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 sanctified and blesteth all, and which in all and above all most precious Ordinances a sanctified heart most highly prized 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.

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. Mary's
May 13. 1660.

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 Benjamin, 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, as Chrysostom expresseth it, qui sunt proprie electionis, ideque 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 tellecth us, Act. 26. 5.) different, the accuratest and strictest Sect of the Jewish Religion: he tellecth you
that for the particular Order and Sect of his profession and Religion
which he had made choice of (as the word διάκονοι signifies) it
was most choice, strict, and exact, the Pharisees of all other Jew-
ish 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 pro-
fessed 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 Zealot,
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, οὐκ εἰσακρατέον τις, ἐν φιλαγχιας ἀν
κεν ποιήν, ἄλλ' ἐν τῷ ῥυπολ χρυσίᾳ, faith Chrysostom. He might have
been so hot and turnously 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 venturcomeness, 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 pre-
cent we are only in general to take notice, that all these he ac-
counts 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 mo-
rally unblameable, and virtuous. If without Christ or contrary to
him. All these are contained in these expressions of the Apo-
site, and all of them by him called and accounted loss and dung
in comparison of Christ. We shall briefly run over these partic-
tuals.

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
This is held out in the first expression, ἥτις ἡμῶν ἑβάλεται. Touching the Law. He meaneth not the Law of God, but specialis instituti θέου, or prescriptum Religionis institutum, the special instituated and assumed form, order, rule, or sect of his religion, and touching that he faith, 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 mitpend time, or misuse your patience to clear it to this Auditory. Their very name betrayeth them, which in the true Etymon of it signifieth αφαιρεσις, Separatists. But Paul puts it out of doubt, when Act 26. 5. he calleth it ἀναφθαρήθη αὕτη, exquisitissimam hæresin, the most exquisite, exact sect of their Religion, which Josephus thus expresseth, ταύτα τι τοιούτα δοκεῖν ὑπαγείερκεν ἐνα τῶν ἄλλων, οὐ τῶν ἰδίων ἀπομείνου ἁρπαζον, 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, Hic senorum et fratrum nos libam, 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 lost and dung, as to acceptance with God in comparision 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 lost and dung in comparision 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
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. That 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 damned for Christ.
4. 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, Acts 24. 14. when he said, I know in whom I have put my trust, and thereby shews, that there may be a way (even the way of Faith, Grace, and Christianitie) 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 Mahometans, 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 found 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
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Religion is nothing of Christ, but indeed contrary to him. Whither we may refer the various Sects 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 Fractious of Hillel and Shammai among the Jews, their three more famous Sects in our Saviour's time, or the seven which * Justin Martyr, † Eusebius, and Epiphanius variously reckon up.

As also the numberless number and rabble of Popish Seculars and Regulars Votaries: that swarm of Locusts in their several Orders and Religious (as they call them) of their Monks and Fryers, and other Ecclesiastics, 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 Sects, 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 Sects and fractions, whose materials and essentials are sinful and against Christ.

2. Nay it may be a Sect, 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 pervertly made the matter of a Sect; nor were they more Sectaries 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.

And that place affords another way of Sect-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 article, yea, 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 faith of the Corinthians usp to ἡ ἱερὰ ἡγίατος τοιαύτα, to be puffed up for one against another. For that Master which we follow, and
on PHILIPPIANS 3. 5, 6.

Gressom in locum.

and vilitie, as in a diseased body some parts are swollen up, whereas in a sound all parts keep their due life and proportion, as in all Sects 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 Sect, and Paul himself against his will may be made a chief Sect-matter. 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, calamities, and evil speakings and doings against opposite parties, as it was in that place of the Corinthians; 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 differing parties amongst ourselves. So Chrysostom on that place to the Corinthians joyns αἰχμαιαν and φωστράκια, inflammations and tumors usually go together as well in corrupted Churches as diseased bodies. These are Sects indeed, when there are such cuttings and slashings, and mutual woundings of other mens estates. It hath too often gone further to their estates and lives too. God heal the one, and in these exculerated 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 envyings and strife in your hearts (much more it in our mouths and hands) glory not and lye not against the truth." This wisdom descended not from above, but is earthly, sensual, devilish: though set off with the Title of New light and Revelation, is but the mother'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 easy to be intreated, &c. Jam. 3. 14, 15. &c. Here are: opposites, Heaven and Hell: But you may discern Heaven by its serene light, and Hell by its fierceness and darkness. These and such like are the Sects 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 provereth; for Paul reckons his being a Pharisee amongst those

Q 2
other things, which sometimes he accounted gain; by which he purchased God's 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 saintship to themselves and their fraternity, the others with them are but strange and without, if not without interest in Salvation, yet at least to 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 itself sprouted out so soon, and grew so fast, and spread so far as we now find it. And this for the ground of it.

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 that which Paul, 1 Cor. 12. 31, calls, καλεῖται ἡμῖν ἑαυτῷ, a more excellent way, which their Masters promise to teach them, and not having found and felt comfort, and feeling, and setting, 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 case, 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. why because they would ἐνέπεσαν in rage, and not suffer persecution from the Jews, sided with them against Christ and his Apostles.

Sometimes out of Covetousness, which the Scripture often notes in fainous Seducers, that they teach things which they ought not for filthy lucre's sake. Tit. 1. 11. that through Covetousness they...
make merchandise of their followers, 2 Pet. 2. 3, and have an
heart exercised with covetous practices, v. 14, and in Jude, v. 11.
mist emphatically expresseth it by ὑποθαλαμεῖαν, like Balak
with a full and violent stream they poured out themselves for a re-
ward; which Cyprian afterwards complaineth of in Novatus, who,
he faith, was, Avarissima inexpliabilis rapacissit furibundus, too vi-
sible in our modern Sectaries.

