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V P O N T H E F O V R T H
V E R S E O F T H E S I X T C H A P -
T E R T O T H E E P H E S I A N S .

And yee fathers, prouoke not your children to wrath : but bring them vp in instruction and information of the Lord.



THe duties concerning the wel-nurturing of children, are of 2 kinds. 1 Such as respect temporall good : as, first, training of them vp in ciuility & good behavior: secondly, in a good calling. 2 Or such as respect spirituall good, viz. that they be trained vp in piety, which in the text, and diuers other place, is expressly commanded of God: who also for this end ordained in the Law many meanes to stirre vp children to aske of their Parents what they meant : as of the 12 Stones, of the Pascheouer, &c: commanding Parents to declare vnto their children the mystery of these things.

Reasons of this are,

1 This is the best good that parents can doe for their children, by reason men exceed beasts : by ciuility,

ity, ciuill men excell *sauges* : but by piety, the godly man goeth beyond all other.

2 There is a necessity of this instructiō of them in the feare of the Lord; for by nature they haue no pronenesse to it, and without this nurturing they will neuer learne.

3 This belongs to the office and charge of parents, as they who best know the capacity of children, and therefore are best able to apply instruction to them, and instruction comming from them, will take more place.

4 Because children are borne of their parents in a wofull estate; and therefore as they haue beene the meanes to conuay sinne and misery vnto them, so should they labour to be a like meanes of conuaying grace.

5 This is a double band to binde them vnto their parents in loue and duty, when both nature and a religious conscience shall ioyne both together.

6 By this meanes when parents dye, they may with greater comfort and security commend their children vnto God.

7 This is lastly an especiall meanes of continuing and propagating the truth of religion and worship of God.

Now come wee to some directions for the performance of this duty : These are

1 That they be sure, that all such principles as they instruct their children in, be grounded on the Word of God : for it must be information (*of the Lord.*)

2 That when they beginne to learne, they be taught to read in the holy Scriptures the booke of God : as *Timothy* was. Compare 2 *Tim* 1.5. with 3.5. for so with learning they shall sucke in Religion : and 2 there is a secret and diuine operation in the Word to worke holinesse.

3 That they be daily catechized and instructed in the grounds of Religion, *Deut.* 6.7. where *continually* signifieth according to the vsuall phrase of Scripture, as the continuall sacrifice, that which is done day by day; but obseruing this caueat, that they be not too tedi-

ous, but deale with them as it is, *Esa. 28. 13*. Moreouer, let parents take occasion to raise vp the minds of their children vnto God.

4 That they take occasion especially to declare vnto their children the mysterie of all those ordinances that God hath instituted in his Church, of the Sabbath, Sacraments, &c. So the Israelites were to expound to their children the Passouer.

5 To prouide such tutors and governors as are religious: so *Hannah* did put her sonne to good old *Eli*, *1 Samuel 1*.

6 That they teach them by their owne good example: as, *Iosb 1. Psalm. 101. 2*. This addes an edge to all the rest.

It remaineth to shew the contrary aberrations of parents.

1 That they are onely and wholly carefull for the temporall good of their children, meate, drinke, apparell, complementall carriage, and rich calling, and good marriage; in which they respect the good of their children no more than heathens doe.

2 Many care not in what religion they be brought vp: Such are those that haue rich and wealthy, but popish friends, to whom they will put their children to be instructed; wherein what doe they, but shew themselves most vnnaturall, giuing poyson to their children, and euen sending them to the diuell?

3 That they teach them at first prophane and vile bookes, neuer also catechize them. In which case the Papists may rise vp against vs in iudgement.

4 By ill examples they teach their children vile sinne, euen in their cradle.

Come wee to the second branch, namely, the time of the performance of these duties; of which consider 1 The beginning, when it must be done, 2 The continuance, how long.

1 For the beginning: *Deut.* So soone as the childe

childe is docible, and able to apprehend instruction, so soone must he be taught and nurtured in the feare of the Lord, *Pro. 2. 1. 6.* ^{10. 12.} The mouth of his way. Like as they giue children meate, as soone as they can take it with their mouth, *Pro. 13. 24.* betimes, in the morning, *Heb. vii.* of his age. *Pro. 4. 3.* tender. Then was *Salomon* instructed. *2 Tim. 3. 15.* an infant: So dealt *Anna* with *Samuel* a childe.

Reasons are either priuatiue, implying an auoyding of mischief: as, 1 Vnlesse they be taught betimes, they will fall into many sinnes, because they are prone to sinne, *Gen. 6. 5.* *Pr. 22. 15.* and as soone as they haue ability, they will execute it. This is a meanes to preuent it.

2 This preuents obstinacy and puerilenesse: for within a while they will grow refractary and indocible: as *Hophni* and *Phineas*.

Or positiue, of fruites and benefits ensuing, namely, a good effect of their labour: because, 1 Instruction is easily taught, there being an aptnesse and inclination in youth to learne. 2 That which is learned in youth, is longest retained, *Pro. 2. 2. 6.*

Obiect. But to teach children, is but as to teach Parrots that which they vnderstand not, and so 'tis but labour lost.

Answ. 1 The ground, 2 The consequence is false: for 1 a childe, so soone as it is able to conceiue any thing, vnderstands it better than any other creature else whatsoeuer. 2 Suppose they conceiue it not yet, 1 It is better that by this meanes they be kept from an euill course than let run into it.

2 This is a great meanes to helpe their vnderstanding as wee see in Princes and Noble mens children, that haue good bringing vp, who vnderstand more at 12. than many others at 20. yeeres.

3 As yeeres doe increase, so will they make vse of that which they learne in youth, therefore though there be

be no fruit for the present, yet it will come afterwards: as it is in sowing of corne.

The contrary practice of parents is, who suffer the best yeeres of their children to be spent in vanity and wantonnesse. Where note by the way, that this point of well-nurturing children, doth especially belong to the mother, as we see, *2 Tim.* 1. 15. compared with *2 Tim.* 3. 15. *Prov.* 31. 1. 1. 8. 6. 20. yea, after a peculiar manner to mothers when they are young, they being then most familiar & conuersant about them, in feeding, clothing, &c. For this cause the holy Ghost doth expresse in the books of the Kings & Chronicles the mothers name; because children do most ordinarily follow their mothers. So *Salomon* and *Abiathar*, the children of one father, but of two mothers; the one bad, the other good: so it is when the father is a Protestant, the mother a Papist, the children commonly are Papists, *2 Chr.* 23. 1, 3. *Abazub* fell to Idolatry, by reason of his mothers counsell. Which serues to stirre vp mothers to diligence in educating their children.

The second branch of the time, is the Continuance. The childe must be instructed so long as the parents haue power and authority to gouerne him, which is, so long as he liueth, and they are parents, though there must be a difference put in respect of age.

For children are bound to parents as long as they liue, and so must be subiect and ruled by them. So *Elie* rebuked *Hophni* and *Phineas*, though they were married; and *Iob* had a care and command ouer his children, though they kept house.

Directions: That parents doe so wisely carry themselves towards their children, as they still reserve in their owne hands a power to curbe and bridle them, euen when they are growne into yeeres. Contrary to which is their practice, which let goe the reines vnto their children, yea, put themselves in their childrens power, and stand at their courtesie. Many haue found
the

the mischief of this : as *David* did in *Abalom*,

Concerning the meanes of Helpe, for the performance of this duty of education : they are two,

Frequent admonition: *verba*, to put into the mind more by instruction.

Due correction: *maiestas*, comprehending both.

1 *Dōt.* That to instruction must bee added admonition, that is, they must labour to whet these things into the hearts of their children, to make a deeper impression, *Deut.* 6. 7, 8. *Eccles.* 12. 11. *Prou.* 7. Because the apprehension of children is very weake, and sickly ; and therefore vnlesse that which is taught bee vrged, it will slip away. Parents therefore must obserue the inclination of their children, and accordingly vrge and expresse vpon them those things they haue taught them.

Contrary is the practice of those, who thinke it sufficient to haue told their children, what is to be done ; but goe no further, complaining of great labor and paine that it is to bee still in admonishing of them.

2 *Dōt.* Correction must bee added to Admonition: and this is { Verball, properly called Reprehension.

either { Reall, properly called Correction.

Reprooſe goeth in the middle between Instruction and Correction, as a meanes to helpe the former, and preuent the latter. That a father must reprove his childe, is plaine by *Pro.* 13. 5. For if it bee a commendation of a childe to hearken to reprooſe, it is a duty of parents to reprove : see *Gen.* 34. 30. *Gen.* 49. 4, 5, 6, 7.

The reason is, because of the fruit that thence doth arise : see *Prou.* 6. 23. 10. 17. 15. 31. The fruite of it is life and knowledge, 15. 32. & chap. 24. 25. The blessing of good, that is, of God.

Motives to vse this reprooſe may be, 1 It doth preuent Correction. 2 It may be performed, when the other cannot be done, as in sicknesse, infancy, and elder yeeres.

Contrary to this, is the too indulgent carriage of parents towards their children : as *Dauid* to *Adoniah*, 1 *King.* 1. 6.

Reall Correction is next: it is not sufficient to admonish, but it this serue not, God hath giuen authority to parents to correct them with stripes and blowes, according to their age; yea, God hath giuen them a charge to doe it, and therein hath made himselfe a patterne to parents, in correcting His Children after admonition and reproofe, giuen by his Ministers: and this must be done, because of the perversenesse of children.

Reason is of it are, 1 In respect of the childe, which are
 1 Priuative good; Correction is as purging physick, and as a saluе curing and purging the corruption of the soule, *Pro. 22. 15. 20. 30. 23. 13.* In this respect it is said to deliuer from death, both temporall, and eternall, and 23. 14. from hell; and therefore parents must not in foolish affection vrge the painfulnesse of correction, but in iudgement consider the fruit thereof. 2 Positiue good: it teacheth wisdom, *Pro. 29. 15.* But some will say, that instruction is sufficient to teach them, what is good and euill. *Ans.* The greatest wisdom is in the practice, which hereby is learned, bringing them to a nearer obseruation of those things that are taught; therefore it is an error in parents, that say that children kept vnder Correction, are sots: see *Pro. 13. 24.*

2 In respect of parents 1 Hereby they spare much paine: for this will make instruction more powerfull, though few times deliuered, than without it oftentimes inculcated. 2 This preuents shame and griefe to parents. 3 Hereby they acquit themselves of being accessory to the sinne, and so guilty of the blood of their children: as *Eliz* was punished for not restraining his children. 4 Hereby they shall bring ease, quiet, and ioy vnto themselves, *Pro. 29. 17.* when the childe is made so carefull, and watchfull of his duty, that the parents may bee secure of his good carriage.

5 If all these faile, yet hee hath the testimony of a cleare conscience, in the discharge of his duty.

Directi-

Directions for the well and seasonable performance hereof; regard first, the matter, secondly, the manner, thirdly, the vse.

1 The matter why the childe should bee corrected:

1 The parent must be sure, that hee correct his child iustly for a fault; otherwise he will be but prouoked against his father; for there be fathers that correct their children for their pleasures, *Heb. 12.10.*

2 That as he punisheth them for a fault, so they make known this fault vnto them, after the example of God, *Psal. 50.21.* 3 To correct especially for those faults, which they may shew out of the Word of God, to bee faults; and so shew that God is also thereby offended: for this will make them feare the more.

2 Manner. Generall rules: 1 That parents in correcting, doe call vpon God, for themselves, that they may bee directed; and for their children, that they may reape benefit, because that they are subiect to passion, and the childs nature is against it. 2 That correction bee done in loue, as in all things, *1 Cor. 16.14.* so especially to children, who take it as a matter of iudgement, in their parents. 3 That it be done, with a milde mind and calme affections, and to put it off, if rage and fury arise: as God doth, *Ier. 10.24.*

Particular rules.

1 That the quality and condition of the childe bee obserued, and accordingly to measure our correction:

2 That respect bee had vnto the fault, according to the greatnesse and smalnesse of it, &c.

For Prayers.

3 The vse: 1 To obserue the dealing of God towards them in correcting of them; which parents may obserue by their correcting of their children, with what pittie and compassion they doe it.

2 To obserue, that in correcting their children, they correct their owne sinnes, and that the thing for which they correct them, came by their owne occasion.

Aberrations in this point are,

- 1 Too much indulgence. 2 Too much severity.

Duties of parents in regard of the riper yeeres of their children, when they are youths, are of two kinds.

1 Prouiding of its place and personall calling for the exercife of that gift, whereunto they haue beene heretofore trained vp: so *Samuel* made his sons Iudges, 1 *Sam.* 8. 1. So *Ishai* had diuers sonnes, whom he placed in feuerall callings, some soldiers, some shepheards: a calling of esteeme in countries.

Reasons are. 1 By this meanes they come to make vse of that ability and faculty, which they haue obtained by their parents, in training of them vp; and without this they forget the same, like schollers that after long study haue no further calling.

2 Because by this meanes they come to doe more good to the Church and Common-wealth; for before, they are but in preparation, and their paines (as of prentices) may in some sort bee profitable, yet they are not till afterwards counted members of the Common-wealth properly.

3 By this meanes they come to liue of themselves and doe more good to others; whereas before, their paines and gaines were for their masters.

4 By this meanes they traine vp others, as themselves haue beene trained vp before, and so there is a succession of calling, and a maintenance of Church and common-wealth.

Directions: Obserue 2 Cautions.

1 That they bee carefull to place them in such a calling as they haue beene trained vp vnto in their young yeeres. *Bezaleel* and *Aholiab* were chosen to the worke of the Tabernacle, because they were skilfull men, *Exod.* 25. It is not fit, of a prentice to make a minister.

2 That the meanes of placing them be good, lawfull and honest, that thus entring in by those meanes that

that God hath ordained and warranted, they may depend vpon his blessing, as beeing thereunto called by him, 1 *Cor.* 7. 17. What mischiefs follow vpon an vnconscionable entrance, all know.

Aberration in two extremes:

1 Carelesnesse of those that thinke it enough to haue bestowed education vpon their children; and so account themselues discharged, saying, that they will leaue them then to depend vpon Gods prouidence. (But we must know, that God appoynts meanes, without the vse of which, we cannot looke for a blessing.) Others saying, that their children may shift for themselues: iust like brute beasts, that leaue their young ones when they are able to feede themselues. And thus by their negligence, many times their children come to be very drones in the Common-wealth.

2 When parents are too preposterous and rash in providing a calling, not considering whether the place be fit or no for their children, but onely whether it be gainefull and profitable, or of credit.

3 Another is, of those that make no conscience of bringing their children into a calling, into the Ministry by Simony, &c.

