may appear. And for that purpose, *the outside of the Cup and Platter is made very clean, and the Sepulchre very fairly whited and painted, Matth. 23. 25, 27.* But now a Jew is not one that is outwardly, but is one that is inwardly, whose praise is not of men but of God, Rom. 2. 28, 29. Now the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. 16. 7. and therefore is not so taken with out-sides, as to be imposed upon by them.

*Psal. 45. 13,
14.*

*1 King. 6. 18,
21.*

His Spouse as her outward raiment, is of needle work, so she is all-glorious within, and the inside of Gods Temple was all Gold and Cedar materials, precious and incorruptible. True worth is modest, and like the Windows of the Temple, is narrowest outward, takes up with privacy and retirement from the World, and delights not to make too great a noise and glaring in the World: think it enough that oftentimes God seeth it in secret now, and for rewarding it openly, is content to stay till the last pay-day: and therefore looks at the *Pharisees* open praying in the streets, as a trivial devotion: and esteems him who sets out all on the bulker, without any thing in the Ware-house within, a very poor man, and next door to a Bankrupt; is so wise as to set a due price and value on Christ, who is the treasure hid in the field, Matth. 13. 44. and therefore esteems all these gayes but loss and dung in comparison of him, because first but bare out-sides, and therefore at the very best

2. Empty of all substantial reality as in themselves, so in any comfort and support we can have by them. Of all others fearfulness is ready first to surprize Hypocrites in a day of evil, Isa. 33. 14. when men hate them because they have a shew of Godliness, and God more abhors them because they have but a shew, who will not be put off with words though they swear to them, Jer. 5. 2. But his eyes are on the truth and reality, v. 3. And must this then come in competition with Christ, in whom God is well pleased? How great soever the sound was, yet how hollow, when

nothing

nothing within but emptiness? How faint will that poor mans heart be, who hath indeed a rich and costly sute on, but is within deadly sick and wounded? Like your Flowers which spend up all into Flowers usually die at the root; so these out-side men that are all for the Gay-Flower, with *Nabal*, then have their hearts die within them for want of an inward substantial support. Suh unfavoury salt, though it retain its whiteness, is good for nought, but to be cast to the dunghil, and therefore may well be accounted dung. But then how infinitely more worth is Christ, who is substance, *Prov. 8. 21.* And the Comforts of his spirit real and substantial. It's

Compositum jus fasque animi, sanctique recessus,
and — *incoctum generoso pectus honesto.*

firm interest in Christ and solid substantial sincerity and reality of his grace only that will then support them; when such neat woven Cobwebs will fail us: and such shadows fly away.

3. Especially, if they be not only thus hollow and empty, but (as often they prove) Covers of a great deal of under-hidden impiety and all other abomination, as the Pharisees painted Sepulchre was within full of uncleanness and rottenness. And their long Prayer was but a pretence the more cleanly to devour Widows Houses. In *Tertullian's* Language, *Impietatis secreta superficialibus officiis obumbrant.* *Math. 23. 14, 27.*

We delight in the artificial resemblance of the thing which we hate and fly from, as in the imitation of the hissing of a Serpent, and the lively pourtrait of a venomous Toad; and so too oft in the Counterfeit of Grace and Holiness, which from our Souls we inwardly loath. And how oft may we find a fair glove put on a very fowl hand? a hoary whiteness covering blackest ink? whilst Religion is made a stalking Horse to mens designs and lusts; a very Sedan in which they may be carried covertly to their most filthy or mischievous practises, like the royal sound of a Trumpet which you may sometimes hear made before the sight of some Monster or a Puppet-play.

— *Quodvis vis fallere plebem*

Finge Deum. — The ancient guise or disguise rather of Hypocrites, as *Ambrose* of the *Manichees*, which did aliud agere, aliud profiteri, sanctimoniam defendunt, & lege sua turpiter vivunt; which of all is most abominable to God, and in some respects worse than Pagan Idolatry; they lifted up the Devil into the throne of God: but these put God down to the Devils drudgery; which there-fore

In 2 Tim. 3.

Publius.
Officior. 1.

Terry.
1 Thess. 2. 5.
1 Pet. 2. 16.

2 Sam. 19. 16,
20.
1 Cor. 4. 5.
2 Cor. 4. 2.

Prov. 23. 8.

fore Bernard might very well account to be that *Demonium meridianum*, a Devil in the shape of an *Angel of light*; which by the light of Nature the very Heathens discovered to be the highest and grossest impiety. *Malus, ubi bonum se simulat, tunc pessimus est*, saith one; and Tully is express and serious. *Totius autem iniustitie nulla capitalior est quam eorum, qui tum cum maxime fallunt id agunt ut viri boni esse videantur*. But he said well who said that Religion is the best armour in the World, but the worst Cloak, especially if it be a Cloak of Covetousness or maliciousness, as the Scripture phraseth it, when to such *χερσάνωνος* (as Chrysostom elegantly calls them) God may say as Solomon once to Shimei (though he had thrust himself into the Company of David's Friends, and was amongst the foremost of them) *thou knowest all the wickedness which thy heart is privy to*, 1 King. 2. 44. But what think we? when God either in this life or at the last day shall bring to light these hidden things of darkness and dishonesty, and shall have uncased these Cloaked Hypocrites: will not all these vain shews prove loss? when, as Solomon saith, they shall lose all their sweet words, and all their care and pains to palliate their wicked devices with specious pretences. Will they not then indeed appear to be dung in comparison of Christ, when they will then make them more abominable before him, men, and angels? which leads to the last particular, which is that,

4.
1 Cor. 7. 31. Fourthly, These vain shews (because such) will not last nor hold out. For *ὅτι ὅλα κτίσις μεταβάλλεται*. The Scheme of this World passeth away, saith the Apostle, and so will the Scheme of Religion too if it be but a Scheme. It will sooner or later discover it self, or be discovered by others,

1. Of it self, for fruits forcibly soon ripe, are as soon rotten: the blaze in the lamp of it self will go out, if not fed with oil in the vessel. The Stony ground though it springs up fast, yet is by and by offended: and although the thorny ground holds out longer, yet it at last withers: when either they fall short of what they aimed at in taking up that profession, they lay it aside as unserviceable to their ends, or have once gained that which they made use of it for; when the fish is caught, the net is laid by. They that made use of Religion for a stalking horse, are wont to deal with it as with a Post-horse, switch and spur till they come to their Stage, but then turn him up, and never more look after him. Rusty Iron may be gilt, but the rust will at length work through. All such gilt and paint, in time at least, will of it self wear off.

2. Or at least will be rubbed off. If they do not discover themselves, they will be discovered by others. Every *breath* will dim such *paint*, and such *chaff* (*specie religionis nitidi, inanes virtutibus*, as *Brugensis* paraphraseth it) will easily be *blown away* with every *puff of doctrine*, or *blast of persecution*, as white ice is brittle and soon breaks, so most glittering Hypocrites soonest prove Apostates, *Luke* 8. 13. and then their fair shews vanish, and end oftentimes in greatest heights of sin, and depths of misery. For sin, they often end,

1. In open and fiercest malice and opposition of what they before professed. Such *Wells without water* proving *clouds that are carried with a tempest*, 2 *Pet.* 2. 17. none more fierce and tempestuous: as none keener Enemies to Christ, than the seemingly devout *Pharisees*; renegade *Julians* and *Porphyries*, the bitterest Persecutors.

2. In down-right Atheism: and so they that in *Matth.* 24. 51. are *Hypocrites*, *Luke* 12. 46. are called *Unbelievers* or *Infidels*; *ἀπιστοί* have dallied so long with God, as though he had not seen them, *ἀνίστα* till at length they come to think *there is no God* that can see them. I wish our dayes did not afford us too many instances of such *prodigies of men* that have gone through so many *Religions*, that they have out-gone all and so at last sit down in none.

3. And so of all men prove most impenitent and irrecoverable. You read of a *καρδία ἀμετανόητος*, a heart that cannot repent, but it's to be found in the bosom of such censorious pretenders, *v.* 1, 3. *Publicans and Harlots* get into the Kingdom of heaven before such *dissemblers*, *Matth.* 21. 31. having so profanely imposed on God, in his just judgment they are more hardned by him, and taking Sanctuary under such *Coverts* they think themselves safe, and of such *Fig-leaves* make shields to beat off such blows, which otherwise might have driven them into a better way, as the Jews, because *Children of Abraham* could not be brought to accept of Christ, *John* 8. And therefore of all sorts of Sinners you read or hear of fewest Hypocrites converted, fitly compared to *Foxes* as for their *craft* and other tricks, so also that *nunquam cicurantur*, never made so gentle as to take upon them the *Yoke of Christ*. Thus in point of sin here is a foul end of such fair shews.

And it's but fit that in the punishment of it it be as much notorious; God delighting to assert his *allseeing justice and holiness*, to draw such out of their holes to open execution.

Oftentimes in this life, when an *overflowing shower* doth wash

down

down such *untempered mortar*, so that the *very foundations are discovered, that ye may know that God is the Lord*, as the Prophet speaketh, *Ezek. 13. 13, 14.*

Zeph. 1. 12. Or should the Hypocrite make a shift to shuffle and ruffle it all his life by that day light, yet God sometimes speaks of *searching with Candles*. And truly oft-times the watch-light by a Death-Bed maketh great discoveries of him to others, especially to himself, when his *hope* proves then like the *Spiders Web*, *Job 8. 14, 15.* It and he *give up the ghost* together, *Job 11. 20.*

Isa. 33. 14. Or should he even then be asleep, yet at the last bright morning he will be awakened and discovered to himself and all the World too, for as strong-hearted as any of them can be, yet *fearfulness will surprize and shake the Hypocrites*, when it once comes to *everlasting burnings*. And our Saviour seems to make *Hell-fire* the Hypocrites free bold, and other sinners but as *Inmates and Undertenants* to them, *Matth. 24. 51.* where he saith, *ὁ δὲ δεικνύμενος αὐτοῦ, And he shall cut or divide him asunder* (a fit punishment for a double divided heart) and *give him his portion with Hypocrites.*

Dignum hypocritis supplicium, ut qui duplici sunt corde in duo dissecentur. Bisini in locum.