Generally from vanity and emptiness, and wanting of true soli-
dity, and therefore the Apostles steech them, ὁσιελετα, 2 Pet. 2.
14. to which (Chap. 3. 16.) he jointeth ἄσωτοι, 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 grain 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, τά μεγαλέγει, the weigh.
Matth. 23. 23. 

tier things, like children that blow and follow after feathers,they
eagerly pursue, τα εἰμιστήλαγη, some one or two, or a few things of
liberty moment, and so formulns in simulac, make a blaze in the straw,
by the light whereof they make their own folly too visible, but
withal let the places they come to in a combustion. It's made the
great Diana of the Ephesians, which puts the whole City into an
apparation, Acts 19.

But always out of Pride: in affectation of Novelty, and sin-
gularity; as the Pharisee, Luke 18. 11. ἔστιν ὁ ἀπόλον καὶ ἀντέχει,
that they may not be like other men. But as Palsy-members have an
Eel stick 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 Colones & caculas.
To be a μάχαντες was the aim of their first Ring-Leader, Simon
Magus, Acts 8. 9, 10. as ambition hath been the brand of Novatus,
Arian, Aquin, and many of the former Hereticks; and is appar-
ently visible in chief Sect-Masters to this day.

But in all, both Masters and Scholars whether of worse or bet-
ter 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, Eccles. 7. 29. falling from ve-
nity and unity together, and now gotten into a wild Wilderness,
and having left 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, jostling 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 Sects; 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 Sect or Party, is not that which we should take up with, or sell in. Whatever vain men say or think, it's not the being wrap in a friars Cowl that will either Cure the sick man's Body, or save his Soul, not being of this or that Sect or Party, that will dub or Canoniz thee a Saint, or make thee inect 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 lost 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 Sects, 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 self-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, whilst he exhorts us to keep the unity of the spirit in the bond of Peace,
on PHILIPPIANS 3. 5, 6.

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 Covenant into pieces? ἅγετα, Ἅγανόλοι γὰς λαμ ἅγετα, γὰς τὸ ἐξετό ἐγνῖς ἀστία, as Clemens Romanus p. Cant. 6. 8. ouly 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 fourscore Concubines of such as do not so sincerely profess Christ, and Virgins without number, that make no 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 siding (I may without affectation say) is a disfiguring 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 ἠν φαίλον πέζυμα, 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 God's whole Law. I infest not in particulars, as idolizing our selves, or others against the first Commandment, and setting altitude justiculae, 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 confinences: which men often cross, that they may comply with a party to which they are captivated, as Laelius said of Tully, Verum hoc non Ciceronis culpae, sed fictae — 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 ref. here 54. broad way is let open, and liberty indulged to trample upon all unessential, 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 Liberio p. perseverantes and Antinomians make the worst sins none, but only the fente of them, and sorrow for them. Hence Arch. Heretics, though some few, as Pelagius, (especially at the first) were more sober and seemingly partakes effect.
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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 Sectaries railing, cursing, 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 Sects 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 Sooists and Jesuits against Dominicans, Seculars and Regulars, and one Sect against another, till at last (when others could not do it) they destroy each other, whilst Median-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 Groton 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, suffrages, and divisions partly grieved and offended in themselves, and reproached by others. Τῇ χείμα ναυς πολλάσι πτερεά, πολλά τε εἰς θεο-μολυντα θαλάσσα τω παραγόμενοι, εἰς αἰεν ἀποτελεί ταῖς τῆς αὐτοῦ, faith the former Clemens to the Corinthusian, 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 law cause to take up the same complaint, and we now as much as he, that our Sects and divisions give Papists, Atheists, and Infidels too much cause to laugh and blaspheme, that either our Christ is not that Christ which the Gospel 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 not
not stay here; but division will end in dissolution. A Church as well as a Kingdom divided against itself cannot stand. Planks Mat. 12: 25; joined together make a ship; but if once dis-joyed, they make a shipwreck. 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 singulis pagis, omnes vincuntur. The Devil and his Instruments are not grown so drowsie 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 whole 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 SED 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.

Oh therefore that once we might be taken off from that which vex 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, 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 divisions amongst us, but that we may perfectly be joined together in the same mind and in the same judgment. This is that which Christ begged of God in his most divine prayer before his Passion, 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, St.
SERMON IX.

Chap. 1. v. 10. and calls upon them and God for in the close of his second Epistle to them, Chap. 13. v. 11, 12, 14. as the both Alpha and Omega of his divine and their happiness. That which he enjoins and commands with most conjuring persuasives. 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 Syntyche, 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 joints 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 tesseræ & 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 is the Φυλής in φυλής, τοῦτου, τοῦτος, τούτων, εἰς ἐκ τῆς [καθημένῳ, ὃ πᾶσιν εἰς τοῦτα ἐν ἑαυτῷ ἔσται. 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 faith, We all, he tells us, that by both we are but one, yea made one, εἰς ἐκ τῆς τοῦτος ἐν τοῖς ἑν τῷ θεῷ, concorparated into one body, and as it were identified into one spirit by an happy union 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 in ens alit & magno se corpore miscet, all are kept in a perfect harmony, and as Macrobius out of Plato observeth, though the four Elements be divers, and have opposite qualities,
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 dryness they are opposite, yet both agree in coldness, and so in the rest of the Elements, ut per tantum jugabilesm competentiam & ovulayr faderati 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 a sunder: 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 persuaded, I end this particular with Noah's wish and prayer, Gen. 9:27. The Lord persuade 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 Ps. 33:20: any of the Cords thereof broken.
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, τον πουμανεσκοιην ἀπο-
θανον, 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 Phari-
sees believed on him? But this people, who knoweth not the Law, are cursed. The Jewish Jesuits I called them, as for their pre-
tence 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. ἦς περιποιηθον ἐν τῇ Ἱουδαιᾳ τῶν πολλῶν συν-
τεχνίδων, 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, παιδευμιθαι καὶ ἠκοηθαι, institutus accuratè (as the Tignine rendeth it) most exactly instructed in the Law of his Fathers, yea and in other humane literature above all the rest of the Apos-
tles, 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 valued not himself by, nor rests in, but counts it also lost and dung, that he might gain Christ. Whence

* *
on PHILIPPIANS 3.5,6.

