

Preached on the Conversion of S. Paul. 1629.

ACTS 23.6, 7. *BUT WHEN PAUL PERCEIVED THAT ONE PART WERE SADDUCES, AND THE OTHER PHARISEES, HE CRYED OUT IN THE COUNCEL, MEN AND BRETHREN, I AM A PHARISEE, AND THE SON OF A PHARISEE; OF THE HOPE AND RESURRECTION OF THE DEAD I AM CALLED IN QUESTION.*

AND WHEN HE HAD SO SAID, THERE AROSE A DISSENTION BETWEEN THE PHARISEES AND THE SADDUCES, AND THE MULTITUDE WAS DIVIDED.

WE CONSIDER ordinarily in the old Testament, God the Father; And in the Gospels, God the Son; And in this Book, the Acts, and in the Epistles, and the rest, God the Holy Ghost, that is, God in the Government and Administration of his Church, as well in the ordinary Ministry and constant callings therein, as in the extraordinary use of generall Councils; of which, we have the Modell, and Platforme, and precedent in the fifteenth Chapter of this Booke. The Book is noted to have above twenty Sermons of the Apostles; and yet the Book is not called The Sermons, The Preaching of the Apostles, but the Practise, the Acts of the Apos-

bles. Our actions, if they be good, speak louder then our Sermons; Our preaching is our speech, our good life is our eloquence. Preaching celebrates the Sabbath, but a good life makes the whole week a Sabbath, that is, A savor of rest in the nostrils of God, as it is said of *Noahs* Sacrifice, when he came out of the Ark. The Book is called The Acts of the Apostles; But sayes S. *Chrysostome*, and S. *Hierome* too, it might be called the Acts of S. *Paul*, so much more is it conversant about him, then all the rest. In which respect, at this time of the yeare, and in these dayes, when the Church commemorates the Conversion of S. *Paul*, I have, for divers yeares successively, in this place, determined my selfe upon this Book. Once upon the very act of his Conversion, in those words, *Saul, Saul, why persecutest thou me?* Once upon his valediction to his Ephesians at Miletus, in those words, *Now I know that all ye shall see my face no more;* And once upon the escape from the Vipers teeth, and the viperous tongues of those inconstant and clamorous beholders, who first rashly cried out, *He is a murderer,* and then changed their mindes, and said, *He is a God.* And now, for the service of your devotions, and the advancement of your edification, I have laid my meditations upon this his Stratagem, and just avoiding of an unjust Judgement, *When Paul perceived that one part were Sadduces, and the other Pharisees, &c.*

In handling of which words, because they have occasioned a Disputation, and a Probleme, whether this that *Paul* did, were well done, To raise a dissention amongst his Judges, we shall stop first upon that Consideration, That all the actions of holy men, of Apostles in the new Testament, of Patriarchs in the old, are not to be drawne into example and consequence for others, no nor alwayes to be excused and justified in them that did them; All actions of holy men, are not holy; that is first. And secondly, we shall consider this action of S. *Paul*, in some circumstances that invest it, and in some effects that it produced in our Text, as dissention amongst his Judges, and so a reprieving, or rather a putting off of the triall for that time; and these will determine our second Consideration. And in a third, we shall lodge all these in our selves, and make it our owne case, and finde that we have all *Sadduces* and *Pharisees* in our own bosomes, (contrary affections in our own hearts) and finde an advantage in putting these home-*Sadduces*, and home-*Pharisees*, these contrary

affections in our owne bosomes, in colluctation, and opposition against one another, that they doe not combine, and unite themselves to our farther disadvantage; A Civill warre, is, in this case, our way to peace; when one sinfull affection crosses another, we scape better, then when all joyne, without any resistance. And in these three, first the Generall, How wee are to estimate all actions, And then the Particular, what wee are to thinke of *S. Pauls* Action, And lastly, the Individuall, How wee are to direct and regulate our owne Actions, wee shall determine all.