2 The second duty is, concerning marriage, that they be carefull to provide marriage for them in due and fit time; a plaine duty of parents, *Ier.* 29. 6. and 1 *Cor.* 7. 36, 37. in practice, *Gen.* 28. 2, 6. and 27. 46. *Agar* learned so much in *Abrahams* house, *Gen.* 21. 21. and so did God with the first man, *Gen.* 2. 18.

Reasons, 1 Because children must waite vpon their parents consent, and therefore they ought to provide for them.

2 Parents stand in Gods stead, and so must bee a meanes of seeking a marriage for them.

3 Marriage is a needfull meanes to keepe their vessels in holinesse; and heereby is a holy seede preserved, *Mal.* 2. 15.

Directions, 1 That children may haue a free consent, and that they be not forced: After Gods example, who brought the woman that he had made, vnto *Adam*, to see whether he liked her or no, *Gen. 2. 22. & 24. 57.* for this is the neereſt, ſureſt, & ſtrongeſt band, and ought not to be vndertaken without the parties good liking.

2 That the match be fit for them, *Gen. 2. 20.*

Fit, 1 In Religion, *Deut. 7. 3.*

2 In age: So God made the woman perfect at the firſt, as *Adam*, not a childe.

3 In ſtate, in ſome equality, elſe ſcorne and diſdaine may ariſe.

Aberrations in two extremes.

1 Careleſſneſſe in prouiding marriage, letting them paſſe the flowre of their age.

2 Too much raſhneſſe, before they know what a wife and husband meane: and a third, prouiding vnmeet matches for them, ioyning them idiots, fooles, pa-piſts, prophane; ſo they be wealthy.

Meanes for the better performance of thoſe duties, are,

1 That parents haue a care to prouide a ſtocke and portion for their children, 2 *Corinth. 12. 14.* Whereas ſome object, *Math. 6. 19.* wee answer, 1 That Chriſt aimeth heere at couctouſneſſe: ſo as the ſoule laid vp riches.

2 Hee condemnes the manner, as beeing the onely thing which they doe, before and aboue the care of hea-uenly things.

3 The meaſure, heaping vp without meaſure.

Directions. 1 That this meaſure be not vniuſtly gotten, *Pro. 10. 2.*

2 That they be not couctous, ſetting themſelues to make themſelues and their children rich.

3 That this be not a pretence for vncharitableneſſe.

Contrary to this is, 1 when men liue at the vttermoſt extent of their liuing, ſo that they can lay vp nothing.

2 When

2 When men liue about their liuing, and cast themselves behinde hand.

3 When any insnare their children, by causing them to be bound for them, and so breake their backes, and become their vndoers.

4 Couetousnesse, when parents lay vp indeed, but will part with nothing to their children before their death.

EPHES. 6. VER. 5.

Servants, be obedient unto them that are your masters, according to the flesh, with feare and trembling, and singlenesse of your hearts, as unto Christ, &c. vnto the 9th. verſe.

THe ſumme of theſe words is a direction for ſeruants how to carry themſelues towards their Maſters; wherein the Apoſtle layes downe, firſt the Duties they are to performe, where wee are to note,

1 The kindes which are twofold: { Obedience & Reuerence.

2 The extent, which is limited by theſe ſpeeches: *according to the fleſh, ver. 5. as unto Chriſt, ibid, as the ſervants of Chriſt, ver. 6. as to the Lord, ver. 7.*

3 The manner of performance ſet downe, 1 Affirmatiuely, by ſhewing them what graces doe adorne them in performance of theſe duties, ver. 5, 7.

2 Negatiuely, by ſhewing what vices are to bee auoyded, ver. 6.

2 The motiues to ſtirre them vp to the carefull performance of the former duties, which are partly imployed, partly repreſſed.

Before we come to handle the kindes, it is neceſſary to lay downe, here as formerly hath bene done, the ground and foundations of the duties, which doe concerne either the opinion, or the affection of ſeruants. Thier opiniõ. that they be perſwaded concerning their maſters ſuperiority, and their owne ſubiection, that it

is good, lawfull and warrantable, by the Word of God. For seeing Reuerence and Obedience haue relation to authority and superiority; how can any bee yeelded, when wee are not perswaded, that they to whom wee owe this, are our superiours? Therefore did *Korah* & his company fall into Rebellion, because they thought that *Moses* had not that authority, which hee tooke vpon him, *Nem.* 16. 3. Now that seruants may bee resolu'd, touching the lawfulnessse of their masters authority, let them consider, 1 That it is Gods commandement, both in the old and new Testament. 2 The many directions, that God giueth to masters and seruants, to carry themselves in their places: But God giueth no directions for any vnlawfull calling. 3 The example of many godly men in Scripture, who haue beene seruants. 4 That, that the Apostle, *Rom.* 13. 1. vrgeth it as a matter of conscience, which hath alwaies relation to the Law of God commanding.

Contrary to this, is the opinion of the Anabaptists, denying any subiection or superiority; their reasons for it are, 1 If, say they, there be seruants, and this a calling lawfull, they must haue either Christians or Infidels to their masters. If Infidels, who haue no part in Christ: what an vnfit and vnmeet thing is it for Christians to bee in subiection to such? If Christians, then are they all brethren, and why should one brother be inferiour to another?

Ans. This calling of seruants and masters, being a politicall ordinance of God, appoynted to vp-hold the Church, Common-wealth and Family, not their quality, but their place is to be considered: See 1 *Tim.* 6: 2.

2 Again, say they, it is against nature, our Christian liberty, and those prerogatiues we are endowed with.

Ans. Against nature, as nature now is, it is not, although if nature had remained entire and perfect, it had beene against nature. But God hath in his admirable wisdome made many things, which are punishments

ments of sinne, to bee duties imposed on vs, as eating of our bread in the sweat of our browes, a punishment, and yet a duty.

2 Christian liberty is not hereby prejudiced, the conscience stil remaining free, & not subiect to any but God.

3 And as for our prerogatiues, they are to be expected in the world to come, and not heere.

3 They iurge that which is said, verse 7. *not seruing men:*) but heere seruice to men is not simply forbidden, but such fawning and parasiticall seruice, when we wholly care to please men, and not God, in seruing them.

In *Affection*, that the seruant haue an honourable account and reuerent esteeme of his master. This is called here *Feare*; and it is described, 1 *Tim. 6. 1.* See 1 *Pet. 2. 18.* which affection in a seruant, if it be wanting, he doth indeed deny his master to be a master, *Mal. 1. 6.*

The meanes to worke this feare, is to consider the place of his master, namely, that hee is in Gods stead.

Signes of his feare are,

1 When the heart of the seruant desires to please his master: as *Abrahams* seruant did, *Gen. 24.* the whole chapter sheweth it. Which further sheweth it selfe by a certaine ioy and delight they haue, when they haue done any busines successfully, and for their masters profit, as *Abrahams* seruant did, *Gen. 44. vers. 26. 27.* 2 A care not to offend them: as was in *Ioseph*, *Gen. 39. 8. 9.* which breeds a grieffe in them, hauing done any thing offensive: as *Onesimus* was, no doubt, grieved for his ruaning away, and would not returne without a letter of mediation from *Paul*: his masters speciall friend.

Contrary to this is, 1 *Slauish feare*: as was in that idle and vnprofitable seruant, *Mathew 24. 25, 25.*

2 *Despising of their masters*, 2 *Tim. 6. 2.* manifestting it selfe in two branches, 1 Into light esteeme of their masters: as *Agar*, of *Sarah* her mistress, *Gen. 16. 4.* 2 In a vile and base esteeme of them: as when they are poore, &c.

Wee are now come to the kindes of duties, and

first, of *Reuerence*, which is an outward manifestation of that inward affection of the heart; To be declared, 1 By speech, and that first to his master, two waies, 1 By refraining his speech in a good and commendable silence, not speaking in his presence; or being in talke, to breake it off when he commeth in presence, &c. which shewes a great honour that he beares vnto him.

Contrary to this, is lawlesse and over-bodine in prating to him as their equal. A great fault in seruants, who especially should be swift to heare, and slow to speake, *James 1.*

Yet are there times when seruants may and ought to speake. 1 When their masters require them. 2 When it may bee behoofull for them: as when it tends to the good of their masters, as 2 *King. 5. 3.* Or when they would perswade them to that which is good, and they are against it: as *Naamans* seruants, 2 *King. 5. 13.* Or when they would more fully vnderstand their masters meaning: so did the Disciples of Christ ask him many questions: or when some scruple doth arise in the seruants minde concerning the businesse, as *Gen. 24. 5.* Or to cleare their innocency, when their master suspecteth any thing of them, 1 *Sam. 24. 9.* &c.

Contrary to this is stoutnesse, and stomackfulnesse, when they will not speake nor answer, *Pro. 29. 19.*

For the manner of their speech, note these things, 1 In titles, that they bee honorable, and bebecoming their masters places. 2 That their words bee few, especially if they obserue, that their masters be vnwilling to heare of any talke, in that businesse, as *Iohn* the last, vers. 21, 22. 3 Their answer must be meeke, gentle, and humble, 2 *King. 6. 2, 3.* 4 It must be seasonable, not when they are cholerick. 5 Aboue all things, their speech must be true; to which in this regard they are bound by a speciall band.

Contrary to this, is, 1 Pride, scorning to reuerence their masters with fit titles. 2 Scolding, as in many
shre-

threwish mad seruants, that will giue word for word, yea, and will haue the last word.

3 Muttering and mumbling, speaking neuer a plaine word. 4 Lying like *Gebazi*; shewing hereby the small respect they carry of their masters. The second thing is speech of them, which must be the same to others, as it is to their master, else the other will prooue but fawning and hypocrisie. To this end, 1 Let them say nothing in his absence, but what they would be willing hee should heare himselfe. 2 Let them speake of him in such sort, as others may see he makes account of his master and mistris. 3 Not to speake of any thing that may discredit them. 4 To maintaine their credit against others.

Contrary to this is, 1 To discredit their masters vnjustly by telling vntruths. 2 By blazing abroad secrets, as many seruants doe when they meet together, and as it comes to passe when seruants are changed.

2 By their carriage, which is another euidence of that reuerence and feare which they beare vnto their masters: Yea, the most proper: for if their actions doe not agree with their words, they are but flatterers and fawners, yea, their owne words will condemne them, *Luke 19. 22.* There are three branches, wherein this Reuerence consists.

1 In a dutifull obedience.

2 In an humble and decent behauiour,

3 In apparell.

Obeisance in comming to them, going from them, receiuing an errand from them, bringing a message to them; to make obeysance, see for prooffe, *Gen. 27. 29. bow downe to thee:*) 2 *King. 2. 15.*

Behauiour: that it be modest, humble, and lowly: as standing in their masters presence, 2 *King. 5. 23.* and 10. 8. And though *Salomon* was a King, yet this is common to Kings; with other men; and wherein some may object, that by standing, is meant no other, but to serue

and minister, as *Deut.* 10. 8. Wee answer, that neuer-thelesse, the reason of this phrase shewes, that they that minister, must be ready to performe all things; standing vnconuerd, as at all times, so especially in the Church, where God and his Angels are to behold their good order: also their lookes and countenance must be sober, and modest.

Contrary to this, is the carriage of proud seruants, that scorne all courtesie towards their master, which cometh to passe when their master is poore and meane: whereby they shew plainly how little they regard Gods ordinance, and the image of God, which their master how meane souerain doth beare.

Apparell: that it be becomming the state of their condition of subiection; for this is one end and vse of apparell, for to distinguish those of higher and more eminent degree, from other lower and inferiour. This was that which the Queene of Sheba noted in *Salemons* seruants, *1 King.* 10. 5. euery one being suited according to his degree.

Contrary to this, is the practice of most seruants now adaies, whom by their apparell a man cannot distinguish from the children, no not from their masters and mistresses themselves; all their wages, and what-euer else they can get, either from their friends, or by purloyning oft times, from their master, or by other meanes, it is all spent in apparell: And if the master and mistresse make conscience of going soberly, the seruants will many times goe finer than they. So much for reuerence.

The second generall duty is obediences, the most principall and surest euidence of their dutifull subiection, as also of their masters authority: for reuerence is performed also to others, *Col.* 3. 22.

To which is contrary, rebellion and disobedience in seruants, the greatest impeachment of the masters authority, and indeed that which doth plainly deny his

his place; faults in the former may come of rudenesse, and may be borne withall, but this is intolerable.

This duty doth manifest it selfe $\left\{ \begin{array}{l} 1 \text{ In the parts.} \\ 2 \text{ In the extent.} \end{array} \right.$

The parts of it are partly negative, partly affirmative. Negative, that they do not any thing of their own heads, without or against their masters knowledge and consent: for seruants, during the time of their seruice, are their masters goods, and so are all their actions to be done, not for their owne, but for their masters profit; and therefore good reason that hee should haue the guidance and direction of them. Again, the masters will must be a rule and direction of all their actions; and therefore did *Abrahams* seruant enquire the meaning of his master, *Gen. 24. 5*. Therefore the cares of seruants were boord thorow, to signifie that their care must be alwaies attentive to their masters will. More particularly, this duty is seene in these points.

1 Seruants are not to goe abroad about their owne businesse, without the content of their master. Contrary was the practice of *Gebezi*, going out after *Naaman* vnknowne to his master, *2 King. 5*.

2 They may not enterprize and goe about their masters businesse, without his direction; doing that worke that likes them best, *Prov. 31. 15*. For it is the masters duty to allot vnto seruants their worke as well as their meat. Contrary is, when seruants will be their owne choosers; as happens where there be many seruants: and also that practice of many, who are so selfconceited, that they thinke things will neuer well succeed, vnlesse they be done after their own head. True it is, if they be more soft, (as it doth so happen many times) then their masters, they must meekely aduise them: as *Isa* did, *2 Sam. 21. 3*. But if they will haue their own mind, they must do it: as the Kings word preuailed with *Isa*, ver. 4.

3 In the time of their seruice, they are not to marry with

without their masters consent. So masters did giue wines vnto their seruants, *Exod. 21. 4.*

Contrary is the practice of those that doe take the aduantage of the law, and marry themselves, of purpose to bee free, and to defraud their masters of the rest of their time.

4 In disposing of those goods that doe belong vnto their masters, they may not giue away any thing for charitable vses without their consent.