This Note ariseth, That it is not our greatest parts or learning, Note a., either natural or acquired abilities that can so commend us to God, that we may rest in them: but they also are lost and dung in comparison 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 faith, that Fools indeed despise wisdom, and hate knowledge, but Pro. 1. 7, 22 he calls them fools for it. But for his own judgment, it's positive that Wisdom excels folly as far as light excels darkness, both Eccles. 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 frantic 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 discern 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 puffed up with the conceit of it, that like Saul they are higher by the hand than all their Neighbours, and so do tanquam ex alto despisci, all others as their underlings, may 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 half-witted, crack-brain Simplician. To such, Preachers (as to the Athenians) are but vain babblers, Act. 17. 18. it's the foolishness of preaching, and therefore they think they more wisely spend their 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
SERMON X.

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, Julius, and such other learned Adversaries, their acumens setting a keener edge on their malice, and their greater knowledge furnishing them with greater abilities to cavil 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 to wise as to become such a fool himself, and to call upon every other man that seemed 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 lost and dung, did to υπερβαυτος γενεσις, for the more transcendently excellent knowledge of Christ Jesus his Lord. For as Moses when set on the rock came to see God's 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 wearilying himself in oftentimes fruitless studies of other matters, as he compared the Schoolmen's 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. οὔτοις πολλαῖς, faith our Saviour, Luke 12. 47. and so Clemens, ὡς ἤρθην, ἢ πειράται καὶ καλυπτόμενον γράφεσθαι, τοσοῦτο μελέτη ὑποκείμεναι μισήν. More light now may then meet with more heat in those everlasting burnings.

But this particular, though fit to be further pressed in this Auditor of Learned men, hath been already handled in the first part of the Text, when we spake of that, τινὰς ἱσχύον τις γνώσει, of the
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 gloriied 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 Hasidei Saints, would gain outstrip all, and be most conspicuous and remarkable; from which (as best Hebrew Grammarians conceive) they had their names of Pharisees, quasi ἄφωγεῖος, 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 Pharisaism. And for after-times, Josephus tells us, their seat was, τάγμα τι Ἰουδανῶν ὑποβαθμισμένον ἦν τῷ ζαλῶν, 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, gate and 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.

Not that simply and in themselves as in the former particular seats and passions, so all outward appearances and Professions of Religion and Godliness are to be reproved or under-valued.

Indeed some are such as are of our own devising, especially in God's
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 Faction, 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 lost in the want of true piety, but in their own natures dung indeed; the dressing up or rather the soul dawbling of a Dunghill-Idol: a Whorish hearts garnish, but withal sluttish dres, 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, Hypocritie, 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, $\text{Φαύσις}$, species malis, 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 disordered Soul. Such were the Pharisees mis-figured faces, which they accounted Beauties; and such are not only the ridiculous antiques in the Popish Mafs, with all the rest of their fine trinkets in their Idolatrous service, costly Processions, affected mock-penances and mortifications, with their severall Orders, Habits, Garbs, Modes; but also, all our own self-invented-will-worship-furniture 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 lost and dung. And what lost can it be to part with such a Dunghill?

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 lost and dung if compared with Christ, especially if reflected in and so set in opposition to him.
on PHILIPPIANS 3: 5, 6.

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. Matt. 5: 16. not to be seen our selves, but to shew forth God's Grace, and give light to others. So salvation was goodness, 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, as it's laid of our Saviour, Luke 9: 53. to peuant ovuti in rupe,

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, faith 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 put his Dan. 6. window: and although David will hide God's word in his heart, Psal. 119: 11. yet so as not to be ashamed or afraid to declare it openly with his lips, vs. 13. and that before Kings (vs. 46.) by whom he might be then for it. And although Nicodemus at first for fear came to Jesus by night; yet both he and Joseph of Arimathea 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 abhice saperes 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. us qui vivo debetur homon, propiter mutant, quasi mutari in novos homines accurrant.
currant ad cadaver mortui, they which before through base fear durst not openly own him whilst alive, with an herculean 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 Silentiarii, Iesentes, 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 daftardliness, 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 et sepulcrum currant, 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 faith) si regnantem in coelesti gloriae sidre & 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 expresseth 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 bid 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. bold 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 Cursew. But we should think of the sad doom of such fearful ones, Rev. 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 efflouescencia and the out-beamings of inward light and life, sincerity and reality; for although all is not gold that glitters, yet all gold should glitter,
and the more by how much the more it's rubbed upon by the profane Worlds Calumniis and Oppositions. The word ῥῆβη 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 probitio Petri, cum de negatione agitur. Peter became an half Judas, the denser little better than the betrayer of Christ. But the chaste Spouse makes it the matter of her grief and complaint, that she should be ἡ γυνὴ as one that is vailed, Cant. 1. 7. (the garb of an Harlot, Cen. 38. 14, 15.) but would kiss her beloved in the open street, Cant. 8. 1. you would almost think beyond a Woman's 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 firm in self by the name of Israel, v. 5. as not ashamed of their best Parentage and Kindred, but with their own hand enrolling themselves in their chief Captains Mutters, not only in word and open profession with the Primitive Christians proclaiming Christiamus sum, but also in their practice and conversation, sewn 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 lost 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, Matt. 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, Matt. 3. 7. and Pharisees, if they be Hypocrites, if a generation of vipers, as 23. 33. John Baptist, and our Saviour calls them foris pitea, intus venenosa, as he glosseth it. If it be but a bare form, it's but a thin lank thing, and may well be counted lost in comparison of Christ who is substance: as

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

2

Christ
SERMON X.

