SERMON XVI

No Works of Supererogation.

Luke 17.10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

The Truth that at this time lies before me, both to prove and improve, is this, That there are not any Works of Supererogation. On that account I have pitcht on the words read, which are an Apodosis, or Epiphanema, the Inference or Conclusion which our Lord Jesus draws from his preceding Parable.

The Parable begins Verse 7. Which of you, having a servant plowing, or feeding cattle, will say unto him by and by when he is come from the field, Go, and sit down to meat? Verf. 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thy belt, and serve me till I have eaten and drunken. Verf. 9. Doth he thank that servant because he did the things that were commanded him? I trow not. Verf. 10. So likewise ye, when ye shall, 

Doth he thank that servant? τὰ δεῦο δεῖνο; or if you will, that captive-slave, (who is wholly at his foot and dispose) as if forsooth by his obedience he had done his Master a free kindness and favour, to which he was not obliged? Hath that Vassal in strictness of justice obliged his Master? and is his Master bound to look upon himself as obliged to return his Vassal thanks, and to reward him for doing the things that were commanded him? I trow not, καί τό, I think, suppose, judge not. Neither the person nor the service do in truth deserve or merit any thing, no not so much as thanks, nor can in justice claim it. The Ransomed Vassal his All, his Life, Spirits, Strength, Service; All that he is, hath, can do, suffer, are his Masters, not his own, and therefore wholly and solely at his absolute dispose and command. Doth he then thank that servant? I trow not. True indeed, though the great God owes us no thanks, yet in infinite grace he is pleased so far to stoop beneath himself, as to give us thanks.
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Though for our obedience, and to bespeak us in such a condescending language, as if indeed he were beholden to us. 1 Pet. 2. 19. This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully: i. e. God accounts himself hereby gratified as it were, and even bebolden to such sufferers; this, being the lowest subjection, and that being the highest honour men can yield unto their Maker. God will thank such. Nay more, look into that amazing Scripture, Luke 12. 36, 37. and read it, if you can without an extatic: If a man serve, and his Lord comes and finds him watching too, and in- tent upon his work, what will his Lord do? he will gird himself, and serve him. O stupenda condescenso! O stupenda dignatio! says one on the place. But know, though these two Parables seem parallel, their scope vastly differs. What a diligent Servant may humbly expect from his bountiful Lord is one thing, viz. That his labour shall not be in vain, or unprofitable, but plentifully rewarded. That's the scope of Luke 12. And what the most diligent Slave can justly challenge from his absolute Lord and Patron is another, which is the grand scope of the Text. Doth he deserve, or may he justly challenge any the least reward, yea but so much as bare thanks? I trow not. So likewise ye, &c.

When ye shall have done all those things which are commanded you,

(a) Once temporal. The learned Galssius observes, that in these words our Saviour doth not inunrate that any man arrives at that sine Die perfection in this life, as to do all those things which God commands: for how much sooner we have done, it will appear upon a just balance of account, that we have done less than we ought, and are much short of our duty. But Christ speaks here conditionally, and supposes only what he doth not assert or grant, q. d. if it were possible for them to do all things that were (b) commanded by God in his holy Word, to do all that good that God requires, Micah 6. 8. to walk exactly according to that good, acceptable and perfect will of God, Rom. 12. 2. Heb. 13. 21. All those good things, I say, which God prescribes in his Word, and not such as fond men devise, either out of blind zeal, or upon pretence of good intention, without the warrant of the Word, Matth. 15. 9. Isa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. Joh. 16. 2. 1 Sam. 15. 21. to 24.

Supposing then that you have done all these things, (c) that with utmost Art and Industry, as a man would do a curious piece of Work, which he intends to expose as his Masterpiece to the most curious view of all Observers.---- Well, and what then? Then say ye, We are lesstibus omn. unprofitable servants. When God lookt back on the Works of his hands, and saw everything that he had made, he did, and might most justly say, Behold, it is very good, Gen. 1. 31. But as for you, when ye have done your utmost, say ye, We are unprofitable servants.---- Yes, say the Papists, say so indeed, but this is only out of humility and modesty, for ye are not really unprofitable. To whom we give this short reply, 34. & 3. 21.

(a)"Omn. particula temporis indeterminati pro fis. Glaff. gram. Sacr. l. 3. Tract. 7. Can. 5.
(b) Parvum et diversum est, omnis que praebil omni, ignara, edicta, inimica, sancta sunt virtus, a recto ordine, accet initum.
(c) Posto, id est. that with utmost Art and Industry, as a man would do a curious piece of Work, which he intends to expose as his Masterpiece to the most curious view of all Observers.---- Well, and what then? Then say ye, We are lesstibus omn. unprofitable servants. When God lookt back on the Works of his hands, and saw everything that he had made, he did, and might most justly say, Behold, it is very good, Gen. 1. 31. But as for you, when ye have done your utmost, say ye, We are unprofitable servants.---- Yes, say the Papists, say so indeed, but this is only out of humility and modesty, for ye are not really unprofitable. To whom we give this short reply, 34. & 3. 21.
reply. Christ doth not hear teach his Disciples the art of modest lying, and that to God himself, to say one thing, and to think another. No, without question we are to say so, and that from the heart, and in saying so, we speak the truth, and nothing but the truth. We are indeed unprofitable servants, such as cannot merit the least good at the hand of God by our best obedience.

"Tis well observed by some Criticks, that this word is of the same import with that Rom. 3. 12. they are become unprofitable, εξωθησανται, so the Sept. render Psal. 14. 3. & 53. 3. The word in the Original (c) ἀναθεσθήσανται. They are become abominable, putidi sunt; so far from being profitable, that they rather sink in God's nostrils. Nay farther, 'tis the same word that is given to that wicked and slothful servant that was cast out into outer darkness. Cast out that (f) unprofitable servant, Mat. 25. 36. To shew us, faith one, what our merit is, if God should be severe, Psal. 143. 2.

In the last place, our Saviour subjoins the reason why he would have us heartily to acknowledge our selves unprofitable servants, and 'tis this, Because if we had, or could have done all those things, &c. we had then done but that which we ought to do; that, and that only, that, and no more than was our (g) duty to do, and on that account the Lord by a just right might exact and challenge it at our hands. We owe all obedience possible to God as our Creator, Psal. 100. 2, 3. & 33. 8, 9. The highest obedience is our debt, and it is no matter of merit to pay a man's debts. How good soever any man is, he is no better than he should be; and what good soever any man hath done, he hath done no more than was his duty to do both to God and man. On this account, faith our Saviour, if you could and should do all those things, &c.

From the words thus opened, I infer these two Conclusions.

1. They, who in their Obedience attain to the greatest height which is possible in this life, fall short of much which in duty they are bound to do.

2. Were it possible for the best of men perfectly to keep the Law of God, yet even these supposed perfect ones cannot in the least oblige God, or merit any thing from the hand of his justice.

These two Propositions solidly fixt, andসল্য discharg'd, may through a smile from Heaven prove effectual for the battering down of one of the topmost Pinnacles of the Roman Babel, viz. their proud Doctrine of Supererogation.

2 Conclusion. First of the first. They, who in their Obedience attain to the greatest height which is possible in this life, fall short of much which in duty they are bound to do.

Quest. 1. But what is every man in this life in duty bound to do?

Answ.
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Answ. Every man in this life is bound to full conformity, in the whole man, to the righteous Law of God, and to entire, exact and perpetual obedience thereunto. The Law of the Lord is perfect, Psal. 19. 7. and requires the highest perfection both of parts and degrees; and that

1. In the frame and disposition of the whole man, soul and body. It reaches all the faculties, motions and operations of the inward, as well as the words, works and gestures of the outward. Man, as God's Creature, is bound to love the Lord his God with all his heart, soul, mind, might, and strength, Deut. 6. 5. Mat. 27. 37, to 41. Luke 10. 26, 27. The first bubblings of rash anger, are no less forbidden by this Royal Law, than cruel Murther, Mat. 5. 21, 22. A Lust peeping out of the eye, is no less a violation of this Spiritual Law, than an unclean act, Verf. 27, 28.

2. In the performance of all those duties of holiness and righteousness which be owed to God and man. Israel must bear all God's Commandments, Statutes and Judgments, that they might learn, and keep, and do them, Deut. 5. 1, 2, 3, 31, 33. He hath shewed thee, O man, what is good, truly and acceptably good; and what doth the Lord thy God require of thee? surely something, that in the balance of the Sanctuary down weighs thousands of Rams, and ten thousands of Rivers of Oyl, nay, is more acceptable than the Idolatrous sacriiicing of a first-born Son, namely, To do justly, to love mercy, and to walk humbly with thy God, Mic. 6. 6, 7, 8. Holy Paul writes after this Copy, but could not reach it; 'twas his exercise and endearour, though not his attainment, to get and keep a good Conscience void of offence, both towards God, and towards man, Acts 4. 16.

3. In this universal performance of all obedience, the Law requires the utmost perfection in every duty, and forbids the least degree of every sin. Who so shall keep the whole Law, and yet offend in one point, i.e. willingly, constantly, and with allowance from Conscience, though but in the least tittle, be is guilty of all, i.e. is liable to the same punishment, stands upon no better terms of hope and acceptance with God, than if he had done nothing.

Obje#. But what's all this to Believers? They are not under the Law, but under Grace, Rom. 6. 14.


2. But yet they are under the Conduct of the Law, viz. as it is a Rule of Life, informing them of the Will of God, and their Duty, and both at once direct and bind them to walk accordingly. See what high apprehensions Paul had of this Law, The Law is holy, and the Commandment is holy, just and good, Rom. 7. 12. His dear affection to it, I delight in the Law of God after the inner man, Verf. 22. His faithful observance of it, With the mind I my self serve the Law of God, Verf. 25.

