

# SERMON XVI.

*Mr Thomas Lye*

## 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.*

Coherence.

**T**He 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 *Epiphonema*, 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 cattel, will say unto him by and by when he is come from the field, Go, and sit down to meat?* Vers. 8. *And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken.* Vers. 9. *Doth he thank that servant because he did the things that were commanded him? I trow not.* Vers. 10. *So likewise ye, when ye shall, &c.*

Paraphrase.

A. δὲ αὐτοῦ, q.

δεσπότης, a des-

ligo, mancipi-

um, a bond-

slave. Servus

a servando,

servi primum

e captivis facti

sunt ab iis, a

quibus jure

belli eos occi-

di liceret. Vof-

fius. Δεσπότης

ejus correla-

tum, δεσπότης;

oppositum,

ἐκ δεξιῶν, ἐν

ἐξ αὐτοῦ, ἐξ

ἐκ δεξιῶν,

Gal. 3. 28.

Doth he thank that servant? τῷ δεσπότης ἐκείνῳ; or if you will, that *cap-*  
*tive-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*, ἢ οὐκ ᾔδω, I think, suppose, judge not. Nei-  
ther 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

thanks for our obedience, and to bespeak us in such a condescending language, as if indeed he were beholden to us. 1 Pet. 2. 19. *τὸ τοῦ κυρίου χάρις*, *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 beholden 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 extasie: *If a man serves, and his Lord comes and finds him watching too, and intent upon his work, what will his Lord do? he will gird himself, and serve him.* O stupenda condescensio! 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, \* 1 Cor. 15. 58. 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) *ὅταν ποιήσετε.* The learned *Glossius* observes, that in these words our Saviour doth not insinuate that any man arrives at that *sinless* perfection in this life, as to do all those things which God commands: for how much soever 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. *Isai. 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) *ποιήσας*, and 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 unprofitable servants.* When God lookt back on the Works of his hands, and saw every thing 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,

(a) *ὅταν*, particula temporis indeterminati pro si. *Gloss. gram. Sac. l. 3. Tract. 7. Can. 5.*

(b) *πάντα τὰ ἐν αὐτῷ δεῖντα ὑμῖν*, omnia, quae praecipta, edicta, iuncta sunt vobis, a deo ordino. acciem instruo..

(c) *ποίησας*, edo. praesto, proprie signif. rem aliquam certis qualitatibus ornato. a ποιός qualis. facio a εὖ luceo, qui rem facit, dat eam in usum, atque ut conspiciatur. facit Vossius, Joh. 8. 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.

(d) ἀχρεῖον, *in-utiles, ab a priv.* (d) *Unprofitable*, ἀχρεῖον. 'Tis well observed by some *Criticks*, that this word is of the same import with that *Rom.* 3. 12. they are become *unprofitable*, ἀχρεῖον ὄντων, so the Sept. render *Psal.* 14. 3. & 53. 3. The word in the Original (e) תלולא, They are become *abominable*, *putidi* (e) *Ab תלולא, facti sunt*; so far from being profitable, that they rather *stink* 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* (f) τὸν ἀχρεῖον 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, and *fitly* discharged, may through a *smile* from Heaven prove effectual for the battering down of one of the topmost *Pinacles* of the *Romish Babel*, viz. their proud Doctrine of *Supererogation*.

1 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.*

*Ansiv.* 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 teaches 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. 16. 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 Murder, Mat. 5. 21, 22. A Lust peeping out of the eye, is no less a violation of this Spiritual Law, than an unclean act, Vers. 27, 28.

2. In the performance of all those duties of holiness and righteousness which he oweth 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 sacrificing 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 endeavour, 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, he 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. James 2. 10.

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

*Ansiv.* 1. True Believers are not under the Law as a Covenant of Works, so as to be thereby either justified, Gal. 2. 16. Act. 13. 39. or condemned, Rom. 8. 1. Gal. 3. 13.

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 doth 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, Vers. 22. His faithful observance of it, With the mind I my self serve the Law of God, Vers. 25.