5 Being hired by them, they ought not to hire themselves vnto any other, without their full & free consent. *Jacob* hauing serued out his time, did neuertheless tarry with *Laban* still, hee being vnwilling to let him depart, *Gen. 30. 26, 27, 28.* So farre was hee from going away without his consent. And whereas chap. 31. ver. 20. hee went away priuily, 1 hee had the charge of God to bee gone. 2 His time was out. Howbeit this practice of *Jacobs* is not iustificable, neither can be alleadged for imitation in seruants. For seeing *Jacob* had Gods commandement for to goe away, and his promise for safety in his iourney, ver. 3. why could hee not haue had his departure knowne to *Laban*, whose wrath hee needed not to feare, God being as ready to haue deliuered him from the danger thereof then, as hee did afterwards, verse 24?

Contrary is the practice of lewd seruants, who runne away from their masters, like *Shimies* seruants, 1 *King. 2. 39.* and as *Agar*, *Gen. 16. 6.* If their masters be cruell, they must doe as the Angell counselled *Agar*, verse 9. submit and humble themselves: see 1 *Pet. 2. 18.*

The affirmatiue part of obedience is, that they be willing and ready to doe whatsoeuer their master will haue them doe. This is the truest marke of hearty obedience: for the former may many times arise of fullenness.

This must be manifested, 1 In regard of the masters command: that hee hauing a power to command, the
seruant

ſervant ought to obey, doing that which hee requireth, readily and willingly, without pretending excuſes, or enquiring a reaſon of what hee commands, *Math. 8. 9.* which example belongeth to all ſervants. *Samuel*, who was in a manner *Eli*'s ſervant, when he was called by God, he ſuppoſing it had beene *Eli*, went vnto him a ſecond and a third time, albeit the time were unſeaſonable, & that *Eli* had at firſt told him, he called him not: which might haue beene an excuſe not to haue come a ſecond and a third time, *1 Sam. 2. 6, &c.* *Abraham*'s ſervant queſtions not about the difficulty of that long journey, which he was to take by his maſters cōmand, *Gen. 24. 4.* *Eliaſ*'s ſervant goeth to the top of the hill ſeuē times, although hee ſaw nothing till the ſeuēth, *1 King. 18. 24.* The plow-man that hath laboured all day, doth neuertheleſſe firſt ſerue his maſter when hee cometh home, before himſelfe do eate and drink, and take his reſt, *Luk. 17. 7.* All to ſhew that he muſt not be weary, nor take vaine excuſes and pretences, for not doing his maſters command; but do it he ought although it ſeeme neuer ſo much without reaſon vnto him.

Contrary to it, is the diſobedience of ſervants to their maſters command; and euen then moſt commonly when they haue no need of them, *Iob 19. 61.* like vnfaithfull *Ziba*, *2 Sam. 19. 26.* This is a moſt ſoule offence in ſervants, and of all others doth moſt prouoke their maſters, ſeeing that hereby they in their hearts doe plainly deny his authority ouer them.

2 In regard of his inſtruction, tending firſt to their temporal good: as of prentizes, and ſuch as are cōmitted vnto others, onely for this end, that they may learne their trade. For 1 The maſter being bound to teach them, they are likewiſe bound to learn and to follow his directions. 2 This is the end why they were placed with them. 3 The benefit and profit is great, for hereby they come to liue of themſelue another day, &c.

Contrary is the practice of idle, dull, and heavy ſervants,

uants, that regard not their masters teaching, who care not so they may weare out their yeeres, though at the end of them they haue not learned their trade: heereby shewing themselves enemies to their masters in discrediting them; to themselves, by depriuing themselves of a meanes to liue heereafter; and to their place, wherein they are vnprofitable members.

2 To their spirituall good, that as it is the masters duty to instruct his seruants in the feare of God, so must they hearken vnto him. *Iesus* had such seruants, else hee could not haue said, I and my house will serue the Lord, *Iosh.* 24. 15. Such were in the family of *Priscilla*, and *Aquila*, *Rom.* 16. 5. So *Philem.* verse 2. The Rulers seruants beleueed vpon their masters relation, although they were with him when *Iesus* spake the word, *Iohn* 4. 53.

The necessity of such instruction, as also the vnspeakable benefit that ariseth hence, should moue seruants to the performance of this duty.

But wee see the contrary in almost all seruants, who of all others will not bee seruants to religious men: such as are all naturall men, who are more ready to follow the Diuell, and those that beare his Image, than God, and such as carry the Image of God. And it is a common complaint, that prophane men haue better seruants, and haue their worke better performed, than godly; yea though they giue lesse wages, and worse fare; because the one sort, so as they may haue their work done, care not how they breake the Sabbath, and what other sinne they commit, which the other will not suffer. So much did men preferre liberty in sinne before meate, drinke and wages, and any thing else.

3 and 4 In regard of Reproofe, and Correction, which may bee ioyned both together; reproofe being but a verball correction, and correction a reall reproofe: and herein obedience is shewed in two branches.

1 By patient bearing all reproofes and correction
what

whatsoever it be, whether iust or vniust, milde or bitter, easie or grievous; this the Apostle *Peter* proues by many arguments, *1 Pet. 2. 18, 19, 20, 21.* *Ioseph* vniustly imprisoned by his master, mutters not, nor repineth, nor yet reuengeth it when afterwards he came into authority, *Gen. 39. 20.*

Contrary to this, is the practice of many seruants, who being reproofed, will answer againe crossly and thwartly; a thing expressly forbidden, *Tit. 2. 9.* True it is, they may make an Apologie for themselves reuerently, and modestly, but if their masters will not heare them, silence, and patience is required.

2 Of those that will not be corrected, but if their masters come to correct them, they will take the staffe by the end. 3 Of such as fearing correction, will runne away: as *Agar*, *Onesimus*, and *Shemeis* seruants.

4 Of such as will giue blow for blow. 5 Of such as will seeke for reuenge, by mischieuing their masters at one time or other.

2 When they are iustly reproofed and corrected, that they be carefull to redresse, and amend that for which they were so reproofed; for herein patient bearing is not sufficient, it is not praise-worthy, *1 Pet. 2. 20.* yea, it is but *Rapidity* and blockishnesse. Thus did *Onesimus* amend, *Philem. ver. 11.*

Contrary is the practice of those, that notwithstanding all reproofe and correction, goe on still, and prouoke their masters, either to adde more blowes, or in the end to turne them out of his doores.

2 part. The Extent of seruants obedience: how farre forth they ought to obey their masters, is implied here, when it is sayd (*According to the flesh*) that is, in ciuill and carnall things, and expressly layd downe, *Col. 3. 22.* and *Tit. 2. 9.* (*In all things*) which words being so generall, must haue some restraint and limitation. Because masters and mistresses are men and women, and so being, are subiect to errour. 2 Some may be Idolaters,

Popish and prophane, and so may command that which is expressly contrary to Gods Word. 3 And againe, such is the puerlesse of many, that they oppose themselves against God the highest Master.

Neuertheless the reason why this so generall a phrase is vsed, is to shew, 1 That whatsoever the master hath authority to command, and belongs vnto his office, in all those things seruants must obey. 2 That the masters authority is very large, such as none but Gods contrary command can resist. 3 That it is not sufficient to obey in such things, as they please; but it must bee all things, though grieuous and irksome vnto them.

Here therefore we must distinguish between things 1 Simply good. 2 Simply euill. 3 Indifferent. The 1 are simply commanded. The 2 simply forbidden. The 3 are good or euill, according to the diuers circumstances: and in these indifferent is this extent especially to bee placed.

The duty then here to be learned is, that seruants must labour and indeauour to subiect their iudgements vnto their masters, to think those things meet and fit which hee commandeth. The seruant of the Leuites, *Iudg. 19. 11.* would haue had his master lodged in Iebus, but the master, thinking it otherwise meete, he was content and went with him. If their master appoint them to any worke, they ought to thinke this worke meete and fit for them.

Contrary is that of those, who think themselves wiser than their master. so *Gebezi* thought his master vnwise, to let *Naaman* depart: so did the Prophets offend, 2 *King. 2. 16.* in vrging *Elisha* against his will. This is the cause of many mischiefes, as of excesse in apparell, when they think their master not wise enough to provide what is fit, &c.

Now if they cannot thinke that what their master commandeth, is so fit and profitable for him, yet neuertheless, they ought to yeeld obedience; this caueat obser-

observed, that they may make known their mind unto their masters, with mildnesse and reuerence. So did *10. 6.*, & *Sam. 24. 3, 4.* wherein hee did not sinne. For a man that is in authority, may sinne in commanding, and yet hee that is in subiection, not sinne in obeying the command; because the thing being in it selfe lawfull, the sinne respects the minde of him that commands, as the numbring of the people, *Dauids* proud minde.

For hereby a seruant shewes his hearty obedience the more plainly, when hee yeeldeth readily to that which is contrary to his will. 2 This is a speciall meanes to preferue peace and loue.

Contrary to this, is peremptorinesse in seruants, that will obey no further then themselves see reason.

The restraint of this generality is expressed in 4 clauses: 1 *As unto Christ*, vers. 5. 2 *As seruants of Christ*, vers. 6. 3 *Doing the will of God*, ibid. 4 *Seruing the Lord*, verse 7.

All which imply in the generall; that seruants obedience to their masters, must be such as may stand with their obedience to Christ. For 1 Christ is the highest master. 2 To him we are to giue the last account of all our actions. 3 His fauour must be preferred, and his wrath and vengeance must be feared.

For more particular application of these generall grounds: 1 If the master command any thing that Christ forbids, the seruant is freed in this case, he may not obey; for this are *Sauls* seruants commended, *1 Sam. 22. 17.* and the midwives, *Exod. 1. 17.* and *Ioseph*, *Gen. 39. 12.* And if a King is not to be obeyed in such things, much lesse a priuate man.

For matters heerein goe beyond their commission, and so lose their authority, and are not to be obeyed, no more than a Constable or Sherife, &c. that goe beyond their office.

Heere neuerthelesse, this caution is to be noted, that they be not peremptory: but 1 That they be sure that

God commands the contrary to their master. 2 That with all reuerence they shew their master his errour by the word of God, and to perswade him not to command them that which is contrary to it, before they absolutely refuse to obey.

Contrary to this, is men-pleasing, when as seruants care is so to please their master, that they respect not God: as *Deeg*, 1 *Sam.* 21. 18. *Mat.* 2. 16. *Dan.* 3. 20. neither are there so wicked masters, but they shall finde such men-pleasers as will execute their will and command; but what the iudgements of God are vpon such, we may see by the example of those, *Dan.* 3. 22.

Object. The Apostle, *Tims* 2. 9. willeth seruants to please their masters in all things.

Answer. 1 Men must be pleased in those things that belong vnto their power to command. 2 The Apostle in that place speaketh of man, as opposed to God, in the text, as subordinate to God; there so to please men, as to displease God, heerein pleasing of them, standing in the place of God, to please God himselfe. Briefely, here is meant to please men in God, for God, and vnder God: So that so farre as seruants can approue themselves to God, and haue the testimonies of a good conscience, and withall please their master, this man-pleasing is lawfull.

2 If masters forbid any thing that is by God expressly commanded, seruants must not therefore abstaine: So did *Daniel*, *Dan.* 6. 10. Reason is, we haue a good warrant so to doe, euen of God himselfe; and if a man haue the warrant of the King, what need he feare, although an inferiour magistrate doe forbid him? Thus if seruants be commanded not to giue good weight, they must not doe it, although they may keepe the price which their master sets: so if to breake the Sabbath and the like.

Onely let them be sure and certaine, that God hath forbidden that which their master hath commanded.

Contrary heereunto is slauishnesse, and timorousnesse,

ness, when they feare their master more than God.

For the auoyding of these extremes, and the better to performe the former duties, let seruants

1 Labour to be fully instructed what is the will and commandment of God, *Ephes. 5. 17.*

2 Let them labour to haue their mindes possessed with the true feare of God.

3 Let those seruants that be at liberty, haue a carefull respect in chusing of their masters, that they as well regard their inward disposition, as their outward calling; for this it was that *Ruth* followed *Naomi*, because shee saw she was Religious, *1 Ruth 1. 16.*

4 Having beene brought by the prouidence of God vnder such masters as are Religious, to cleaue vnto them, and to remaine with them, *Iohn 6. 68.*

Contrary to which, is carelesnesse in seruants, that regard not to what master they binde themselves, be they worldlings, prophane, popish, &c. all is one to them; whereby they bring themselves into many straights, eyther to disobey God, or to displease their master, &c. So much for the Extent and Restraint.

3 The manner of obedience is layd downe in 4 branches.

1 With feare and trembling.

2 With singlenesse of heart.

3 With good conscience.

4 With good will.

1 Feare and trembling: the phrase is doubled, to shew the necessity of the duty: by feare is meant, all the former, and respect which seruants owe to their masters: by trembling is meant, an awe & feare to prouoke their master to punish them. For as we may feare God in regard of his power, that hee is able to execute so great vengeance on vs; so may masters be feared, because God hath giuen the rod into their hand, to execute punishment on the disobedient, *Rom. 13. 5.* Thus was *Obadiab* afraid to prouoke *Ahab*, *1 King. 18. 9.*

Contrary to this trembling in the defect is, 1 Too much familiarity. 2 Answering againe, murmuring and repining. 3 Carelesnesse in prouoking their master, thinking with themselues, it can bee but a beating, &c. In the excesse, flauish feare, when all things are done for feare of the rod.

2 Singlenezse of heart: that is, that the seruice which they performe, be done with an honest and vpright heart, pretending no more in outward shew, then they intend inwardly in the heart: it is called singlenezse of heart, in opposition to those phrases in Scripture of a double heart; or, a heart and a heart, as *Psal. 12.2.* Such an vpright heart was in *Ioseph, Gen. 39.8,9.*

Reason is, because seruants haue to doe not onely with their master, but also with Christ, who searcheth the heart, and by the same giueth iudgement of the action, *Ier. 17.10.*

2 Because honesty and vprightnesse is so acceptable vnto Christ, and hee delighteth so much in it.

Contrary to this, is eye-seruice, when they content themselues with the outward worke, and neuer regard their heart; such are most seruants.

2 Hypocrisie and dissimulation, when they will carry a faire face, fawne and flatter, yet care not what wrong they doe vnto their master: as Parasites.

3 Good Conscience, implied in these speeches: 1 *As vnto Christ.* 2 *As the seruants of Christ.* 3 *As doing the will of God.* 4 *As seruing the Lord.* Whence the Doctrine is: That seruants must haue respect to the will and ordinance of God, obeying because of it, although there were no other reason, *Rom. 13.5.* 1 *Pet. 2.13.*

This puts a maine difference betweene Christian seruants, and such as are wicked and prophane.

2 In this may seruants reape true comfort, in hope of reward at Gods hands, howeuer their master doe deale with them.

Contrary is that of many seruants, who although they

they bee good at their worke, yet doe it not for conscience sake, but for feare, for gaine, or some like by-respects.