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Copies out a great part of it, and presents it as a Rule to the Romans to walk by, Rom. 13. 7, 8, 9, and to other Churches, I Cor. 7. 19. Gal. 5. 14. Ephes. 6. 2, 3. James calls it A Royal Law, the Law of God, the King of Kings, and Jesus Christ the King of Saints. It hath a Kingly Author, requires Noble Work, gives Royal Wages, a Law of Liberty, which if ye shall fulfill, if ye have respect to the whole duty and compass thereof, ye shall do well, and but well, Jam. 1. 25. & 2. 8. Thus the Beloved Disciple backs the Authority of the Law, I John 2. 3, 4, 7, 8.

Objeet. But hath not the Lord Jesus in the Gospel dissolved this Obligation?

Answ. Yea, so far is Christ in the Gospel from dissolving, that he much ratifies and strengthens this Obligation, Matth. 5. 17, 18, 19. I came not to destroy, but to fulfill; in this Chapter clearly expounds it, elsewhere most strictly enjoins it, Matth. 22. 37, to 44. Luke 10. 26, 27. Mark 12. 33. Paul goes deep in the case, and rejects the thought of it with the deepest averation, Rom. 3. 31. Do we then make void the Law through faith? God forbid: yea, we establish the Law.

Thus you have heard what every man in this life is in duty bound to do: namely, perfectly, intirely, exactly, perpetually to keep the Commandments of God: That's his duty. In the next place, let us speak to his Ability, or rather utter impotency to perform this duty.

2. They who in their Obedience attain to the greatest height which is possible in this life, fall short of much which in duty they are bound to do.

Since the fall of the first Adam, our common Head and Representative, no meer man descending from him by ordinary Generation, in this life ever was, is, or shall be able, either by himself, or by any strength of Grace received, perfectly to keep the Commandments of God, but doth daily break them in thought, word and deed.

1. Since Adam's fall.--- True indeed, the first Adam in his estate of innocency had a power, personally and perfectly, to keep the whole Law of God; but not since, neither he, nor any that naturally spring from his loins. 'Twas the dream of the old Pelagians, that man was so little bruised and impaired by Adam's fall, that even still by the meagre power of Nature he could perfectly keep the whole Law. If so, what means the Apostle, Rom. 5. 12, 17, 18, 19. I Cor. 15. 21, 22. By Adam's sin were all made unrighteous, subject to death, judgment, condemnation; and therefore such unrighteous, judged, condemned Creatures as we are all by Nature, can never perfectly fulfill a righteous Law.

2. No meer man: none that is a man and no more.--- No man descending from Adam by ordinary Generation. True, the only Mediator between God and man, the Man Christ Jesus, was able perfectly to keep the Commandments of God, and did so. Conceived he was without sin, Luke 1. 35. Heb. 4. 15. Anointed with the Holy Ghost above measure,
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Sure, Joh. 3. 34. Holy, harmless, undefiled, separate from sinners, Heb. 7. 26. Came on purpose to fulfil the Law, Mat. 5. 17. and did perfectly fulfil it, Psal. 40. 7, 8. Heb. 10. 5, to 11. Mat. 3. 17. John 17. 4.

But then he was not a more man, He was God as well as man, Rom. 9. 5. Col. 2. 9. God incarnate, the Eternal Word made Flesh, John 1. 14. manifested in the Flesh, 1 Tim. 3. 16. But no meer man.

3. Not in this life. We grant, that when the Soul comes to be introd. and admitted a Free Denizen of the Heavenly Jerusalem, the shall sit down among the Spirits of just men made perfect, Heb. 12. 23. but not till then. When the Saints come to the measure of the stature of the fulness of Christ, Ephes. 4. 13. When they come to see God as he is, and shall behold his face in Light and Glory, then, and not till then they shall be like him, 1 John 3. 2. Then indeed they shall see God face to face, but here only through a glass darkly, 1 Cor. 13. 12. then presented a glorious Church, not having spot or wrinkle, Ephes. 5. 27. But whilst here, like the Moon at Full, not without our spots.

4. Not able perfectly to keep the Commandments of God.

There is indeed a twofold perfection ascribed to Saints in this life.

1. A perfection of justification. Saints are compleat in Christ their Head and Surety, Col. 2. 10. They are perfectly justified, never more liable to Condemnation, Rom. 8. 1, 33, 34. Heb. 10. 14. Joh. 5. 24.

2. A perfection of Holiness or Sanctification; and this so called,

1. In regard of its essential or integral parts. Thus when we see an Infant, that hath all the parts of a man, soul, body, all its members: we say, this is a perfect Child. Saints, even in this life, have this begun perfection of holiness. They are begun to be sanctified in every part, in soul, body, spirit, throughout, though every part be not throughout sanctified, 1 Thess. 5. 23.

2. In regard of desires, intenements, aims at, and endeavours after gradual perfection. They desire, study, labour to be perfect, as their Heavenly Father is perfect, Mat. 5. 48. They forget that which is behind, and press forward towards the mark, Phil. 3. 12, 13. Perfection, which will be their reward in Heaven, is their aim on Earth; and, as God accepts the will for the deed, 2 Cor. 8. 12. so he expresseth the deed by he will, and candidly interprets him to be a perfect man, who would be perfect, and desires to have all his imperfections cured.

3. In respect of others; comparatively perfect. Thus, when one man is sickly and weak, and another man is very strong, we say the strong man hath perfect health compared with him that is sickly and weak; and yet the strong man hath not such perfect health, but he hath also the principle of sickness in his body, and sometime may be ill, and indisposed. Thus Naab was perfect in his Generation, Gen. 6. 9. Lot among the Sodomites, Job in the Land of Uz, Job 1. 1. Thus Saints in Scripture are said to be perfect, when compared with those that were openly wicked, or but openly holy; said to be men without spot, compared with those that were.

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either all over-spotted with filthiness, or only painted with Godliness. Thus tho' those that were stronger in Knowledge and Grace, laid in the Scale with those that were weaker; men with babes, 1 Cor. 2. 6. Phil. 3. 15. Heb. 5. 14. are said to be perfect.

4. In respect of Divine acceptance, an Evangelical Perfection, a Perfection of sincerity and uprightness; such, as love our Lord Jesus in sincerity, Ephes. 6. 24. Such, as are not gilded, but golden Christians; not painted Sepulchres, not whitened Walls; not men of an heart God an heart. Thus God to Abraham, Gen. 17. 1. Walk before me, and be thou perfect, or upright. As such indeed in this, that they carry Urim and Thummim, Light, and Perfection, or Uprightness, engraven on their breasts, Exod. 28. 30. on whose Tomb you may, with God's approbation and Testimonial, write an Asa's Epitaph, 2 Chron. 15. 17. Nevertheless, notwithstanding Asa his several slips, yet his heart was perfect with his God all his days.

5. In respect of degrees, to which nothing is wanting, nothing can be added to make it more compleat. When the Sun is not only rising, but got to its full Meridian and Zenith. Thus, when we see a Child that was born perfect as to parts, grown up to mans estate, so that he shall grow no taller, wax no stronger: this we call Perfection of degrees. And thus no Saint in this life, is or can be perfect, as to include all the degrees of holiness, and to exclude all, even the least taint of sin. *And, if there be but the least gradual defect, the Law is not perfectly fulfilled. Now that no man is in this life so perfect, &c. appears,

1. In this, That there is not one instance to be given of any one, even the most holy man that ever breathed on God's Earth, that was so holy and perfect as to be freed from having sin in him. O the blots that we find in the best of their Ezechelians! Noah at once betrays his internal and external nakedness. Abraham, the Father of the faithful, equivocates more than once. Moses, that conversed with God mouth to mouth, the great Secretary of Heaven, is guilty of unbelief, and speaks unadvisedly with his lips. What shall I speak of David, Hezekiah, Josiah, those Stars of the highest Magnitude? As for Paul, even after he had been wrapt up into the third Heavens, hear his groans, his heart-piercing groans, Rom. 7. 24. O wretched man that I am, who shall deliver me? and free condition of his imperfection, Phil. 3. 12, 13, 14. Not that I have already attained, or were already perfect, &c. As for Peter concerning his perfection, read, but with fear and trembling, Matth. 26. 69. to the end; and when thou hast mingled tears with him, draw a finger on his heart, and go, and ask His holy Successor, that most humble Servant of Servants the Pope, whether he, or any of the Scarlet Robe under him, dare compare with those truly golden ones for holiness, notwithstanding all their drosses; and if not, what becomes of their proud dream of gradual Perfection?