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, *1 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 fulfil, 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, *1 John* 2. 3, 4, 7, 8.

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

*Answer.* 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 fulfil*; 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 averſation, *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 meer power of Nature he could perfectly keep the whole Law. If so, what means the Apostle, *Rom.* 5. 12, 17, 18, 19. *1 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* fulfil 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*,

*pure*, 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 <sup>\*</sup>meer 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 *in-rolled*, and admitted a *Free Denizen* of the Heavenly *Jerusalem*, she 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, intendments, 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 the 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 Noah 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

\* Αναμειγμένη  
ἀνδραγατία ἰδική  
παρὰ τοῦ γινώσκου  
δι' ἡμῶν ἀνθρώπων.  
Clem. constit.  
l. 2. c. 18.



either all over-spotted with filthiness, or only painted with Godliness. Thus 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 acceptation, 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 and an heart. Thus God to Abraham, Gen. 17. 1. Walk before me, and be thou perfect, or upright. Aarons indeed in this, that they carry Urim and Thummim, Light, and Perfection, or Uprightness, engraven on their breasts, Exod. 28. 30. on whose Tombs you may, with God's approbation and Testimonial, write an Asa's Epitaph, 2 Chron. 15. 17. Nevertheles, 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 risen, 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 Escucheons! 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 confession 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 scar, 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 dross? 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

\* Peccatum est, cum non est charitas, quæ esse debet, vel minor est, quam esse debet. Aug. de perfectione Justitiæ.

Gal. 2. 11, 12.

*perfectly holy in this life?* Solomon gives us three, 1 King. 8. 46. *There is no man that sinneth not.* Eccles. 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 *List*, 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, falsely, but who can say so truly? *I am pure from my sin.* If we say that we have no sin, we deceive our selves, 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 saith he is perfect, for as much as it saith, that he, that saith 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 waves 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 *quantus*; *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.

Dr. Manton on James, p. 351.

Rom. 3. 9, to 21, & 23.

Euseb. Eccl. Hist. l. 2. c. 1.

Job 15. 14, 15.

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 shreds of obedience can never rise



higher than the Fountain. The Root is tainted, and the Sap and Branch, therefore the Fruit cannot be perfectly sound. 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 say 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 brags and impudence, that dares avouch he *loves God* with that degree of intenseness 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. *Ignoti 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 lustings 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 besets them, Heb. 12. 1. Lusts within them, that war against their souls, 1 Pet. 2. 11. There is indeed

\* *Habitat, sed non regnat; manet, sed non dominatur, evulsus quodammodo, sed non expulsum; dejectum, sed non prorsus ejectum ramentum.* Bern. in Psal. 90. Sermon. 10.

*Mala mea pure mala sunt, & mea sunt: bona autem mea nec pure bona sunt, nec mea sunt.* Hugo. Inference.

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 strings 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 Priests Robes into Rags, his Incense into a Stench. Hence came the bumble, 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 falsely charge us, that all that a Believer doth is sin: but this we say, a Believer sins, for the greatest part, in all he 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 Musick be inharmonious, when all the Strings of the Lute are out of Tune.

Is this a Truth? Is the Moral Law of God so perfect, spiritual, just, and good? Doth it indeed require and exact such *personal, perfect*, and perpetual Obedience? Must good, only good, all good, and that in the most intense and highest degree, be done, and that from a Divine Principle, the Spirit, Faith, Love, in a right manner, according to the Divine

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 Shavelling to Supererogate*, i. e. to do, yea piously, acceptably, and preterpluperfectly to do, far more than God requires? They are not ashamed to tell the World, That 'tis not only possible, but facile and easie for a true Believer *exactly* to keep the whole Law of God, and not to fail a tittle. Alas, Paul was a man of low attainments, when he *whines* out his *Εὐ ταλαίπωρος ἐγὼ ἄνθρωπος*. And David a Dwarf to these Goliaths. He indeed stands *wondring 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 *lave* it. Alas, 'tis an *easie* 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 possessed 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 *Epiphonema*: 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 *Parthian*, and fights flying, viz. makes his Objections.