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 anything 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, yet

See Hammond Theodore, Matth. 6. 1. as on a Stage in a Theatrical ostentation, Ecor que, 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 fairely 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 taken with out-sides, as to be imposed upon by them. His Spouse as her outward raiment, is of needle work, so she is all-glorious within, and the inside of God's 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 is 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 bulk, 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 los'd 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 found was, yet how hollow, when nothing
nothing within but emptiness? How faint will that poor man's heart be, who hath indeed a rich and costly flute on, but is within deadly sick and wounded? Like your flowers which spindle up all into flowers usually die at the root; so those 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. Such unsavoury salts, though it retain its whiteness, is good for naught, but to be cast to the dung-hill, 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 justissimi animi; sanctissimae recessus,
and — incultum generosi petus bonestop.

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 Se-Matth. 23. 14, pulchre was within full of uncleanness and rottenness. And their 27. long Prayer was but a pretence the more cleanly to devour Widows Houses. In Tertullian's Language, Impietatis secreta superficiales officiis obumbrant.

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 portrait 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 foul hand? a hoary whiteness covering blackest ink? whilest 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 practices, like the royal sound of a Trumpet which you may sometimes hear made before the light of some Monster or a Puppet-play.

— Quoties vis fallere plebem

Pinge Deum. — The ancient guise or disguise rather of Hypocrites, as Ambrose of the Manichees, which did aliud agere, aliud profiteri, sanctimoniam defendere, & lege suâ 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-
sore 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, tune pessimus est, faith one; and Tully is express and serious. Totius aeterni injustiae nulla capitalior est quum eorum, qui tum cum maximè fallunt id agant ut vivi 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 phraeth it, when to such xenodunatos (as Chrysostom elegantly calls them) God may say as Solomon once to Shimeis (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 lost? when, as Solomon faith, 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,

Fourthly, These vain shews (because such) will not last nor hold out. For ἐν μακράν ἀμαρτίας μετείχειν. The Scheme of this World passeth away, faith 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 faßt, yet is by

Matth. 13. 5, 6, 7, 20, 21, 22. and by offended: and 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 she 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, (witch and spur till they come to their Stage, but then turn him up, and never more look after him. Rudy Iron may be gilt, but the rust will at length work through. All such gilt and paint, in time at least, will off 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 virtutis Matth. 3.12. tibus, as Brugenius paraphrased 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 tempefulness: 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; αναθήσαντες have dallied so long with God, as though he had not seen them, ἤδη διοριστότερον. till at length they come to think there is no God that can see them. I with our days 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 ματθαιοταραχωθείς, a heart that cannot repent, but it's to be found in the holom of such cenfous 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 hardened 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 other- wise 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, firstly compared to Foxes as for their craft and other tricks, so also that nunc quam cicerantur, never made so gentle as to take upon them the Yoke of Christ. Thus in point of sin here is a soul 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.

Oft-times in this life, when an over flowing shower doth wash down
SERMON X.

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

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 gave up the ghost together, Job 11. 20.

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 hold, and other sinners but as Inmates and Under tenants to them, Matt. 24. 51. where he saith, εν δικαιομενοις αυτῶν, And he shall cut or divide him asunder (a fit punishment for a double divided heart) and give him his portion with Hypocrites.

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, in a necessary so, that I may gain Christ.

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 he is on that profane soul 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 Jeremias's enemies would do him, to smite is with their tongues, calumniating it to be nothing but Jer. 18, 18. bafe dessembling 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 sore eyes which were offended at the dimmer light of the Heathens moral verses, for so you may know whom you find complaining.

virtutes ipsas inverterebus, as

Sicercum cupimus vas: incrustare.—No wonder I say if Christian Graces which are more delightful to a carnal heart meet with the like or worse measure, as Hierom complains of the Heathens, Ad Puriam, as soon as ever they saw a Christian, then statim illud de trivio i sequantur. Behold! a Greek Impostor, which Nazianzen also much complained of in his time, Πόλεμος, ἢ θάνατος τις μισεμένος πους τά τις μίσει τις μειστατά πέσει, that Grace was counted but an artifice, and a Christian must needs be a Hypocrite, and every professor a masked Stage-player, which how unreasonable it is he there thews. And let all such know, that as it is the Panther's 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
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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 God's own image and supercription, and not our own invention. There was much of the Pharisees devotion of their own devising, and more of the Popish holy Churches Idolatrous, superstitious will-worship of their own pageantry, and too much it may be of false-hearted weaker Christians additions, or Mimmick affections; which in Solomon's account is to be right an 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 Exercisers, Jesus I know, and Paul I know, but who are ye, or whole are these?

Though they be of the right stamp, and have God's own image and supercription yet take heed of a too timely preciosity. The Hasty ground's in like manner immediately springing up was a bad Omen, and fore-runner of its future encumbrance of its as hastily after-withering. Such should have first made sure of depth of earth, and stayed for stouter rooting before their sudden flourishing. So Elizabeth upon her Conception bid her self five months, Luke i. 24. not out of doubt but and doubting in her self whether the thing were real, for 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 manifold, and there might be the least wonder at an old woman's 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 deserts till the day of his coming himself to Israel. Budding and blossoming in such early springs are pleasant and promising; but full blown flourishing will be afterward, when they are most confirmed, more reasonable. And although we do not confine Christians to a Pythagorean five years expostule 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 opening, and a too hasty putting of punies into higher forms is neither to seemly nor useful, oftentimes hurtful and prejudicial in the School of Christ.
3. Even when more rooted and confirmed; as to outward shews and appearances, our serving of God, **μη εἰκονιζόμεθα**, 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 uncleanly; yet sometimes times may be so perillous that they may persuade 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. Zechar. 12. 12, 13. Enemies malice and readiness to catch, and Hypocrites sallenness, yea and the most sincere Christians weak nes (of which he is conscious) so apt to give offence may well make him cautious not to betray Christ by unworthy dissimulations, or simulators 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 States 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: *καὶ γὰς δωρὶ δοθὲν ἐὰν ἀναίθων, when it was pronounced on the Stage, Plutarch faith, all the Company looked on Aristides, as the man, and that man be every Christian. For of such Hierom well said, *venientium ad nos non nostrorum contemptum, plebem, sed manus.* It's not our looks and seems, (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 reckon's up.
SERMON XI.
ON
PHILIPPIANS 3. 6.