And may then all *Pharisaical shews* and professions of Religion come to this at last? so vanish and come to nothing unless it be to greater sin and heavier punishment? Then well may they be *lost and dung* to me (may the believing Soul say) in comparison of *Christ*, who is the same *yesterday, and to day, and for ever*. *Hebr. 13. 8. who lives ever and is able to save me to the end*, to the uttermost. Whose both grace and peace like solid gold retain their lustre, and the more and longer rubbed or worn, shine the brighter. I shall be no loser, if I *lose all these*, at least *all confidence in these*, *ἵνα χερσὶν κερδήσω, that I may gain Christ.*

Use:

And so much for that Particular. Only instead of further Application, let what hath been said be a double warning or caution.

First, Is outward appearance and profession of grace and Religion of such use and worth, and necessity? as was said on the one part.

1. Then sic on that profane foul mouth that will spit in the face of it. I mean such profane Sinners that from their Souls hate, with their mouths revile, and with an hand of violence to their utmost might lay at any out-looking appearance of Jesus Christ in his people. No greater eye-sore to an ungodly man than to see the *first eye-lids of the morning*, most of all if a *noon-day-bright-*

ness, any lesser, especially any greater appearances of *Jesus Christ* and his grace in his servants hearts and lives, which if they cannot *smite with their fist of wickedness*, yet they will be sure to malign in their heart, and as *Jeremiah's* enemies would do him, to *smite it with their tongues*, calumniating it to be nothing but *Jer. 18. 18.* base dissembling and hypocrisy. And no wonder if these men like some, *curse the Sun*, when the *dog will bark at the Moon*. If the greater lustre of Christian graces trouble such fore eyes which were offended at the dimmer light of the Heathens moral virtues, for so you may know whom you find complaining.

—virtutes ipsas invertimus, atq;

Hor.

Sincernum cupimus vas: incrustare. —No wonder I say if Christian Graces which are more distastful to a carnal heart meet with the like or worse measure, as *Hierom* complains of the Heathens, *Ad Paulum.* as soon as ever they saw a Christian, then *statim illud de trivio* ; *segūds iwrthrus* Behold! a Greek Impostor, which *Nazianzen* also much complained of in his time, *ἔτι μᾶλλον ἔτι πισυότερον πιστεῖ* *Orat. 14. p.* *ἱνα, μὴ τὴν ἀρετὴν ἀπαιτοῦν, ἀλλὰ τὸν ἑαυτοῦ ἁδελφόν,* that Grace was counted but an artifice, and a Christian must needs be an Hypocrite, and every professor a masked Stage-player, which how unreasonable it is he there shews. And let all such know, that as it is the *Panters* hatred of the *Man* that makes it *tear his picture*, so it's their *Enmity to Christ* that makes them so *fly at his image* looking out in his people. In so doing they *Jew-like spit in the face of Christ*. And how will they be able to look him in the face one day? Outward appearances and Professions of Religion are not such things as foul mouths should spit at.

2. Nor secondly that holy hearts should be ashamed of, though they do, but should with our Saviour be able to say, *I bid not my face from shame and spitting*, *Isa. 50. 6.* And *David* will be more vile, though *Michal* say he *shamelessly uncovers himself as a vain fellow*, *2 Sam. 6. 20, 21.* Although the inside of the Tabernacle and Temple was most glorious, yet the very outside was a goodly sight. The form of godliness is no such deformed thing, that we need blush at it, nor true Christianity so despicable a thing but that in worst times and companies we should dare, nay we should glory in our both words and carriages to call and proclaim our selves to be Christians. This on the one side, because (as we have shewn) the outward appearance and profession of Godliness is of such worth and necessity.

But secondly on the other side, Is it (as we have seen) in it self,

T

self, if without inward reality and in comparison of Christ of so little value? then be we advised,

In all our shews and appearances of Piety and Religion take we care that they be of the right stamp: of Gods own *image and superscription*, and not our own invention. There was much of the *Pharisee* devotion of their own devising, and more of the *Papist* holy Churches Idolatrous, superstitious will-worship of their own pageantry, and too much it may be of false-hearted weaker Christians additions, or Mimick affections; which in *Solomons* account is to be *righteous over-much*, which, because not from the word, Christ will not own, nor thank you for any thing you suffer for it, and the very Devil will be ready to say to such *Exorcists, Jesus I know*, and Paul *I know*, but *who are ye*, or whose are these?

Though they be of the right stamp, and have Gods own *image and superscription*, yet take heed of a *too* timely precocity. The *Story* ground's *in* *the* *desert* *was* *immediately* *springing* *up* *was* *a* *bad* *Omen*, and fore-runner of its *subsequent* *decay* of its as *hasty* after-withering. Such should have first made sure of *depth* of *earth*, and stayed for faster rooting before their sudden flourishing. So *Elizabeth upon her Conception hid her self five months*, *Luke 1. 24.* not out of distrust and doubting in her self whether the thing were real, for that she was sure of *v. 25.* but partly out of a shame-faced modesty that an aged woman should be with child, and partly that she might by her concealing her self prevent mean-while profane mens cavils, when now at the five months end the thing proved manifest, and there might be the less wonder at an old womans conception when (which was more strange) by this time a *Virgin* had conceived. And this her Son *John Baptist* (it may be) learnt of her, who we find in the last verse of the same Chapter whilst he was young kept himself private *in the desert* till the day of his *showing himself to Israel*. Budding and blossoming in such early springs are pleasant and promising; but full blown flourishing will be afterward, when they are more confirmed, more seasonable. And although we do not confine Christians to a Pythagorean five years *exordia* or any set time (which according to several more or less growth and confirmation of grace is various) yet a modest young *Timothy* is an amiable sight, and on the contrary an over bold opining, and a too hasty putting of punies into higher forms is neither so seemly nor useful, oftentimes hurtful and prejudicial in the School of Christ.

Maldenat en
Orig. Beda.
Enthym. The
q bylaft.

3. Even when more rooted and confirmed; as to outward shews and appearances, our serving of God, *μὴ δισκῆς εἰς ἑσθρίαν*, *Hebr. 12. 28.* should not be out of fashion with us, not as being ashamed of Christ or his Grace, in which, *Nil turpe, nil indecorum*, nothing is filthy or unseemly; yet sometimes times may be so perillous that they may perswade in some things and Cases a more circumspect retirement, that the prudent man keep silence, *Amos 5. 13.* and the family of the house of David mourn apart, and their Wives apart, the family of the house of Nathan apart, and their Wives apart, &c. *Zeek. 12. 12, 13.* Enemies malice and readiness to catch, and Hypocrites falseness, yea and the most sincere Christians weakness (of which he is conscious) so apt to give offence may well make him cautious not to betray Christ by unworthy dissimulations, or simulations and outward compliances, yet to be circumspect and wary of both time when, and company and place where, and manner how he expresseth himself in regard of outward manifestations. Highest Stars make the least shadows, and in the day time though their influences are useful and felt, yet they are not seen.

4. But however in all our outside-appearance make sure there be not more shew than substance, that men do not see more openly than God doth in secret, that (as *Painters* use) let there be a good ground to the colour you lay on: and oil in the vessel at least proportionable to the light in the lamp. B: sure to be as good as you seem to be: *ἵνα γὰρ δοκῇ δεῖξαι ὅτι ἀλλ' ὅτι οὐκ ἔστιν*, when it was pronounced on the Stage, *Plutarch* saith, all the Company looked on *Aristides*, as the man, and that man be every Christian. For of such *Hierom* well said, *vivuntium ad nos non ora contem- In Jer. 5. 26.* plumur, sed manus. It's not our looks and shews, (but the reality of our hearts and actions) that God and his Servants look after; nor should we rest in.

No nor in our greatest zeal in such a way which leadeth to the next particular, which the Apostle here reckons up.

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SER-

SERMON XI.

ON

PHILIPPIANS 3. 6.

Κατὰ ζῆλον, διώκων τὴν Ἐκκλησίαν.

Concerning Zeal, Persecuting the Church.

IN which Clause the Apostle riseth higher than he did in the former; for although in that he was a *Pharisee*, he was very high and hot, for *in hoc præcelluerunt Pharisei*, the Pharisees above all other Sects were most zealous, as appears in their strict observances, their busie compassing of *Sea and Land to make Profelytes*, and their hot bouts and bickerings with Christ and his Disciples, yet all of them were not of the like hot temper; *Gamaliel* one of them, and *Nicodemus* another, we read to be of a more cool and moderate temper, *John* 3. 1. with 7. 50, 51. *Acts* 5. 34, 35, &c. But our sometimes *Saul* was an hot-spur, *παραβολῆς ζήλωτι*, a fiery zealot, *exceedingly zealous*, *Gal.* 1. 14. even to madness, *παραβολῆς ἡμμανιμανῶ*, being exceedingly mad against them I persecuted them even to strange Cities, as here in the Text, his zeal was shewn in persecuting the Church, as not being able better or more fully to express his burning zeal for the Law, than by breathing out threatenings and slaughter against the Professors of the Gospel, who (he thought) would destroy and abrogate it. *Neque zelus legis melius ostendi possit quàm persequendo Ecclesiam, qua legem jam irritam voluit.* And this no doubt but as it got him great glory with others, so he himself then much gloried in. Yet now (it seemeth) he is become of another mind, and gives us an example to account even this also, as well as the rest, *loss and dung* in comparison of Christ.

Zanchy in hoc.

Math. 23. 15,

23.

Luke 18. 12:

Acts 26. 11.

Acts 9: 1.

Zanchy,

Note 4.