Rom. 7. 24.

Psal. 119. 96.

Vid. vid. Chammier. Tom. 6. l. 20. c. 20.

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

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 apostate Man himself hath made impossible to himself, voluntarily, and meerly by his own default, that the great Lawgiver may, and doth justly impose: And this impossibility no way impeacheth God's goodness, because the sinner hath wilfully contracted and brought it on himself.

If a Prodigal Spendthrift hath, by his Luxury and Debauchery, utterly disabled himself to pay his Debts, may not the wronged Creditors demand.



demand their due, although the Prodigal cannot pay? What though the Sinner hath lost his Power, since this is done wilfully and wickedly? certainly God may justly demand his Right.

*Object. 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?*

Rom. 8. 4.

*Sol.* Mark, The Scripture saith, *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 so Christs Obedience becomes ours *by imputation*.

Rom. 10. 5.

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

*Sol.* But were they perfect with a sinless 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 no more than sincerity. A Legal Perfection we deny, that in this life is an impossibility.

*Object.* But the Romanists flee 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. l 10. c. 20.  
de Consiliis.

*Sol.* But what are these Evangelical Counsels, that are distinct from Evangelical Precepts? Bellarmine, Alphonsus and Platus, concur in their Description 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 ealie: But that of a Counsel more hard, and difficult. Obedience to a Precept springs from a Principle of Nature; but Obedience, or listning to a Counsel owes it self 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 Privado's of Hea-

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-distinct 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.

Objec<sup>t</sup>. 1. Mat. 13. 8. But other fell into *good ground*, and brought forth fruit, *some an hundred fold, some sixty fold, some thirty fold*. Here, saith *Bellarmino*, the Lord compares the Church to *good ground*, whereof one part brought forth *an hundred*, another *sixty*, another *thirty fold*, and he alleadgeth the Authority of *Hieronymus*, *Cyprian*, and *Austin* 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, saith *Bellarmino*, 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.

Sol. 1. But what Reasons do those *Fathers* of the Church give for this interpretation? Here *Bellarmino* is silent.

2. Let their own *Maldonate* answer for us, and Truth. *A Christo tantum propositum fuit, ut doceret 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 *Bellarmino* in the least, seeing *fruitfulness* in hearing the Word, and enjoying of *Ordinances*, doth no less belong to *Precepts*, than *Counsels*?

Objec<sup>t</sup>. 2. Mat. 19. 21. Jesus 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, saith *Bellarmino*, 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, Vers. 16. 17. and to obey, that is sufficient for Salvation. But then he subjoins, *If thou wilt be perfect,*  
i. e.



i. e. saith 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, sell all, &c. Here's the Counsel.

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

1. No greater reward than bare *Eternal Life* is proposed by Christ to him. Christ only saith to him, *Thou shalt have treasure in Heaven*; which phrase is common to all those, 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 Counsel*.

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 wouldst obtain Life Eternal hereafter*, 'tis necessary that thou shouldst 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*. Wast thou *perfect*, thou wouldst go and sell all thou hast, 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,

1. In our Saviour's answer to him, *Mar. 10. 21. One thing thou lackest*: and *Luke 18. 22.* Here our Saviour gives check to his vain boasting.

2. When he was gone away sorrowful, mark what our Saviour adds, *A rich man shall hardly enter into the Kingdom of Heaven*, *Verf. 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 counsel, was in danger of losing *Eternal Life*. Now the Papists assert, That he that refuseth to hearken to an *Evangelical Counsel*, shall incur no punishment; and let themselves be Judges, whether exclusion from Heaven be no punishment.

*Objeſt. 3.* *1 Cor. 7. 25, 26. &c.* Paul counsels, but doth not command *Virginity* 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*, *γὰρ οὕτως ἐστὶν τὸ εὖ διακονεῖν.* This was concerning *Almsdeeds*; and do any Papists number Exhortations to them among *Evangelical Counsels*? Or will they admit *Marriage* to be an *Evangelical Counsel*? and yet Paul adviseth 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 Commodities*, as these are here, *Verf. 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 anything 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 attaque Heaven by storm, to enter upon, and possess it, as the just reward of their Works, and to ride triumphantly 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 fanlied merit of pardon of sin, and eternal life, even by our best works, is an ungrounded, novel, unnecessary, impossible fiction.