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 praeclamavit Pharisei, the Pharisees above all other sects were most zealous, as appears in their strict observances, their busy compassing of sea and land to make professors, and their hot bounts 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, παρασκευαστής συνήρτη, a fiery zealot, exceedingly zealous, Gal. 1. 14. even to madness, συνήρτη; 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 posset quam 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, lost and dunge in comparison of Christ.

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 itself is very valuable.
2. So that we naturally are very apt to applaud ourselves 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, *παρρησίαν οὐκ ὄντες, It is good to be zealously affected, Gal. 4. 18.

Zeal, and zeal for Religion are two very great words, and very considerable, as frigidum in Religione pelus (as Guatther 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 contemptible 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 73 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 spirituall and sublime!

If not rightly guided, proves an inflammation in the spirits; if pro aris & focis, sets all on fire. *Ubi de Religione, ibi quosq. de visld agitum, saith Philo Judaeus. Men act for life. Our meek Jesus never spake more angrily, nor dealt more roughly than in this Case, John 2. But if it be (as it was always in him) rightly guided, it proveth נוֹבַע דְּרוֹחַ Caut. 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 *Moriah, in the flame of the Altar. Judg. 13. 20. 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.
2. And yet (as essential to a Christian) is insinuated in the breast of the weakest and youngest Christian: for there is warmth even in conception. Psal. 51. 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 sloth, 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 converts conjuring book, 2Pet. 1. 9. Had it been a dilute flame and not more than ordinarily hot, it would never have so burst asunder those strong cords of sin and Satan, which till then we were bound with, as whilst frigate 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, nor secondly reach the lowest degree of true spiritual life, without some greater or lesser measure of it.

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 still 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, fend 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 haste, 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 a shining light, John 1. 9. And hence it is that God dealeth to inkindle 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
repaire of Jerusalem's wall, but we read then withal that
false and insinuating he did much, but he was
warm at his work and hot upon it, Neb. 3. 20. Apollos, Acts
18. 25. was fervent in spirit, and then he spake and taught disili-
gently the things of the Lord. Ferve opus. Phineas, Eliah, Jere-
miab, John Baptist, Leüber, Kneze, 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
inkindleth in the hearts of his more eminent servants, that must
go through with 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 wea-
rired 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, it sharpened, especially if made red
hot, makes its way easier. 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 hasty that ripens and Jsa. 18. 4.
brings in the crop. The Palm trees which are the ensignes of
victory delight to grow in hot foiles, on the contrary Bernard
well observes that Adams voluntas non habet foris, sed in membra
proportionably there is a far greater sufficiency made of
Gods work by them that are warm, than by them that freeze at
it. When God: wasteth away the flesh of the daughters of Zion
and Jerusalem, it's by the spirit of burning. Jsa. 4. 4. It's but water
that wasteth out such fouler stains and defilements.

And accordingly it adds much to the valuableness of zeal that
God so highly valueth and esteemeth it, that as he makes it
the end he aimeth at 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 profeeth 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 fer-
ment prayer of the righteous man availeth much, James 5. 16. and
without some measure of this lively warmth belt duties avail no-
thing. The richest sacrifices if not burnt with this altar-fire, and
the finest flour and sweetest oil if not baked in this frying pan (as
some of the Ancients apply it) have no relish, make no sweet fs-
voir in Gods nostrils.
SERMON XI.

No, are very distasteful. 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 doth loathes lukewarmness: that the Church of Laodicea to whom, if she prove zealous and repeat, Rev. 3. 19. he will come in and Sup with, v. 20. if she continue lukewarm, he will even spue out of his mouth v. 16. (as tepida are vomitoria) and that signifieth both a loathing averation 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

Either they never rose higher to be warm at heart indeed; but stayed at an indifferency like Israel basking 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 lefts 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 anything 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 grew 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 ungrateful
on Philippians 3. 6.

ungrateful to ungodly men, *nimis vehementes impetus odéré cives.* Dogs will be sure to bark at those that pass by them with more speed than ordinary: nor can wild beasts more endure the fire than a profane heart zeal in professors. Their fervour doth inflame the others rage, as much as the red cloak doth the Elephant. At the first appearance of such a fire kindling, *tangam ad commune incendium extinguenundum,* 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 flame. 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 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 somewhat pleased and satisfied himself in his fiery perseverance of the Church, when he verily thought that be 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 *Θειανθρώποι* amongst the Heathens, the Sibyls, the Jewish Zealots, and many of our Enthusiasts; but it may be many a hot-headed phanite, yea or inflamed lust sometimes, if but pretending to Religion is that which many please themselves in as the Corruptions of some Divine Flame; and whilst in their cursings and blasphemies, 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. heaven, so they in these fiery raptures conceal 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 lost and dang that he might gain Christ, whom by it he had so fiercely persecuted, which leads to

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 set 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 is 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

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 sifting of mint, anise and cumin, the Papists in the quismilae, and trash of their Ceremonies; and much of many of ours in sorry minims and puntilios, 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 substantialnes of the matter, is made up by the impetuousnes 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 

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
not 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,
 holy sweet perfume in his nostrils. Kanv Nrv tsiki in xalI. It's 35, &c.
good to be zealously affected always, if it be in a good thing, Gal. 4.
18. Kanv rz a phelona, 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 God's approbation. And when it's only sin that condemns Psal. 119:139;
us, surely zeal for sin cannot justify us.