4 Good will: which respects the minde of the seruant, and it is either in regard of himselfe, or of his master: of himselfe, that his seruice bee done willingly and cheerefully: of his master, that it bee for his profit.

Dott. 1 Seruants must doe seruice with willingnes and cheerefulnesse; as Christ a seruant, *Phil. 2. 7.* did the will of his Father cheerefully and readily. *Psal. 40. 7, 8.* Euen with as great a desire, as to his ordinary food, *Iob 4. 34.* So did *Iacob*, *Gen. 39. 20.* For the time of his seruice seemed short vnto him: which is a signe he did it cheerefully. And although the reason be there rendered, because he loued *Rachel*; yet may these both stand together; yea, if hee had not serued cheerefully, the time would haue seemed so much the longer, because of that loue he bare *Rachel*.

Reasons hereof are, 1 In regard of God, who loueth cheerefulnesse. 2 of our selues: because it easeth the burden of the worke. And for a motiue to stirre vs vp to readinesse, consider wee of the reward that God will giue to such as bee faithfull in their calling.

Contrary is, when seruants do their businesse grudgingly, heauily, and of necessity; wherein neither themselves can reape comfort, God not accepting of their worke, nor their masters profit, it being done for the most part vntowardly.

2 The profit of their master: to this is required, 1 Speedinesse and quicknesse, that they dispatch their businesse so soone as they can. This was commendable in *Abrahams* seruant, *Gen. 24. 33, 54, 56.* 2 *King. 4. 29.* This speedinesse about businesse is a signe of willingnesse.

2 Diligence. That they imploy all their labour and care (continually) for their masters good, *Ecc. 9. 10.* For
thie

this is the Talent and worke of the Lord, which hee hath giuen to seruants, viz. To be diligent in their place and seruice towards their master, then looke *Ier. 48. 10.* This diligence was in *Iacob, Gen. 31. 38, 39, 40.* What fruit commeth by this diligence, is often expressed in the *Prov. chap. 10. 4. and 12. 24. &c.*

Contrary to this, is Sluggishnesse and Idlenesse: which in a seruant how irksome it is, see *Prov. 10. 26.* how vnprofitable and hurtfull, *Prov. 18. 9.* Yea, all slothfull seruants are theeues, robbing their masters of their best paines & labour, which is as due to them, as meate and drinke to seruants. Such idle seruants are those, who if they bee sent of a businesse, will haue much talke and prate about it, before it can bee done, *Prov. 14. 23.* It is also hurtfull for themselves: for hee that is slothfull for his master, will seldome be diligent for himselfe.

3 Lastly, herein is required Faithfulnessse, a chiefe and principall dutie of seruants, and to bee referred to the whole manner of their obedience. This is implied too here by (*good will*) and in that must serue their masters as (*doing the will of God,*) whose will it is, that euery one bee faithfull in his place. And it is expressly commanded, *Tit. 2. 10.* And the Apostle takes it for a ruled case, *Heb. 3. 5.* implying that if he were a seruant, hee must be faithfull: for this, were those seruants that receyued the Talents, commended by Christ, *Mat. 25.* and thus Christ himselfe was faithfull, *Hebrews 3. 2.*

Reason of it is, because seruants are stewards, and must giue an account of their taske committed to them, as *Luk. 16. 2.* both to their masters and to God, who will finde them out, if they bee vnfaithfull.

Contrary vnto it, is fraud, deceit, vntrustinesse, theeuishnesse, &c. In seruants, whereby they bring vnto their master hurt and damage.

But not to insist in the generall, let vs see more particularly, wherein this faithfulnessse is required: This is,

1 In regard of their masters goods, in a double respect. 1 In keeping safe all such goods of their masters, as are committed to their charge; that through their carelesnesse and negligence nothing be lost: thus was *Ioseph* faithfull, that his master durst trust him with all that he had, *Gen. 39*. And *Labors* example is a worthy patterne for all seruants, *Gen. 31.33, 39*. Where also we see, that if any be impayred, and lost by seruants negligence, it doth indeed belong vnto them to make it good. That word which the Apostle vscth, *1 Tim. 6. 20. τὴν παρατεθειμένην*, is a metaphor taken from seruants.

For this is the end why they receiue them into their houses, and put them in trust with their goods, themselves being then more secure, and not looking to them so much as otherwise they would, trusting vpon their seruants faithfulness.

Contrary to this, is carelesnesse in seruants, and want of due circumspection, whereby many times great harme comes to their masters estates; as in not taking care to their fire and candle, not shutting their doores and windowes, suffering their clothes to be spoyled, their meate which is spared, to mould and spill, contrary to the practice of Christ, *Math. 14. & 15. Iohn 6. 12*. And for seruants in the countrey, that leaue open gates and gaps, letting in other mens cattell to wrong their masters, especially in harvest time, and the like.

2 That they doe their best, and vttermost indeauour to increase their masters estates, then they may be the better for them, as *Gen. 30. 27, 29, 30. Math. 25. 20, 22*. This must be added to the former; for the seruant that did but onely keepe his Talent, was an vnprofitable seruant, *Math. 25. 26*.

Contrary to this, is fraud and deceit of seruants, in purloynng from their masters, or detaining from him, that which is due vnto him, *Tim. 2. 9*. where the word vsed, *κτενίζετε*, signifieth to detain any thing to ones selfe that belongs not to him, and it to put apart to his

one view: as *Samson* and *Sapphirah* did, *Mat.* 5. 2. where this word is likewise used. And this fraud is not only in apparent theft, as in taking money out of their masters purses, boxes, and counters, &c. but in more secret practices also: as in putting into their account of expences, more than they ought; in leaving out of their receipts, somewhat which they should have put in, as did that unfaithful steward, *Luke* 16. 6, 7. whom Christ commended, not for his faithfulness, but for his wisdom in providing for himselfe; likewise, in spending more about their masters business than needeth; when they sell a thing for more than their master setteth price, to keepe that vnto themselves, which doth indeed belong vnto their masters. Also by murthering away their masters customers against they leaue them. By receiving gifts without their masters knowledge, &c.

Obiect. But some servants will say, My master holds me short, and keepe from mee my due; therefore I may helpe my selfe.

Answer. A sinne in thy master cannot excuse a sinne in thee. Did not *Laban* wrong *Jacob*, and deale hardly with him? Yet we see *Jacob* vsed no deceit to helpe himselfe: but wee see how God blessed him for his faithfull seruice.

2 This faithfulness is required in regard of business committed to them, in the execution whereof they ought to be faithfull. That is, besides speediness and diligence, before spoken of, they must feare the Lord, that their masters business may prosper vnder their hands; without whose blessings nothing succeeds well. Wherefore in seruants there is a double bond to tie them to Religion, piety, and the feare of God, both their own good, in respect of themselves, and also their masters good, which may come by a prosperous success of their business; and for this cause, they ought to pray for Gods blessing vpon their labours, as did *Abrahams* seruant, *Gen.* 24. 12. and to giue thanks for a-

ny good successe : as that good servant also did, *vers. 25.* This being a meane to moone God to continue his blessing another time.

Contrary to this, is irreligion and prephanesse in servants, who in stead of a blessing, bring a curse vpon their masters family, and thereby double their sinne, in that they not onely destroy their owne soules, but bring also damage vnto their masters.

3 In respect of their masters counsels and secrets, that they conceale them : as *Isaiah* did *Zerubbabel*, *Jerem.* 38. 24, 27. This is a property of a faithfull heart, *Prou.* 11. 13.

Provided, that the matter they conceale, be not to the hurt of the State, the Church, City, and place where they are, or any particular men. Thus did *Jonathan* reueale *Sauis* counsels vnto *David*.

Contrary to this, is a trecherous blabbing abroad of such secrets as are to be concealed, *Prou.* 17. 13. and 20. 29. which is the vsuall practice of servants when they meet together, still to be talking of house-businesse, and what is done at home.

Hither also is to be referred the concealing of the infirmities of their masters ; and yet nothing more common among servants, than still to be talking what faults such a one hath, and such a one, &c.

4 In regard of their fellow servants, faithfulness is required of them, in being a good example vnto them, by stirring them vp by their good counsell, to be faithfull and conscionable in their seruice, and by helping them when the greater burden is laid vpon them.

Contrary to this is, when one will be enticing of another from that duty which they owe vnto their masters : as many sabbourne servants, and shiewish maids, though but one in a house, will perswade the rest to rebel against the master, and like a sabbourne sheepe, infect the whole flocke. Also quarrelling one with another, as *Galat.* 24. 40. But most odious and abominable

ble of all is it, when seruants shall desire one another, and commit vncleanness, which, besides that it is most beastly vice, doth moreouer bring dishonour, shame, griefe and vexation, and great damage vnto their masters, to the great aggravating of the sinne vnto such seruants.

5 In regard of their masters children, that when they are yong, they (especially maids who comonly haue that charge) look vnto them lovingly & tenderly, keep them neatly and cleaely, and giue them their due. And because children are most in seruants company, to take heed that they learn no ill of them; and when they come to yeers, to respect them with reuerence, not esteeming of them as their equals, but as of their superiors, being the children of their masters. So did *Abrahams* seruant call *Isaac* master, *Gen* 24. 65.

Contrary to this, is when seruants are doggish and churlish to the Children. Let such take heed, lest they get such a custome by it, as that they prooue churlish to their owne also. Also fluttishnesse, and further, when by corrupt, rotten, and euill communication that cometh from them, they infect children, who learne of them to sweare, to sing lewd songs, and the like. So it cometh to passe, that many times a man hath his children spoyled, euen by his seruants, who teach them so much wickednesse whilest they are young, that hardly it can be rooted out a great while after. Againe, when seruants will inueigle away the affection of children, either to marry them, as when they haue portions, &c. or to commit vncleannesse with them; whereby many times parents affection is alienated from their children, to dis-inherite them, or the like. Lastly, when they shall withdraw their portion from them and conuert it to their owne vse.

6 In regard of the masters bedfellow, his wife, or the mistresse bedfellow, her husband, that seruants doe onely not intice them, but not yeeld vnto any inticing
of

of their uncleannesse, as *Ioseph* did, *Gen.* 39.

The contrary to which, we see many times practised, and what effects have followed thereupon, not only the alienating of their affections one from another but also many times bloody conspiracies for the death of one another, the wife plotting with the man, for the death of her husband, and he with the maid likewise for hers.

7 In regard of their persons & bodies, that when they are in trouble and sicknesse, they labour by all meanes to be helpfull vnto them; for if they ought to do all the rest beforenamed, much more ought they to be faithfull in this regard, to haue a care of their masters owne body.

Contrary to this, is when seruants be *Indasses* to betray their owne masters.

3 The third and last point is, the motives to stirre vp seruants to performe the former duties.

1 Motiue is drawne from the place of their masters, who are in Christs stead: wherefore in obeying them, they obey Christ, and rebelling against them, they rebell against Christ.

2 From the place of seruants: because in a conscionable performance of their seruice vnto their masters, they shew themselves be the seruants, ver. 7. and in this respect, though the place of seruants seeme but meane, yet indeed it is honorable. To be the seruant of the King, is an honorable place: which ought to be a comfort and encouragement of seruants, that they should not thinke themselves troden vnder foote, and made base; seeing that euen by vertue of this, that they are seruants, they are the seruants of Christ, *1 Cor.* 7. 21.

3 From the ground of their subiection, the will of God, which as it serued for a direction, so it is also a motiue to stirre vp seruants to their duty, because it is the will of God in his Word. This motiue is of great moment to perswade seruants to be content with their place of subiection in which they are put, and also faithfully to do their duties, seeing both are the will of God.

For Gods will is the worke whereat wee ought to
 time, *Rom. 12. 2. 1 Thes. 4. 3. 1 Pet. 2. 15.* For Gods will
 is the ground of good; euery thing being so farre good
 as hee willeth it. It is also a rule, and a perfect rule, to
 which if wee frame our actions, wee shall be sure not to
 doe amisse. Lastly, it is a sufficient rule; and if we haue
 this warrant that God doth will it, wee need not feare
 any opposition.

Hence it followes, 1 That therefore it is no arbitrar-
 y matter to doe, or not to doe; but a matter of neces-
 sity of Religion, Piety and Conscience, wherein wee
 haue to doe with God.

2 That there is no dispensation for them, and there-
 fore also, although masters do not require their duty of
 their seruants, as some masters are of such a nature; yet
 are they bound in conscience, to performe their duty.

4 The last reason is, ver. 8. drawne from the issue
 and euent that followes vpon their faithfull seruice,
viz. the reward: the argument is drawne from Gods
 generall dealings with all that are faithfull in their pla-
 ces; and if euery faithfull man bee rewarded, then also
 seruants.

Diss. Seruants may be sure, that they shall not lose
 their reward, *Col. 3. 24.* Thus was *Isaac* and *Ioseph* re-
 warded; and those faithfull seruants, *Mat. 25.* And this
 argument, though it be not of greatest force, yet it doth
 most preuaile with vs, wherein God shewes his love in
 he'ping our infirmities, that whereas he might, of his
 absolute command, haue required obedience, he rather
 obserues what we are most moued withal, and thereby
 he seeks to stirre vs vp. Now if notwithstanding this,
 seruants be disobedient, they do both dishonour, in dis-
 obeying his commandments, and doe injury to them-
 selues, in depriving themselves of such a blessing.

This reward is, 1 Temporall, in this life: for God
 moues the heart of their masters, whom they haue ser-
 ued, to recompence their paines: as of King *Ahab* *1st*
 fo

for *Mordecai*, *Ester* 8.15. who had served him faithfully. So *Matt* 14.47. & 25.21. In the parable of the Talents. Or secondly, if their masters be hard and unkind, God will move other to reward them: as *Joseph*, who had but an ill recompence of his master, God moved first the taylor to deal kindly with him: and afterward the King himselfe to aduance him highly. Or 3 it neither their master, nor others regard them, God himselfe doth give a secret blessing, as vnto *Jacob*: and this moreouer, that they hauing beene themselves faithful, God stirres vp their own seruants to be faithful to them. *Luk*. 7.38.

2 Spirituall: If all other faile, yet there is a recompence of reward, viz. an Inheritance in heauen. *Col*. 3.24. *Eph*. 1.18. *Matt*. 25.21, 23. *Rom*. 2.7. And this were enough, although there were no other reward, 2 *Cor*. 4.17. Yea, all their paines and labour are not worthy of such a reward. This sweetens all their labour, and makes it seeme easie and light, as it did vnto *Jacob*.