Tapperus in  
Explic. Artic.  
Lovan. Tom. 2.  
art. 9.

Bell. de just.  
l. 5 c. 16, 17.

1. *It 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 *Malleus Jesuitarum*, the incomparable *Usher*. In former times of Popery, the ordinary Instruction 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 con-



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, profess, 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 profess, *Tutissimum est, &c.* give me a Christ, rather than all other pretended Merits whatever.

Entia non sunt  
multiplicanda  
sine necessitate.

3. *An unnecessary fiction.* Hath Christ a fulness 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 possibly 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, sickly, 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 he 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-

*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.*

*Object.* But is not the Church of the Jews called *God's peculiar treasure*? and is there *no profit* in a treasure? Exod. 19. 4.  
Deut. 32. 9.

*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.

*Object.* 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 most beautiful Face. It only *shews* what God *is*, it doth not *add* to what God *hath*: Nay, at best 'tis but a *dusty crackt 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 *deserved* by him. Hath not he *created* us? Doth he not every moment *uphold* our Souls in life? Hath he not *redeem'd* 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 reacht 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 anothers, 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



by giving that to another, which he had from him to whom he gave it. A King's *Almoner* 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.

*Durand. in l. 1. Sen. dist. 27. q. 1.* Hence *Durandus*, to the great regret of *Merit-mongers*, with much zeal and strength, impugns and contends against the merit of *Condig- nity*.

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 deserve 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?

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

*Sol. 1.* Compare Scripture with Scripture, and then judge. Is not Eternal Life said to be the Gift of God? *Rom. 6. 23*. Can a free Gift be deserved or merited? Again, is not Eternal Life called an Inheritance? *Rom. 8. 17*. *Gal. 4. 7*. *Ephes. 1. 14, 18*. *Col. 1. 12*. Can the same Estate be mine by Inheritance, and by Purchase?

Yes, say 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 respects, 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 meerly of Grace, not of Debt, *Rom. 4. 4*.

*Bellarmino* tells us it may be of both.

Nö 3. The Apostle utterly forbids that : If it be of Grace, *then is it no more of works*, Rom. i 1. 8. --- 4. 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 he gave 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 saith, 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 says 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 desiredst me*, Mat. 18. 32. Did his meer asking deserve it?

Gen. 2. 16, 17.

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

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

Luke 10. 7.  
1 Tim. 5. 17,  
18.

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

2. By Gods gracious acceptation of them, in, and through Christ, Acts 5. 41. Mat. 22. 8. But otherwise 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 worthiness of fitness and meekness for Heaven in Saints we acknowledge, as the word *εὐσέβεια* is rightly rendred, Matt. 3. 8. and yet it is God's grace alone that gives the 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 boast

Gen. 32. 10.  
Mat. 8. 8.  
Luke 7. 6, 7.  
2 Theff. 1. 3.  
Phil. 1. 27.  
Luke 21. 35.  
2 Theff. 1. 5.  
Col. 1. 12.

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 *maketh 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.

*Infer.* 1. If then legal, *sinless* Perfection, and merit for our selves by our best works, notwithstanding all its *plausible* *pretex*ts, 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, no not in their highest *Hallelujahs*. 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 Kitchen* 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, *unscriptural*, novel, and *absurd* opinions. And, that you may see that it is much *beneath* these grand *Sophy's*, *vel delirare, vel insanire, nisi cum ratione*, thus they erect their *Babel*. A *Landscape* whereof is exactly drawn by the skillful pencil of the truly Reverend and Learned *Davenant*.

Dav. in Colof.  
1. 24.