3. Our zeal may be against sin, and yet not rightly pitched, when
it's only against other men's sins, and not our own. So Judas 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 bracelets 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 David's 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-
ceedingly zealous (as he faith he was) yet it was against Christians
and their sins (as often it falleth out, that what we are so zealous
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
hearing himself most bitterly, Jer. 31:18. And David when
more awakened, cries out of himself, Is it not I? even I is 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 men's 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 forwardness in our selves, and want of love to others, that

V 2

which
SERMON XI.

which makes us so angry (and as we think zealous) in other men's sins, is because it displeaseth rather us than God, and rather thwartour touchy humour or it may be outward design or interest than God's holy Nature and will. But this is a disordered heat and no true zeal. Passion without Compassion which our Saviour's zeal was ever happily tempered with, as we read, Mark 3:5. when he looked upon the Jews with most anger, that he was withal grieved and that for the harshness of their hearts. And thus in these and the like respects our even Religious zeal may be far from commending us to God, if not thus misplaced, and misplayed 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.

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 Jews had ζηλος Θεος, 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 found he did it ignorantly, 1 Tim. 1:13. but therefore oftentimes the more headily and furiously, as the mettled 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 flirs not, the other hath a large sail, but wants Compass and Pilot to steer it right, and so soon runs upon the Rock; and here oftentimes the more blind the more bold, and the least 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 Mary's 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 Bernard's words, Bonnum erat tibi si ignifer magis esset quam lucifer. But most commonly it falls out otherwise, that zeal without knowledge (as in the Bibles wars in Germany, and our combustions at home) proves most tumultuous and pernicious, when he is most cried up, as Calvin's faith, sometimes he w15
was chosen as the best Preacher, ut quisquis clamoriferus erat & obstudio furor praeitus, quem illi zelum vocant quo unquam arsit Helias.

To this ignorant zeal refers 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 baseness, 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. 21. 12. and against the Benjamites, Judg. 20. 8. had in it too much precipitancy.

Hitherto refer also all indiscriminate zeal when not managed with sobriety and wisdom (as Psal. 112. with zeal v. 1. is joined discretion v. 5.) but so weakly and indiscriminately, with such antique looks and gestures, such foolish attempts and actions, as makes all ridiculous. And can that which is so jiltly untightly 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 oculatas, their wings full of eyes, which zelum cum scientia ac side conjunctum desivit, 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. Fecerit et quadammodo substantialisior videtur, as Bernard faith of him: and this withal, Serm. 3. de Lucet Joannis, tantum ut diligatus clarius quanto amplius fuerit, tanto v. verbo Isai. p. rius 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,

Secondly, It wants sincerity as well as knowledge for the ground-work, and carrying on of it: as when in hypocrisy and out of design it's wholly or in part counterfeit, for our own finiters ends, wouldy advantage, vain glory and applause, and accordingly managed with pride and ostentation. In all which John'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 Matt. 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 de-
fendendo 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 abomi-
nable 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 talking-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 dark-
ness. The Apostles 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 to-
wards them against whom we are zealous. The fine flower of
the meat-offering in the law was to be baked, we heard, in the fry-
ing-pan, which the Ancients (I told you) said typed out zeal, but
it was to be mingled with oil, Lev. 2. 7. by which the same Au-
thors 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 pairs, so he fitted
them when he joined a zealous Luther and a meek Melanchthon
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 Elia
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 transcen-
dently 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
on Philippians 3. 6.

weakness at the same time, when you read, Mark 3. 5. that whilst he was most angry, (and you never expressly read him as Exod. 32. 19; but there) yet even then and there you read too that out of Levit. 10. 16.

compassion he was grieved for the hardness of their hearts, as Numb. 12. 3. Moses we sometimes find very angry in the cause of God, and yet Beregesius in Bib. Patrum. the meekest man upon earth, as the same spirit which appeared upon Tom. 2. p. 536.

the Apostles in the resemblance of fire, Acts 2. 3. descended upon Christ in the likeness of the meek dove, Matt. 3. 16.

If therefore on the contrary our zeal instead of love be imbibed with hatred and malice, it's μακρομυργία, bitter zeal, as the Apostle calls it, James 3. 14. zealus 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. 29. 3. and Ezekiel when he went on God's errand but in the bitterness 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 Apostles 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 disordered frenzy, a feverish distemper, the glowing of Hell fire, hot poyson, which is more quick and deadly, as the Scripture's comparison is, a clear heat upon herbs, that scorchet and burns them up: Isa. 18. 4.

as Sami'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 Ardelliones, the Worlds Phaeetons, let all on a combustion, as the Zealots did in Jerusalem, and their Successors See Hammond 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 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.

S. E. R.
SERMON XII.

ON

PHILIPPIANS 3. 6.

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 εὐσκόριατος (as Chrysostom notes) rash, and all that might be φιλαρχικά ἄρετα 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. quod externam coram hominibus conversationem, for his outward carriage before men, he was (as it is said of Zachary and Elizabeth) sine querela, 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 præceptis secundum quæ judicata exerceri sunt; dicit ergo se nihil facisse ob quod tribunali si fuit debeat] So that his zeal in persecuting the Church was not upon an humane and selfish, but a Divine interest, as Theophylacti observeth. Nor was it stained with a vicious life, but (quod praecipuum erat, as he faith) this was the top and crown of all his other excellencies, that he 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
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 so the Note hence is

That it is not Morality nor the the most unblameably vertuous 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 lost 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. Show the true value and intrinsic 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 lost 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, crecit oratio, in this his heaping his excellencies one upon another, this is set inter aliis, 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 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 unman him, whom I would have to be a Christian, or that I forbade 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
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desireth you to add to your virtue faith, doth not either bid or permit you to be vicious; but when the Apostle Peter in a contrary method commands you to add to your faith virtue (if by virtue there be meant that which we now speak of) he seemeth to me to hint that

1. As faith should not be without virtue, so

2. That virtue 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 virtue, but rather the foundation of it, that so it may be true virtue, for (as Augustinus faith) Absit ut in aliquo sit vera virtus, nisi fuerit justus: absit ut sit justus, nisi vivat ex fide: justus enim ex fide vivit. And so indeed I desire that Christ (and faith in him) should be laid as the foundation, (for no other foundation 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 sure, and our building raised up higher. For fine Christo omnis virtus in visio 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 God's 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 justification. That the principle may be more noble, not the Spirit of a man, but of Christ; as a man feareth 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 spiritless dull morality, and so (as according to his higher well-head and principle) to rise higher to those more noble spiritual operations 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 desire or endeavour after, but rather to despise and hate.