First then, though it be a safer way, to suspect an action to be sin that is not, then to presume an action to be no sin, that is so, yet that rule holds better in our selves, then in other men; for, in judging the actions of other men, our suspition may soone stray into an uncharitable mis-interpretation, and wee may sin in condemning that in another, which was no sin in him that did it. But, in truth, *Transilire lineam*, To depart from the direct and straight line, is sin, as well on the right hand, as on the left; And the Devill makes his advantages upon the over-tender, and scrupulous conscience, as well as upon the over-confident, and obdurate; and many men have erred as much, in justifying some actions of holy men, as in calumniating, or mis-condemning of others. If we had not evidence in Scripture, that *Abraham* received that Commandement from God, who could justify *Abrahams* proceeding with his son *Isaac*? And therefore who shall be afraid to call *Noahs* Drunkenesse, and his undecent lying in his Tent, Or *Lots* Drunkenesse, and his iterated Incest with his Daughters, or his inconsiderate offer to prostitute his Daughters to the Sodomites, Or to call *Davids* complicated and multiplied sin, a sin? When the Church celebrates *Samsons* death, though he killed himself, it is upon a tender and holy supposition, that he might do this not without some instinct and inspiration from the Spirit of God. But howsoever the Church interprets such actions, it is a dangerous and a fallacious way, for any private man to argue so, The Spirit of God directed this man in many actions, therefore in all; And dangerous to conclude an action to be good, either because he that did it, had a good purpose in doing it, or because some good effects proceeded from it. *Bonum bene*, are the two horses that must carry us to heaven; To do good things, and to doe them well; To propose

good ends, and to goe by good waies to those good ends. The Midwives lie, in the behalfe of the Israelites children, was a lie, and a sin, howsoever God, out of his own goodnesse, found something in their piety, to reward. I should not venture to say, as he said, nor to say that hee said well, when *Moses* said, *Dele me, Forgive their sinne, or blot mee out of thy Booke*; Nor when *S. Paul* said, *Anathema pro fratribus, I could wish that my selfe were separated from Christ for my Brethren*. I would not, I could not without sin, be content that my name should be blotted out of the Booke of Life, or that I should bee separated from Christ, though all the world beside were to be blotted out, and separated, if I staid in.

The benefit that we are to make of the errors of holy men, is not that, That man did this, therefore I may doe it: but this, God suffered that holy man to fall, and yet loved that good soule well, God hath not therefore cast me away, though he have suffered me to fall too. Bread is mans best sustenance, yet there may be a dangerous surfet of bread: Charity is the bread that the soule lives by; yet there may be a surfet of charity; I may mis-lead my selfe shrewdly, if I say, surely my Father is a good man, my Master a good man, my Pastor a good man, men that have the testimony of Gods love, by his manifold blessings upon them; and therefore I may be bold to doe whatsoever I see them doe. *Be perfect, even as your Father which is in heaven, is perfect*, is the example that Christ gives you. *Be yee followers of mee, as I am of Christ*, is the example that the Apostle gives you. Good Examples are good Assistances; but no Example of man is sufficient to constitute a certaine and constant rule; All the actions of the holiest man are not holy.

Hence appeares the vanity and impertinency of that calumny, with which our adversaries of the Roman perswasion labour to oppresse us, That those points in which we depart from them, cannot be well established, because therein we depart from the Fathers; As though there were no condemnation to them, that pretended a perpetuall adhering to the Fathers, nor salvation to them, who suspected any Father of any mistaking. And they have thought that one thing enough, to discredit, and blast, and annihilate that great and usefull labour, which the Centuriators, the Magdeburgenses tooke in compiling the Ecclesiasticall Story, that in every age as they passe, those

Authors have laid out a particular section, a particular Chapter *De nãvis Patrum*, to note the mistakings of the Fathers in every age; This they thinke a criminall and a hainous thing, inough to discredit the whole worke; As though there were ever in any age, any Father, that mistook nothing, or that it were blasphemy against the Holy Ghost, to note such a mistaking. And yet, if those blessed Fathers, now in possession of heaven, be well affected with our celebrating, or ill, with our neglecting their works, certainly they finde much more cause to complaine of our adversaries, then of us. Never any in the Reformation hath spoken so lightly, nay, so heavily; so negligently, nay, so diligently, so studiously in diminution of the Fathers, as they have done. One of the first Jesuits proceeds with modesty and ingenuity, and yet sayes, *Quælibet ætas antiquitati detulit*, Every age hath been apt to ascribe much to the Ancient Fathers; *Hoc autem asserimus*, sayes he, *Iuniores Doctores perspicaciores*, This we must necessarily acknowledge, that our later Men have seen farther then the elder Fathers did. His fellow Jesuit goes farther; *Hoc omnes dicunt, sed non probant*, sayes he, speaking of one person in the Genealogy of Christ, This the Fathers say, sayes he, and later men too; Catholiques, and Heretiques; All: But none of them prove it; He will not take their words, not the whole Churches, though they all agree. But a Bishop of as much estimation and authority in the Council of Trent, as any, goes much farther; Being pressed with S. *Augustins* opinion, he sayes, *Nec nos tantillum moveat Augustinus*, Let it never trouble us, which way S. *Augustine* goes; *Hoc enim illi peculiare*, sayes he, *ut alium errorem expugnans, alteri ansam præbeat*, for this is inseparable from S. *Augustine*, That out of an earnestnesse to destroy one error, he will establish another. Nor doth that Bishop impute that distemper onely to S. *Augustine*, but to S. *Hierome* too; Of him he sayes, *In medio positus certamine, ardore feriendi adversarios, premit & socios*, S. *Hierome* laies about him, and rather then misse his enemy, he wounds his friends also. But all that might better be borne then this, *Turpiter errarunt Patres*, The Fathers fell foully into errors; And this, better then that, *Eorum opinio, opinio Hæreticorum*, The Fathers differ not from the Heretiques, concurre with the Heretiques. Who in the Reformation hath charged the Fathers so farre? and yet *Baronius* hath.