1. First then they readily acknowledg 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 exiate 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 of 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 *ad a nidam* 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 *liablen'ss* and being bound over to punishment? Is it any thing more or less: 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-

Culpam remitti, nihil aliud est, quam non impurari ad poenam  
Durand. l. 4.

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 & poena*; and backt 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 stinging *Sarcasm*. 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 debaucheries, *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 thoroughly purge our Conscience from the guilt of dead works as well as filth? Heb. 9. 14. Hath not Christ loved us, and given himself for us an offering, and a Sacrifice to God for a sweet smelling savour 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 *indefinites* in the Text clearly include

Exempto reatu eximitur & poena, Tert. de Bapt. c. 5. ὁ πῦρ τῆς χάριτος ἀδίκων κλάσταις Chryf. hom. 8. ad Rom.

Vere Christus communicando nobiscum sine culpa poenam, & culpam solvit, & poenam, August.



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 *elect 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 *Jehosaphat*, 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; wert not thou *be* that didst most *freely* and faithfully promise us, when we were on earth, to *blot out* all our sins as a cloud, and our transgressions as a mist? *Isa.* 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 fought for, *that they should not be found*? *Isa.* 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 'em *hush*, and be still, for fear, lest 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 *Cairiff* should hear it, and say, *Aha, aha*, thus would we have it; thus, oh, thus let all those be served, and saved, 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

*Vindictive* way, in order to the *satisfaction* of Justice, thus to punish, what is it less than the highest *contradiction*?

*Object. 1.* But we must not think the learned *Bellarmino* will be so easily *muzzled*: bark he will and must, though bite he cannot. If Christ, saith 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*, *Numb.* 14. 20, 21, 22, 23. *David* pardoned, but yet the *Child* must die, and the Father stabb'd through the *Child's* loins, *2 King.* 12. 14.

*Sol. 1.* These are not properly and strictly *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 *Halters*. 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 *tenderness*, *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 *Consciences*, *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.

*Object. 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 it self, *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 *Papish* Vanities: Hence severe *Penances*, frequent *Fastings*, late *Vigils*, tedious *Pilgrimages*, bloody corporal *Lashings*,



*ings*, 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-fulness of 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 possession. 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 savour.* Wherein observe these two things :

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

2. The fragrantcy 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 Odours 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 saith, *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 Elect : and the Argument whereby he proves

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 Surety. 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 inestimable value, by reason of the Worthiness of his Person. The precious Blood of Christ, *1 Pet.* 1. 18, 19. the Blood of God, *Act.* 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, *Mat.* 3. 17. From the *Sacrifice* offered, the Blood shed was the *Blood of God*, *Act.* 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-fulness* of satisfaction to Divine Justice, yea, or no? If so, *What need then in the least of this fig-leaf of Humane satisfaction?* To what purpose do we light up a *dim-Taper*, and a *smoaky 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?

*Object.* 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 betwixt suffering for the good of others, and satisfying for the fault 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.



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 Person, 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 said 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 said 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 saith, 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.

*Object.* 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 satisfaction to us in the taking away of Temporal punishment.

*Sol.* *Quid verba audiam*, shew 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 satisfaction. 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 satisfaction of Christ for the taking away of Temporal punishment?

3. These pretended Humane satisfactions are no Instruments of application of Christ's satisfaction: for such Instruments are all Ordinances of God, branches of his Worship, so are not the pains of Purgatory. Besides, all means of applying the satisfaction of Christ, proceed from the Grace, mercy and favour of God; pains of Purgatory from God's Justice, 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 thereunto a supply of Humane satisfaction.

*Object.* 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

from God's Omnipotency, that he works by second Causes; that in working the greatest Miracles, he makes use of the meanest Servants. 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.

*Sol.* One tittle of Scripture-proof for this, or else the Protestant's Negation is as *authentick* as the Papist's Affertion.

2. *It communicates to man power of satisfying, which is the peculiar and incommunicative Prerogative of Christ alone.* This appears from two grand fruits of Christ's satisfaction, proper and peculiar thereunto, viz. *Redemption*, and *Reconciliation*.