This premised, I come more particularly to shew the true value and worth of morality in a virtuous and blameless Conversation.

1. It's the honour of humane Nature, a chief part of our humanity, 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 raised out of us, we should cease to be our selves, to be men, and degenerate into the sensuality and ferocity of brute Wild-beasts, immutatis omnem humanitatem repellere, as Tully speaketh: for humanity in the true sense and common use speaks something of erudition, gentleness, virtuouness, and that not only in Heathen, but even in Scripture Language, in which 

Notanda est Dei
humanitas.

Calvin. in Dan.

io. 13.

viri hominum & plagae humana, 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. Prement int us non comprimant. And therefore I Santhes 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 rays 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 Hieron. in Gal.

quernam sine Christo nasci. How often doth Ausinus 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 eum faciunt est, humano operi tribuerim, sed Divine: He accounts it a Divine work to make only a moral change and reformation. It's a special gift of God, qui dona sua, propriis iudicaverit, bo-

minibus & magna magnis & parva largitor parvulis, as Bede In 1 Cantic. speakereth. God's largess. Some kind of fruit of the death of Christ.

7729? to restrain sin as the word signifies, Dan. 9. 24. part of the preventing restraining grace of the spirit of Christ. And therefore such a gift of God is not be slighted. 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 made the Emblem of Bellarmine, a Tiger held in a chain with this pag. 18, 19.
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, Hos.
4. 17. it would not come to so good as was said of Naphtali,
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 offe
alone by himself, Hos. 8. 9. (though that would be wild enough,
fer. 2. 24.) but yet with lets 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, rave-
nous 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 Ranter and other Enthusiaasts develling them-
selves of all morality, civility, yea even humanity, are fast post
for the preventing of which, God the most holy and wise
Governour of the world, as sometimes in a way of outward af-
fections he bedgeth our way with thorns, Hos. 2. 6. to keep us
from treading down all bounds and running into all excess of sib
with greediness, so also by inward common workings of his
spirit he doth not only lay checks and restraints upon our un-
bridled spirits and lusts, but also composes and regulates our tempers
and carriages, that we may live at least like men, civilly and or-
derly one with another.

This Auffin in several places, especially in his books contra Ju-
illianum observeth in the virtues of the Heathens, the Romans
and others, that they attained to a moral and vertuous deport-
ment, ad mores civitatum, concordiamque populorum, & tempo-
ralis vita societatem, presentis vita bonestatem, as he and Prosser
express it, to maintain and promote peaceable and civil con-
verse, 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 Heathen, 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 ος Ματθαιας ος Μαυρας οι αστρας. Ye are witnesses,
and God also bow holyly, and justly, and unblameably we behaved our
selves, 1 Thess. 2. 10. can out-vie the Greek's Socrates or Ariili-
des, and all the Fabii, Regali, and Fabricii, so famous amongst
the Romans, oh! this is to walk, δικαιος εν ειαφαι, so as is wor-
thy of the Gospel, so as becometh it, and is an honour to it, when
Clement writing to the Corimbians, can congratulate, τυραννας πας 7.
κινουην εν ευσταθεια, their sober and gentle piety, when
Christians are sober and just, godly men, godly, but righteous, meek,
merciful, and every way vertuous withal, that whilst the Hea-
then, the Hypocrite, the natural man doth but turkis an old fait,
which makes it only look handsomely, with the true Christian, All
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 Heathens thoughts ex-
cusing of them when innocent, and if Epicurus his placing happiness in
pleasure meant only that joy and satisfaction of mind which fol-
ows 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 pre-
vents, as many unquiet disturbing brabbles and contests with
others, so many tumultuous hurries of unruly passions within
our selves, and the many sad reflexions even of a natural Consci-
ence, when the bluffer 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 causibly shed blood, or aveng-
ed himself: so it will at the last be no sorrow of heart or inward-
wounding, nor much satisfaction and joy of heart, for which we
shall (as David these did, v. 33. 34.) bless God that we were kept
from such outrages, which after we should have dearly paid for; and
and saved those many sad sighs and groans for the pains and
smart of those brushes and wounds, which our former miscarri-
ges 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 vertuous unblameable course is truly valuable, (which secun-
dum justitia regulam non solius vitae superare non possimus, verum
etiam meritis redditum laudamus.) And truly so valuable, that we
are very apt so to over-prize it, as

(Which is the second thing) Even as to our Acceptance with
God to build our hopes on it, and to rest in it. That he was an
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 vertuous
qualifications and performances; their justice, sobriety, temper-
ance and good neighbourhoud, so glitter 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 Phy-
sician, Matt. 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 bring them
in thus speaking, What would Christ enjoin and command me? to
tive well? why, I do that already, and why then is it necessary?
Nullum homicidium, nullum furtum, nullum rapinam facio, &c.
I neither murder, nor steal, nor commit Adultery. Let any of these
be found in my life, & qui reprehenderis, 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
left in,

1. As first more suitting 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 hidden my-
stery, which they therefore neither are, nor desire to be much ac-
quainted with: and especially for this cause that this diviner
light
on PHILIPPIANS 3. 6.

light discovers notes in their brightest sun-beams; many defects and blemishes in their most refined purgative virtues, pride, and self and many spiritual luists, which such Moralists please and pride themselves in; and so they rather hate the light than come to it, lest their deeds should be reproved, 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 straits and temptation to believe savagely. It's indeed a very easy thing to opine, and presume, but nothing harder, than when heart and Psal. 73. 26, fessa faileth to make God the Rock the strength of our heart, when fence 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 virtuous 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 beggarly, we would herein be some body, and do something, as Pharaoh said he made himself, Ezek. 29. 3: Ego feci imemem. So we would fain be able to say I have saved myself. 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 justification is chiefly for, and therefore for that most which gives him a hand in it. And therefore because in these morals he hath an aliquot, and a liberum arbitrium, and to 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 Nebuchadnessiar, 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 prove Nature, or a self sufficient Moralist, which therefore he gloryleth 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 luster, 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.