If they did not oppresse us with this calumny of neglecting, or undervaluing the Fathers, we should not make our recourse to this way of recrimination; for, God knowes, if it be modestly done, and with the reverence, in many respects, due to them, it is no fault to say the Fathers fell into some faults. Yet, it is rather our Adversaries observation then ours, That all the Ancient Fathers were Chiliasts, Millenarians, and maintained that error of a thousand yeares temporall happinesse upon this earth, betweene the Resurrection, and our actuall and eternall possession of Heaven; It is their observation rather then ours, That all the Ancient Fathers denied the dead a fruition of the sight of God, till the day of Judgement; It is theirs rather then ours, That all the Greek Fathers, and some of the Latin, assigned Gods foreknowledge of mans works, to be the cause of his predestination. It is their note, That for the first six hundred yeares, the generall opinion, and generall practise of the Church was, To give the Sacrament of the Lords Supper, to Infants newly baptized, as a thing necessary to their salvation. They have noted, That the opinion of the Ancient Fathers was contrary to the present opinion in the Church of Rome, concerning the conception of the blessed Virgin without Originall sin. These notes and imputations arise from their Authors, and not from ours, and they have told it us, rather then we them.

Indeed neither we nor they can dissemble the mistakings of the Fathers. The Fathers themselves would not have them dissembled. *De me*, sayes S. Hierom, *ubicunque de meo sensu loquor, arguat me quilibet*, For my part, wheresoever I deliver but mine owne opinion, every man hath his liberty to correct me. It is true, S. Augustine does call *Iulian* the Pelagian to the Fathers; but it is to vindicate and redeeme the Fathers from those calumnies which *Iulian* had laid upon them, that they were *Multitudo cæcorum*, a herd, a swarme of blinde guides, and followers of one another, And that they were *Conspiratio perditorum*, Damned Conspirators against the truth. To set the Fathers in their true light, and to restore them to their lustre and dignity, and to make *Iulian* confesse what reverend persons they were, S. Augustine calls him to the consideration of the Fathers, but not to try matters of faith by them alone. For, *Sapientiam sibi adimit, qui sine iudicio majorum inventa probat*, That man devests himselfe of

all discretion, who, without examination, captivates his understanding to the Fathers.

It is ingenuously said by one of their later Writers, (if hee would but give us leave to say so too) *Sequamur Patres, tanquam Duces, non tanquam Dominos*, Let us follow the Fathers as Guides, not as Lords over our understandings, as Counsellors, not as Commanders. It is too much to say of any Father that which *Nicephorus* sayes of *S. Chrysostome*, *In illius perinde atque in Dei verbis quiesco*, I am as safe in *Chrysostomes* words, as in the Word of God; That is too much. It is too much to say of any Father that which *Sophronius* sayes of *Leo*, That his Epistles were *Divina Scriptura, tanquam ex ore Petri prolata, & fundamentum fidei*, That he received the Epistles that *Leo* writ, as holy writ, as written by *S. Peter* himselfe, and as the foundation of his faith; that is too much. It is too much to say of *S. Peter* himselfe that which *Chrysologus* sayes, That he is *Immobile fundamentum salutis*, The immoveable foundation of our salvation, & *Mediator noster apud Deum*, The Mediator of man to God. Their Jesuit *Azorius* gives us a good Caution herein; Hee sayes it is a good and safe way, in all emergent doubts, to governe our selves *Per communem opinionem*, by the common opinion, by that, in which most Authors agree; But sayes he, how shall we know which is the common opinion? Since, not onely that is the common opinion in one Age, that is not so in another, (The common opinion was in the Primitive Church, that the blessed Virgin was conceived in Original sin, The common opinion now, is that she was not) But if we consider the same Age, that is the common opinion in one place, in one countrey, which is not so in another place, at the same time; That Jesuit puts his example in the worship of the Crosse of Christ, and sayes, That, at this day, in Germany and in France it is the common opinion, and Catholique Divinity, That *ἱλαρρία*, Divine worship is not due to the Crosse of Christ; In Italy and in Spain it is the common opinion, and Catholique Divinity, that it is due. Now, how shall hee governe himselfe, that is unlearned, and not able to try, which is the common opinion? Or how shall the learnedest of all governe himselfe if he have occasion to travaile, but to change his Divinity, as often as he changes his Coine, and when he turnes his Dutch Dollers into Pistolets, to go out of Germany, into Spain, turn