In the handling of which particular according to the true sense and intent of the Apostle in this place, I shall endeavour to make out these three things.

1. That this *zeal* simply in it self is very valuable.

2. So that we naturally are very apt to applaud our selves and to rest in it.

3. That yet in point of our acceptance with God, it's to be accounted loss and dung that we may win Christ.

First, That zeal in Religion in the General is very valuable. So the Apostle here rates it, when he puts it into the Inventory of his chiefest *Pharisaical* excellencies, and elsewhere he positively makes this appraisement of it, καλὸν δὲ τὸ ζήλῳσαι, It is good to be zealously affected, Gal. 4. 18.

1. Zeal, and zeal for Religion are two very great words, and very considerable, as *frigidum in Religione pectus* (as Gualther in *Apologia* speaks) is *nauseous* and *abominable*.

For zeal in its own nature, it's not either a single, or weak faint affection. No. It is a compound of more, partaking both of *concupiscible* and *irascible*: made up especially of love and anger, as Luther very happily expresseth it by *amor iratus*, Love made angry. And they are two very active passions.

Indeed (according to the sense and notation of the word Zeal) it is the heat and fervour of them both: nay the top, and cream, and vigour of all the affections boil'd up to their full height, the *לֵב הָאֵלֹהִים* of the whole Soul, Deut. 6. 5.

Thus vigorous is zeal in itself, but if it become once Religious zeal, a zeal for Religion, which (as some think) is formally characteristic of a man, much more of a Christian; how much more spiritfeful and sublimate!

If not rightly guided, proves an inflammation in the spirits; if *pro aris & focis*, sets all on fire. *Ubi de Religione, ibi quoq; de viâ agitur*, saith Philo *Judeus*. Men act for life. Our meek Jesus never spake more angerly, nor dealt more roughly than in this Case, John 2. But if it be (as it was always in him) rightly guided, it proveth *שְׂרָרָה בְּתוֹךְ אֵשׁ* Cant. 8. 7. the flame of God, in which the Soul like *Elijah* mounts up to heaven in a fiery chariot, or the Angel that appeared to *Manoah*, in the flame of the Altar. It's the fire on the Altar, a live coal whereof we find the glorious *Seraphim*, having in his hand, Isa. 6. 6. all the holy Angels being a flaming fire, Hebr. 1. 7. but those *Seraphims* have in a special manner their Name from *Burning*, and are thereby in the upper rank of those *Celestial Hierarchies*, and proportionably zeal makes us God-like, Angelical, sets such divinely inflamed Souls far above the ordinary forms of Christians, as the fire is above the dull earth and other inferior Elements.

Lud. Vives de anima l. 3. cap. de indignatione
 זֶאֱלָה אֶזְרָא
 fervor, intensio amoris, Aquin. 1. 2. q. 22. art. 4.

SERMON XI.

2. And yet (as essential to a Christian) is kindled in the breast of the weakest and youngest Christian: for there is *warmth* even in *conception* *Jer. 1. 5.* *My mother did conceive me, or as the word is, did warm me:* and in the very first kindlings of our spiritual conception and new birth in our first conversion, when there was otherwise so much *smoke*, there was some of this Divine fire, yea very much of it, yea and then usually more lively felt glowing and working for God and against sin than (it may be) afterwards. What a fire did it make of those new *conversions* *conjurings books, Act. 19. 19.* Had it then been a dilute flame and not more than ordinarily hot, it would never have so burnt asunder those strong cords of sin and Satan, which till then we were bound with, as while *frigus* doth *congregare homogenea & heterogenea, calor* doth *congregare homogenea & segregare heterogenea*: So necessary is this natural *radical heat*, and so inseparable are life and *warmth*, that we cannot first ascend to the highest pitch, no nor secondly reach the lowest degree of true spiritual life, without some greater or lesser measure of it.

Isa. 6. 6, 7.

3. At least not to any degree of lively activity. How nimble and active is the fire, whilst the torpid dull *earth* either sinks down or abides still and stirs not? How listless are we to move, and unable to do any thing to purpose, whilst frozen and benumbed with cold? but when well warmed how pliable and active? The warm wax then works and the melted *metal* runs. And when the Prophet had his *lips* once touched with a *live coal* from the altar, then instead of his former *wo is me* *v. 5.* you hear him presently saying *here am I, send me, v. 8.* like the *Seraphim* that touched him with it, who had *Six wings* *v. 2.* to express the greater readiness and swiftness of those heavenly Ministers, as in *Ezekiel's* vision we find their appearance to be like *lamps* and *burning coals*, *Chap. 1. 13.* and accordingly we find they had *wings* to their *hands*, and their *feet sparkled* for heat and hast, *v. 7, 8.* They ran and returned as the appearance of a *flash of lightning*, *v. 14.* and so we must be *fervent in spirit*, if we would serve the Lord to purpose, *Rom. 12. 11.* be *zealous* if you would repent or amend, *Rev. 3. 19.* as *John Baptist* the Preacher of repentance was a *burning and shining light*, *John 9. 35.* And hence it is that God useth to kindle this Divine flame in the hearts of those of his Servants whom he raiseth up to any more extraordinary and heroic service and employment. We read of *Baruch* as a special repairer

repairer of Jerusalem's wall, but we read then withal that *פְּתִיחַ הַדָּלָה* *fligante animo instauravit* he did much, but he was warm at his work and hot upon it, *Nebem. 3. 20.* *Apollon, Acts 18. 25.* was fervent in spirit, and then he spake and taught diligently the things of the Lord. *Fervet opus.* Phineas, Elijah, Jeremiah, John Baptist, Luther, Knox, all noted to have been very active in their generations, and that they were very zealous too. In Scripture, when some great thing to be done is spoken of, it's said the *zeal of the Lord shall do this*, and it is the zeal which he inkindleth in the hearts of his more eminent servants, that must go through wth any such more noble achievements, whilst it either breaks or burns through all difficulties and oppositions, as whilst the man that creeps or slowly goeth up the hill is wearied before he goes to the top of it, another that putting to his strength runs up, with more ease ascends it; or as whilst a cold blunt-pointed iron cannot enter, if sharpened, especially if made red hot, makes its way easie. In the cold winter and cool night we freeze and sleep. It's the warm day and summer when we are abroad at our work, and the heat of harvest that ripens and brings in the crop. The *Palm-trees* which are the ensignes of victory delight to grow in hot soiles, on the contrary Bernard well observes that *Adami voluntas non habet fortitudinem, quia non habuit fervorem.* Great is the proportion of activity in the hotter Elements above that which is in the more cool and heavy. And proportionably there is a far greater riddance made of Gods work by them that are warm, than by them that freeze at it. When God *washeth away the filth of the daughters of Zion, and Jerusalem*, it's by the spirit of burning, *Isa. 4. 4.* It's hot water that washeth out such fouler stains and defilements.

And accordingly it adds much to the valuableness of zeal that God so highly valueth and esteemeth of it, that as he makes it the end he aims at in mercies bestowed (he redeems us to make us a people zealous of good works, *Tit. 2. 14.*) So when angry he is pacified by it. So he professeth that the heat of Phineas his zeal had quenched the fire of his wrath against Israel, *Numb. 25. 11.* that he accepts it, and is prevailed with by it. The effectual fervent prayer of the righteous man availeth much, *James 5. 16.* and without some measure of this lively warmth best duties avail nothing. The richest sacrifices if not burnt with this altar-fire, and the finest flour and sweetest oyl if not baked in this frying pan (as some of the Ancients apply it) have no relish, make no sweet savour in Gods nostrils.

Numb. 25. 7.

1 King 19. 14.

14.

Jer. 20. 9.

Luke 1. 17.

2 King 19. 31.

Isa. 9. 7. 37.

32.

Isa. 18. 4.

Beveringius.

Bib. Pair.

Tom. 2. pag.

550, 551.

No, 552.

John 4. 24.

No, are very distastful. He that is a spirit therefore will be served in spirit and in truth, had rather you would let his work alone than that you should freeze at it. He will have the dull ass's neck rather broken than offered to him in sacrifice, and the slow creeping snail is among the unclean creatures. His infinite transcending excellency he makes account may challenge the utmost extent and height of our endeavours, and his zeal for his servants good (which the Scripture often mentioneth and we more often reap the benefit of) he expects should warm our hearts and set them on a flame for him, and therefore cannot endure that this fire should go out upon the altar, nay that it should but cool: and therefore it is that he so loathes lukewarmness: that the Church of Laodicea to whom, if the prove zealous and repent, Rev. 3. 19. he will come in and sup with, v. 20. if the continue lukewarm, he will even spue out of his mouth v. 16. (as tepida are vomitoria) and that signifieth both a loathing aversion and an utter rejection, for God forbid that the Holy one of Israel should return to his vomit. No he had rather have them quite cold than thus lukewarm, v. 15. it being more dishonourable to him; the key-cold never having been made partakers or sensible of his Divine Rayes, which it seems had been darted on these lukewarm ones, and had in some measure warmed them, but yet so as that

Valefi Philo-
soph. Sacra.
cap. 90.

Either they never rose higher to be warm at heart indeed; but stayed at an indifferency like Israel halting between two opinions, and so never came up fully to him:

Or if sometimes more heated, yet now grown cool again in their affections to him, like the man in the law, who after marriage found some blemish in his wife, for which he less loved her. Either, Both, of which are blasphemously derogatory and dishonourable to his infinite Divine excellency: as though either he

Were not incomparably good, so as any thing else might come in competition with him; and so they were in doubt whether they should not wrong themselves by accepting him—Or that either since they knew him he was grown worse than he was or than they sometimes thought; and therefore their affections grow cooler to him, which is the next step to the going far from him, and rejecting him as unworthy of them, Jer. 2. 5, 31.