2. How many express Scriptures are there, that prove, that no man is perfectly
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perfectly holy in this life? Solomon gives us three, 1 King. 8. 46. There is no man that sinneth not. Ecclef. 7. 20. There is not a just man upon earth that doth good, and sinneth not: q. d. If you would look for a just one that doth good, and sinneth not, you must look for such an one in Heaven, and not upon Earth. The learned and judicious Dr. Manton hath an excellent Note on this Text, viz. The Wise-man doth not say simply, that sinneth not, but, that doth good and sinneth not; that is, that sinneth not even whilst he is doing good. Our very Wine is mixed with Water; our best Silver with Dross. Our softest Lawn hath its Lift, our sweetest Honey its Wax and Sting. Farther yet, he throws down his Gantlet, and proclaims a Challenge to all the World, to enter the Lists with him, Prov. 20. 9. Who can say, I have made my heart clean? Who can? why many can and do, Pharisees, Papists, Quakers. True, many may say so boldly, proudly, fallly, but who can say so truly? I am pure from my sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 John 1. 8, 10. If we say that we have not sinned, we make him a liar, and his Word is not in us. The Doctrine of the Catharists is a lying Doctrine. Even from this Scripture it plainly appears, that that man is not perfect, that faith he is perfect, for as much as it faith, that he, that faith so, is a liar, and one that is so far from growth and perfection, that the Truth it self, the Root of the matter, is not in him. None in this life are absolutely freed and exempted from sinning, Jam. 3. 2. In many things we offend all. All of us offend in many things, in some things at best. The blessed Virgin her self had her slips, Luke 2. 49. John 2. 3, 4, for which she is taxed by Christ himself. We offend. We includes himself, though an Apostle of such eminent holiness, that he was called the Just. Job 9. 2, 3, 20. How should man be just with God? or as Broughton reads the words, How can man be just before the Omnipotent? Just, i. e. by an inherent righteousness before God. If he will contend with him, he cannot answer him one of a thousand. Man is not able to maintain his cause, and to hold his plea with an holy God. Hence it is, that that man after God's own heart, wholly moves God's Tribunal of Justice. O enter not into Judgment with thy Servant, Lord; he doth not say, with an Enemy, a Rebel, a Traytor, an Impenitent Sinner; but with thy Servant, one that is devoted to thy fear, one that is consecrated to thy service, one that is really and indeed quan tur, quantus est, totus tuus, Psal. 143. 2. q. d. Lord, if the holiest, purest, best of men should come and stand before thee in Judgment, or plead with thee, they must needs be cast in their cause; If thou, Lord, shouldst mark iniquity, alas, who shall stand? Psal. 130. 3.

3. It is utterly impossible in this life perfectly to keep the Commandments of God, because the best of Saints in this life are but imperfectly sanctified. The principle of Grace within them, which is the Fountain, is but imperfect, and therefore the threads of obedience can never rise
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higher than the Fountain. The Root is tainted, and the Sap and Branch, therefore the Fruit cannot be perfectly found. While the Tree is partly evil, the Fruit cannot be wholly good. As to the great Grace of Faith, what great reason hath Christ to lay to the best of Saints, as more than once to his Disciples, O ye of little Faith? Matth. 6.30, & 8.26, & 16.8. Where is the man of so much brahs and impudence, that dares avouch he loves God with that degree of intenfeness that he ought to do? that he loves God here with as raised, transcendent, superlative flame of heart, as ever he shall do, or can hope to do in Heaven? Love always attends on knowledge: I cannot possibly love that, which I do not know. *Tis the eye that must affect the heart. Ignorat nulla cupido. Nor can the degree of my love exceed the degree of my knowledge. It may indeed sink beneath it, but never swells above it. Now our knowledge of God in this life is imperfect; We know but in part, we see through a Glass, and that darkly, 1 Cor. 13.9, 12. and therefore cannot love with all the heart, soul, mind, strength. More than this, there are remnants of sin abiding in every part of Saints, and perpetual lutings of the flesh against the spirit, so that they cannot do the things that they would, Gal. 5.17. A Law in their members warring against the Law of their minds, and leads them captive to the Law of sin, Rom. 7.18, 23. They have a Clog at their heels, sin that easily befits them, Heb. 12.1. Lifts within them, that war against their souls, 1 Pet. 2.11. There is indeed in every man, even in the holiest living, a cursed root of bitterness, which God doth indeed more and more mortifie, but not nullifie in this life. This like the Ivy in the Wall, cut off the Stump, Body, Boughs, Branches of it, yet some firings or other will sprout out again, till the Wall be pluckt down. This, this is that Colloquintida, that Death in the Pot, that Fly-blows all their Graces, leavens all their Comforts, taints and blends all their Duties. Hence proceed the iniquities of our holy things, Exod. 28.38. This is that, that is able to turn the High Priest's Robes into Rags, his Incense into a Stench. Hence came the tumble, but true complaint of the Church, All our righteousness, in themselves, as ours, are as filthy rags, Isai. 64.6. Mark, we do not say as the Papists fallly charge us, that all that a Believer doth is sin: but this we say, a Believer sins, for the greatest part, in all be doth. The Work of God's Spirit upon us, and the Motions of his Grace within us, are pure and holy: but yet, as clean Water passing through an unclean Pipe, receives a tincture of that uncleanness; so sinfulness cleaves to our holiest Actions, we the Instruments being sinful. Needs must the Music be inharmonious, when all the Strings of the Lute are out of Tune.

* Habitam, sed non regnat; non dominatur, cunctum quodammodo, sed non ex pulsurn; dejectum, sed non prosus ejulum tamen. Bern. in Psal. 90.
Serm. 10.

Mala mea pure mea sunt, & mea sunt bona autem mea nec pure bona sunt, nec mea sunt. Hugo.

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vine Word and Will, and to a Divine End, the Glory of God? And was there never a Saint yet in the World, that was meer man, that ever did or could exactly do what this Law requires, but fell far short of their duty? See here then the certain downfall of Dagon before the Ark. Behold here that arrogant Popish Doctrine of Supererogation, bowing, stooping, falling at the foot of the Truth and Word of God. Let him that hath an Ear, hear and judge. Tell me, if the best of God’s Saints, doing their best, fall short of much which in duty they are bound to do, is it possible for a Popish Shaveling to supererogate, i.e. to do, yea piously, acceptably, and preterperfectly to do, far more than God requires? They are not ashamed to tell the World, That ’tis not only possible, but facile and easy for a true Believer exactly to keep the whole Law of God, and not to fail a title. Alas, Paul was a man of low attaınments, when he whines out his En rακανετερας της αρξης της διακονίας. And David a Dwarf to these Goliabs. He indeed stands wondering and trembling on the shore of the Ocean, and cries out, I have seen an end of all perfection, but thy Commandment is exceeding broad: A great deep, an unsearchable gulf, an Ocean without bank or bottom. But as for them, with their very Spoon they’ll dave it. Alas, ’tis an easy leap into the Chair of perfection; that’s a Mark and White for Souls of a lower alloy. But greater Souls are born for greater Exploits. Such Eagles as they, scorn to catch at Flies, but fly at Stars. Nay, ’tis not Heaven it self, at least nothing less than the eleventh Orb of the Empyrean Heavens, can give a proportionable Treat to their aspiring Souls. ’Tis for poor penitent Publicans and Sinners, to please themselves in doing, through Christ’s strength, what the Lord requires; nothing becomes these Worthies less, than doing more than ever entred into God’s heart to command them. O the stupendious pride of Lucifer, and of hearts poñffed by him. Well, my Brethren, I would not be thought to envy and pine at their triumphant Honour. Only give me leave to conclude this Use, with this Epiphetmata: viz. Those that will perform an Obedience that God never commanded, what can they expect less, than an Heaven, that God never created? But here the Papist acts the Partian, and fights flying, viz. makes his Objections.

Object. 1. Doth God enjoin the Creature that which is impossible? That were unjust, and would highly intrench on God’s goodnes.

Sol. This Arrow was long since taken out of Pelagius his Quiver. To which we reply as Austin did: What is simply and absolutely impossible in it self, God doth not impose upon the Creature. But what apostilate Man himself hath made impossible to himself, voluntarily, and morely by his own default, that the great Lawgiver may, and doth justly impose: And this impossibility no way impeacheth God’s goodnes, because the sinner hath willfully contrated and brought it on himself.

If a Prodigious Spendthrift hath, by his Luxury and Debauchery, utternly disabled himself to pay his Debts, may not the wronged Creditors demand.
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don any their due, although the Prodigal cannot pay? What though the Sinner hath loft his Power, since this is done wilfully and wickedly? certainly God may juftly demand his Right.

Objec. 2. But did not Christ come in the flesh for this end, That we might be able fully to keep the Law in our own persons, that the righteousness of the Law might be fulfilled in us?

Sol. Mark, The Scripture faith, In us, not by us. Christ came, that the Righteousness of the Law should be fulfilled for us, and in us, i.e. imputatively, but not by us personally. The blessed Jesus our Head and Representative, and Surety in his own Person whilst here on Earth, did fully obey the Law, perfectly conforming to it in all its holy Commands. Now this his most perfect Obedience is made over, reckoned and imputed to his Members, Rom. 5. 19. as if they themselves, in their own persons, had performed it. The Laws Righteousness is not fulfilled in them formally, subjectively, inherently, or personally, but legally, and imputatively, they being in Christ as their Head and Surety, and fo Christ's Obedience becomes ours by imputation.

Objec. 3. But we find divers Saints in Scripture recorded for perfect men; Noah, Job, Caleb, &c.

Sol. But were they perfect with a finite's perfection? If you prove not that, you do but beat the Air. We easily grant a Perfection of parts, we utterly deny Perfection of degrees, such as admits not the least taint of defect or sin. We say, that men may be very eminent in Grace, but yet even then not exactly conformable to the Law. An Evangelical Perfection we admit, 'tis not more than sincerity. A Legal Perfection we deny, that in this life is an impossibility.

Objec. But the Romanists flie an higher pitch, and not content with perfect performance of what is commanded, they tell us, they can, and do do more: Crying up their Evangelical Counsels, as they call them, for rare things indeed, and such as far transcend Moral, or Evangelical Precepts. He that gives ear to these Counsels, and follows these, is a Saint indeed, and doth indeed do more than God requires.