his Devotion, and his religious worship according to the Clime? To end this Consideration, The holy Patriarchs in the Old Testament, were holy men, though they straid into some sinfull actions; the holy Fathers in the Primitive Church, were holy men, though they straid into some erronious opinions; But neither are the holiest mens actions alwaies holy, nor the soundest Fathers opinions alwaies sound. And therefore the question hath beene not impertinently moved, whether this that S. *Paul* did here, were justifiably done, *Who, when he perceived that one part were Sadduces, and the other Pharisees, &c.* And so wee are come to our second part, from the consideration of Actions in generall, to this particular action of S. *Paul*.

In this second part we make three steps. First we shall consider, what Councill, what Court this was, before whom S. *Paul* was convented, (*He cryed out in the Councill*, sayes the text) whether they were his competent Judges, and so he bound to a cleare, and direct proceeding with them; And secondly, what his end and purpose was, that he proposed to himselfe; which was to divide the Judges, and so to put off his tryall to another day; for, when he had said that, (sayes the text) that that he had to say, *there arose a Dissention, and the multitude*, All, both Judges, and spectators, and witnesses, *were divided*; And then lastly, by what way he went to this end; which was by a double protestation; first that, *Men and brethren, I am a Pharisee*; And then that, *Of the hope and Resurrection of the dead, I am called in question*.

First then, for the competency of his Judges, Whether a man be examined before a competent Judge or no, he may not lye: we can put no case, in which it may be lawfull for any man to lye to any man; not to a midnight, nor to a noone thiefe, that breaks my house, or assaults my person, I may not lye. And though many have put names of disguise, as Equivocations, and Reservations, yet they are all children of the same father, the father of lies, the devill, and of the same brood of vipers, they are lyes. To an Incompetent Judge, if I be interrogated, I must speake truth, if I speake; but to a Competent Judge, I must speak: With the Incompetent I may not be false, but with the Competent, I may not be silent. Certainly, that standing mute at the Bar, which, of late times hath prevailed upon many distempered wretches, is, in it selfe, so particularly a sin, as that I should not ven-

ture to absolve any such person, nor to administer the Sacrament to him, how earnestly soever he desired it at his death, how penitently soever he confessed all his other sins, except he repented in particular, that sin, of having stood mute and refused a just triall, and would be then content to submit himselfe to it, if that favour might possibly at that time be afforded him. To an incompetent Judge I must not lie, but I may be silent, to a competent I must answer.

Consider we then the competency of *S. Pauls* Judges, what this Councel, this Court was. It was that Councel, which is so often in the New Testament called *Συνέδριον*, and in our Translation, the Councel. The Jews speake much of their *Lex Oralis*, their Oral, their Traditionall Law; that is, That Exposition of the Law, which, say they, *Moses* received from the mouth of God, without writing, in that forty dayes conversation which he had with God, in the Mount; for, it is not probable, say they, that *Moses* should spend forty dayes in that, which another man would have done in one or two, that is, in receiving onely that Law which is written: But he received an exposition too, and delivered that to *Ioshuah*, and he to the principal men, and according to that exposition, they proceeded in Judgement, in this Councel, in this their *Synedrion*. Which Councell having had the first institution thereof, *Numbers 11.16.* where God said to *Moses*, *Gather me seventy men of the Elders of Israel, Officers over the people, and I will take of the Spirit that is upon thee, and put it upon them, and they shall beare the burden;* that is, I will impart to them that exposition of the Law, which I have imparted to thee, and by that they shall proceed in Judgement, in this Councel, this *Synedrion* of Seventy, had continued (though with some variations) to this time, when *S. Paul* was now called before them. Of this Councel of Seventy, this *Synedrion*, our blessed Saviour speaks, when he sayes, *He that saies Raca* (that is, declares his anger by any opprobrious words of defamation,) *shall be subject to the Councel.* Of this Councel he speakes, when he sayes, *for my sake, they will deliver you up to the Councel;* And from this Councel it is, not inconveniently, thought, that those messengers were sent, which were sent to examine *Iohn Baptist*, whether he were the Messiah or no; for there it is said, *That Priests and Levites were sent;* and this Councell, sayes *Iosephus*, at first, (and for a long time) consisted of such persons, though, after,

a third Order was taken in, that is, some principall men of the other Tribes. To this Councel belonged the Conusance of all causes, Ecclesiasticall and Civill, and of all persons, no Magistrate, no Prophet was exempt from this Court. Before this Councel was *Herod* himselfe called, for an execution done by his command, which, though it were done upon a notorious malefactor, yet was done without due proceedings in law, and therefore *Herod* called before this Councell for it.