So justly provoking and therefore so highly displeasing is the want of zeal to God; which inferreth the presence of it the more highly grateful to him——and this the more, in that it is so un-
grateful

ungrateful to ungodly men, *nimis vehementes impetus odere cives*. Dogs will be sure to bark at those that pass by them with more speed than ordinary : nor can wild *beasts* more indure the fire than a *profane heart* zeal in professors. Their *servour* doth inflame the others *rage*, as much as the *red cloath* doth the *Elephant*. At the first appearance of such a fire kindling, *tanquam ad commune incendium extinguendum*, they presently cry out with them, *Acts* 21. 28. *Men of Israel, Help*. The whole Parish is called out as it were to quench a common scare-fire. But by its being so displeasing to them you may well understand how pleasing it is to God ; for it cannot be bad that *Nero* dislikes, and it's best which he dislikes most. — And so from this and the former Considerations we may gather how truly valuable *zeal* in it self is, that *Paul* might well put it into his inventory of those things which made him somebody in the World.

2. Which leads to the second particular propounded, that *zeal* in matters of Religion being of this remark, we are naturally very subject so to please our selves in it as to think we are pleasing to God by it, and so to rest in it ; and like the Idolater, *Isa.* 44. 16. merrily to say, *Aha, I am warm, I have seen the fire*. So our *Paul* sometime pleased and satisfied himself in his fiery persecution of the Church, when he verily thought that he ought to do *Acts* 26. 9. *many things against the Name of Jesus*, as they who killed his servants thought that in so doing they did God service, *John* 16. 2. Where there is *warmth* we conclude there is *life*, and every feverish heat we take to be natural and kindly, nay oftentimes the fire of hell for heavens warmth and influence. And so not only with the Priests of *Cybele* and other *Θεωλάτριοι* amongst the Heathens, the *Sibyls*, the Jewish Zealots, and many of our *Enthusiasts* ; but it may be many a hot-headed phansie, yea or inflamed lust sometimes, if but pretending to Religion is that which many please themselves in as the Consecrations of some Divine Flame ; and whilst in their curplings and blasphemings, their tongues are set on *James* 3. 6. *fire from hell*, they account them as representations of the Apostles fiery cloven tongues ; and as some place the element of fire next to *Acts* 2. 3. *heavens*, so they in these fiery raptures conceit themselves with *Elijah* to be caught up to heaven in a fiery Chariot. Some such self-pleasing dream I doubt our *Paul* formerly had, when he was in the Paroxysm of his high fever and heats against the Church of Christ, and that he merited much of his Countrymen the Jews, yea of God himself for his great zeal of that Religion which he knew he had sometimes instituted.

But after he was once converted, humbled, and *caught up into the third heaven*, he there learnt another lesson, so that we find him here in the Text of another mind. His *zeal* indeed was yet continued, but now so turned out of the former Channel, that That his former zeal he now finds instead of commending him to God had very much provoked him, so that he *accounts it loss and dung* that he might *gain Christ*, whom by it he had so fiercely persecuted, which leads to

3

The third thing propounded and principally intended, That it is not even a Religious zeal that (as to our acceptance with God) we should please our selves with, so as to rest in, but we must *renounce all confidence in it, that we may win Christ*: and that upon several accounts. For this zeal may be, and often is

1. Ill pitched as to the object, and so it's *fire*, but *besides the hearth*, and so instead of promoting our peace and salvation may do a great deal of mischief both to our selves and others. As

1. If it be about *trifles* or matters of less moment, and so prove a *blaze in the straw*, which oft sets the house on fire. Such was the *Pharisees zeal*, the heat whereof was spent and evaporated in *titbing of mint, anise and cumin*, the *Papists* in the *quissquilia*, and trash of their *Ceremonies*; and much of many of ours in sorry minims and punctilios, in which we break our arm in throwing a feather with our whole strength, as usually it falls out that what is wanting of the substantialness of the matter, is made up by the impetuoufness of our passion. But would a *wise man* lay his *whole weight* on a *rush*? or should the *furnace be heated seven times hotter to burn a straw*? or dare we think God to be as unwise as we are, to be taken with such trifles? Our Apostle telleth us No; that *Meat commendeth us not to God*, nor doth his *Kingdom* consist in *meat and drink*, but in those *Basiliacs, Righteousness, and Peace, and Joy in the Holy Ghost*. It is Christ who is *substance* that must make us substantially happy, not *zeal for trifles*, that can afford solid comfort.

1 Cor. 8. 8.
Rom. 14. 17.
Prov. 8. 21.

2. Sometimes our zeal is pitched upon that which is intrinsically and sometimes notoriously bad and sinful. So the *smith sweats with making an Idol*, Isa. 44. 12. So the *Jewish Zelots* under that name committing all riots and bloudinets imaginable. And you will think *Paul's zeal* here was not very well placed when it was so hot upon it in *persecuting the Church*. Oh the hellish heat of many Sinners in their hot pursuits of revenge, malice, lust, &c. But will *zeal* (not against sin but) *for sin* commend

Joseph. ἀλωσ.
lib. 4. cap. 11.
Hammond on
Matth. 10. An-
not. 6.

us to God who hateth it perfectly, and punisheth it in Hell-fire Eternally? No, they must be the *sweet spices burnt* that make the *Exod. 30: 34,*
boly sweet perfume in his nostrils. Καλὸν ὅτι τὸ ζῆλον ἐν καλῷ. *It's* 35, &c.
good to be zealously affected always, if it be in a good thing, Gal. 4.
 18. Ζηλοῦτε τὰ κατὰ λόγον, *zealously affect the best gifts,* 1 Cor. 12. 31.
 and if we would be a *peculiar people to God,* we must be *zealous,*
 but then it must be of *good works,* Tit. 2. 14. It was not for sin
 but *against sin,* that Lot, David and Paul were so zealous, that 2 Pet. 2. 7.
 gained Gods approbation. And when it's only sin that condemns *Psal. 119. 139.*
 us, surely *zeal for sin cannot justify us.* 2 Cor. 11. 19.

3. Our zeal may be against sin, and yet not rightly pitched, when
 it's only against other mens sins, and not our own. So Judah was all
 fire *and tow* against Tamar for playing the Harlot (*bring her forth and*
let her be burnt, Gen. 38. 24.) till by the staff, signet and bracelet he
 came to know that it *was himself by whom she was with Child,* and
 then we hear no more of it, the fire was quenched presently. And it's
 said, that *Dauids anger was greatly kindled against the man,* whilest
 he knew not that he *was the man,* 2 Sam. 12. 5, 7. and our Paul as ex- Gal. 1. 14.
 ceedingly *zealous* (as he saith he was) yet it was against Christians
 and their sins (as often it falleth out, that what we are so zelous
 against in others is not sin, but what we conceit and make to be
 so) whereas there was enough in himself, and rather than fail
 even that his misguided fiery zeal for him to have been zealous
 against, which he rather applauded himself in. But this makes
 such fire of our zeal to be like some scare-fires in which the fire
 leapeth over the next Houses, and seizeth on those that are fur-
 ther off; whereas in nature fire warms and burns that first and
 most which is nearest, and so in Grace. God over-beareth Ephraim
 bemoaning himself most bitterly, Jer. 31. 18. And David when
 more awakened, cries out of himself, *Is it not I? even I it is* 2 Sam. 24. 17.
that have sinned, let thy hand be against me, and against my fathers 1 Chron. 21.
house. And Levi, when he was zealous for God, *acknowledged not* 17.
his brethren, nor knew his own Children. The righteous man, who
 is accepted by God, as he is justified and liveth by his own faith,
 so he hath most indignation against his *own sins,* not as some, who
 (as the *Lamie*) have their eyes in their pocket while they are at
 home, and only put them on when they go abroad to see and to
 be hot and angry against other mens sins; and (as I said) such
 often as they will make to be sins, but indeed are not,-- and let me
 add, though they be indeed sins, yet out of a natural proud and
 pettish frowardness in our selves, and want of love to others, that

which makes us so angry (and as we think zealous) in other mens sins, is because it displeaseth rather us than God, and rather thwarts our touchy humour or it may be outward design or interest than Gods holy Nature and will. But this is a distempered heat and no true zeal; *Passion* without *Compassion* which our Saviours zeal was ever happily tempered with, as we read, *Mark* 3. 5. when he looked upon the *Jewes* with most anger, that he was withal grieved and that for the hardness of their hearts. And thus in these and the like respects our even Religious zeal may be far from commending us to God, if first thus misplaced, and mis-pitched upon wrong objects.

Secondly, if ill grounded for the inward cause and principle. To which let me add, and as ill guided in the undue management of it; if not principled and managed with knowledge, sincerity and love.

AB. 21. 20.

AB. 22. 3.

First, If principled and managed without knowledge. For this sharp knife need be in a wary hand and wisely handled. So our Apostle tells us, the *Jewes* had *ζῆλον Θεοῦ*, a zeal, and that of God, a religious zeal, but it was not according to knowledge; as also he himself had and acted accordingly, but he saith he did it ignorantly, *1 Tim.* 1. 13. but therefore oftentimes the more headily and furiously, as the nettled blind horse runs headlong. *Sedulius* on *Rom.* 10. did *minus dicere* when he said, *Non multum prodest habere zelum & non habere scientiam*, that zeal without knowledge did little good. No, rather knowledge without zeal doth little good; but zeal without knowledge is in danger to do a great deal of hurt. The one is like a Ship that hath a good Card and Pilot, but without Sail and so stirs not, the other hath a large Sail, but wants Compass and Pilot to steer it aight, and so soon runs upon the Rock; and here oftentimes the more blind the more bold, and the less light the more heat: more ignorant men are usually the more zealous. This sometimes hitteth right, as it hath been observed of the *Martyrs* in *Queen Maries* dayes, the more unlearned men, and the weaker women were more courageous in the cause of Christ than the greater Scholars, the spirits of the one being more in their heads, but of the other more in their hearts. And here we may use *Bernards* words, *Bonum erat tibi si ignis esset quam lucifer*. But most commonly it falls out otherwise, that zeal without knowledge (as in the Bores was in *Germany*, and our combustions at home) proves most tumultuous and pericious, when he is most cried up, as *Calvin* saith, sometimes he

*Serm. 3. in
Huiam.*

was chosen as the best Preacher, *ut quisq; clamorissimus erat & stolidi furore præditus, quem illi zelum vocant quo nunquam arsit Helias.*

To this ignorant zeal referr *rash* zeal, when without due consideration of particulars on the sudden men engage and rush upon action. *Moses* anger we read *waxed hot* when upon his coming *Exod. 32. 19.* down from the Mount he saw the golden calf, and the people dancing, and though his sudden breaking of the tables upon it was ordered by God to convey a good Moral to us, yet that *passionate hastiness*, it may be, had a touch of this *Rashness*, or if not, as some conceive it had not, yet that of *Israel's* sudden resolution of going to war against the two Tribes and half, *Josh. 2. 12.* and against the Benjamites, *Judg. 20. 8.* had in it too much precipitancy.