Chamier. Tom. 3. 10. c. 20. de Confliliis. Sol. But what are these Evangelical Counsels, that are distinct from Evangelical Precepts? Bellarmine, Alphonfus and Platus, concur in their Decription of an Evangelical Counsel; and they thus decipher it: It is Christ's commending only, but not commanding a good work: which, if not done, doth not at all expose to condemnation; but if done, merits a greater degree of Glory; a Coronet at least in Heaven. A Counsel differs from a Precept in matter, subject, form, and end. The matter of a Precept is more facile, and easy: But that of a Counsel more hard, and difficult. Obedience to a Precept springs from a Principle of Nature; but Obedience, or listening to a Counsel owes itself to none, but a supernatural Principle. To obey a Precept is good, but to conform to a Counsel much better. But then for the subject. All are bound to obey Evangelical Precepts; but only some few choice select Privats of Heaven
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ven are concerned with Evangelical Counsels. The form also differs. A Precept obliges by its own proper Power and Authority to Obedience; but a Counsel leaves it in the breast and liberty of the person to whom its given, whether he will follow it, yea or no. Lastly, they differ no less in their end. The end, or effect of a Precept is a reward to him that obeys, punishment to him that doth not: But the end of a Counsel is a greater reward to him that observes it, but not the least punishment or frown on him that neglects, and not observes it. But are there indeed any such Evangelical Counsels contra-different from Evangelical Precepts? Yes, say the Papists, and to that end charge us with these three Texts, which, they say, do all prove that there are some Evangelical Counsels which fall not under a Command.

Objct. 1. Matt. 13. 8. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. Here, faith Bellarmine, the Lord compares the Church to good ground, whereof one part brought forth an hundred, another sixty, another thirty fold, and he alladgeth the Authority of Hieronymus, Cyprian, and Anulin for this interpretation of this Parable: viz. That Christ doth here distinguish between the different merit of chaste Marriage, Widowhood, and Virginity; and that Virginity is a greater good, and more meritorious in the sight of God, than either chaste Widowhood, or Conjugal Chastity. But this, faith Bellarmine, is an Evangelical Counsel only, not a Command: for what God commands not, and yet commands, and prefers it before other things, he doth, without all doubt, counsel only, and advise.

Sed. 1. But what Reasons do those Fathers of the Church give for this interpretation? Here Bellarmine is silent.

2. Let their own Maldonate answer for us, and Truth. A Christo tamen propitius fruit, ut docever omne semen, &c. Christ’s intent here was only this, to teach us, that all seed which fell on good ground did so multiply, that that which brought forth the least increase, produced thirty fold, even so much, as none but the best and most cultivated ground was wont to bring forth: that which brought-forth most, an hundred; the middle good-ground, sixty; and if this be the genuine sense of the Text, what doth it make for Bellarmine in the least, seeing fruitfulness in hearing the Word, and enjoying of Ordinances, doth no less belong to Precepts, than Counsels?

Objct. 2. Matt. 19. 21. Jesu said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me. Here, faith Bellarmine, an Evangelical Counsel is plainly distinguished from a Precept. The Precept we have in his answer to the young man’s question, Good Master, what good thing shall I do, that I may have eternal life? viz. Keep the Commandments; There’s the Precept, Verst. 16. 17. and to obey, that is sufficient for Salvation. But then he subjoins, If thou wilt be perfect, (i.e.)
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*i. e.* faith Bellarmine, if thou art *not contented* with bare *Eternal Life*, but dost aspire unto, and breathe after a *more excellent degree* in that *Eternal Life*, Then go, fell all, &c. Here's the Counsell.

Sol. 1. In these words Christ doth not give any Evangelical Counsell in the Papists sense. For

1. No greater reward than bare *Eternal Life* is proposed by Christ to him. Christ only faith to him, *Thou shalt have treasure in Heaven*; which phrase is common to all thofe, to whom the hope of Eternal Life is proposed: *Matth. 6. 20.* Lay up for your selves treasures in Heaven. Now a *bare Heaven*, according to them, is not a *sufficient reward* for the Obedience of an Evangelical Counsell.

2. We utterly deny Bellarmine's Gloss on these words, *If thou wilt be perfect*, *i. e.* if thou aspire to an excellent degree in Eternal Life: but rather thus, *If by the Observation of the Commandments here thou wouldest obtain Life Eternal hereafter*, 'tis necessary that thou shouldest be perfect in thy Observation of them. But thou art not perfect, and therefore, in that way, thou canst not hope to obtain Eternal Life. Waft thou perfect, thou wouldest go and fell all thou haft, and give to the poor, but this thou wilt not do. The Perfection then that our Saviour intends, is a Perfection of *Grace in this Life*, not an higher degree of reward in the next. And that appears,


2. When he was gone away sorrowful, mark what our Saviour adds, *A rich man shall hardly enter into the Kingdom of Heaven*, Ver. 23. He doth not say, Shall not obtain a Golden Coronet, or a *greater degree of Glory*; but plainly, He shall not enter into the Kingdom of Heaven. Whence it follows, that this young man, because he did not follow our Saviour's counsell, was in danger of losing *Eternal Life*. Now the Papists affert, That he that refufeth to hearken to an Evangelical Counsell, shall incur *no punishment*; and let themselves be Judges, whether exclusion from Heaven be no punishment.

*Objec.* 3. *1 Cor. 7. 25, 26.* &c. Paul counsels, but doth not command *Virginitie and Continency* to the Corinthians.

Sol. 1. It doth not follow, that because Paul saith, *I give my judgment*, therefore he doth not command. Compare this with *2 Cor. 8. 10.* *Herein I give my advice*, προσώπωσ ἐν τούτω δεινόν. This was concerning Almsdeeds; and do any Papists number Exhortations to them among Evangelical Counsels? Or will they admit Marriage to be an Evangelical Counsell? and yet Paul advifeth to it, *1 Cor. 7. 2.* To avoid *Fornication*, let every one have his own wife.

2. Evangelical Counsels have always a greater reward in Heaven proposed to the Observers of them. Read the whole Chapter, and see, whether Paul holds forth a more *Glorious Crown* to Virginity, yea, whether
ther he doth so much as barely promise Eternal Life to it.

3. Evangelical Counsels are not backt with the intimations of Temporal Commodity, as these are here, Ver. 26, 28, 34.

Let this suffice for the first Conclusion. I proceed to the second.

2. Were it possible for the best of Saints perfectly to keep the Law of God, 2 Conclusion. yet even these supposed perfect ones cannot in the least oblige God, or merit any thing from the hand of his Justice. When we have done all those things which are commanded us, we are still unprofitable servants to our Sovereign Lord, we have done but that which was our duty to do. As to Merit, properly and strictly so called, it is the just desert of a voluntary action, whereunto a proportionable reward is due out of Justice, so that if it be not given, an injury is really committed, and he, to whom retribution properly appertaineth, should be really unjust if he did not exactly compensate. Some of the Papists soar very high in this point, and tell us roundly, that good Works do not only merit in respect of God's Gracious Covenant, but in regard of the worthiness of the Works themselves: And that God, for the greater honour of his Children, would have them to get Heaven by their Merit, which is more honourable to them than to receive it by God's free gift. 'Tis not for such high-born Souls as theirs humbly to expect and obtain Everlasting Happiness, as a Beggar doth his Alms; but to attain Heaven by form, to enter upon, and possess it, as the just reward of their Works, and to ride triumphant through it as Conquerors. Others of the Papists seem more modest, and they tell us, that the Saints do merit indeed, but then their merits are subordinate to Christ's merits; nay, say they, they are derived from them, for Christ hath merited for us the power and grace of meriting: And therefore this Doctrine of Merit is far enough from obscuring the Glory of Christ's Merits: It rather argues the wonderful efficacy of them. 'Tis no blemish to the Sun, that the Moon and Stars shine with a borrowed Light from it. Fruitfulness of the Branches is no disparagement to the Vine. The dependent and subordinate efficacy of second Causes, is no detraction from the All-sufficiency and Omnipotency of the first. But for all these sugred words and fair pretences, we shall endeavour to make it evident, that such a fanstid merit of pardon of sin, and eternal life, even by our best works, is an ungrounded, novel, unnecessary, impossible fiction.

1. Wholly ungrounded on the Scriptures. That Christ's Merit hath purchased for us Grace for the performance of good Works, we readily grant: but that he hath merited that we might merit, we utterly deny as being a thing unheard of in the Writings of the Prophets and Apostles. 2. Novel; 'tis a new upstart Opinion, so says that Mullein Jesuitarum, the incomparable Usher. In former times of Popery, the ordinary Induction appointed to be given to men on their Death-beds, was, That they should look to come to glory, not by their own Merits, but by the Virtue and Merits of Christ's Passion; and place their whole conf-
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fidence in his Death only, and in no other thing, and interpose his Death between God and their sins. This made William of Wickham, Founder of New Colledge, profefs, he trusted in Christ alone for Salvation; and Charles the Eighth did the like when he came to die; and Bellarmine himself, when he was at the brink of Eternity, to profefs, "Tutissimum est, &c. give me a Christ, rather than all other pretended Merits whatever.

3. An unnecessary fiction. Hath Christ a fullness of Merit, and that of infinite value, to purchase Reconciliation and Acceptation both of our Persons and Services; together with an Everlasting Inheritance in the Kingdom of Heaven? Yea or no? If it be denied, 'tis easily proved out of Dan. 9. 24, 26. Col. 10. 19, 20. Job. 17. 2. Heb. 9. 12, 15. If it be granted, that the Merit of Christ is of infinite value, and that by it he hath purchased in the behalf of his Members a full right unto Eternal Life and Happiness; if Christ hath merited for us perfection, and fulness of Grace and Glory, what necessity is there that we our selves should do this again?

4. 'Tis impossible. We cannot posibly by our best Works merit Eternal Life. We are saved by Mercy, not Merit, Rom. 3. 20. and Rom. 4. 2, 4, 6. by Grace, not of Works, Ephes. 2. 8, 9. Tit. 3. 5, 6, 7. and if by Grace, by Grace alone, not by Works, no blending of Grace and Works together, Rom. 11. 6. To evidence this, let us but duly consider the necessary Ingredients of Merit, and apply them to the best Works of the best of Saints. To render a Work properly and strictly meritorious of a reward, 'tis necessary that

1. There should be some equality, proportion, and suitableness between the Work and the Reward: But is there any equality betwixt the enjoyment of God in Heaven, and our imperfect Works on Earth? If I present my Prince with an Horse or Dog, and he requites me with a Lordship, will any man say I have merited that Lordship? Of all Works none comparable to Martyrdom: but yet what compare between a Crown of Thorns here, and a Crown of Glory hereafter? 2 Cor. 4. 17. not worthy to be named the same day, Rom. 8. 18.