But (by the way) this was not done when *Herod* was King, as *Baronius* doth mischievously and seditiously infer and argue, as though this Councel were above the King. *Herod* at that time, was very far from any imagination of being King; His Father, *Antipater*, who then was alive, having, at that time, no pretense to the Kingdome. But *Herod*, though young, was then in a great place of Government, and for a misdemeanor there, was called before this Councel, which had jurisdiction over all but the King. For so, in the Talmud it selfe, the difference is expresly put; *Sacerdos magnus judicat & judicatur*, The High Priest, the greatest Prelate in the Clergy, may have place in this Councel, and may be called in question by this Councel, *Iudicat & judicatur*; So, *Testimonium dicit, & de eo dicitur*, He may goe from the Bench, and be a witness against any man, and he may be put from the Bench, and any mans witness be received against him. But then of the King, it is as expresly said, of this Councel, in that Talmud, *Nec judicat, nec judicatur*, The King sits in Judgement upon no man, lest his presence should intimidate an accused person, or draw the other Judges from their own opinion to his; Much lesse can the King be judged by any; *Nec testimonium dicit, nec de eo dicitur*, The King descends not to be a witness against any man, neither can any man be a witness against him. It was therefore mischievously, and seditiously, and treacherously, and trayterously, and (in one comprehensive word) Papistically argued by *Baronius*, That this Councel was above the King.

But above all other persons it was; In some cases, in the whole body of the Councel; for, Matters of Religion, Innovations in poynts of doctrine, Imputations upon great persons in the Church, were not to be judged by any selected Committee, but by the whole Councel, the intire body, the Seaventy; Pecuniary matters, and matters of defamation, might be determined by a Committee of any three;

Matters that induced bodily punishments, though it were but flagellation, but a whipping matter, not under a Committee of twenty three. But so were all persons, and all causes distributed, as that that Court, that Council had conusance of all. So that then *S. Paul* was before a competent and a proper Judge, and therefore bound to answer; Did he that? That is our next disquisition, and our second Consideration in this part, His end, his purpose in proceeding as he did.

His End was to dissolve the Council for the present. He saw a tumultuary proceeding; for, as the Text says, he was fain *to cry out in the Council*, before he could be heard. He saw the President of the Council, *Ananias* the high Priest, so ill-affected towards him, as that he commanded him extrajudicially to be smitten. He saw a great part of his Judges, and spectators, amongst whom were the witnesses, to be his declared enemies. He saw that if he proceeded to a tryall then, he perished infallibly, irrecoverably, and therefore desired to put off the tryall for that time. He did not deny nor decline the jurisdiction of that Court; He had no eye to any forraigne Prince, nor Prelate: There are amongst us that doe so; that deny that they can be traytors, though they commit treason, because they are subjects to a forraine Bishop, and not to their naturall King; *S. Paul* did not so. He did not calumniate nor traduce the proceedings of that Court, nor put into the people ill opinions of their superiors, by laying aspersions upon them; There are that doe so; *S. Paul* did not. But his end and purpose was onely to put off the tryall for that time, till he might be received to a more sober, and calme, and equitable hearing. And this certainly was no ill end, so his way were good. What was that? That is our next, our third and last Consideration in this part.

His way was by a twofold Protestation; The first this, *Men and brethren, I am a Pharisee*. The Pharisees were a sect amongst the Jews, who are ordinarily conceived to have received their Name from Division, from Separation, from departing from that liberty, which other men did take, to a stricter forme of life. Of which, amongst many others, *S. Hierome* gives us this evidence, that the Pharisees would fringe their long robes with thornes, that so they might cut, and teare, and mangle their heels and legs as they went, in the sight of the people. Outward mortification and austerity was a specious

thing, and of great estimation amongst the Jews: you may see that in *Iohn Baptist*; who was as much followed, and admired for that, as Christ for his Miracles, though *Iohn Baptist* did no Miracles. For, extraordinary austerity is a continuall Miracle. As *S. Hierome* sayes of Chastity, *Habet servata pudicitia martyrium suum*, Chastity is a continuall Martyrdome; So to surrender a mans selfe to a continuall hunger, and thirst, and cold, and watching, and forbearing all which all others enjoy, a continuall mortification is a continuall Miracle. This made the Pharisees gracious and acceptable to the people: Therefore *S. Paul* doth not make his Protestation here onely so, *That he had been as touching the Law, a Pharisee*, nor as he makes it in this book, *After the strictest sect of our religion, I lived a Pharisee*, that is, heretofore I did, but now, after his Conversion, and after his Apostolicall Commission, he makes it, *Men and brethren, I am a Pharisee*.