See Calvin in locum.
Chrysostom,
Hierom, Ainsworth.

Hitherto refer also all *indiscrete* zeal when not managed with sobriety and wisdom (as *Psal. 112.* with zeal *v. 1.* is joined discretion *v. 5.*) but so weakly and indiscreetly, with such antique looks and gettures, such foolish attempts and actions, as makes all ridiculous. And can that which is so justly unlighty to men, be in it self, or make us pleasing in the sight of God? No, remember the four beasts, *Revel. 4. 8.* had *alas oculos, their wings fall of eyes*, which *zelum cum scientiâ ac fide conjunctum designavit*, as one well upon that place. The wings expressed zeal, but the eyes in them wisdom and knowledge to guide it, as *John Baptist* was not only a burning, but also a shining light, *John 5. 35.* But yet more burning than shining. *Fervor ei quodammodo substantialior videtur*, as *Bernard* saith of him: and this withal, *Serm. 3. de Lucet Joannes, tanto utiq; clarius quanto amplius fervet, tanto verius quanto minus appetit lucere*; as when *David's* heart was hot, yet his tongue was silent, *Psal. 39. 2, 3.* there had need be light as well as heat: else there will be more of the smothered heat of bell, than of the kindly warmth of heaven in it; especially if,

Mede.

Serm. 3. de verbo Isaia. p. 68.

Secondly, It wants *sincerity* as well as *knowledge* for the groundwork, and carrying on of it: as when in hypocrisy and out of design it's wholly or in part counterfeit, for our own sinister ends, worldly advantage, vain glory and applause, and accordingly managed with pride and obduration. In all which *Jehu's* zeal was grossly faulty, when pretending God his eye was on a Kingdom, and yet would have men's eyes on him as a great zealot, Come and see my zeal for the Lord, *2 Kings 10. 16.* This the Pharisees zeal was also deeply guilty of, that they might be seen of men, and

Matth. 6. 2. have 5, 10.

have glory of them: of which also Luther accused the Monks and Friars of his time that were very loud and seemed to be exceeding zealous: but it was rather for their *Paunch* than the *Pope*; whilst he said of himself, *At non eram ita glacies & frigus ipsum in defendendo Papam*, his zeal for his then-Religion was more plain and honest-hearted, whilst theirs was selfish and counterfeit. — which is so far from commending us to God, as it justly makes us abominable both to God and Man. Too costly a paint to be laid on so rotten a Sepulchre: that zeal, that noble spark which is the flower, vigour, spirit and quintessence of all the affections should be so debased as to be prostituted and made a stalking-Horse to such poor and low projects: that divine flame to be only a torch to give them light more speciously to go about their *works of darkness*. The Apostle gave it too good a Name, when he here called it *dung*, not only to be lost, but with detestation to be cast away, *that we may win Christ*.

3. And the like we may say of our zeal if it be not principled and guided with love, pity, meekness, and moderation. For how should love be absent from our zeal, which is the chief ingredient of it? It being *intense love* of God and our Brethren that should make us zealous for him, and against any practice or person; so that it should not burn up our compassion and meekness, even towards them against whom we are so zealous. The *fine flower* of the *meat-offering* in the law was to be baked, we heard, in the *frying-pan*, which the Ancients (I told you) said typed out zeal, but it was to be mingled with oil, *Levit. 2. 7.* by which the same Authors would have us understand meekness and gentleness, which should always go with our zeal the better to temper it, as the hot heart (in nature) hangs in water the better to cool and moisten it. And as our Saviour sent forth his disciples by *pares*, so he suted them when he joined a zealous Luther and a meek Melancthon together; and so the hard stone, and the soft mortar built up the wall the sooner, as before a zealous Elijah, and a meek Moses were speaking with Christ in the Mount. It's into the Mount (to a great height) that we then get when such a Moses and an Elijah meet, if we be meekly zealous, especially if they meet and speak with Christ; if they be truly Religious and Christian, not only with whom but in whom a Moses and Elijah fully and transcendently met. Highest zeal (you'll say) when you see it eating him up whilst he whips the buyers and sellers out of the Temple, *John 2. 15, 17.* But you must say too, and most compassionate pity and meekness

meekness at the same time, when you read, *Mark* 3. 5. that whilest he was most *angry*, (and you never expressly read him *angry* but there) yet even then and there you read too that out of compassion he was grieved for the hardness of their hearts, as *Moses* we sometimes find very angry in the cause of God, and yet the meekest man upon earth, as the same spirit which appeared upon the Apostles in the resemblance of fire, *Acts* 2. 3. descended upon Christ in the likeness of the meek dove, *Matth* 3. 16.

Exod. 32. 19.
Levit. 10. 16.
Numb. 12. 3.
Berengius in
Bib. Patrum.
Tom. 2. p. 556.

If therefore on the contrary our zeal instead of love be imbittered with hatred and malice, it's *zēlos misos*, bitter zeal, as the Apostle calls it, *James* 3. 14. *zelus amaritudinis non amoris*, as Divines speak, the one of which is to be blown up, but the other to be put out, and quite extinguished. —

Or if it be inflamed into discontent (a touch whereof David had when his heart was hot and glowed, *Psal.* 39. 3. and Ezekiel when he went on God's errand but in the bitterness and heat of his spirit, *Ezek.* 3. 14.) or Rage and Fury, that like Solomon's mad man it casts fire-brands, arrows, and death, Boanerges thunderclaps, all devouring words and actions, as zealous *John* used to drive furiously: and those whom we read of in the Gospel, and the *Acts* that were filled with indignation against Christ and his Apostles, were cut to the heart, gnashed with their teeth, contradicted, blasphemed, laid hands on them, and persecuted them. — In this case we must say, that as Moderation without zeal is but a benumbed cold pallie, so zeal without moderation is but a distemper'd frenzy, a feverish distemper, the glowings of Hell fire, hot poison, which is more quick and deadly, as the Scripture's comparison is, a clear heat upon herbs, that scorseth and burns them up: *Isa.* 18. 4. as *Saul's* zeal did to the Gibeonites, *2 Sam.* 21. 2. and our *Sauls* here in the Text to the Church of Christ, meer Wild-fire, that such hot-spurs prove *Ardeliones*, the Worlds Phaetons, set all on a combustion, as the *Zelots* did in Jerusalem, and their Successors in Germany. And the Lord cool such spirits among us, that it come not to an universal conflagration. And shall this then that thus destroys men lives be compared with Christ that saves them? I pray let us be willing to suffer the loss of this, that we be not all lost. We may well account it worse than dung that we may win Christ. Yea and of all more substantial, civil, or moral virtues and performances. For these also Paul puts into his Inventory.

See Hammond
on *Matth.* 10.
Annor. c.

SERMON XII.

ON

PHILIPPIANS 3. 6.

Κατὰ δικαιοσύνην τὴν ἐν νόμῳ γαιόμενος ἀμωπλος.

Touching the Righteousness which is in the Law, Blameless.

IN which words our Apostle riseth yet higher to a more desirable qualification than those that went before : for he might have been a *Pharisee* and yet a scandalous hypocrite, as most of them were, and he might have been zealous too, and yet he might have been ἐξουισδυνος (as *Chrysostom* noteth) *rash*, and all that might be πιαρχίας ἔνεκεν out of an ambitious aspiring to rule and dominion, as it was with the Priests, and other of their zealots, but he was more single-hearted, and in his carriage innocent, *As touching the righteousness which is of the law, blameless*, i. e. *quoad externam coram hominibus conversationem*, for his outward carriage before men, he was (as it is said of *Zachary* and *Elizabeth*) *sine querelâ*, not blamed or complained of by his neighbours, and so not guilty of any thing, for which, according to the course of their law then in use, he might justly and legally be accused before the Judgment-seat, and sentenced by the Judge, as *Grotius* expounds it [*Nomen legis hic accipit pro illis preceptis secundum quæ judicia exercebantur ; dicit ergo se nihil fecisse ob quod tribunali sibi debet*] So that his zeal in persecuting the Church was not upon an humane and selfish, but a Divine interest, as *Theophylact* observeth. Nor was it stained with a vicious life, but (*quod præcipuum erat*, as he saith) this was a sober, virtuous (in a word) a compleat moral Man, zealous in his mistaken Religion, and a just, civil, fair man in his outward conversation, not only of the *most exact sect*, *Acts* 26. 5. but also of a most exact life ; which in real worth was more than all his

Calvin, Zachary, Hyperius. Luke 1. 6. Aquinas.

Grotius.

C. à lapide in loc.

forementioned privileges, which he sometimes thought he might well *esteem gain*, seeing that thereby he gained so much repute from abroad with others, and so much inward content and satisfaction in his own mind. And yet upon his conversion, even this as well as all those other things that were *before gain*, he now *counts loss for Christ*, v. 7. And so should we. And to the Note hence is

That it is not Morality nor the the most unblameably vertuous Note 3. either inward habits, or outward performances in an estate of irregeneracy, which can so commend us to God as that we may safely rely on, or rest in them for our acceptance with him, But even these also (as to that) are to be *accounted loss and dung that we may win Christ*. In handling of which I shall follow the same method that I did in the former particulars.