2. That the Work done be profitable and advantageous to him of whom any thing is merited. But can a sinful man be profitable unto God? Job 22. 2, 3. and 35. 7, 8. Can a man, he doth not mean an ordinary, fickly, weak, frail man, but a man at his best, a man in the flower and perfection, not only of his natural abilities, but in the richest Furniture and Array of his acquired and inspired Perfections. Take this man, a man of these Attainments and Accomplishments, and can be be profitable to God? can he bring any advantage, gain or profit unto God? Be he never so holy, never so righteous, doth the Lord receive any advantage by him, so as thereby God is his Debtor, and become beholden to him? No, no. The best of men cannot oblige God. The great JEHOVAH is perfect in himself, and therefore cannot receive any addition: he is self-
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self-sufficient, and therefore needs no addition. Holy David humbly acknowledges this, Psal. 16. 2. My goodness extendeth not to thee: i.e. I am not able to do any good which reacheth to thy benefit, or increaseth thy happiness.

Obje. But is not the Church of the Jews called God's peculiar treasure? and is there no profit in a treasure?

Sol. Yes. They are called his treasure, not because they profit him, but because he protects them, as a man would his treasure that is most dear to him.

Obje. But is not the glorifying of God an advantage to him?

Sol. Our glorifying of God adds no more to him, than the reflecting glass doth to the moft beautiful Face. It only shews what God is, it doth not add to what God hath: Nay, at best 'tis but a dusty crackle glass. Mat. 5. 16. A little taper adds more light to the Sun, than all men do or can to God.

3. That it be a Work that is not already due. Doth any man deserve an Estate for that Money whereby he discharges an old Debt. That which is our duty to do, cannot possibly merit when 'tis done. We cannot oblige either God or man by performing our Obligation. All the Works we can do for God, are deferred by him. Hath not he created us? Doth he not every moment uphold our Souls in life? Hath he not redeemed us, and so is infinitely before-hand with us every way? Dare any say, that God doth not deserve that they should do the utmost they can for his Service and Glory? If he doth, is it not Pride and Impudence to pretend merit from God? Thus our Saviour argues in the Text, where he proves, that, because the servant had done no more than was his duty to do, therefore he did not merit in doing it: When ye have done all, say, We are unprofitable servants, we have done that which was our duty to do. He that hath done all those things that are commanded him, is a man indeed, a man of worth, a man of men: but where to be found on Earth? But let it be granted, that he hath reackted to the utmost line of the Command, he is yet an unprofitable servant, he hath done but his duty. A man of worth he may be, a man of merit he is not, he cannot be. There neither is, nor can be any good Work acceptable to God, which God hath not commanded. Of all other Works whatever his Query is, Who hath required them at your hands? Isai. 1. 12. and if it be commanded, then it is due to God; and if so, then by giving that to God which is his due, we do not merit, no not so much as thanks, Luke 17. 9, 10. We are not our own, we are the Lord's. We are bought with a price, we owe our whole selves for our Creation and Redemption; 1 Cor. 6. 20. and therefore we ought to glorifie God in our Bodies and Souls, which are the Lord's. If we our Selves, our Bodies and Spirits are the Lord's, much more are all our Services his. If the Person be others, all the work that is or can be done by him are his too.

4. That, what good Works we do, be our own. A man cannot merit

Exod. 19. 4. Deut. 31. 9.
by giving that to another, which he had from him, to whom he gave it. A King's Almoiner merits not by distributing his Sovereigns Alms. Now every good gift, and every perfect gift, is from above, Jam. 1. 17. What hath, or doth the best of Saints, that he hath not received? 1 Cor. 4. 7. Is it not the Lord that worketh in them, both to will and do? Phil. 2. 12, 13. Do not all Works that are good, as they are good, proceed from his Spirit? Are they not the Fruits that spring from that Divine Root? Gal. 5. 20. Is not Repentance his gift? Act. 11. 18. and 5. 31. Is it not given to us both to believe and to suffer? Phil. 1. 29. Without him, can we, of our selves, do any thing? Joh. 15. 5. Nay, can we so much as think a good thought of our selves? 2 Cor. 3. 5. Is it not he that works all our works for us, and in us? Isai. 26. 12. And therefore certainly by them God cannot be bound to bestow more upon us. Hence Durandus, to the great regret of 'Merit-mongers', with much zeal and fire strength, impugns and contends against the merit of Con- dignity.

5. That it be not mixt and tainted with sin. That Action which needs a Pardon, cannot deserve a Reward. Can that, for which we derive Hell, and Eternal Death, merit Heaven, and Eternal Life? Now as good Works are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's Judgment, Isai. 64. 6. Gal. 5. 17. Rom. 5. 17, 18. Psal. 143. 2. and 130. 3. All our Graces are imperfect, all our Duties are polluted; and therefore stand in need of Favour, Grace and Acceptation; and where then is their merit?

Objecf. 1. But is not Eternal Life called a Reward? and doth not that strongly prove merit? Mat. 5. 12. Great is your Reward.


Yes, saith the Papists. The Glory which Christ had, was his by Inheritance, for he was Heir of all things, Heb. 1. 2. and yet 'twas his by Purchase too: He dearly paid for it, Phil. 2. 7, 8. 9, 10. True, but this was in divers respetis, because he had two Natures: As he was the Eternal Son of God, it was his Inheritance, and belonged to the Manhood only as united to the Godhead. As he was Man, he might, and did Purchase it by what he did, and suffered in the flesh. But in Saints there are not two Natures, nor any ground of pretence for Purchase.

2. Doth not the Scripture clearly speak of two kinds of Rewards, of Grace and of Debt? and withal affirms, that the Reward that God gives to good men, is merely of Grace, not of Debt, Rom. 4. 4. Bellarmine tells us it may be of both.
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No 3. The Apostle utterly forbids that: If it be of Grace, then is it no more of works, Rom. i, 6. 2 Cor. 4, 5.

Object. 2. But God gives this reward to men, for working in his Vineyard, Mat. 20. 8.

Sol. True, but still the reward appears to be of grace, else why should he that came in at the last hour, receive as much as they that had born the heat and burthen of the day? ver. 12.

Object. 3. But God is said to reward men according to their works; according to, i.e. according to the proportion of them, and that implies merit, Rev. 20. 13. 2 Cor. 11. 15.

Sol. I must demur to this gloss on these Texts, and that,

1. Because, since God is pleas'd to reward in us his own gifts and graces, not our Merits, as Bernard speaks, He may still keep a proportion, and to them to whom be given more grace here, he may give more glory hereafter, and yet there is no more merit in this additional reward, than in the rest.

2. I may as well conclude, the blind men merited their sight, because Christ faith, Be it unto you according to your Faith, Mat. 9, 29. as we may gather Merit from this phrase, according to your works.

Object. 4. Good works mentioned, as the Causes, for which God gives eternal Life, Mat. 25. 35. Come ye blessed, &c. for I was hungry, and ye gave me meat, &c.

Sol. Paul did not think this a good Argument; for though he knew that it was said of Abraham, Because thou hast done this thing, I will bless thee; yet he flatly denies the merit of Abrahams works, Rom. 4, 2, 6. Gal. 3. 5. And, when he fays of himself, I obtained mercy, because I did it ignorantly, 1 Tim. 1. 13. who can imagine that he means that his ignorance merited mercy. The King said, I forgive thee all thy debt, because thou defir'dst me, Mat. 18. 32. Did his meer asking deserve it?

Object. 5. Good men own'd by God, as worthy of the Kingdom of God, 2 Thess. 1. 5. Rev. 3. 4.

Sol. These are said to be worthy, not as the Labourer is worthy of his hire, Mat. 10. 10.

1. But Comparatively, in respect of other men, that are most unworthy.

2. By Gods gracions acceptation of them, in, and through Christ, Acts 5, 41. Mat. 22. 8. But other wise the holiest of Saints have ever judged themselves most unworthy of the least of God's mercies. So far have they been from proudly thinking themselves worthy of eternal life. A worthines of fitness and meetnes for Heaven in Saints we acknowledge, as the word &c. is rightly rendred, Matt. 3, 8. and yet it is God's grace alone that gives this Saints this fitness; Col. 1. 12. 'Tis God alone that makes us thus meet to be partakers of the inheritance of the Saints in light. 'Tis therefore no less than impudence to pretend to merit from God by it: and if yet any will be so audacious as to boaft of
of their own worth and merit, let them be pleased to answer the Apostle’s close, and cutting questions; 1 Cor. 4, 7. Who makes thee to differ? and what hast thou, that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou didst not receive it?

Use 1. If then legal, sinless Perfection, and merit for our selves by our best works, notwithstanding all its plausible pretexts, stands convicted, and cast, what shall we think of works of Supererogation? what intollerable arrogance, boldly, and without a blush to affirm, that divers of the Saints have not only merit enough to purchase eternal life for themselves, but a great deal to spare for the relief of others. This self-advancing, and heaven-daring Doctrine of works of Supererogation, what self-searching soul is there that looks not on it as the highest strain, two or three notes at least above Ela, indeed such a note, as not the holiest Teraphim, Seraphim, Arch-Angel, durst ever yet pretend to reach to, nor not in their highest Hallelujah. Supererogation! both the word and thing point out to us the Top Round of the Popish Arrogancy. Or if you please, you may look upon it as the grand Bellows of the Popes Kitchin here, and of his comfortable importance, his most beneficial Laboratory, viz. Purgatory, hereafter.