EPHES. 6, Vers. 9.

And, ye masters, doe the same things vnto them, putting away the strings: and knowe that euen your Master also is in heauen, neither is there respect of persons with him.

WE are now come to the last order in the family, viz. of masters, which although it be last, according to the Apostles order, is in dignity the chiefe. But the Apostle first sets downe the orders of inferiority; to shew, that the duties of subiection are harder to be performed, then those of gouernment and authority.

For the meaning of the words, it is thus:
By masters, are meant all that haue authority ouer particular

ticular persons. that are attendant vnto them. whether they bee chiefe, or such as being vnder others, haue seruants vnder them.

(*Them*) that is, to seruants, before mentioned. (*Doe the same things*) This seemeth a strang phrate. What may some say, must masters obey, and reuerence their seruants, &c? No, this may bee vnderstood,

1 With reference to the duties aforegoing, namely, not vnto those proper duties that belong to seruants, but to those common rules of equity, that belong both to masters and seruants, as to doe all things in simplicity of heart, &c.

2 Or to the vert. immediately aforegoing, that being a generall rule belonging to all sorts, to doe the good thing that belongs vnto them, in their place and calling.

3 Without reference: and so it is meant of a mutuall, reciprocall, and proportionall duty that ought to passe betweene them; that is, in generall, that duties are to be performed of both one to the other, as well masters to seruants, as of seruants to masters.

All these do not crosse one another, but imply a common equity betweene masters and seruants, a mutuall duty though not an equality. This is exprest by the Apostle, *Col. 4. 1*. And this is exprest, to meete with a conceit of many masters, that thinke indeed their seruants are bound to them: but that their dues are not tied to their seruants, whereas masters are to seeke the good of their seruants by their gouernment as well as seruants are to seeke their masters by their obedience.

(*Putting away threatening*) not that this is simply a vice, and so forbid den: for it is lawfull, and sometime to be vied, but the excesse is forbidden. The reason of mentioning of this vice of masters rather then any other, is,

1 Because men in authority, are exceeding giuen by nature to this vice, thinking that their authority is not shewre,

shewne, vnlesse they be rigorous. Thus are husbands forbidden to bee bitter to their wiues, *Col. 3. 19.* And also fathers to prouoke their children, *ver. 4.*

2 Because Infidels and heathen men thought they had an absolute power ouer seruants, of life and death; therefore lest these newly converted to Christianity, should reaine any such conceit, hee biddeth them forbear rigour.

But for the further meaning of the word, wee are to consider, that by threatening is meant all rigour in thoughts, countenance, looks, word and actions: so that by forbearing of it, all excesse is forbidden: as 1 In continuance, when masters shall be too frequent in correcting vpon euery occasion. 2 In measure, when they are furious, fierce and violent. 3 In execution, not alwaies to execute punishment, if there be repentance, and hope of amendment. In all these, masters are to moderate their threatening.

Furthermore, vnder the forbidding of this vice, the contrary vertue is commanded, *viz.* Gentlenesse and mildenesse.

(*Know ye*) here followes the reason, which the Apostle takes for a matter graunted; therefore he saith. *Know ye.*

Your master) Some copies haue both yours and theirs. Very fitly for the sense, but the particle *et*, *Etiam*, doth imply as much. The argument is drawne from the place of the masters subiection, that they haue not an absolute authority, but are vnder the authority of another Master, to whom they must giue an accompt, and therefore to take heed, lest if they performe not their owne duties, they prouoke this their Master to wrath. Now He is described, 1 By the place v. here he is: *in heauen.*) Which implies, 1 That he is higher, than the highest, so that all are vnder him, *Eccles. 5. 7. Psalm 33. 15.* 2 That hee seeth and doth take notice of all. 3 That he is an Almighty God, able to execute vengeance

on all such as oppresse others; *Psalm. 113. 4, 5. Dent. 24. 14.* 2. His property: that he is no acceptor of persons. The Hebrew word is *Face*. and so signifieth the Greek, *προσωπον*. Now the face is out ward, but God doth behold the heart, *1 Sam. 16. 15.* and by person in Scripture is meant, the outward quality and condition of men, in regard of greatnesse, meanenesse, superiority, or inferiority, &c. as *Isa. 34. 19.* which things though men respect, yet God doth not. This phrase is taken from such as sit in iudgement, who must respect the cause only: for whatsoeuer is beside it, is called person; and therefore did the Arcopagite iudge in the darke, &c.

This is noted to meeete with another conceit of masters, that might thinke, that God would respect them being great, and in place of authority, rather than their seruants who were meane and base. Having seene the meaning of the words, it followeth to handle them in order. The summe of them is a direction for masters, how to carry themselves towards their seruants. The parts are two:

1 The duties to be performed.

2 The reasons to vrge them.

Concerning the duties, wee are to consider, 1 The ground of them, that masters doe owe a duty. (*Doe the same thing.*) 2 The duties themselves in their severall branches.

1 Ground. *Dott.* That masters doe owe a duty euen to their seruants: a point cleare by the Law of God, as the precepts giuen vnto masters heere, and in other places doe testifie; and by the Law of nature: for this is one of those bonds of ministration which are spoken of. Whereby we are bound as well to doe good to others, as to receiue good from them: like as the members of the body do one to another. By the Law of nations: for wise States haue alwaies from time to time ordained Lawes for to curbe and restraints masters, by equity: for good receiued, requires good to bee done againe.

again. And lastly, by the Law of the Land. In Indentures the master is bound to the servant, as well as he to his master.

Use is for masters to take notice of this, That seeing in generall servants are no more bound to them than they to their servants; therefore to be carefull for the performance of their owne dutie, as they would looke for dutie from their servants; and to consider if the failing of their servants in their duties, arise not from the neglect of their owne in themselves.

2 For ministers, that they be not partiall in vrging the seduties, but presse them vpon the masters, as well as on the servants: and the rather, because there are not such outward meanes to constraine masters to performe their duties, as there are for servants.

2 The duties may all be referred to two heads: the first whereof concerneth the choyce of servants, the second, the good gouernement of them.

1 For the choyce: the duty is, that masters be carefull to choose such servants as be good: such was the care of *Dauid*, *Psalm. 101. 6.* And if this care be in masters, it shewes plainly that they haue a care to the good both of their family, and of Church and Commonwealth; whereof the family is the seminary. 2 This will be a meanes, that masters shall receiue more good from their servants: as also doe more good vnto them. 3 It shewes, that masters haue as great a care to haue their servants about them good, as to haue any thing else good whatsoever. Directions for the choyce of good servants are these.

1 That they choose servants that feare the Lord: as *Dauid* did, *Psalm. 101. 6.* for Piety and Religion is the ground of reuerence, of obedience, of faithfulness, and all other duties. 2 Such servants will pray for a blessing on their masters businesse. 3 And also they bring the blessing of God with them vpon the family.

2 That they choose such as be fit for that worke
 100 : where

wherunto they will put them. This mooued *Saul* to choole *David* for his ſervant, 1 *Sam.* 16. 18.

2 To choole ſuch as they may receiue of them, ſhewes a worke of charity; ſuch as are poore and helpeleſſe: for this will be a motive to make them to be diligent and ſeruiſeable to their maſters, becauſe they depend onely vpon them, and know not what courſe to take theſe. Now although we may be deceiued notwithstanding all this, yet muſt we not be deceiued willingly, but wth circumſpection, and take tryall of them before we enter into covenant with them, as *Laban*, with *Jacob*, *Gen.* 29. 14.

Contrary is the practice of ſuch, who chooſe wicked and prophane, ſwearing and ſwaggering ſervants, or popiſh, &c. and to bring a curſe and ſnare vpon their family, and a plague to infect their children, and the reſt of their family: ſo regarding neither it, nor Church, nor Commonwealt.

2 Of ſuch as will chooſe none but rich mens ſonnes, that may bring a great portion with them, who indeed procure moſt v^{er}ſeruiſeable of all other, ſcorn^g to doe any worke, &c. whereas poore mens ſonnes, knowing they muſt truſt to their trade, will be diligent, &c.

2 Concerning their good government, and authority ouer them: it is ſeene in two points.

1 That they haue a care to maintaine and countenance their authority, 1 *Tim.* 3. 4. For that may be applyed to maſters; and this is a commendation of the Centurion, *Matth.* 8. 2.

Reason is, 1 A maſter by vertue his place doth carry the Image of God; therefore to maintaine his authority, is to magnifie Gods Image, and ſo honour him; and the contrary is to deſace this Image.

2 This is a ſpeciall meanes to haue more diligent ſeruiſe performed by their ſervants, towards themſelues.

3 As of doing more good vnto their ſervants.

Directions how this may bee performed: are,

1 That

1 That they carry themselves worthy of their calling, and answerable vnto it, by hauing a speciall care to their owne duties, to performe them faithfully, that so they may be a patterne and example to their seruants, 1 *Tim.* 4. 12. For this will gaine honour to them, as it did to *Ab.* *Iob* 29. 8 9. So *Dania* saith, he will wake in integrity in the midst of his house.

2 To keepe seruants in awe and feare. That euil seru-
uant was kept in awe, though he made no good vse of it, *Math.* 25. 25. yet is it noted for a commendation of his master.

3 What they doe, to doe it with authority and grauity: as did the Centurion, *Math.* 8. *Tit.* 2. 15.

Contrary is that of those, who carry themselves basely, and abiectionly in their house before their seruants, being vaine, foolish, wicked, &c. This makes seruants to contemne and to despise them. This made *Michol* despise *Dani*el who in her conceit had debated himselfe, 2 *Sam.* 6. 20. And likewise *Dania* offended in too much mourning for his to me, 2 *Sam.* 19. 5, &c.

2 Of such as carry themselves too remissely, praying their seruants; as Prethee doe this, &c. And if it be not done, then patience, and do it themselves. This, though towards equals it be gentleness, yet in such as are in authority, it is baseness.

3 Of such as make their seruants their fellowes, and companions to play with them, to drinke with them, and the like; whereby they become very presumptuous; for all are ambitious, and giue an Inch, they take an Ell.

4 Of such as conspire with their seruants, to deceiue their masters or mistresses of their goods: so to ride abroad & spend, and do other things without their priu-
uety; for hereby they make themselves slaues to their seruant, not daring to speake of their seruants wicked-
nesse, for feare lest they discover their owne practices.

5 When masters will suffer themselves to be over-

ruled in things vniust, vnmeet and vnlawfull: as *Zedekiah* was by the Princes, *Jerem.* 38. 5. Thus they lose their authority, and their seruants become their masters: a thing intolerable, *Eccles.* 10. 7.

6 In the other extreme, when men are too imperious and rigorous, that seruants dare scarce appeare in their presence: but are glad when they are from them: this was *Darius* fault, when his word preuailed, *2 Sam.* chap. 24. and of churlish *Nabal*, *1 Sam.* 25. 17. Much vnlike to *Ab*, chap. 21. 13. or *Naaman*, *2 King.* 5. 13. whose seruants perswaded them.

The second point is in well managing of their authority. This consisteth in two things expressed, *Col.* 4. 1. Masters, giue vnto your seruants that which is iust and equall. Iust, respects the place and worke of seruants, and therefore it is to be done to all. Equall, respects the minde of the seruant, when he doth seruice with good will, in singlenesse of heart, in abience as in presence, &c. Here must be *is* equity, to loue them, to recompence them somewhat aboue that which the Law requires.

This Iustice respects, 1 The soule of the seruant, 2 The body, 3 His estate. In all these, masters are bound by iustice to doe good vnto them.

1 Touching their soule: The duty of masters is to instruct their seruants in the wayes of saluation: as *Abraham*, *Gen.* 18. 19. Thus did *Ieshua*, chap. 24. and *Zacharias*; Therefore Christ said, Saluation is come to his house, because hee knew, that *Zacharias* being now conuerted, would instruct his seruants. So *Iohn* 4. 53. the seruants beleeu'd, though they saw not the miracle, because the Centurion instructed them in faith. So *Acts* 10. 2. and 16. 34. in this regard is there said to be a Church in the house of *Aquila* and *Priscilla*, and of *Philemon*.

This ought to be performed, 1 In regard of God, who commanded. 2 Of themselves: their office requires it: for masters are as well Priests and Prophets to pray for

for, and to instruct their family, as Kings to governe it. And further, this will be a meanes that they shall haue more faithfull seruice, if they can plant Religion in the hearts of their seruants. 3 Of seruants; for if the master will doe any good for his seruant, this is the greatest good hee can doe: and so if it be truly wrought in the seruant, hee will acknowledge hee could not haue receiued a greater good. 4 Of Church and Commonwealth; for being faithfull in the family, they will be faithfull in the other also: and this also will make them to instruct their owne seruants another day.

Directions are, 1 That there be daily instruction, information and teaching; and if this course continue, though it be but a little at a time, yet great profit and increase of knowledge will come thereby.

2 To cause them to come to the publique ministry of the Word. *Exod.* 34. 23. Thus Christ came to the Temple and Synagogue with his Disciples, who were his seruants & attendants on him: So did *Cornelius*, *Act.* 10. 33. We are all here, &c. And this is expressly commanded in the 4 Commandement: for this will strengthen their faith, when they heare those things publike-ly taught, which they haue learned in priuate.

3 And as to come to the Church, so also to cause them to tarry there.

4 To pray for them, that both the priuate and publike meanes may be effectuell.

Contrary is, 1 The practice of most masters, whose conceit is, that they are not bound vnto this duty, but if they pay them their wages, &c. it is enough. They will object, Why? wee made no such coeuenant with them to catechize them, and the like.

Ans. There is a double bond whereby they are bound vnto their seruants. 1 Of compact and coeuenant. And thus wages, &c. is due to seruants. 2 Of their place and office, what it is that God requireth at their hands. And thus they haue coeuanted no such thing with seruants,

uants, yet must they instruct them, because God hath commanded, and their office requireth it.

2 They take heerein, who lay so much worke vpon their seruants, that they can haue no time for religious exercises.

3 Those that keepe their seruants from Church, and send them hither and thither on the Sabbath day.

4 Such as make feasts in their houses on the Sabbath day. And hence it is, that in many houses, inferiour officers neuer goe to Church, but once in a yeere to recreate.

5 Those that are so long a dressing, &c. that they come to Church in no time; their seruants also tending on them.

6 Such as will haue their seruants attend on them to the Church, but then they may goe whither they will, so they come when seruice is done, to bring them home againe.