1. Shew the true value and intrinick worth of this vertuous unblameable frame and outward carriage.

2. That it is so great, especially in many mens esteem, that they think it safe, and best quietly to rest in it.

3. That yet so it should not be, but that in comparison of Christ it should be *accounted loss and dung for him and his righteousness*, by which only we are justified and accepted.

For the first, That a moral, civil, vertuous, and unblameable life and carriage is of great worth, and very highly to be valued, the Apostle fully intimates in that he doth not only reckon it up amongst his former choice excellencies, but also sets it on the top and head of them all, as chief and most eminent, as *Interpreters* observe, whilst *dum surgit, crescit oratio*, in this his heaping his excellencies one upon another, this is set *inter duces*, because last named, it is to be understood to be first in place and dignity, and that most deservedly.

And therefore I desire that no mans quickness, as soon as he hath heard the Doctrine, may either prevent my future discourse, or prejudge my present meaning, as though I intended to decry *morality*, as I have heard from this place some pretty sharply inveighed against for it with reflections as though they were defective in that which they so speak against. For our carriages, it's best that every one would look to his own. For the Doctrine that now I am upon, I desire that I may not be so mistaken, as though I meant to *un-man* him, whom I would have to be a *Christian*, or that I *forbad* him to get up the *lower steps*, to whom I say, *Friend you must ascend higher*, or else you will never reach heaven. He that

desireth you to *add to your vertue faith*, doth not either *bid* or *per-*
mit you to be *vicious*; but when the Apostle Peter in a contrary
 2 Pet. 1. 5. method commands you to *add to your faith vertue* (if by *vertue*
 there be meant that which we now speak of) he seemeth to me to
 hint that

1. As *faith* should not be without *vertue*, so

2. That *vertue* should not be without *faith*: when he would
 have them so joined together.

3. And this further, that *faith* should not be an *additament*
 and *superstructure* to *vertue*, but rather the *foundation* of it, that so
 Contra Julian. it may be true *vertue*, for (as Austin saith) *Abst ut in aliquo sit*
 lib. 4. cap. 3. *vera virtus, nisi fuerit justus: abst ut sit justus, nisi vivat ex fide:*
justus enim ex fide vivit. And so indeed I desire that *Christ* (and

1 Cor. 3. 11.

faith in him) should be laid as the *foundation*, (for no other *founda-*
tion did Paul know that any man can lay) of all our moral
 qualifications and performances, but so as to be the *Corner-stone*
 too to go up to the top of the building, that so our foundation
 may be laid surer, and our building raised up higher. For *sine*

Hieron. in 3. ad
 Galat.

Christo omnis virtus in vitio est, and so in getting up to heaven by
 this *Jacob's Ladder*, let the foot tread the rounds, let us work and
 walk, in Gods way: but withal let the hand before lay hold, (as it
 usually doth in going up a Ladder) the hand of *faith*, I mean,
 withal first lay hold of *Christ* and his Righteousness for our justi-
 fication. That the principle may be more noble, not the *Spirit* of
 a man, but of *Christ*: as a man seeth and heareth as a brute doth,
 but not from a brute but a rational Soul, which riseth higher than
 a bare sensitive Creature can attain to, so I would have a Christian
 be sober, just, temperate, as the most compleat Moralist can be,
 but this from the spirit of *Christ*, and not only from a bare spirit-
 less dull morality, and so (as according to his higher well-head
 and principle) to rise higher to those more noble spiritual ope-
 rations of Gospel-*faith* and *love*, which such a pure moralist is so
 far from attaining to, that he doth not so much as think fit to de-
 sire or endeavour after, but rather to despise and hate.

This premised, I come more particularly to shew the true va-
 lue and worth of morality in a vertuous and blameless Conver-
 sation.

1. It's the honour of humane Nature, a chief part of our hu-
 manity, whereby we are men, yea (though not the chief yet) the
 more visible part of the *image of God* wherein at first we were
 created, and what of this kind is in any of us since our fall are

(as usually they are taken) some of the *rudera* and broken pieces of that first goodly building. Which were they wholly demolished and quite rased out of us, we should cease to be our selves, to be men, and degenerate into the sensuality and ferity of brute Wild-beasts, *immanitate omnem humanitatem repellente*, as Tully *Offic. lib. 1. Notanda est Dei humanitas. Calvin. in Dan. 10. 13.* speaks: for humanity in the true sense and common use speaks something of erudition, gentleness, virtuousness, and that not only in Heathen, but even in Scripture Language, in which *וְעַל מַגְּפָתוֹ יִנְּקוּ* *virga hominum & plaga humane, the rod of men, and the stripes of the Children of men, 2 Sam. 7. 14.* have something of gentleness and moderation, i. e. of humanity, in the true sense of that phrase. *Premunt ita ut non comprimant.* And therefore I *Sanctus in loc.* must needs say to you, be sober, chaste, just, vertuous, if you would be men, not Beasts, not Devils.

2. But secondly, there is more than humanity, something Divine in it, as being the product of a more common and inferior working of the spirit of Christ, some dimmer and cooler rayes of the sun of righteousness as he is the light which enlighteneth every man that cometh into the world, *John 1. 9.* as he said, *nec quengquam sine Christo nasci.* How often doth Austin call these lower workings the gifts of God? and if Polemon by hearing of Xenocrates of a drunkard prove sober, *ne id ipsum quod melius in eo factum est, humano operi tribuerim, sed Divino:* He accounts it a Divine work to make only a moral change and reformation. It's a special gift of God, *qui dona sua, prout ipse judicaverit, hominibus & magna magnis & parva largitur parvulis*, as Bede *In 1 Cantic.* speaketh. Gods largess. Some kind of fruit of the death of Christ. *וְעַל מַגְּפָתוֹ* to restrain sin as the word signifieth, *Dan. 9. 24.* part of the preventing restraining grace of the spirit of Christ. And therefore such a gift of God is not to be sleighted. Nay such a part of the purchase of the blood of Christ, and the work of his spirit is duly to be valued.

3. Thirdly, As being absolutely necessary for humane Society, and our quiet and orderly living and conversing in the world: for were not men hereby civilized, and the rage and violence of lust restrained, take away once justice and temperance, morality, indeed humanity from humane Society, how would it come to *homo homini lupus*, and in stead of a Society of men, what herds of brutes and wild beasts, even of Devils in an hell let loose should we see in the world? What some Romanists unhappily *R. Thomson. Elench. cap. 2. pag. 18, 19.* made the Emblem of Bellarmine, a Tiger held in a chain with

this motto, *Solve me, & videbis qui siem*: Let me but loose and you shall see what an one I am, would be too sadly verified of us all if once by God or Man let loose, and it should be said of us as once of *Ephraim*, *Ephraim is joyned to idols, let him alone*, *Hof. 4. 17.* it would not come to so good as was said of *Naphthali*, that he was *a bind let loose that gave goodly words*; there would but few good words and fewer good deeds proceed from us, no nor so good as what was said of *Ephraim* that he was a *wild ass alone by himself*, *Hof. 8. 9.* (though that would be wild enough, *Jer. 2. 24.*) but yet with less hurt and mischief to others and our selves than when, we should see what horrid *metamorphoses* of creatures in the shapes of men into brutes for sensuality, ravenous beasts of prey for blood and violence, yea incarnate devils for pride, malice and blasphemy, partly of our selves and partly from *Satans* temptations this would come to; and as in our dayes we see our *Ranters* and other *Enthusiasts* desvesting themselves of all morality, civility, yea even humanity, are fast posting to. For the preventing of which, God the most holy and wise Governour of the world, as sometimes in a way of outward afflictions he *bedgeth our way with thorns*, *Hof. 2. 6.* to keep us from treading down all bounds and *running into all excess of riot* with greediness, so also by inward common workings of his spirit he doth not only lay checks and restraints upon our unbridled spirits and lusts, but also composes and regulates our tempers and carriages, that we may live at least like *men*, civilly and orderly one with another.

Epist. 5.
lib. 4. c. 3.
hujus tantum
temporis vitam
steriliter or-
navit. de voc.
gent. c. 7.
Epist. 130.
Prosp. contra
collatorem cap.
22. 26.
Fulgent. de in-
carnat. c. 26.

This *Austin* in several places, especially in his *books contra Julianum* observeth in the vertues of the Heathens, the *Romans* and others, that they attained to a moral and vertuous deportment, *ad mores civitatum, concordiamque populorum, & temporalis vite societatem, presentis vite honestatem*, as he and *Prosser* expresse it, to maintain and promote peaceable and civil converse, and humane society in the world, which he that doth not value deserves not to live in it.

4. And which yet is more valuable in *Christians* as being a choice ornament of the Gospel and credit of their Religion, when they do not only far exceed them in spirituals, but even out-go them in *morals* which is their highest perfection, in which they therefore use to excel, as because *sense* is the highest perfection of *brutes* therefore usually they excel *man* in it; But it should not be so here, that because *morality* is the highest attainment of

an *Heatben*, therefore they should exceed a *Christian* in it. But on the contrary, if *Christians out-shoot them in their own bow*, if a *Paul* with his *ὁς ἰστας καὶ δυνάμεις καὶ ἀνέμους*, *Ye are witnesses, and God also bow holily, and justly, and unblameably we behaved our selves*, 1 *Thess.* 2. 10. can out-vie the *Greek's Socrates* or *Aristides*, and all the *Fabii*, *Reguli*, and *Fabricii*, so famous amongst the *Romans*, oh! this is to walk, *ἀξίως καὶ εὐαγγελίστη*, so as is worthy of the *Gospel*, so as becometh it, and is an honour to it, when *Clement* writing to the *Corinthians*, can congratulate, *τὴν σωφροσύνην* pag. 2. καὶ ἰσχυρὰν ἐν χριστῷ ἐνσώφισιν, their sober and gentle piety, when *Christians* are sober and just, godly men, godly, but righteous, meek, merciful, and every way vertuous withal, that whilest the *Heatbens*, the *Hypocrite*, the *natural man* doth but *turkeys an old suit*, which makes it only look handsomely, with the true *Christian*, All 2 *Cor.* 5. 17. is made new, and so is more comely; the one is like him that by ointment drives in the itch, the *Christian* takes inward physick and purges it out; the one rubs in the spot, the other washes it out, but so that as we exceed them for inwards, so we should more than equal them in an outward, seemly, vertuous carriage. This, This would much redound to the honour of *Christ* and the *Gospel*, and therefore if *his Glory* be to be esteemed, this that makes so much for it is truly valuable.