The Papists jumble in this Doctrine among the croud of several other ungrounded, inscriptural, novel, and absurd opinions. And, that you may see that it is much beneath these grand Sophy’s, vel delirare, vel insaniae, nisi cum ratione, thus they erect their Babel. A Landscape whereof is exactly drawn by the skilful pencil of the truly Reverend and Learned Davenant.

1. First then they readily acknowledge and declare, that God-man Christ Jesus did fully satisfy the Justice of God by his offering up of himself a sacrifice for sin, and that by that Sacrifice did fully expiate the sins of Believers. A truth this written with a Sun-beam. But then with the Text, you must take the Popish Comment too. This satisfaction and expiation, say they, is to be understood only in respect of their guilt or mortal sins, and of their eternal punishment due thereupon, but not at all in respect of their temporal punishment. As for this, they are wholly left to themselves, either to sink or swim; and notwithstanding all that Christ hath done, suffered, purchased, promised, Believers are still liable to it, and that not only in the present World, but for some time, at least in the next, i.e. in Purgatory.

To follow them xela bibas step by step.

1. As to that pretty new-coin’d distinction between the full remission of the guilt of sin, and yet inflicting of the punishment after the pardon of the guilt. Tell me, what is guilt? is it not a liability’s and being bound over to punishment? Is it any thing more or les: therefore if the guilt be taken away, of necessity the punishment must be taken away also. All punishment results from guilt, and from guilt alone, and there-
therefore if there be a full expiation of that, the punishment must needs cease, let the kind of it be what it will. If a sin be remitted, pardoned, forgiven, it cannot in equity be punished. All punishment in order to satisfaction of justice is utterly inconsistent with the nature and tenor of remission of sin. 'Tis a great and known maxim, In sublata culpa, tollitur & pena; and back by the concurrent testimony of the Ancient. The truth is, to affirm the contrary, is to make remission of sin a meer Bauble, or rather a Taunting jeer, or flinging Sarcaf. As if a Creditor should say to his Debtor, poor soul, I freely forgive thee all thou owest me, only I must throw thee into a Dungeon full of Scorpions and Serpents, and these must sting and torment thee years without number; but for thy comfort, know, that 'tis not for the millions but mites thou owest me. Purgatory-fire is not for mortal but venial sins, little peccadillo's. Or as if a Judge or King should cause an O yes to be made, and then proclaim a free and gracious pardon to a desperate malefactor, or rather to his own prodigal, rebellious Son; thus, Son, I do, before Men and Angels, and in the face of the whole World, freely forgive you all your debaucherries, rebellions, treasons, I frankly quit you from the guilt of all your bloody crimes, only I remember some little incogitancies, some slight slips of your youth; and these I must not, cannot pardon. For these therefore, such is my tender compassion, you shall only be stretch'd, and held on a Rack, thrown on a burning Gridiron, feed on flames of Sulphur, and have plentiful draughts of scalding-lead.—- O brethren, what humane ear could bear such stabbing language? Mutato nomine de Papicolis narratur fabula.

2. Hath not Christ by his perfect Obedience and Sacrifice of himself fully satisfied the justice of his Father, and purchased perfect reconciliation? By the obedience of that one man, the second Adam, are not many, even all elected, converted, believing, penitent sinners made righteous before God? Rom. 5. 19. Hath not Christ by one offering perfected for ever them that are sanctified? Hebr. 10. 14. Doth not the Blood of Christ throughly purge our Conscience from the guilt of dead works as well as sin? Heb. 9. 14. Hath not Christ loved us, and given himself for us an offering, and a Sacrifice to God for a sweet smelling favour to all gracious intents and purposes? Eph. 5. 2. Did not Christ by his death finish the transgression, and make an end of sins? Hath he not made perfect reconciliation for iniquity, and brought in everlasting Righteousness? Dan. 9. 24, 26. Col. 1. 19, 20. Rom. 3. 24, 25, 26.

3. Where do we find in the whole Scripture, any the least hint of such a restriction or limitation, that Christ hath satisfied for eternal and not for temporal punishment? Did he not bear the one as well as the other? Isa. 53. 4, 5. Surely he hath born all our griefs, carried all our sorrows, is wounded for all our transgressions, bruised for all our iniquities, the chastisement of our whole peace was upon him, and by his stripes only we are fully healed. The inducts in the Text clearly inclu
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clude an universal. Christ his own self bare all our sins, that is, the guilt and punishment of them in his body on the Tree, and therefore doubtless takes off from the sinner what he bare in his own person, 1 Pet. 2. 24.

4. But tell me, Papists, suppose you laid your ear close to that fiery dungeon of Purgatory, and should there hear elected Believers, such for whom Christ hath eternal love, and particularly died, and such as are truly regenerated and adopted; (for none but such are there, according to your selves): Suppose, I say, you heard an Asa, an Hezekiah, a Jeboaphat, a Mary Magdalen, nay one of your own most holy Popes, (who all have had their little slips, venial sins at least) yelling, howling, crying out with Dives, wo is us, wo is us, for we are tormented in this flame. And, though they cannot, dare not in the least murmur against, or impatiently complain of God, (that were a mortal sin, not committable in Purgatory) yet might they not without offence complain to God in such language as this: Ah dear Father, the Father of thy dearest Son our only Surety and Saviour, who now sits at thy right-hand, and where one day we shall sit near him; were not thou be that didst most freely and faithfullv promise us, when we were on earth, to blot out all our sins as a cloud, and our transgressions as a mist? Is. 43. 25. To cover them with the robes of thy Son's Righteousness? Psal. 32. 1, 2. To cast all our sins into the depth of the Sea? Mic. 7. 18, 19. Not to impute our trespasses? Rom. 4. 8. Yea, though they were sought for, that they should not be found? Is. 26. Never to mention them more? Ezek. 18. 22. Nay, never to remember them more? Jer. 31. 34. Ah dear Father, were these indeed thy promises, and didst thou in our life-time, by thy Spirit, seal to our Consciences the faithful performance of them? and is this thy performance of them? Is this thy kindness to thy friend? as once Rebecca, if it be so, why are we thus? Gen. 25. 22. Is all thy promised mercy come to this? O consider and see whether there be any sorrow greater than our sorrow, which is done unto us, wherewith the Lord himself, our Father, and not the Devil, hath afflicted us, in the day of his fierce anger. True indeed, our mountains are buried in the depth of the Sea, but our molehills sink us; all our talent-debts are paid, but we lie, and rot, and burn, and die, for some little fees. Tell me, Papists, if you heard such a complaint as this, would it not make your bowels to wamble? would you not be apt to bid them howl, and be still, for fear, left it should be nois'd in Gath, and blab'd abroad in the streets of Askelon; lest that on the other side of the wall, in Hell, (which, you say, stands but the next wall to Purgatory), a damned Cain iff should hear it, and say, Aba, aba, thus would we have it; thus, oh, thus let all those be served, and favored, that, while they lived on earth, believed on, and were obedient to a crucified Jesus. In one word, for God to elect, redeem, regenerate, justify, adopt, sanctify, accept, promise, swear, and to do yet much more for pardoned sinners on earth, and yet in a vindictive
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Vindi\-citive way, in order to the satisfaction of Justice, thus to punish, what is it less than the highest contradiction?

Objec. 1. But we must not think the learned Bellarmine will be so casually muzzled: bark, he will and must, though bite he cannot. If Christ, faith he, satisfied for all the fault and punishment, why then do we suffer so many evils after the remission of guilt? Doth not God lay many evils on pardoned persons? Was not Moses pardoned as to his rash anger, but yet must die in Mount Nebo for his trespass? Deut. 32. 48. &c. The Israelites pardoned, but yet punished, Num. 14. 20, 21, 22, 23. David pardoned, but yet the Child must die, and the Father flabb’d through the Child’s loins, 2 King. 12. 14.

Sol. 1. These are not properly and stric\-tly punishments. True, materially they look like such, and may be owned as such, but not formally. Fatherly Chastisements they are, Legal Punishments they are not: Medicinal, but not Penal: Rhubarb, not Poison: Lancets only, not Stiletto’s: Ligaments, not Halter. They do not come from God’s Vindictive Wrath, nor doth he in the least design them for the satisfaction of his Justice; but they proceed from other causes, and are designed for other ends. They are the Issues of his Paternal love and tenderne\-s. Heb. 12. 5, 6. Rev. 3. 19. To make them more sensible of the evil of sin, Jer. 4. 18. To prove their Graces, Deut. 8. 16. To purge their Confidences, Isai. 27. 9. Refine their Spirits, Zech. 13. 9. 1 Pet. 1. 6. and to save their Souls, 1 Cor. 11. 32. 2 Cor. 4. 17. For God thus to afflict and punish, may very well stand with pardoning Grace; but to punish under any notion of satisfaction, save only that of Christ, cannot.

Objec. 2. Death is the wages of sin, Rom. 6. 23. and yet the righteous, though all their sins are forgiven in Christ, are not delivered from death.

Sol. 1. At the last day they shall be delivered from death itself, 1 Cor. 15. 26, 55.

2. In death, are delivered from the sting and curse of death, 1 Cor. 15. 56. Heb. 2. 75.

3. In that they die, this is out of God’s love, Isai. 57. 1, 2. 2 King. 22. 20. And that because,

1. It frees them perfectly from sin and misery, Ephes. 5. 26, 27. Rev. 14. 13.

2. It makes them capable of further Communion with God in Glory, which they then enter upon, Luke 23. 43. Phil. 1. 23.

Thus much as to their first Assertion, we proceed to the second.