Beloved, there are some things in which all Religions agree; The worship of God, The holinesse of life; And therefore, if when I study this holinesse of life, and fast, and pray, and submit my selfe to discreet, and medicinall mortifications, for the subduing of my body, any man will say, this is Papisticall, Papists doe this, it is a blessed Protestation, and no man is the lesse a Protestant, nor the worse a Protestant for making it, Men and brethren, I am a Papist, that is, I will fast and pray as much as any Papist, and enable my selfe for the service of my God, as seriously, as sedulously, as laboriously as any Papist. So, if when I startle and am affected at a blasphemous oath, as at a wound upon my Saviour, if when I avoyd the conversation of those men, that prophane the Lords day, any other will say to me, This is Puritanicall, Puritans do this, It is a blessed Protestation, and no man is the lesse a Protestant, nor the worse a Protestant for making it, Men and Brethren, I am a Puritan, that is, I wil endeavour to be pure, as my Father in heaven is pure, as far as any Puritan.

Now of these Pharisees, who were by these means so popular, the numbers were very great. The Sadduces, who also were of an exemplary holinesse in some things, but in many and important things of different opinions, even in matter of Religion, from all other men, were not so many in number, but they were men of better quality and place in the State, then, for the most part, the Pharisees were. And as they were more potent, and able to do more mischief, so had they

more declared themselves to be bent against the Apostles, then the Pharisees had done. In the fourth Chapter of this Booke, *The Priests, and the Sadduces*, (no mention of Pharisees) *came upon Peter and Iohn, being grieved, that they preached, thorough Iesus, the resurrection of the dead.* And so againe, *The high Priest rose up, and all they that were with him, which is* (sayes that Text expresly) *the sect of the Sadduces, and were filled with indignation.* And some collect out of a place in *Eusebius*, that this *Ananias*, who was high Priest at this time, and had declared his ill affection to *S. Paul*, (as you heard before) was a Sadduce: But, I thinke those words of *Eusebius* will not beare, at least, not enforce that, nor be well applied to this *Ananias*. Howsoever, *S. Paul* had just cause to come to this protestation, *I am a Pharisee*, and in so doing he can be obnoxious to nothing; if he be as safe in his other protestation, all is well, *for the hope and resurrection of the dead, am I called in question*; consider we that.

It is true, that he was not, at this time, called in question, directly and expresly *for the Resurrection*; you may see, where he was apprehended, that it was *for teaching against that people, and against that law, and against that Temple.* So that, he was endited upon pretense of sedition, and prophanation of the Temple. And therefore, when *S. Paul* sayes here, *I am called in question for preaching the Resurrection*, he means this, If I had not preached the Resurrection, I should never have been called in question, nor should be, if I would forbear preaching the Resurrection; No man persecutes me, no man appears against me, but onely they that deny the Resurrection; The Sadduces did deny it; The Pharisees did beleve it; and therefore this was a likely and a lawfull way to divide them, and to gaine time, with such a purpose, (so far) as *David* had, when he prayed, *O Lord, divide their tongues.* For it is not alwayes unlawfull to sowe discord, and to kindle dissention amongst men; for men may agree too well, to ill purposes. So have yee then seen, That though it be not safe to conclude, *S. Paul*, or any holy man did this, therefore I may do it, (which was our first part) yet in this which *S. Paul* did here, there was nothing that may not be justified in him, and imitated by us, (which was our second part) Remains onely the third, which is the accommodation of this to our present times, and the appropriation thereof to our selves, and making it our own case.

The world is full of Sadduces, and Pharisees, and the true Church of God arraigned by both. The Sadduces were the greater men, the Pharisees were the greater number; so they are still. *The Sadduces denied the Resurrection, and Angels, and Spirits*; So they do still. For, those Sadduces, whom we consider now, in this part, are meere carnall men; men that have not onely no Spirit of God in them, but no soule, no spirit of their owne; meere Atheists. And this Carnality, this Atheisme, this Sadducisme is seene in some Countries to prevaile most upon great persons, (the Sadduces were great persons) upon persons that abound in the possessions, and offices, and honours of this world; for they that have most of this world, for the most part, think least of the next.