5. And lastly yet the more, because as it so much conduceth to the glory of *Christ*, so also to our own inward satisfaction and peace. So the *Apostle* takes notice of the *Heatbens thoughts excusing of them when innocent*, and if *Epicurus* his placing happiness in pleasure meant only that joy and satisfaction of mind which follows a vertuous temper and action as a sweet air after the stroke of a well tuned and touched instrument, it was not so much amiss, as his *Scholars* afterward perverted it. Surely a sober, especially a *Christian*, sober, just, and unblameable temper and carriage prevents, as many unquiet disturbing brabbles and contentions with others, so, many tumultuous hurries of unruly passions within our selves, and the many sad reflexions even of a natural Conscience, when the bluster of the passion is over; as *Abigail* said to *David*, 1 *Sam.* 25. 31. that it would be no grief, nor offence of heart to him afterward that he had not causlessly shed blood, or avenged himself: so it will at the last be no sorrow of heart or inward wounding, nay much satisfaction and joy of heart, for which we shall (as *David* there did, v. 33. 34.) bless God that we were kept from such out-rages, which after we should have dearly paid for; and

*Austin. de Sp.
& litera c. 27.
v. Philip. 4.
8. 9.*

and saved those many sad sighs and groans for the pains and smart of those bruises and wounds, which our former miscarriages gave us, and then rejoice in reflecting upon that sober and orderly deportment which we at least by restraining grace were trained up to. Now these and the like particulars fully shew that a virtuous unblameable course is truly valuable, (which *secundum justitiam regulam non solum vituperare non possumus, verum etiam merito rectèq; laudamus.*) And truly so valuable, that we are very apt so to over-prize it, as

In præfatione.

(Which is the second thing) Even as to our Acceptance with God to build our hopes on it, and to rest in it. *Thus he was no extortioner, unjust, no Adulterer, or like the profane Publican,* was that which the proud Pharisee, Luke 18. 11. gloried of and looked to be justified by, for there justification is spoken of, v. 14. And to be justified and saved for our good works is that which not only the most ignorant people, but our most compleat Moralists build upon, and these latter more than the former, because more out of judgment, from a self-flattering intuition of their virtuous qualifications and performances; their justice, sobriety, temperance and good neighbourhood, so glister and glare in their eyes, and are such realities, that Christ and faith in him they look at as Notions; and being whole in themselves, they need not the Physician, Matth. 9. 12. And so Austin on Psal. 31. sheweth that many of the moral Pagans would therefore not become Christians, as being by their good life self-sufficient, and therefore brings them in thus speaking, *What would Christ enjoin and command me? to live well? why, I do that already, and why then is he necessary? Nullum homicidium, nullum furtum, nullum rapinam facio, &c. Incither murder, nor steal, nor commit Adultery.* Let any of these be found in my life, & qui reprehenderit, faciet me Christianum, and he that finds it shall make me a Christian. And the like are, if not the words, yet the thoughts of our exact Moralists. They are, they think, got high enough, that they need not ascend higher, nay so high in themselves that they look at faith, at least at true believers, as much under them. But however their Morality they rest in,

1. As first more suiting with the Law of Nature, and so with their natural light, whilst Christ and Faith in him is only and wholly from Divine and Supernatural Revelation, an *bidden mystery*, which they therefore neither are, nor desire to be much acquainted with: and especially for this cause that this diviner

light discovers *motes* in their brightest *sun-beams*; many defects and blemishes in their most refined *purgative virtues*, *pride*, and *self* and many spiritual lusts, which such *Moralists* please and pride themselves in, and so they rather *bate the light* than come to it, lest their deeds should be reprov'd, *John 3. 20.*

2. Secondly, They yet the rather sute and close with it because that hereupon it's more within the reach and sphere of their activity. Which upon a double account works in them a complacency and acquiescence in it.

1. Because it is more easy, far more easy to forbear a vice from a selfish or moral consideration, than upon a spiritual, to deal justly, and give an alms, and carry it fairly, than to deny carnal, natural, moral self, to repent Evangelically, in case of traits and temptation to believe savingly. It's indeed a very easy thing to opine, and presume, but nothing harder, than *when heart and Psal. 73. 26. flesh faileth to make God the Rock the strength of our hearts*, when sense is at a stand, and carnal reason contradicts, for faith to depend and cut these knots which they could not untie, and with *Abraham in hope to believe against hope, Rom. 4. 18.* It's easier to be *vertuous* than truly *gracious*, and we naturally so love our ease, that if the one we think will serve, we have no mind needlessly to trouble our selves in advancing further to the other.

2. Being *within our reach*, as thereby it is more easy, which pleaseth us well, so there is more of *self* in it, and *self* is that which we hug and love most of all. To have only an empty hand of faith to receive all from Christ is naturally and to a carnal heart too poor and beggerly, we would herein be some body, and do something, as *Pharaoh* said he *made himself*, *Ezek. 29. 3: Ego feci in me*; So we would fain be able to say *I have saved my self*. Something *ipsum. Vulg.* it is that we would bring to God by which to commend our selves to him, which too often the true penitent sinner hath an hankering after, and therefore sufficiently smarts for; but the moral *self justitiary* is chiefly for, and therefore for that most which gives him a hand in it. And therefore because in these *morals* he hath an *auspicious*, and a *liberum arbitrium*, and so can see in them much of a self-efficiency, he hath from what to applaud himself, and with hand on his side to say with *Nebuchadnezzar, Dan. 4. 30. Is not this great Babel which I have built by the strength of my power*; than which nothing is more pleasing to proud Nature, or a self sufficient *Moralist*, which therefore he gloryeth of and resteth in.

2. And

3. And yet the rather, because this outward Civil deportment is more visible, and so more taken notice of and taking with other men, with whom he converseth; which, as the *Pharisees* of old, *Matth. 6. 2, 5.* he is carried away with, whilst faith, which is seated in the heart, and grace being of a more spiritual nature and less outward garish lustre, is by him not at all looked after.

Upon these and the like grounds bare morality is too often rested in, which was the second particular.

3. But the third and last is, that so it should not be; but that after *Paul's* example here in the Text, this as well as the former as to our acceptance with God should be *accounted loss and dung, that we may gain Christ.* To a Soul wounded with sense of sin, and languishing and dying away for want of Christ, it will be no *arduous*, much less any healing Medicine to say, *But why are you so troubled that have lived so virtuously and unblameably, that have been so sober in your carriage, so just in your dealing, so fair in your converse?* for this will be but a faint cordial, and you prove but a miserable comforter, when it can look on all this but as a fair suit put on a dead Carcase: nay on all this kind of *righteousness*, as so many *menstruous rags*: And wo to him, if he have nothing better than such *Fig-leaves* to cover his nakedness; and wo to me, if when it comes to trial, and I shall be set at the Bar of Justice, *I be found in my own righteousness*, and therefore passing by all these, *But saw ye him whom my soul loveth*, faith the *Sponse* now sick of love, *Cant. 3. 3.*

And there is great reason for it.

1. Because this *Morality* may be found in them who never *savingly knew Christ*, and so are far enough from *Salvation*, for as *Austin* observes (*de sp. & lit. c. 28.*) you shall hardly find the life of the worst without some good works, so in such as are not so bad you may sometimes find many. So it was in many of the *Heathens that knew not God*, in our *Paul* when he was a stranger, nay an Enemy to Christ, and how hopeful and safe we may think our selves or others to be whilst in that State, yet he now by grace brought into a better, would not for a thousand Worlds be in the former. And hence it is that *Austin* gives it such homely Elogies, sometimes of a *terrena, carnalisq; justitia*, and sometimes *Babylonica dilectio*; of an earthly carnal righteousness, of a *Babylonish Love*, such as may proceed from nature (*sed aliud est quod*

*Exposit. ad
Gal. 3. contra
Julian. l. 4.
c. 3.*

quod impenditur natura, &c. faith Gregory*. It's one thing that Nature yields, and far another which Grace worketh: Or if not only from Nature for the Cause, yet such as meer natural men may be capable of for the subject. But as trim as Nature may look in some mens eyes, yet *sordet Natura sine Gratia* in Prof- per's judgment, that which is highly esteemed among men may be abomination in the sight of God, Luke 16. 15. and if by nature we be children of wrath, Ephes. 2. 3. that sure cannot pacifie God's anger, which we may have, whilst we are in a meer natural condition.

* Homil. 27. in Evangel. Naturali bono motus fecit bonum, non proprium. Chrysost. hom. 7. ad pop. Antioch.

2. Which also may consist with the full power and dominion of divers, especially spiritual lusts, wholly inconsistent with Christ and his Grace, and instead of giving check may give suck to them, and feed them.