II. They tell us, That for the preventing or removing of these temporal punishments both here and in Purgatory, (notwithstanding the fulness of Christ’s satisfaction and merit) there must be humane satisfactions made to God by Believers themselves, and that for themselves or others. At this hole creep in a world of Popish Vanities: Hence severe Penances, frequent Fasting, late Vigils, tedious Pilgrimages, bloody corporal Labours,
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Ingr, voluntary Poverty. All these are Humane satisfactions before death. After death, Masses, Prayers, Dirges, Indulgences, Pardons, these for them that at their death are pinion’d up, and carried bound to Purgatory, and this only for venial sins, such as break no square at all betwixt God and Souls, such as do not deserve the loss of God’s favour, nor exclusion from Heaven to Purgatory, I say, whose flames, and exquisite torments differ nothing from those of Hell but only in duration, the one being but for a time, the other everlasting.

As to this fine device of Humane satisfaction by Believers for themselves or others, we demand,

1. In Christ’s Humiliation, Was there a fulness, an all-satisfaction, to make an ample amends to God’s enraged Justice, yea, or no? If it be denied, doubted, or disputed, by the Socinian, or Papist, we thus prove it. The fulness of Christ’s satisfaction is,

1. Most clearly typified in the Old Testament, in those three famous instances, the burning of the Sacrifices by fire from Heaven, Lev. 1. 9. Judg. 6. 17, 21. 2 Chron. 7. 1, 3. and made them ascend towards the place of God’s glorious position. The compleatness of the daily bloody Sacrifice, Exod. 29. 40. The sweetness of the things required in the Meat and Drink-Offering, Exod. 29. 40. Lev. 2. 2, 15. All these Types of the fulness of Christ’s satisfaction.

2. Plainly asserted in the New Testament, Ephes. 5. 2. Christ hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling favour. Wherein observe these two things:

1. The Sufficiency: An Offering and a Sacrifice to God.

2. The fragrancy and acceptableness unto God of the Offering and Sacrifice of Christ. Christ’s Offering and Sacrifice of himself was as acceptable unto God, as the sweetest Oudours are unto mens sense of smelling.

3. Really evidenced by Christ’s Exaltation, as an evident sign or token thereof. Christ was thrown into the Prison of the Grave, as our Surety, for our sins, and no possibility of delivery of him thence, but by paying the utmost farthing we owed unto God’s Justice. But now, as the Prophet faith, He was taken from Prison and Judgment, Isai. 53. 8. raised from the dead, taken up into Heaven, placed at God’s right hand, 1 Cor. 15. 4. Mark 16. 19. there admitted into the glorious exercise of an Authoritative Intercession, Heb. 7. 25. A most convincing Argument that he hath paid off all our debt, given full recompence to God’s displeased Holiness, sufficient satisfaction to his Justice provoked by our sins. Hereupon that of our Saviour, John 16. 8, 10. The Comforter will convince the World of Righteousness, because I go to my Father: i. e. The Spirit shall convince the World, not only that Christ was righteous, or innocent in his own person, and therefore unjustly numbered among transgressors; but that there was Righteousness enough in him for the justification of the whole World of his Elei: and the Argument whereby he proves it,
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it, is, Because I go to my Father. Our sins and God's Justice would have kept Christ still in his Grave, and never admitted him into Heaven, till he had fulfilled all Righteousness: i.e. till he had performed all the Duties, and suffered the whole curse of the Law as touching the substance thereof, for those for whom he lived and died a Saviour. On this it is that Paul firmly grounds his triumphing confidence, and bids defiance to Sin, Law, Death and Devils, Rom. 8. 33, 34. with Rom. 4. 25.

4. Plain, From the infinite Worthiness of his Person; and that whether you consider Christ's Humiliation under the notion of a Price, or Sacrifice.

1. As a Price which he paid for us, of great and incalculable value, by reason of the Worthiness of his Person. The precious Blood of Christ, 1 Pet. 1. 18, 19. the Blood of God, Acts 20. 28. A full, and sufficient Price of ransom, Psal. 130. 7, 8. From the guilt and dominion of sin, from the curse and rigor of the Law, all steps and degrees of Salvation, from all sins, all evil that is in sin, all the sad and miserable consequents and effects of sin. And a sufficient Price of Purchase to obtain love, kindness, life, righteousness, favour and acceptance, together with all the gracious and glorious fruits thereof.

2. As a Sacrifice, which he offered for us, an all-pleasing Sacrifice, by reason of the Infiniteness of his Person. By one Offering for ever perfected those that are sanctified, Heb. 10. 14. The great acceptableness of this Sacrifice unto God, proceeds from the Dignity of the Priest offering, the Eternal Son of God, in whom God was infinitely well-pleased, Matt. 3. 17. From the Sacrifice offered, the Blood shed was the Blood of God, Acts 20. 28. From the Altar on which 'twas offered, the Divine Nature, Heb. 9. 14. Tell me then, is there in Christ's Humiliation an all-sufficiency of satisfaction to Divine Justice, yea, or no? If so, What need then in the leaf of this fig-leaf of Humane satisfaction? To what purpose do we light up a dim Taper, and a smoking Candle, when we have before us the clear and full light of a mid-day Sun? If Christ's satisfaction be of infinite price, why may it not serve for the expiation of the guilt of Temporal, as well as Eternal punishment? If there be an all-sufficiency in Christ's satisfaction, what need the supplement of ours?

Obje. 1. Did not Paul rejoice in his sufferings for the Church, and fill up that which was behind of the afflictions of Christ in his flesh, for his Bodies sake which is the Church? Col. 1. 24.

Sol. A great difference between suffering for the good of others, and satisfying for the faults and guilt of others. A Paul may do the former, a Christ only can do the latter. And this was the sole cause of Paul's rejoicing, the great benefit that accrued to the Church by his suffering. True indeed, Paul is said to fill up, &c. not as if there were any thing lacking or defective in the sufferings of Christ, Heb. 10. 14.
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and 7. 25. but by the sufferings of Christ our Spiritual means, not Christ
personal, but Christ mystical, that is, the Body Christ, or true Believers,
i.e. Christ in his Members, who are usually called Christ, Act. 9. 4.
2 Cor. 1. 5. Heb. 11. 25. When Christ had done suffering in his Per-
son, he left it as a Legacy to his Members, that they should suffer with
him, and for him, Act. 9. 16. and 14. 22. 2 Tim. 3. 12. Well then,
Paul suffers for the Church: but how? so as to satisfy God's Justice
for them? Ob no. Paul rejects this sense with indignation, Was Paul
crucified for you? 1 Cor. 1. 13. But as he is paid sometimes to suffer
for Christ, 2 Cor. 12. 10. not surely to satisfy for him, but to glorify
him; so he suffers for the Churches edification, and establishment, and
so he elsewhere explains himself, Phil. 1. 12. 2 Tim. 2. 10. Hence it
is, that 2 Tim. 2. 9. he is paid to labour in the Word even unto bonds. Nor
doth Paul think by his sufferings to redeem others from their suffering,
but by his example to excite them to the same constancy: wherefore he
faith, he suffered all things for the Elect, not that they should expect
satisfaction for their sins in the merit of his sufferings, but that they
might obtain the Salvation that is in Christ.

Objec. Here the Papists gravely reply upon us, Not to supply the wants
or defects of Christ's satisfaction, but to apply it unto us. 'Tis one of
the Instruments ordained by God, for the application of Christ's sati-
faction to us in the taking away of Temporal punishment.

Sol. Quid verba audiam? show us the least tittle of ground for this
Harangue in the Book of God.

1. A new satisfaction no more required to apply the satisfaction of
Christ, than a new Death, Redemption, Resurrection is, to apply the
Death, Redemption, and Resurrection of Christ.

2. By their own limitation and restriction of the use of Christ's sa-
fatisfaction. They limit the use of Christ's satisfaction, to the taking away
the fault only, and that of mortal sins alone, and eternal punishment
due for them, and how then can Humane satisfaction apply the sati-
faction of Christ for the taking away of Temporal punishment?

3. These pretended Humane satisfactions are no Instruments of appli-
cation of Christ's satisfaction: for such Instruments are all Ordinances of
God, branches of his Worship, so are not the pains of Purgatory. Be-
sides, all means of applying the satisfaction of Christ, proceed from the
Grace, mercy and favour of God; pains of Purgatory from God's Ju-
fice, and are of a destructive nature.

3. These pretended Humane satisfactions are very injurious unto, and
derogatory from Christ's satisfaction, in that

1. They make Christ's satisfaction to be imperfect, in that it adds there-
unto a supply of Humane satisfaction.

Objec. So far from derogating from the Dignity of Christ's satisfaction,
as they rather make to the greater Honour thereof, because it deriveth
all our power of satisfying from Christ's satisfaction. 'Tis no derogation
from

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No impeachment, but rather an honour to Christ's satisfaction, to have it advanced so far, as that by virtue thereof the Members of Christ are made in part Satisfiers of Divine Justice:

Salvation, One title of Scripture-proof for this, or else the Protestant's Negation is as authentic as the Papist's Assertion.


2. Full and perfect Reconciliation with God, Rom. 5. 10. Col. 1.21, 22. These and like places to be understood exclusive. Reconciled to God, i.e. only by Christ's Blood and Death, Isa. 53. 5. No Chastisement whatever, beside that of his, can pacifie God's wrath against us, or can procure our peace with him. Papists acknowledge, that nothing which sinful man can do or suffer, is able to purchase the return of God's favour and friendship: so then if men's best works and greatest sufferings cannot reconcile us unto God, neither can they satisfy the Justice of God, because Reconciliation of God to man follows satisfaction to his Justice; and if God be once fully and perfectly reconciled, no place for any other punishment, though but temporal, because the Friends of God, and Members of Christ cannot be condemned.