7 Such as neuer examine them how they profit, &c.

For their body. 1 In health; the duty is to allow them that which is meet for the preservation of health, as to afford them food: for quantity; sufficient, for quality, wholesome, mans meat; as wee say, for time seasonable. 2 Apparell necessary against heate and cold, and also decent and comely. 3 For labour, that it be moderate, not too much to oppresse them. 4 To allow them rest at those two ordinary times, the night, and on the Sabbath day.

Contrary is, when masters regard not their seruants health, but care not how they vse them in all the former points.

2 In sicknesse, to provide things needfull for them; to vse the best meanes of recouery; and if they die, to bury them according to their place.

For their estate. The 1 duty is, That masters pay vnto seruants their wages. Here is required, 1 that their wages bee according to equity, sufficient for them to pro-

provide things necessary. 2 That it bee paid in season, at the time couenanted, yea in kindnesse, if neede bee, before-hand. 3 To pay it with the most.

Contrary is, 1 When as masters vniustly detaine their seruants wages, and neuer pay them; this is a crying sinne. 2 When they loath to pay it, and long in holding it backe, that seruants must aske, and aske againe, till they bee ashamed. 3 When they alter their seruants wages, and seeke to diminish them: as *Laban* did toward *Jacob*.

2 Duty is, so to dispose of their seruants and order them, that after their time is out, they may liue of themselves: & therefore, 1 to keep them still employed. 2 In such things, as may be profitable to them hereafter. 3 To vse inspection ouer them, to see that they performe their duty. 4 To suffer them to set vp after their time is out.

Aberrations are, 1 When the master hath no care for the time, and so harbors Idle-packs in his house, that haue no employment. 2 Such as enuy to their seruants the mystery of their trade. 3 Such as will vse all means to hinder their seruants from setting vp of themselves, indeauouring to keepe them still seruants as long as they liue.

Equity (the second point) is shewne in this, that masters doe distinguish and put a difference betweene good and bad seruants; and if they bee good indeed, to respect them accordingly, and to haue them in price and good esteeme, to commend them, to recompence them, to passe by and winke at an offence; when they are going away, not to suffer them to goe away empty, but to helpe them in their setting vp and in their marriage.

Contrary is, when masters make all alike, yea, a seruant that hath bene a long time good and faithfull vnto them, at his going away, they will picke a quarrell against him, and so turne him away with nothing.

In regard of the power that masters haue, this is their duty, That they keepe within compasse of their power, not to go beyond it; as not to command any thing vnawfull or vnneste, in regard of the age, sexe, condition, or conscience of their seruants, or any thing that may endanger their life; for they haue no power ouer it. 3 That the master let his seruant bee free in his marriage, not enforcing him to take one or other. 4 In putting him off to another master (which hee hath power to doe) that the master bee carefull to make choice of such a one as should deale with him, as himselfe would haue done, that this change may bee for the good of the seruant.

Contrary aberrations bee: 1 When the master makes his will a rule. 2 When hee shall cause the vntimely death of his seruant, not onely by open murder, but by being an occasion to bring him within danger of the law: or by thrusting him to maintaine quarrells, or so beating of him, that death doe follow. 3 When hee shall enforce marriage vpon his seruants. 4 To passe them ouer to men vngodly and wicked, either of no calling, or of an vnlawfull calling.

And knowe euen your Master also, &c.

Having finished the duties, there comes in the next place to bee considered, the Reasons to moue masters to performe: which are layd downe in these words. The argument in generall, is drawne from that place of subjection wherein masters are, and it is amplified by circumstances. 1 Implied, *viz.* that the Master of masters is a common Master both to masters and seruants. (*Euen your.*)

2 Expressed. 1 Of the place wherein this Master is, *viz.* heauen. 2 Of a property belonging to him, that hee is no respecter of persons.

Doct. They who are masters, haue a Master: this is notably set forth by *Ioseph, Gen. 50. 19.* *nnn* vnder, or in stead,

instead, *Ezek. 5. 8.* In this respect he is called, as *Deut. 10. 17. 1 Tim 6. 15.*

Reason is, because man is prone to insolency; and if hee were not vnder authority, hee would growe intolerable: for this cause, God retaines in his hand, a power, authority, and command ouer him.

Note. The maine vie intended by the Apostle, is, that as seruants should doe their duties to their masters, which they require: so masters should doe those duties to their seruants, which God requires at their hands.

2 This is also a ground to restraine masters that they doe nothing to their seruants, but what they will iustifie before their great Master. This moued *Ioseph* to let goe his brethren, when hee had them in hold, *Gen. 42. 18.* and *Nehemiah* to deale well with the people, *Neb. 5. 14, 15.* and *Iob*, chap. 31. 13, 14. Wherefore masters are to thinke of this, when they exact any thing of their seruants that is not fit; when they are furious and incensed against them: when they detaine any thing from them, and oppresse them, let them then thinke how they will iustifie this, when their greater Master shall call them to account.

Dott. 2 Masters and seruants haue both one, and the same Master. *Mal. 2. 10. Iob 31. 15. 1 Cor. 7. 22.* Whence it followes, That howsoeuer for orders sake and good of outward gouernment, there is a difference betweene masters and seruants, yet in respect of God, they are both as fellow-seruants: as appears by comparing of *Luk. 18. 42.* with *Mat. 24. 49.*

This serues further to curbe and brid'e the insolency of masters, and it aggrauates greatly their cruelty towards their seruants.

The place where this Master is, is heauen; because there and from thence, hee doth manifest his glory after a speciall and peculiar manner; the reasons why it is here exprest are, 1 To shew that this Master is a master of great glory, excellency and maiesty, so that there

is no proportion between him & masters here on earth, *Psal.* 113. 4. 2 To shew that the eyes of the Lord are vpon all his seruants: as one in a high place may easily behold all things below, *Psal.* 111. 4 and 33. 13. and the reason of this, *Psal.* 102. 26.

3 To shew his might and power in rewarding, and rendring vengeance, *Psal.* 123. 1. (*as an argument*) *Eccles.* 5. 8.

All theie may be so many motives, to vrge and presse the duties of masters. 1 If God be so glorious and excellent, how then ought masters to respect him, and the rather to be moued to performe their duties vnto their seruants; as we see the seruants of great men, and Noble men, are most dutifull and ready in their seruice? 2 Let no masters deceiue themselues in this conceit, that whatloeuver they doe to their seruants, is within their owne house, no bodie sees them, and their seruants dare not complaine: For God is in heauen, and he beholds them, *Prov.* 15. 3. 3 God not onely sees them, but he wil take vengeance of them; and this vengeance will be heauy, as comming from God; therefore this ought to moue them to deale gently with their seruants.

Doct. 3 From Gods property. This great Lord and Master is not moued with any outward respect, but is a iust, vnchangeable and vnpartiall Iudge, *Iob* 34. 19. for there is no passion in God, nor alteration of affection, *Iob* 10. 4.

Use is to teach masters to shake off all vaine hopes and pretences, that God will respect them more than their seruants, because they are great, and haue friends, &c. their seruants are but base and meane, &c. 2 This is for imitation of Magistrates accordingly to carry themselves. 3 It teacheth ministers not to vrge or to keepe close matters in respect of persons, but vnpartially to presse the duties of all sorts.

Further, marke the inference of this reason vpon the duty: the Apostle bids them forbear threatenings, because

cause they have a Master that is ouer them. Whence observe that ignorance of that place of subiection wherein we are, & of that authority vnder which we are, makes vs insotent and cruell. This appeares in *Pharash*, who was cruell to the Israelites, because hee knew not God, *Exod.* 5. 2. and *Sennacherib*, *2 Kings* 18. 33, 34, 35. because men conceit they have an absolute authority. This is the ground of pride in That man of sinne, *2 Thes.* 2. 4.

Now, whereas the Apostle, in setting downe the duty of masters, brinceth such a strong reason to moue them. and yet in the duties of husbands and wiues, parents and children, doth not so: the reason is, because in husbands and parents there is a naturall loue and affection, which doth moue them; but in masters there is no such thing: and therefore hee layeth downe a thundring reason, bringing them to the Iudgement-seate of God, so to terrifie them.

EPHES. 6. VER. 10, 11.

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that yee may be able to stand against the assaults of the diuell.

THe summe of these words, is an exhortation to Christian spirituall courage and fortitude. The parts are

- 1 An exhortation to a duty.
- 2 A direction shewing the meanes for the performance of that dutie.

In the exhortation, consider we the manner, and the matter. The manner is in these words, *Finally, my brethren.* Wherein note, 1 The necessity of the matter, which the Apostle exhorts vnto: in the word (*Finally*)

τι ἀλλ' ἔτι,
θρεν.)

2 The affection of the Apostle, (*my brethren.*)

1 *Finally.*) As if the Apostle should haue said, I haue instructed you in the former part of my Epistle, in all poynts necessary to be knowne and beleueed, laying downe both the generall duties of all, and the particular duties that belong to euery one in his calling, and particular place; yet is a remainder, euen this one thing, which I will now deliuer vnto you, without which, all that hath bene formerly deliuered, will be but vnprofitable, and of no vse. Hence we learne,

1 That though we be neuer so well instructed in the generall and particular duties belonging vnto vs, yet it is necessary that we should be further exhorted to courage and constancy; a point which the Apostle obserues in his Epistles, as *2 Theſ. 3. 13. 1 Tim. 6. 12. 2 Tim. 4. 5, &c.* adding exhortations to the performance of duties before deliuered.

Use, which we are to make, and is heere intended by the Apostle, is that we should giue diligent heed to that which is heereafter to be deliuered, because by it, all things before will be made profitable.

2 In that the Apostle layeth downe these things in the last place, bringing them vnto the ground of helpe, where they must seeke for abilitie to performe the former duties: We may hence learne, that wee haue no freewill to doe them of our selues: for heere the Apostle shewes vs the meanes whereby wee are inabled to doe them: which note against the Papists.

2 *My brethren*) The Apostle calleth the Ephesians in a spirituall respect; in regard of God, who had adopted them all for children. Heerein note,

1 The humility of the Apostles minde. 2 The gentleness of his affection.

His humility appeares, in that hee makes them all equall vnto himselfe, *1 Cor. 3. 1.* For *brethren*, is a word of equality: so that although himselfe were an Apostle,

a chiefe Apostle, a planter of the Churches, a father of thousands, and in particular, a planter of this Church, and father vnto them; yea, (which is to be noted) though hee write to all sorts, euen to children and seruants; yet neuerthelesse, in regard of that prerogative that God had giuen them to be his children, he calleth them all brethren. That this is a good collection, appears by *Mat. 23. 8.* where Christ reproouing the arrogancy of the Scribes and Pharisees that tooke other Titles, and magnified themselves aboue other, bringing this reason, (*ye are all brethren,*) *Heb. 2. 11.*

Iste. That we take this for an example of humility, *Rom. 12. 16.* for this humility is a vertue that commends vs to God and man, making vs sociable. and keeping vs from disdain and contempt, &c.

2 Hee labours by Loue to perswade them to these duties, though hee might haue commanded them: as *Philemon* ver. 8, 9. for *brethren* is a token of loue, and this word (*my*) ads an emphasis to his affection: So *1 Cor. 15. 58.* he calls them beloued brethren: and so *Phil. 4. 1.* *James 1. 19.* and *2 Cor. 6. 13.* *Gal. 4. 10.* *1 Cor. 4. 14.* he calls them children, all to insinuate himselfe, the better to perswade them to those things he aimes at.

Iste. For our imitation, that we doe testifie, and manifest our loue and gentlenesse, that our perswasions may haue the more force, and be the better embraced, and like sowre pilles couered with sugar, the more willingly receiued. 2 Note heere the difference of the spirit of the world, in respect of Christ: for they scorne this name of brethren. So much for the manner.

The matter of the exhortation is in these words, *Be strong*) which is meant of a spirituall strength and courage.

Dott. Valour and courage, is needfull for the performance of all Christian duties. This was commanded to *Ioshua, Iosh. 1. 6.* Which, that it is not meant by an outward bodily courage, but of a spirituall, appears by the
verses

vertes following, 7. 8. 9. *David* vrgeth this to *Salomon*, when he went about to build the Temple, *1 Chron.* 28. 10. This resolution was in Christ, *Luke* 9. 51. and in *Paul*, *Acts* 21. 13.

Reasons. This is needfull, in regard,

1 Of our owne disposition, dullnesse and backwardnesse to Christian duties: for we carry flesh about vs, which drawes backe like a Beare coming to the stake.

2 Of the manifold oppositions against vs: for Satan is still at our elbow, *Sath.* 3. 1. *1 The.* 2. 18. Thus when Christ did addresse himselfe to any worke: as to his ministry, hee was tempted by the diuell, *Matth.* 4. to his passion: first *Peter* sought to hinder him, *Matth.* 16. 22. and then the diuel, *Iohn* 1. 4. 30. All which were done in the Head, to shew what is done in the members, *1 Pet.* 5. 8. Furthermore, there are reproaches, disgraces, pleasures of this world, and troubles and the like, that stand in our way.

Vse. To reprove the security of Christians, that thinke not on these things; and therefore neuer seeke for strength: whence it comes to passe, that although they know what is to be done, and assent vnto it, yet when they come to performe many things, they doe them coldly and slightly, and are quickly turned away from their Christian course for small matters; for a nickname: as of Puritane, &c. Much vnlike *David*, *2 Sam.* 6. 22. Thus are they drawne sometimes to doe many things, wherein their consciences condemne them. Better it were for such, that they had neuer given vp their name vnto Christ; for none that are timorous, may fight the Lords battels, *Iudg.* 7. 3. for by their timorousnesse, they discourage others, disgrace their brethren, and gine vantage to the diuell.

2 It is to teach vs to get Christian resolution, to say with our selues, This is the way, and I will waike in it. And to this end, to obserue that point of wisdome, prescribed by Christ, *Luk.* 14. 27, 28. &c. *Prou.* 28. 1.

So much for the exhortation.

The direction concerneth the meanes whereby we come to be made strong; which meanes are two-fold.

1 Such as wee are to get out of our selues, verſ. 10.

2 Such as wee are to get vnto our selues, verſ. 11.

The meanes out of our selues, are in these words, (*In the Lord*) Which shewes that the valour and courage that we haue, is hid in the Lord, and from him to bee had, 2 *Cor.* 3. 5. *Iob.* 15. 3. *Phil.* 4. 13. *Col.* 1. 11. The reasons why God retaines all power vnto himselfe, are,

1 Partly for his owne glory, that hee may be depended vpon, praised, glorified, and sought vnto.

2 Partly for our greater comfort, that wee may be the more bold and couragious; for our strength is but finite, and so might wee fall away, as did *Adam* and the Angels; but now the strength whereon wee relye, is not in our selues, but in God: so that wee may boldly rest on this Omnipotency and Almighty power.