1. One is *Domineering Pride*, which ariseth from nothing more than a conceited self fulness, an *avlaguna*, which of all others our compleat Moralists are most full of. So you find the Stoicks the most moral of all the Philosophers, most turgid and swollen with pride and self-conceit of all others. How full and self-sufficient their wise man was, let but one Seneca inform you, who equals him with God, and in many things prefers him, Epist. 73. And with little less haughtiness and pride do our compleat Moralists applaud and almost adore themselves, and with greatest scorn and disdain, either over-look or set their eyes on the poor puling penitent, that mourns for sin, and the crack-brain'd Phantastick believer, as he esteemeth him, who is looking out of himself for righteousness by another, whilst he doth *domi habitare*, hath a better and nearer at hand at home of his own: which *Plethora* and proud self-fulness

As *intra existens*, leaves no room for Christ, who as upon conceit of their freedom was not accepted by the Jews, John 8. so from this proud conceit is rejected by these our self-justifiers, the full soul loathing the honey comb, Prov. 27. 7. I say it admitteth not of Christ.

Directly crosseth the main design of the Gospel, which is to exalt Free-Grace, which our Free-will-vertuous ones think would disparage their better deservings.

And lastly, is diametrically opposite to the true notion and nature of faith, which as to justification is only on the receiving hand, John 1. 12. takes all, giveth or brings nothing to God, but faults to pardon, and debts to discharge, and an empty hand to

Exod. 3. 14.

receive all of Gods free largesse. Christ shall be *All in All*, faith *faith*. Nay, faith *Pride*, it I be not *all*, I must at least be something. *Pride filleth us with our selves*: but *faith wholly emptieth us of our selves*. *Pride* which at first aspired to make us like God, would have us speak like him, *I am that I am*, i. e. in and of my self; but although faith may say too, *I am that I am*, yet ever remembers to add, *by the grace of God I am that I am*, 1 Cor. 13. 10. And can any things then be more contrary?

2. Another sin inconsistent with Christ, which yet exactest (if it be but bare) *moralis* breeds, at least beareth with, yea usually runneth out in, is a contemptuous dislike, *hatred* and *opposition*, yea oftentimes (as occasion serves) *persecution* of the grace and ways of Christ, and the spiritual Professors of both; for such thinking goodly of themselves as best and highest, cannot endure to be over-top'd, out-vied, eclipsed by any, and therefore cannot so far deny themselves, as not to malign and oppose that way, and those persons that do or seem to exceed them. So the *Pharisees* did Christ. *Simon Magus*, that *triquary*, *Peter*. And some think that *Stevens* eminency, and his face shining like an Angel's, was an eye sore to our *Saul*, heated his hot young blood; and natural fervid spirit into an inflammation against him, and proved such Wild-fire, that caught as it went; and bred a further combustion in the whole Church, which he here confesseth that out of his zeal he *persecuted*. So the grave *virtuous Philosophers* proved the greatest opposers and persecutors of Christianity, so that what was said of him, *sobrius ad evertendam Rempublicam*, may be said of them and others, *sobrii ad evertendam Ecclesiam*, so we find *Paul* at *Athens* encountered with by their *Philosophers*: but it's worth considering by which Sects of them especially: and for that it's said, *Acts* 17. 18. that they were the *Epicureans* and *Stoicks*, *duo genera Philosophorum maxime alienorum a Christiana Religione*, as *Grotius* well noteth upon the place, two sorts of *Philosophers* that were most averse from the Christian Religion, and what were they? not only the more loose *Epicureans*, but also the most sober *Stoicks*, whose discipline some conceive came nearest to Christianity, and *Hierom* seemeth to be of that mind when he saith, * *Stoici nostro dogmati in plerisque concordant*. But by this appears the truth of that saying, *Qua minime differunt maxime opponuntur*. The less they differed, the more they opposed; for so we do not only find here the *Epicureans* opposing *Paul*, and afterward *Crescens* the *Cynick* persecuting *Justin Martyr* to the death,

See *Catachrysis*
præloquium ad
M. Antoninum.

* *Com. in Isa.*
11.

Porphyrie

Porphyrie the Pythagorean, a profest bitter Enemy to Christianity, but the grave *Stoicks* also here in a passion, as your so famed *Hierocles* of that Sect, a cruel persecutor. It seems this Enmity to Christ and his Gospel was an Epidemical Disease of all the Tribes of the Philosophers, and that the most most sober and dispassionate *Stoicks* escaped it not; It were well if they were not most deeply infected with it, as to this very day many of our most sober *moralists* are the most bitter Enemies to the power of Godliness. And can that then make us pleasing to God which entertaineth and nourisheth such displeasure against his grace, ways and servants?

See *praefat.* in *Hieroclem.*

3. And as such bitter Enmity against the ways of grace seldom goeth alone, but by God's just judgment is usually accompanied with some outwardly foul and filthy miscarriages; so the more accurate morality if rested in (God delighting to stain the glory of all that we think so goodly of) is by him permitted to be oftentimes foully blemished with some filthy vices and practices; for so it is observed, that those that *lifted up themselves* (as *Miriam*, *Uzziah*, and *Gebezi*) were wont for their greater debasement to be smitten with the filthy and loathsome plague of *Leprosie*. So the more to debase the pride of these self-admiring, and self-exalting *Moralists*, God suffereth them oft-times to be loathsomely defiled with some more filthy leprous blemishes. It seems our *Saul's* unblameableness could consist with his persecuting the Church, and however his being besmeared with the blood of Saints made him seem beautiful in his own and some others eyes, yet surely it looked ugly in the sight of God and all good men; and as grave and demure as the Philosophers looked, yet they are belied by their own (and why should they?) if the very best of them, their very *Socrates* and *Seneca* were not foul enough, the one for unnatural denilements, and the other for unjust practices.

Numb. 12. 10.

2 Chron. 26.

19. 20, 21.

2 King. 5. 27.

I shall not insist on or now inquire after the like miscarriages of the like persons in after-times, or in our days. Which yet may be found out without secret search, as the Prophet speaketh of the blood that was openly to be seen in the skirts of *Judah*; and the like without any strict or prying observation may be easily taken notice of in the lives and practices of the men we speak of, and if so, then as the same Prophet in the words immediately going before, said to *Adulterous Judah*, why trimmest thou thy way to seek love? for though thou wash thee with nitre and take thee much

Jer. 23. 4.

Jer. 2. 33.

V. 22.

soap, yet thy iniquity is marked before me, saith the Lord. So I may say to such, why think you by your outward modes and compositions to impose upon God, when you cannot so delude men? But
1 Sam. 15. 14. forex suo indicio perit. For what meaneth this lowing of the Oxen, and blesting of the sheep? If you be so intirely blameless and vertuous, as you pretend, what mean those ugly bleaches and deformities? Think not by *wiping of your mouth* with the Harlots to wooe God, when your inward abominable pride and enmity against the ways of God, shew that your purgative vertues have been so far from making you clean in his eyes, that they could not keep your inward corruption from breaking out into loathsome practices in the sight of men, and if so, your other sober composed deportment will not so much cover those defilements with a Robe of honour, as those foul blemishes render both you and your garish beauties deformed and ridiculous, as the more neat the man is, and his cloaths are, the more conspicuous are foul blashes upon him, and the more unlightly do they make him.

But oh then how much more glorious and desireable is that *new* *Use.* *that Garment of Jesus Christ (the Lamb without spot)* which *Rev. 1. 13. reacheth down to the foot,* covereth us all over, and hath not one *Isa. 30. 1. speck in it. Wo to all such as cover with a covering, but not of my spirit, saith the Lord.* Betides the Robe of Christs Righteousness, all other coverings of the best suits of your moral vertues have spots and rents, at best are more narrow than that a man can wrap himself in them, so as perfectly to cover his nakedness. Oh therefore that we might be all found in him, not having our own righteousness, but that *which is through the faith of Christ.*

And seeing that now at last we have gone through all the fore-mentioned particulars, and seen the comparative nothingness of them all in comparison of Christ; what remains but that we should with our Apostle so esteem of them, and labour for our justification and acceptance with God, so *to be found in Christ,* as to be able to say with him, *Christ Jesus my Lord. Dominus meus, Deus meus, Christus meus, Amor meus & omnia.* He may well be *All,* when as by an induction of particulars we have proved all else besides him as to this are *nothing, nay less and worse than nothing,* when but *loss and dung.* Nor need we be puzzled with *Pho-* *tius* his question; if they be *ignota loss,* how could he add, *ignota-* *our, omnibus istis me ipsam multavi, I have suffer'd the mult of all these.* Could it be a Punishment, or *Mult* to escape a loss? The answer is easy. To natural and carnal self they were gain, v. 7.

Bez.

and therefore the losing of them was *loss*; which *flesh and blood* counted an heavy mulct and punishment. But to *Paul* now better informed, *confidence* in them would be a *loss* indeed in the loss of *Christ* and our selves together. and so according to the phrase, *Act.* 27. 21. we may *κερδῆσαι τὴν ζημίαν*, gain a *loss*, be gainers by such *See Grocius in locum.* *losings*, if by a lesser and only a conceited loss we escape a greater, and that a real one. Though we lose much for *Christ*, yet sum up all, and we shall not be losers by him, by renouncing all confidence in every thing else which will either make or at least leave us miserable, to lay hold of *Christ*, and *his righteousness*, which alone can justify us and make us happy. And therefore what according to the sense of *flesh and blood* was *ζημιώθην*, he presently checks and turns into a *κερδήσω*. By suffering the *loss* of other things he proved a great *gainer* by winning of *Christ*. Oh! had we but *Paul's* eyes we should discern this incomparable beauty and excellency in *Christ*. Had we but his sense of *Christ's* fulness and Allsufficiency, we should see a *τὸ ὑπερέχον*, a transcendent *Excellency* in the saving knowledge of *Christ Jesus our Lord*, above all other knowledge, and with a free and joyful heart should readily and roundly come off with his *δι' οὗ πάντα ἐζημιώθην*. For whom *Tu satis es no. I have suffered the loss of all things, and do count them but dung bis & sine. that I may win, or gain Christ. nihil est.*

To God by *Jesus Christ* be all glory. Amen.

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