Objection. But humane satisfactions are to us very considerable, Bonus odor luci. The vast and sweet profits, the large Incoms and Revenues which these bring to the dispensers of them. This Fabula meritum, (like that Fabula Chriti, as one of their Popes said, and he spake like himself) is not easily to be parted with. Methinks I hear their good Brother Demetrius, clapping them on the shoulder, and crying, Euge, Matie, Go on, Noble Souls, go on and prosper. Alas, Silver Shrines for the great Diana are in danger, yea her Holiness herself is in danger; and not the, or not so much she, as we, Our Craft is in danger to be set at nought, Adi. 19. 24 &c.

Sol. Pardon me, if here I make no reply, but ingenuously confess, with that Learned and Worthy Brother, in his late excellent and finery Dr. Jacomb, Tract on Rom. 8. that I cannot answer it. But, this being taken away, I assure my self, faith he, this Controversie would soon be at an end. 'Tis the satisfying of corrupt men in their pride and avarice, and filthy lucre, rather than the satisfying of a punishing God, that is at the bottom of this Controversie.

Thus much as to the second Romish Petition.
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III. There have been, say the Papists, now are, and still will be in the Church some eminent and transcendent Saints, such as the Virgin Mary, John Baptist, St. Peter, St. Paul, Ignatius Loyola, St. Dominic, St. Francis, and many signal Martyrs and Confessors, that, by the allufive Grace of God vouchfaced to them in this life, and the wife improvement of their own free-will, have been enabled perfectly, and personally, and perpetually to keep the whole Law of God; and by this, have merited Eternal Life for themselves, and greater degrees of Glory: Nay more, not only so, not only done all the good which the Lord required, or only just so much as the Law demanded; not only given the Lord good measure, pressed down, and shaken together, but even running over, i.e. by lending an obedient ear to God's Evangelical Counsels, which are things of greater moment by far with Papists, than God's Moral Precepts, they have even done more than the Law demands, more than was needful to be done by them for the obtaining of Eternal Salvation, and have suffered more grievous torments than they in deserved: and by both, have most plentifully merited for others. The vanity and rottenness of this third suggestion, I suppose I have sufficiently evidenced in the proof of my first and second Proposition, and therefore hasten to the next Assertion of the Papists, which is,

IV. These redundant and over-flowing meritorious actions and sufferings of eminent Saints, being mixed and jumbled together with the super-abundant satisfaction of Christ, (concerning which Clement 6th tells us, that one drop of Christ's Blood was sufficient for the Redemption of all Mankind, as if all the rest might have been well spared) are, say they, deposited in the Churches hands as a common Stock, and Treasury.

Fifthly and lastly, The Key of this Church-Treasury is committed by God to the whole and sole care and dispose of his Holiness the Pope himself; the whole Treasury to be disposed of by him and his Delegates, and to be applied to poor, penitent, and contrite sinners, that so by the Pope's Bull and Indulgencies they may enjoy the benefit of these merits, and be delivered either from Church-Censures on Earth, or the pains of Purgatory, next door to Hell.

To both these I shall briefly say but thus much, Et riferum teneatis amici? or rather, Quis talia sando temperet a Lachrymis? This, this was the thing that first raised the Spirit of that German Elijah, to put his life into his hand, and in the strength of his God to go out against the Roman Goliab. Pope Leo had gratified his dear Sifter Magdalen with a large Monopoly of German Pardons. Aremboldus her Factor was a little too covetous, and held the Market too high. The height of his over-rated Ware, caused the Chapman, and among the rest, Luther, a little more narrowly to inspect their worth, and they were soon found to be, what indeed they are, a novel, and irrational vanity, an unjust Opinions; not known faith Cornelius Agrippa, Polidore Virgil, and Machiavel,
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to the Churches, till the year 1300. in Boniface the Eighth his days, who was the first that extended Indulgencies to Purgatory, and the first that devised the Jubilee, which is indeed the Mart or Market for the full uttering of them.

But to let pass the Novelty, do but seriously weigh the sinfulness of this Opinion. 'Tis grounded on a supposed merit in Saints. Now merit is that which purchaseth a thing de novo, which we had not before, and to make that due which one had not before, but may now lay just claim to. If so, how deeply derogatory is this opinion to the fulness of Saints merit, to purchase all reconciliation and acceptance both of our perfons and services, together with an everlasting Inheritance in the Kingdom of Heaven, Dan. 9. 24, 25, 26. Col. 1. 19, 20. Job. 17. 2. Heb. 9. 12, 15. If the merit of Christ be of infinite value, and that by it he hath purchased in behalf of us his Members a full right unto eternal life and happiness, then their good works do not make the same newly due. If they make it any way due, either in whole, or in part: If in whole, then Christ hath merited nothing for them; if in part, then something of eternal life there is, which Christ hath not merited: either way there is a manifest derogation from the merits of Christ.

As for that Ignis fativos of Purgatory, I refer you to the learned Labours of my Reverend Brother, that in this Book professedly treats of that subject.

I have done with the self-advancing Papist. A few words more to the self-abhorring Reformed Protestant, and I have done.

1. Be sincerely careful to maintain and practice good works, and that Use 2. Ex. with all your might, even to the end of your days, Tit. 3. 8. Dorcas hortation. was full of good works, Acts 9. 36. Yea, provoke one another to love, and to good works, Heb. 10. 24. Let not this thought, that you cannot, when you have done all, either merit, or supererogate by them, tempt you to neglect the holy, faithful, humble, constant performance of them. Do them then, but do them for necessary uses, for the noble ends by God prescribed. Not for this end, as if by them to merit or supererogate; leave that delign to the Pharisaical Papist. But in all your Obedience, active, passive, aim directly,

1. At the evidencing of the truth, and liveliness of your faith, Jam. 2. 18, 22. To show your faith by your works. Abraham's faith was made perfect by his works. Not as if Abraham's faith received its worth, value and perfection from his works, but made perfect, i.e. made known and discovered, as God's strength is said to be perfected in our weakness. Or thus, his faith co-working with his obedience, was made perfect, i.e. bettered and improved, as the inward vigour of your spirits is increased by motion and exercise.

2. At the manifestation of your thankfulness. Thus David, Psal. 116. 12, 13. What shall I render unto the Lord for all his benefits towards me?
me? I will take the Cup of Salvation, and call upon the Name of the Lord. To shew forth the praises of him, who hath called you out of darkness into his marvellous light.

3. At the strengthening of your assurances of God's special love towards you. Hereby ye shall know that you know him, if ye keep his Commandments, that in you verily the love of God may be perfected, and thereby may know that you are in him, 1 Joh. 2. 3, 5.

4. At the edification of your Brethren, that your Zeal may provoke as many, as that of the Brethren of Achaia did those of Macedonia, 2 Cor. 8. 9. 2. Let your light so shine before men, not that they may magnify you, but glorifie your Father which is in Heaven, Mat. 5. 16.

5. At the adorning of your profession of the Gospel, and stopping the mouths of adversaries, Tit. 2. 5, 9, to 13. 1 Tim. 6. 1. 1 Pet. 2. 15.

6. Chiefly and principally at the Glory of God, 1 Cor. 10. 31. If your Conversation be so honest, that, whereas they speak against you evil doers, though their Corruptions accuse you, their Consciences may acquit you, that they may by your good works which they shall behold, glorifie God in the day of visitation, 1 Pet. 2. 12. Phil. 1. 11. Joh. 15. Glorifie God, I say, whose workmanship you are, created in Christ Jesus unto good works, which God hath before ordained, that ye should walk in them, Ephes. 2. 10. that so, having your fruit unto holines, you may have the end, or consequent, not the merit of your works, but eternal life, Rom. 6. 22.

2. As, when you have done all, you are but an unprofitable servant, and therefore must not presume to come to God in the opinion of your own worthines, yet be not afraid to come to God because of your unprofitable works. The worst of men should not keep off from God because they are unprofitable, since the best cannot profit him. If we have done much, it is nothing to the Lord; and if we have done nothing, it is no barrier to the Lord his doing more for us. God will not turn us back because he doth not bring him nothing; nay, he invites us to come without any thing, Is. 55. 1. without money, or money-worth.

3. When you have done all, and are most fully laden with good works, beg earnestly of God to work and keep in you low and humble thoughts of yourself, of all you do or suffer for him. They, of whom God hath the highest thoughts, have the meanest thoughts of, and place the lowest rate upon themselves. No man ever received a fairer Certificate from God than Job did, Job 1. 1, 8. None like him in the earth, perfect and an upright man; and yet no man could think or speak meanly of himself, but Job did, Job 42. 6. abhors himself, and repents in dust and ashes: And Job 9. 15. Who, though I were righteous, yet would I not answer, but I would make supplication to my Judge. And Ver. 20, 21. Though I were perfect, yet would I not know my soul, I would despise my life.
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To make and keep thee humble under thy greatest attainments:  Use 3. Dire-

1. Often look up and consider the infinite purity and holiness of God: the more we know God, the more humble we are before him. Job 42. 5, 6. Now mine eye hath seen thee, i. having now a clearer and more glorious manifestation of thee to my soul than ever: I now perceiving thy pure Holiness, Wisdom, Faithfulness, Goodness, as if they were corporeal Objects, and I saw them with mine eye; on this very score abhorring my self in dust and ashes.

2. When thou hast done all, Remember still, that thy ability to do good works is not at all from thy self, but from the Spirit of Christ, Joh.15.4,5. 2 Cor.3.5. Ezek.36.26,27. A continual gale and influence of the holy Spirit necessary to bring thy richly-laden Soul into its Port, Phil. 2.13. and 4.13.

3. When thou art at thy Non ultra, in thy very Zenith of attainable Excellencies here; Remember that all thy acceptance at the hand of God, both as to person and performance, depends wholly and solely on the blessed Jesus, and thy peculiar interest in him, Ephes.1.6. 1 Pet. 2.5. Exod. 8.28. Gen.4.4. Heb.11.4. and 13.20,21. 2 Cor.8.12. Heb.6.10. Mat.25.21,23.