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 alleviation, much less any healing Medicine to say, But why are you so troubled that have lived so vertuously and unblemishably, 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 Carcass: nay on all this kind of righteousness, as so many menstrual 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 spouse 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, carnalis; justitia, and sometimes Babylonica diletio; of an earthly carnal righteousness, of a Babylonish Love, such as may proceed from nature (sed alius superstitionibus quod
on Philippians 3. 6.

quod impenditur nature, &c. faith Gregory. It's one thing that * Homil. 27. in Evangel.
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 saith Natura sine Gratia in Pres- per's judgment, that which is highely esteemed among men may be Chrstf. bom. in the sight of God, Luke 16. 15. and if by nature we abstimation in the sight of God, Luke 16. 15. be children of wrath, Ephes. 2. 3. that for cannot pacifie God's anger, which we may have, whilst we are in a meer natural con-

2. Which also may confilt 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 succ to them, and feed them.

1. One is Dominering Pride, which ariseth from nothing more than a conceited self-satisfaction, an audaciam, 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 swolen 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 peni-
tent, that mourns for sin, and the crack-brain'd Phantaftick be-
liever, as he esteemeth him, who is looking out of himself for righteousness by another, whilst he doth domi habi-sure, hath a better and nearer at hand at home of his own: which Plethora and proud self-satisfaction

As in its existens, leaves no room for Christ, who as upon con-
ceit 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 admit-
teth not of Christ.

Directly croseth 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 receive

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receive all of God's free largesse. Christ shall be All in All, faith
faith. Nay, faith Pride, if I be not all, I must at least be some-
thing. Pride filleth us with ourselves: 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 re-
members to add, by the grace of God I am that I am, 1 Cor. 15:
10. And can any things then be more contrary?

2. Another sin inconsistent with Christ, which yet excels (if
it be but bare) mortality breeds, at least beareth with, yea usually
sinneth out in, is a contemptuous dislike, hated 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 Phe-
risites did Christ. Simon Magus, that év πύρας, Peter. And some
think that Stevens eminency, and his face shining like an Angel's,
was an eye fore to our Saul, heated his hot young blood: and na-
turel fervid spirit into an inflammation against him, and proved
such Wild-fire, that caught as it went, and bred a further com-
bustion 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, sūbius ad evertendum Rempublicam, may be
said of them and others, sūbi ad evertendum 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 Sto-
icks, duo genera Philosophorum maximorum a Christianâ
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 Epicurean, but also
the most sober Stoics, whose discipline some conceive came nearest
to Christianity, and Hierom seemeth to be of that mind when
he faith, * Stoici nostro dogmati in plerisq concordant. But by
this appears the truth of that saying, quæ minimæ differunt maximó
mæ opponuntur. The less they differed, the more they opposed: for
so we do not only find here the Epicureans opposing Paul, and af-
afterward Crescens the Cynics persecuting Justin Martyr to the death,
Porphyrio 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 nouriseth such displeasure against his grace, ways and servants?

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 salted 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 Nebuchadnezzar) were wont for their greater degradation to be smitten with the filthy and loathsome plague of leprosy. So the more to despise 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 Samuels's blameableness could conflict 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 denizens, and the other for unjust practices.

I shall not insistion 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 Jer. 23. 4. 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 Jer. 2. 33. love? for though thou wash thee with nitre and take thee much V. 21.
SERMON XII.

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 forex suo indicio perit. For what meanest this lowing of the Oxen, and blesting of the Sheep? If you be so entirely blameless and virtuous, as you pretend, what mean those ugly bleaches and deformities? Think not by wiping of your mouth with the Harlots, to woo 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 near the man is, and his cloaths are, the more conspicuous are toul blathes upon him, and the more unlighty do they make him.

But oh then how much more glorious and desireable is that wo-

Rev. 1. 13. meus, that Garment of Jesus Christ (the Lamb without spot) which reacheth down to the feet, covereth us all over, and hath not one speck in it. Woe to all such as cover with a covering, but not of my spirit, saith the Lord: Besides the Robe of Christ's Righteousnes, 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 righteousnes, but that which is through the faith of Christ.

And seeing that now at last we have gone through all the forementioned particulars, and seen the comparative nothingnes 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 & omnium. 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 lost and dung. Nor need we be puzzled with Photius his question; if they be quid nos, how could he add, sed quid nos omnibus sitis meipsam multari, I have suffer'd the multitude of all these. Could it be a Punishment, or Mult to escape a los? The answer is easy. To natural and carnal self they were gain, v. 7.
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, Acts 27. 21. we may καθίσασθαι τῷ τέμνετί, gain a loss, be gainers by such See Grotius in losses, if by a lesser and only a conceived loss we escape a greater, locum. 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 κανόνια, he presently checks and turns into a καθίσαμεν. 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 Almsufficiency, we should see a τά ευςείων, 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 soundly come off with his Θύ θαυμάσα αὐτόν. For whom τοῦ σαίνεις, I have suffered the loss of all things, and do count them but dung bis & sine tith, that I may win, or gain Christ.

To God by Jesus Christ be all glory. Amen.

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