1. *Redemption.* Christ alone hath redeemed us, *Gal. 3. 13.* Now if *Redemption* be not communicated, *ergo* not *satisfaction*; for *Redemption* is founded on *satisfaction*. Now *Papists* themselves acknowledge no Mediator of *Redemption* besides him, *Heb. 1. 3.*

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, *Isai. 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 mens 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.

*Object.* But *Humane satisfactions* are to us very considerable, *Bonus odor lucri.* The vast and sweet profits, the large *Incoms* and *Revenues* which these bring to the Dispensers of them. This *Fabula meritorum*, (like that *Fabula Christi*, 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; Maeste*, Go on, *Noble Souls*, go on and prosper. Alas, *Silver Shrines* for the great *Diana* are in danger, yea her Holiness her self is in danger; and not she, or not so much she, as we, *Our Craft is in danger to be set at nought*, *Act. 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 *sinery* Dr. *Jacomb.* Tract on *Rom. 8.* that I cannot answer it. But, this being taken away, I assure my self, saith 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 Position.



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 Loiola, St. Dominic, St. Francis, and many signal Martyrs and Confessors, that, by the assisting Grace of God vouchsafed to them in this life, and the wise 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 their sin 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,

Cencil. Trid.  
sec. 6. c. 18.  
Bell. de Justif.  
lib. 4. c. 10.

IV. *These redundant and over-flowing meritorious actions and sufferings of eminent Saints, being mixed and jumbled together with the superabundant 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 Popes Bull and Indulgencies they may enjoy the benefit of those merits, and be delivered either from Church-Censures on Earth, or the pains of Purgatory, next door to Hell.*

Luther.

To both these I shall briefly say but thus much; *Et risum teneatis amici?* or rather, *Quis talia fando 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 *Romish Goliath*. Pope *Leo* had gratified his dear Sister *Magdalene* 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 *Chapmen*, 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 upstart Opinion; not known saith *Cornelius Agrippa*, *Polidore Virgil*, and *Machiavel*,

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 acceptation both of our persons and services, together with an everlasting Inheritance in the Kingdom of Heaven, *Dan.* 9. 24, 25, 26. *Col.* 1. 19, 20. *Joh.* 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 fatuus* 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-aborring* Reformed Protestant, and I have done.

1. Be sincerely careful to maintain and practise 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, *Act.* 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 design 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 shew 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.

*Opera non sunt causa, quod aliquis justus sit aude Deum, sed potius sunt manifestationes justitie. Aquin. 2 Cor. 13. 9.*

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*  
 1 Pet. 2, 9. Lord. *To shew forth the praises of him, who hath called you out*  
 1 Pet. 1, 5, to 11. *darkness into his marvellous light.*

3. *At the strengthening of your assurances of God's special love to 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 you may know that you are in him, 1 Joh. 2, 3, 5.

4. *At the edification of your Brethren, that your Zeal may provoke many,* as that of the Brethren of Achaia did those of Macedonia, 2 Cor. 9, 2. *Let your light so shine before men, not that they may magnify you, but glorify 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 Tim. 2, 15.

6. Chiefly and principally *at the Glory of God,* 1 Cor. 10, 31. *Let your Conversation be so honest, that, whereas they speak against you as evil doers, though their Corruptions accuse you, their Consciences may acquit you, that they may by your good works which they shall behold, glorify God in the day of visitation,* 1 Pet. 2, 12. Phil. 1, 11. Joh. 15, 8. *Glorify 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 holiness, ye 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 worthiness, yet be not afraid to come to God because of your unworthiness. 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 much for us. God will not turn us back because we bring him nothing; nay, he invites us to come without any thing, 1 Cor. 13, 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 your self, of all you do or suffer for him. They, of whom God hath the highest thoughts, have the meanest thoughts of, and put at the lowest rate upon themselves. No man ever received a fairer Catechism 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 more humbly, and undervaluingly of himself than Job did, Job 42, 6. *Job 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 Vers. 20, 21. Though I were perfect, yet would I not know my soul, I would despise my life.*

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 acceptation 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.

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