Use, for reproof of two sorts of men. 1 Proud Traitors that trust to themselves, and their own strength. This is a thing euen in worldly matters and outward strength intolerable: as in *Goliath* and *Sennacherib*; and wee see what was the issue of their presumption: but much more in regard of spiritual strength, as in *Peter*: for such prouoke the Lord to leaue them, yea, to oppose himselfe against them: this confidence in their owne strength, being a thing derogatory to his glory.

2 Of foolish, that being weake themselves, will seeke for helpe of weake meanes: as the *Israelites* did of *Egypt*, themselves being empty, they seeke to broken pits, and come back ashamed: as *Ier.* 14. 3. Thus do our silly Papists, that seeke helpe of creatures, of Saints and Angels; whereas all the strength that these had, was but onely sufficient for themselves.

2 For instruction. 1 That we learne to renounce and deny our selues, and for this end to labour to come to a sight of our want of help; for if wee thinke that of

our selues we are able to doe any thing, wee will neuer seeke to God: as *Psalm* 124. Wherefore we must endeavour to see our owne weaknesse, impotency and emptiness, how we are nothing in our selues: For 1 this will be a means to bring vs to seeke for helpe. 2 It will be a means to obtaine helpe; for God strengthens them that are weake, &c.

3 That hauing seene our owne weaknesse, we then flie vnto God our sure Rocke, and then may we be secure of victory and conquest, if wee call a'l vpon him, and make him our Champion, *1 Cor.* 15. 57.

For our further encouragement, marke the amplification (*In the power of his might.*)

Some take these as for a cause, and the effect, *viz. might* to be the cause of *power*, *power* to be meant of strength which is in vs, and *might* to be in the Lord: as if hee had said, In that power which yee receiue from the Lord. But 1 this is a curious distinction without ground. 2 It is the Apostles purpose here, to raise vp our minds out of our selues, to a higher power without vs, and aboue vs: Wherefore it is rather an Hebraisme, and so it is translated by some (*his mighty power:*) like as in the 1 chapter ver. 19. So that it addes an emphasis, shewing this power of the Lord to be a most Almighty power.

Doff. That the power of God whereto wee trust, is a strong and mighty power, able to protect and defend vs, as chapter 1. 19. a surpassing measure of power, as himselfe is, so euer is agreeable to him, *viz. infinite.*

Vse. It serues for our encouragement to strengthen our faith, that wee may trust securely vnto it: which is to be noted. 1 In regard of our owne weaknesse. 2 In regard of our enemies, who are many and mighty.

3 It answers that obiection of our aduersaries, that blame our Christian confidency, as arrogant presumption. This were indeed so, if wee did relye vpon our owne

owne strength. Such an opinion had some of *David*:
confidency, 1 *Sam.* 17. 28, 37.

Now followes the Direction concerning such means
as wee are to seeke vnto our selues, expressed, ver. 11.
Wherein in generall are layd down those means wher-
by wee may bee fenced, and armed against our spiritu-
all enemies. The parts are two.

1 A Direction.

2 Motives drawne from the end.

In the Direction obserue, 1 What is the meanes, *viz.*
ARMOUR. 2 How this meanes is to bee vsed. Put it on.
In the meanes note. 1 The Metaphor, (*ARMOUR.*) 2
The quality of it, (*of God*)

Concerning the Metaphor, it is taken from soldiers
that are among their enemies, either fighting, or look-
ing for a combat, who for feare of being wounded, will
arme themselves; and being armed, they dare resist their
enemies, and feare them not: so Christians, being the
Lords soldiers, placed in this world, the Lords field, to
fight against many enemies, that haue many weapons
to wound vs, this *armour* is lent vnto them, wherewith
they may bee fenced, &c. The parts of which *armour*
are in brieft, the sanctifying graces of Gods holy Spirit,
as wee shall see hereafter.

Hence wee learne, 1 That,

Doth. The life of a Christian is a warfare, 2 *Tim.* 2.
1. 1 *Tim.* 1. 18. Christians are called soldiers, and their
life, a fight and battell, 2 *Tim.* 4. 7. Those that oppose
against vs, are called enemies, *Luk.* 1. 71, 74. Their ten-
tations are called assaults and fights, as here, and 1 *Pet.*
2. 11. And hence is the distinction of militant and tri-
umphant Church.

Now God hath thus disposed of vs. 1 That his pow-
er might bee the more manifest. 2 That he might make
tryall of the grace bestowed on vs. 3 To weane vs
from the world, for a soldiers life is a hard life. 4 To
make heauen the more welcome to vs.

Use. Is that, 2 *Tim.* 2. 4. not to intangle our selves with the things of this world, or to looke for ease and quiet, but still to prepare our selves for a fight, and to take heed of spirituall security, lest the deuill on a sudden doe surprize vs. Wee know what befall the people of Laod., *Isa.* 18.

Dist. 2 In that the graces of God are compared to armour, wee learne, that the true sanctifying graces that God giues vs, are for our defence and lifeguard; whence wee see,

1 How needfull they are for vs.

2 That this kind of armour is not for pride, but it is armour of proofe, for vncertaine and necessary defence.

The quality of this armour is, that it is armour of God: that is, made of God in heauen, prescribed by God in his Word, giuen of God by his Spirit, and such armour as is agreeable to Gods nature. All which imply nothing else, but that it is spirituall armour.

Dist. The armour whereby we are fenced, is diuine and spirituall armour, 2 *Cor.* 10. 4. This will appeare by the description of the parts.

For, 1 There is no warrant to vse any other armour.

2 No other armour will doe vs any good to defend vs, because our enemies and their weapons are spirituall.

Use. 1 For reproofe of Papists, that thinke to driue away the deuill, with holy water, crosses, &c.

2 Of sottish worldlings, that feeling terroure of conscience, thinke to driue it away with maultie, with company, with phisicke, &c.

3 It teacheth vs rightly to distinguish betweene armour and armoure, and to vse that which the Word of God doth set downe vnto vs.

Another quality, whereby this armour is described, is in this word (*whole*) or Compleate, *πανοπλία*, which signifieth such an armour, as is sufficient to defend a man, and to arme him from top to toe, so that hee

hee shall not neede any more. Hence wee learne, that
Doct. The graces of Gods Spirit are sufficient for vs,
 to defend vs from all dangers whatsoever, till hee bring
 vs to heaven. Hence is Scripture called sufficient, be-
 cause it doth set forth vnto vs all those graces, whereby
 wee are made absolute and perfect, 2 *Tim.* 3. 15, 16.

Obiect. But many Saints haue beene foiled (as *Da-
 uid, Peter, &c.*) the deuill hath found a hole where to
 wound them, and therefore it seemes they had no com-
 plete armour.

Ans. This comes to passe, not through any defect in
 the armour, but through their owne weaknesse, and
 want of skill in vsing of it, or carelesnesse in not putting
 it on: yet that this armour is compleate, and no piece
 wanting for any part, appeares plainly in this: That
 all were not wounded in the same place, but some in one
 part, and some in another, according as they did vse, or
 not vse their armour, for the defence of that place; but
 if they had beene all foiled in one part, it were a signe
 that there were a piece wanting for that part. For here-
 by, 1 We should denie Gods prouidence, that he were
 not carefull to provide all things needfull. 2 That he is
 wise, to know what is wanting. 3 That he is carefull of
 his children, thus to leane thē as a prey to their enemies

Use. To stirre vs vp to seeke after this armour: as sol-
 diers that being to enter into a dangerous skirmish,
 will aforehand seeke where they may provide them-
 selues of sure armour.

2 Having found it, to bee content with it, to bee
 bold and courageous in it: as *Dauid* was against *Goliath*, 1 *Sam.* 17. 45. So much of the meanes.

The Use is in this, that wee must put it on: Which
 implies 2 things. 1 That this armour must be put on.

2 That it must bee put on euery piece and part of it.
 (*Put on the whole.*)

Hee followes the metaphor still; that wee must doe
 as soldiers doe, who put their armour vpon their backs,

must haue all the needfull & sanctifying graces of Gods Spirit, *Ephes. 4. 15, 24.* We are exhorted to put on the whole new man. Now these graces are as members of this new man; wherefore, as in naturall bodies there is a proportionall growth of all members in the body, and if all the growth be in the head, or in the legges, &c. that man may be called a monster: so must we grow and increase in all spirituall graces together, and not in one alone; for if there be all faith, and no charity, great knowledge, and no obedience, much deuotion, but little discretion: there is some corrupt humour, that thus turneth all the nourishment to one part.

Obiect. But is it possible that one man should haue all graces?

Answer. Yea, it is possible, and necessary: as the Apostle testifieth of the Corinthians, see *1 Cor. 5. 7.* For the Spirit sanctifieth a man throughout: So that as a child hath all the parts of a man, though not in that strength and bignesse: so haue the Children of God all graces, though some in greater, some in lesser measure.

Reasons, why this armour is thus wholly to be put on, are

1 Because God hath made nothing in vaine; and therefore seeing hee hath made armour compleat, for to couer euery part, and hath prescribed it vnto vs, we are therefore to put it all on, because he hath made it for vs: for will not a Captaine take it in euill part, if when himselfe hath provided armour for all his soldiers, they come neuerthelesse into the field vnarmed?

2 Our owne necessity: for if wee haue not on euery piece thereof, the diuell will quickly finde out that part which is vnarmed, and so wound vs, and ouerthrow vs.

3 So vnseparably are graces knit and linked together, that he that hath not all, hath none. For what is faith without righteousnesse, but meere presumption?

'*Yfe* is that same that Saint *Peter* makes, *2 Pet. 1. 5, 6.*
7. viz. to ioyne all graces together, &c.

Further

Further, from the Reference of these two sorts of meanes, that we are as well to looke for some vnto our selues, as relie vpon those that are without vs, wee learne, that

Doth. It is not sufficient to looke for he'pe from God, but wee our selues also must doe our indeauour in the vse of those meanes hee hath prescribed, and so worke out our saluation together with him, *Psal. 119. 32. Cant. 1. 4.*

Obiect. But how can wee thus doe our endeauour? We are dead in sinnes, &c.

Answer. Wee must distinguish of times and states. Before our conversion we are dead, and haue no ability at all: But God, when he raiseth vs vp, giues vs life and ability, the will and the deed: for hee raiseth vs not like stockes and stones, as *Iohn 5. 21. Ephes. 2. 5.*

2 But wee are not able to thinke a good thought.

Answer. The Apostle there speaketh of our selues, as considered in our selues without the helpe of God: And so likewise we are not to endeauour in a proud conceit of our owne strength, but wee must still acknowledge that God doth all, it is his Spirit that assists vs, and giues vs strength to worke, and to be able to yeeld our selues playable to the worke of God in vs, so to confesse that wee liue not, but Christ liues in vs.

VERS. 12. *For wee wrestle not against flesh and blood: but against Principallities, against Powers, and against the worldly gouernours, the Princes of the darkenesse of this world, against spirituall wickednesses which are in high places.*

IN this verse is laid downe, 1 The kind of this combat, vnder the metaphor of wrestling: implying that it is a very sore combat.

2 The

2 The Parties that maintaine this fight: who are either such as defend themselves: expressed in this word (*We*) that is, all Christians whatsoever, the ministers themselves not excepted: as appears by changing of the person from (*Ye*) to (*We*;) the Apottle thereby not excepting himselfe.

2 Or such as assault. These are described, 1 Negatiuely: (*not against flesh, and blood*;) where, by *flesh and blood* is vnderstood, 1 The substance of *flesh and blood*. 2 Those things that are as *flesh and blood*, that is to say, weake, fraile, and mortall.

Heereby is implied, that our spirituall enemies are more than *flesh and blood*, of more might and valour than all the men of the world: as by comparing the malice and power of the diuell, with that of men, may appeare.

Use. It serueth to stirre vp our dulnesse, and to make vs more watchfull, hauing to doe with so mighty enemies.

2 When wee haue to deale with wicked men, to consider that wee haue not onely to strine with *flesh and blood*, but also with the chiefe enemy the diuell, who is the principall worker, and whose instruments wicked men are: and so not to bite the stone that is cast, but to haue an eye to him that throweth it. Further, from the opposition of these two parts, (*Not against flesh, &c.* but, &c.) ariseth this instruction:

Doct. That they who are quailed and daunted by *flesh and blood*, will neuer be able to stand out against *Principalities and powers*.

Which is to be noted against the cowardlinesse of men, that are moued with euery temptation. For the feare of men. Wee see that *Iob* being not moued with those losses that hee sustained at the hands of men, did also valiantly stand out against the malice of Satan.

2 Affirmatiuely, (*but against, &c.*) In the exposition of which words, there is some difficulty.

Principalities.) Properly it is the Office of a Prince, or the honour of a Prince: In brieft, it signifieth a government, and being applied to a Prince, it addes a great emphasis to it: So that *Principalities*, is as much as, those that haue a government.

Powers.) Some vnderstand for an inferiour kinde of power: as *Titus* 3. 1. 1 *Tim.* 2. 2. 1 *Pe.* 2. 14. attributing *principalities* to the highest and chiefest, as vnto the King; and *Powers*, vnto inferiour Magistrates vnder him. From which distinction of these words, some doe make degrees of diuels; but though I will not deny but that there is an order of diuels, as *Matth.* 9. 34. and 25. 41. which they make among themselves, for the better performance of their malicious plots, and so take vnto themselves offices; not that they haue any assigned of God: yet in this place is meant no such matter, for heere is no comparison made betweene the diuels, what power one hath ouer another; but betweene them and vs, what power and government they haue ouer vs: So that *Powers* here, signifieth an ability, and power which they haue to execute their government.

Worldly gouernours.) *κακοκράται*. This amplifies the former concerning their government, and also limiteth it, shewing that they haue an absolute government, but are onely worldly gouernours, that is, ouer the men of this world: but yet lest wee should thinke that all men are vnder this government, it is added, *Of the darkenesse of this world*) that is, of the ignorant and wicked of the world, who are called darknesse: who being blind, see not the danger whereinto they implunge themselves, by subiecting themselves to the diuell.

This also shewes the cause how they come to be the diuels subjects, because they are wicked, and rebell against God.

Spiritual wickednesse.) Heere they are set forth, 1 By their nature, they are spirituall things, and haue the properties of spirits: as to moue from one place to another.

ther, in a moment without resistance, &c.

2 Their quality: they are most monstrous vile, malicious wicked spirits; and therefore called spiritualls of wickedness, in the Originall.

which are in high places.) The word in the Originall is, *αἱ ἀνωγενησάμεναι*. It signifies Heavently, and is translated, chap. 1. verse 3. Heavently things, not *Places*. But if we understand it of places: then it shewes where the diuels haue their abode; namely, in the lowest heaven, in the ayre.