These are our present Sadduces; and then the Pharisee hath his name from *Pharas*, which is Division, Separation; But *Calvin* derives the name (not inconveniently) from *Pharash*, which is Exposition, Explication. We embrace both extractions, and acceptations of the word, both *Separation*, and *Exposition*; for the Pharisee whom we consider now, in this part, is he that is separated from us, (there it is *Pharas*, separation) and separated by following private Expositions, (there it is *Pharash*, Exposition) with a contempt of all Antiquity; and not only an undervaluation, but a detestation of all opinions but his owne, and his, whom he hath set up for his Idol. And as the Sadduce (our great and worldly man) is all carnall, all body, and beleeves no spirit: so our Pharisee is so super-spiritually, as that he beleeves, that is, considers no body; He imagines such a Purification, such an Angelification, such a Deification in this life, as though the heavenly Jerusalem were descended already, or that God had given man but that one commandement, *Love God above all*, and not a second too, *Love thy neighbour as thy selfe*. Our Sadduces will have all body, our Pharisees all soule, and God hath made us of both, and given us offices proper to each.

Now of both these, the present Sadduce, the carnall Atheist, and the present Pharisee, the Separatist, that overvalues himself, and bids us stand farther off, there are two kinds. For, for the Atheist, there is *Davids* Atheist, and *S. Pauls* Atheist; *Davids* , that ascribes all to nature, and *sayes in his heart, There is no God* ; That will call no sudden death, nor extraordinary punishment upon any enormous

sinner, a judgement of God, nor any such deliverance of his servants, a miracle from God, but all is Nature, or all is Accident, and would have been so, though there had been no God: This is Natures Sadduce, *Davids* Atheist; And then *S. Pauls* Atheist is he, who though he doe beleeve in God, yet doth not beleeve God in Christ; for so *S. Paul* sayes to the Ephesians, *Absque Christo, absque Deo*, If ye be *without Christ*, ye are *without God*. For as it is the same absurdity in nature, to say, There is no Sun, and to say, This that you call the Sun is not the Sun, this that shines out upon you, this that produces your fruits, and distinguishes your seasons is not the Sun: so is it the same Atheisme, in these dayes of light, to say, There is no God, and to say, This Christ whom you call the Son of God, is not God, That he in whom God hath manifested himselfe, He whom God hath made Head of the Church, and Judge of the world, is not God. This then is our double Sadduce, *Davids* Atheist that beleeves not God, *S. Pauls* Atheist that beleeves not Christ. And as our Sadduce is, so is our Pharisee twofold also.

There is a Pharisee, that by following private expositions, separates himselfe from our Church, principally for matter of Government and Discipline, and imagines a Church that shall be defective in nothing, and does not onely think himself to be of that Church, but sometimes to be that Church, for none but himselfe is of that perswasion. And there is a Pharisee that dreames of such an union, such an identification with God in this life, as that he understands all things, not by benefit of the senses, and impressions in the fancy and imagination, or by discourse and ratiocination, as we poore soules doe, but by immediate, and continuall infusions and inspirations from God himselfe; That he loves God, not by participation of his successive Grace, more and more, as he receives more and more grace, but by a communication of God himselfe to him, intirely and irrevocably; That he shall be without any need, and above all use of Scriptures, and that the Scriptures shall be no more to him, then a Catechisme to our greatest Doctors; That all that God commands him to doe in this world, is but as an easie walk downe a hill; That he can doe all that easily, and as much more, as shall make God beholden to him, and bring God into his debt, and that he may assigne any man to whom God shall pay the arrerages due to him, that is, appoint God upon

what man he shall confer the benefit of his works of Supererogation; For in such Propositions as these, and in such Paradoxes as these, doe the Authors in the Roman Church delight to expresse and celebrate their Pharisaicall purity, as we find it frequently, abundantly in them.

In a word, some of our home-Pharisees will say, That there are some, who by benefit of a certaine Election, cannot sin; That the Adulteries and Blasphemies of the Elect, are not sins: But the Rome-Pharisee will say, that some of them are not onely without sin in themselves, but that they can save others from sin, or the punishment of sin, by their works of Supererogation; and that they are so united, so identified with God already, as that they are in possession of the beatificall Vision of God, and see him essentially, and as he is, in this life: (for, that *Ignatius* the father of the Jesuits did so, some of his Disciples say, it is, at least probable, if not certaine) And that they have done all that they had to doe for their owne salvation, long agoe, and stay in the world now, onely to gather treasure for others, and to worke out their salvation. So that these men are in better state in this life, then the Saints are in heaven; There, the Saints may pray for others, but they cannot merit for others; These men here can merit for other men, and work out the salvation of others. Nay, they may be said in some respect to exceed Christ himselfe; for Christ did save no man here, but by dying for him; These men save other men, with living well for them, and working out their salvation.

These are our double Sadduces, and our double Pharisees; and now, beloved, if we would goe so far in *S. Pauls* way, as to set this two-fold Sadduce, *Davids* Atheist, without God, and *S. Pauls* Atheist, without Christ, against our twofold Pharisee, our home-Catharist, and our Rome-Catharist, If we would spend all our wit, and all our time, all our Inke, and our gall, in shewing them the deformities and iniquities of one another, by our preaching and writing against them, The truth, and the true Church might (as *S. Paul* did in our Text) scape the better. But when we (we that differ in no such points) tear, and wound, and mangle one another with opprobrious contumelies, and odious names of sub-division in Religion, our Home-Pharisee, and our Rome-Pharisee, maligners of our Discipline, and maligners of our Doctrine, gaine upon us, and make their advantages of our

contentions, and both the Sadduces, *Davids* Atheist that denies God, and *S. Pauls* Atheist that denies Christ, joyne in a scornfull asking us, *Where is now your God?* Are not we as well that deny him absolutely, as you that professe him with wrangling?

But stop we the floodgates of this consideration; it would melt us into teares. End we all with this, That we have all, all these, Sadduces and Pharisees in our owne bosomes: Sadduces that deny spirits; carnall apprehensions that are apt to say, Is your God all Spirit, and hath bodily eyes to see sin? All Spirit, and hath bodily hands to strike for a sinne? Is your soule all spirit, and hath a fleshly heart to feare? All spirit, and hath sensible sinews to feele a materiall fire? Was your God, who is all Spirit, wounded when you quarrelled? or did your soule, which is all spirit, drink when you were drunk? Sins of presumption, and carnall confidence are our Sadduces; and then our Pharisees are our sins of separation, of division, of diffidence and distrust in the mercies of our God; when we are apt to say, after a sin, Cares God, who is all Spirit, for my eloquent prayers, or for my passionate teares? Is the giving of my goods to the poore, or of my body to the fire, any thing to God who is all Spirit? My spirit, and nothing but my spirit, my soule, and nothing but my soule, must satisfie the justice, the anger of God, and be separated from him for ever. My Sadduce, my Presumption suggests, that there is no spirit, no soule to suffer for sin; and my Pharisee, my Desperation suggests, That my soule must perish irremediably, irrecoverably, for every sinne that my body commits.

Now if I go *S. Pauls* way, to put a dissention between these my *Sadduces* , and my *Pharisees* , to put a jealousie between my presumption and my desperation, to make my presumption see, that my desperation lies in wait for her; and to consider seriously, that my presumption will end in desperation, I may, as *S. Paul* did in the Text, scape the better for that. But if, without farther troubling these *Sadduces* and these *Pharisees* , I be content to let them agree, and to divide my life between them, so as that my presumption shall possesse all my youth, and desperation mine age, I have heard my sentence already, *The end of this man will be worse then his beginning* , How much soever God be incensed with me, for my presumption at first, he will be much more inexorable for my desperation at last. And

therefore interrupt the prescription of sin; break off the correspondence of sin; unjoynt the dependency of sin upon sin. Bring every single sin, as soon as thou committest it, into the presence of thy God, upon those two legs, Confession, and Detestation, and thou shalt see, that as, though an intire Iland stand firme in the Sea, yet a single clod of earth cast into the Sea, is quickly washt into nothing; so, howsoever thine habituall, and customary, and concatenated sins, sin enwrapped and complicated in sin, sin entrenched and barricadoed in sin, sin screwed up, and riveted with sin, may stand out, and wrastle even with the mercies of God, in the blood of Christ Jesus; yet if thou bring every single sin into the sight of God, it will be but as a clod of earth, but as a graine of dust in the Ocean. Keep thy sins then from mutuall intelligence, that they doe not second one another, induce occasion, and then support and disguise one another; and then, neither shall the body of sin ever oppresse thee, nor the exhalations, and dampes, and vapors of thy sad soule, hang between thee, and the mercies of thy God; But thou shalt live in the light and serenity of a peaceable conscience here, and die in a faire possibility of a present melioration and improvement of that light. All thy life thou shalt be preserved, in an Orientall light, an Easterne light, a rising and a growing light, the light of grace; and at thy death thou shalt be super-illustrated, with a Meridionall light, a South light, the light of glory. And be this enough for the explication, and application of these words, and their complication with the day; for the justifying of *S. Pauls* Stratagem in himselfe, and the exemplifying, and imitation thereof in us. *Amen.*

That God that is the God of peace, grant us his peace, and one minde towards one another; That God that is the Lord of Hosts, maintaine in us that warre, which himself hath proclaimed, an enmity between the seed of the Woman, and the seed of the Serpent, between the truth of God, and the inventions of men; That we may fight his battels against his enemies without, and fight his battels against our enemies within, our own corrupt affections; That we may be victorious here, in our selves, and over our selves, and triumph with him hereafter, in eternall glory.