If wee take it for Things, then it shewes the cause of our combate, that it is not for earthly matters that they contend; but for heavenly and spiritual things, such as concerne the salvation of our soules.

The words then are a description of the terrour of our spirituall enemies: described.

1 By their Dominion, (*Principalities, Governors:*) which is amplified 1 by that *Power* that they haue to execute their government: (*Power*) 2 By the parties that are governed: (*The darkness of this world*)

1 *Dott.* Our spirituall enemies are such as haue a rule, dominion, and command. A point cleare, chap. 2. verse 2. 2 *Cor.* 4. 4.

Quest. But how comes he to haue this power? whether is it of God or no? for it seemes so to be, *Rom.* 13. 1.

Ans. That generall ground is there restrained to the governments, & vnto all lawfull governments ordained by God. But as for the diuell, he could indeed haue no power but by Gods permission: and although that God doe suffer him, yet hath he no right and title vnto this dignity. The reason then is, 1 In regard of himselfe, because hee doth tyrannically vsurpe this power, like as doth the Pope, his chiefe instrument, 2 *Tierf.* 2. 4. *Deut.* 18. 7. See *Math.* 4. 9. *Luke* 4. 6.

2 In regard of his vassals that flauishly yield vnto him, and voluntarily giue vnto him this power; to make

king him their Prince, *Ho.* 8. 4. Now, the deuill is so ambitious, that if any thing be giuen, he will take it : and giue an inch, he will take an ell.

Use. 1 To teach vs to take heede, how wee yeeld to the deuill, or giue him one iote : for where he can get an entrance, there will hee set his throne : if wee giue him sway a little, hee will bee the whole prince and ruler.

2 To stirre vs vp to subiect our selues to our Lord Christ, and to carry our selues to him, as to our Lord and King : for then will hee defend and maintaine vs, and (as Kings doe) not suffer others to beare rule ouer his owne subiects ; otherwise, if wee refuse to haue him raigne ouer vs, it is iust for him to giue vs ouer to these cruell and tyrannicall Lords.

2 *Doct.* As they haue a dominion, so they haue power to execute the same, and to keepe their vassals vnder them, chap. 2. ver. 2. The point is manifest : therefore to handle this their *Power* more particularly, let vs consider,

1 The Ground of it. It hath pleased God thus to arme them with power. 1 In his iust iudgement for the punishment of the wicked. 2 For the tryall of his children. 3 For the manifestation of his power, in the assisting of them. 4 That the excellency of his graces, wherewith hee armeth his children, might be seene, that they are armour of prooffe to defend them.

2 The Extent of it, how farre this power reacheth. To this in generall may bee answerd, That he is able to doe whatioeuer is within the compass : of nature vnder heauen, that may bee done by naturall meanes. Hee hath no power vpon the heauens, as to alter their motion, &c. But vnder the Moone hee hath power, as 1 in the Aire, to rish it together with great violence, to cause windes and tempests : as when *Iobs* house was overthrowne, *Iob* 1.

2 In the water, to raise vp tempests : likewise, for the drown.

drowning of ships and men, to make breaches, &c.

3 In the earth, to turne things topſie-turvie, houſes, trees, &c.

4 On living creatures, to deſtroy them, &c. as the ſwine, *Mat. 8.*

5 On men, to take their bodies and hurry them vp and downe, from place to place : as hee did Chriſts body, to ſmite it with diſeaſes, to enter into it and take poſſeſſion of it, to trouble the conſcience, to ſtirre vp the humors of luſt, choler, &c.

Queſtion. But is not his power diminiſhed by his fall? Is he as powerfull as the good Angels?

Anſwer. No: for we ſee, that when there hath beene oppoſition betweene the good and the euill angels, the euill haue ſtill beene foiled, as *Dan. 10. Rev. 12.* So that if compariſon be made between them and the good Angels, their power is ſomewhat abated : but if compariſon be made betweene them and other creatures, their power ſtill remaines ſo great, that wee cannot ſee wherein it is any whit leſſened. And therefore wee are not to bee ſecure, as if his power were ſo weakned, that hee could not hurt vs ſince his fall; but to be ſtirred vp to watchfulneſſe, and to bee ſtrengthened in faith, ſeeing God hath giuen vs the good Angels to protect and defend vs.

3 The reſtraint of their power. In which we are to conſider, 1 what they cannot doe.

Queſt. Whether can they goe beyond nature, or againſt it?

Anſw. They cannot, becauſe they are creatures, and muſt bee ſubiected vnto the order ſet downe by God, who is the onely Lord of nature, and only can alter it, goe aboue and beyond it. Examples in 4 points.

1 The deuill cannot do that which is ſimply, and properly a miracle: as to cauſe that flaming fire ſhould not burne, to raiſe the dead : for theſe are againſt and aboue nature. And to doe theſe, is a property of God, where-

by Christ did declare himselfe to be God, and likewise his Apostles to be assisted by the power of God, and to be able to do him.

Objection. The forcerers wrought miracles, as did *Moses* and *Aaron*, *Exod.* 7. 1, 2, 22. and 8. 7.

Answer. 1. These things might bee done by naturall means: the deuill might bring serpents and frogs from some other place, and put them there.

2. These things were done onely in shew and appearance, the deuill blinding and deluding their eyes: for 1. the serpents of the forcerers were deuoured of *Moses* serpent, which shewes that his was a true serpent, and that the other were not; 2. that they made no resistance, but insensibly lost their liues.

3. For the water turned into blood. How could it be, with all the water in Egypt was already turned into blood? and therefore it must needs be some of the water of Goshen: but vpon Goshen came none of the plagues of Egypt.

4. Concerning the frogs. Those that *Moses* brought in, were gathered on heaps, so that they stank: but no such matter is recorded of the other.

So that the deuill may doe wonders which may seeme strange to vs, because wee know not the cause, but not miracles.

The deuill cannot directly force the will of man to yeeld to his bent: as to make him sinne against his will: for forced will is no will; and sinne is an action of the will, else it is no sinne: Hee may by threatnings and allurements perswade the will, but hee cannot force it.

5. The deuill cannot simply search the heart of man, for this the Lord ascribes vnto himselfe, as a property belonging vnto him onely. The deuill can giue a neere gesse at the generall disposition of the heart, by the actions, speeches, inclination, &c. but precisely to knowe what the thought of the heart is, hee cannot.

4 Hee cannot simply declare things to come. This also God takes as a property belonging to himselfe, and thereby doth in Scripture distinguish himselfe from Idols and false gods; and therefore among the heathen he vsed to giue out his answer in doubtfull termes, that might bee true two waies; and if it fell out otherwise then they interpreted it, then they said they mistooke the meaning of the Oracle.

2 What they are hindred from doing, although they can, and would doe it; for they doe nothing but by permission, and therefore we reade in Scripture, 1 *Per.* 2. 4. *Iudg.* 6. *Rev.* 20. 2 That the diuell is chained and tied vp like a bandog, that can goe no further then his links will let him. So Satan desired to winnow *Peter*, *Luk.* 22. 31. But hee could not. This doth make greatly for the comfort of the godly. So much of their power.

2 The second thing whereby their dominion is amplified, is the parties that are gouerned; who are described when it is said, They are gouernours of this (*World, of the darknesse of this World.*)

1 *Doct.* This rule and government is onely heere, in, and ouer this world.

Which is an encouragement to endure all the assaults that are made, because it is but for a time; there will come a time of redemption and full freedome from all. And 2 it is an encouragement against the houre of death.

Yet all the men in the world are not vassals of the diuell, but only *the darknesse of this world*: Such men as are blinde through ignorance, and wicked through corruption within and without, 2 *Cor.* 4. 4. 1 *Ioh.* 3. 8. *Eph.* 2. 2.

2 *Doct.* The diuels dominion is ouer blinde and sinfull men. The former resist him not, but doe ignorantly follow him, not seeing indeed what he is. The other think, his gouernment is pleasant, & so beleene not what-souer is spoken of the diuell. The ignorant know not what a blessed & comfortable thing it is, to be the Lords

sub.

subjects. The wicked, they rebell against him.

Effe. For tryall whether we be vnder the gouernment of the diuell or no: which wee are, it wee loue and lye in darknesse, *Iohn 3. 19.*

2 For direction, how we may come from vnder his power and dominion, namely, by comming forth from darknesse into light, *Col. 12. 13. Luk. 1. 79. Acts 26. 18.*

3 For consolation to such as haue euidence in their owne soules, that they are light in the Lord; because they are freed from the power of the diuell. And let such carry themselves as children of the light. So much of their dominion.

2 The second thing whereby our spirituall enemies are described, is their Nature. In that they are called *spirituales*; Spirituall things.

Dost. The diuels, the enemies of our soules, are of a spirituall substance: for they still retaine the same substance in which they were created, that they might beare the punishment of their sinne, in the same nature that they sinned; and that they are spirituall substances and beings of themselves, appears also by their power, their offices, their place, their punishment which they endure. Which

1 Note against those, them to be but qualities and affections rising from vs. A conceit both erroneous and dangerous, extenuating the terrour that ought to be had of the diuell, and so causing security.

2 It greatly aggravates the cunning of them, in these respects.

1 Being spirits, they are inuisible and cannot be seene by flesh and blood: and such likewise are their assaults: so that wee fight against them, as blinde men against seeing; wee cannot tell where and how they strike, &c. which is a great disadvantage.

2 Being spirits, they can be in euery place with vs, knowing our actions, and words, and getting at our thoughts: which is a great aduantage to them: as if one
enemie

enemie should know the counsels of another: as
2 *Kings* 6. 12.

3 Being spirits, there is no bodily thing that can hinder them in their enterprizes, they can passe orders and thorow all things. And hence is their vnconceivable swiftnesse, in their passage from place to place: as swift as lightning, or as our eyesight. This great quicknesse doth likewise giue them great aduantage.

4 Being spirits, they are not subiect to fainting, wearisomenesse, and decay: but after many hundred thousandes of employes done, they are still ready for more. Whence it cometh that they get so great experience, and doe assault continually without intermission.

Notwithstanding these disadvantages on our part, we haue comfort in the Lord, the Spirit of spirits, who is with vs to defend vs, who hath giuen his Spirit to open our eyes, that we may see the sleights of the diuell, to strengthen vs that we faint not, & to be That strong man to keepe him from taking possession of vs.

3 *Vse.* It shewes that we must fight against him, not with earthly weapons, but with the spirituall armour of God, here prescribed. So much of their nature.

3 They are described by their quality and condition. (*Wickednesse.*)

Doct. They are foule, wicked, and vncleane spirits: so is the diuell called, by a kinde of propriety: *ὁ πονηρὸς*: That wicked one; and that in these respects:

1 Because they are the authours and beginning of sinne, *Iob.* 8. 44.

2 Because of their nature, which is wholly impure, not one jot of goodnesse in it.

3 In regard of their will, because they delight and ioy in wickednesse, and haue no thinking to repent, vlesse it be, not to haue done more than they did.

4 In regard of the continuall practice of sinne in themselves, and solliciting of others alwaies vnto euill.

Vse. 1 For tryall, whether the spirit of Satan be in vs,
S f or

or no; for if wee giue our selues ouer to sinne, wee are guided by the spirit of the diuell.

3 It ought to be a strong motiue vnto vs to hate all impiety, because herein we are like vnto the diuell.

Now note wee how all are set downe in the plural number: *Principalties, Powers, worldly gouernours, spiritual wickednesse*, to shew that they are not a few, but many who are our enemies.

Verſ. 13. *For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, to stand fast.*

FROM the former consideration of the greatnesse and Terriblenesse of our enemies, the Apostle takes occasion againe to stir vs vp to the greater watchfulnesse, and courage in withstanding these our enemies. (*For this cause*) that is, in regard wee haue so great enemies, so malicious, powerfull, and strong; wherefore he repeats againe the direction before laid downe, verſ. 11.

The words then containe two points, 1 A direction. 2 Motiues.

In the direction obserue, 1 The meanes that are to be vsed. 2 How they are to be vsed.

The meanes are expresse in these words, (*the whole armour of God*,) of which hath been spoken before, verſ. 11. Onely consider some reasons why this is againe repeated: they are 3 especially. 1 The Apostle heereby shewes, that he had deliuered this direction with good aduise, not rashly, and suddenly: and therefore hee is told againe and againe to say it, as *Gal. 1. 9.*

2 That as it is a truth in it selfe, so it is behoofefull for vs, and especially to be regarded of vs, as *Psal. 24. 7. 9.*

3 Because the Apostle will know that wee are very backward to performe this duty, and therefore hee vrgeth it againe.

Use 1 For Ministers to urge and presse vpon their people their duties againe and againe.

2 To reprove people that haue itching eares, and cannot endure repetitions, but stull long after new points.

Further, from this repetition, we may observe both the necessity, and sufficiency of these means prescribed, in that they, and they onely are set downe before, and againe repeated after the description of our enemies, verse 12. Which should moue vs to take good heed vnto them.

2 The manner of vsing the means, is set downe in another phrase then before. (*Take vnto you*) but ver. 11. (*Put on*) The doctrine hence arising, is this, That

Doct. The graces whereby wee are defended, are not from our selues, but from another, 1 Cor. 4. 7 *Iam.* 1. 17.

Nature giues vnto brute beasts wherewith to defend themselves, so soone as they are brought forth, and so they grow vp needing no other; but it is not so with man: we are borne naked, and without all defence for our bodies, needing apparell, and weapons to defend vs: So are we likewise in respect of our soules, vtterly voyd of all grace, power and ability, to keepe our selues from the assaults of our enemies: see *Ezek.* 16. 4 &c. Wherefore we are to get vnto vs this spirituall armour. So much for the direction.

The motives are taken from the end, which is set down in two degrees. 1 That in the fight we may be able to resist. 2 That after the fight, we may stand fast.

In the first note 1 the benefit, 2 the duty, 3 the time.
1 The benefit in these words, (*that we may be able.*) Whence is confirmed the doctrine before deliuered, that who so hath this armour, may, in the fight vnto thereof, be secure and confident of victory.

2 The duty is in this word, (*stand*) withstand, or stand against our enemies. A word of combat, and of defence. Whence

Dott. 1 The Armour that is giuen vs of God, is giuen vs to dæfie our Enemie boldly, and to combate with him, *Iam. 4. 7. 1 Pet. 5. 9.*

Use. To teach vs, that we who professe our selues soldiers of Christ, and haue taken vnto vs this armour, must knowe that wee are not called to imbrace this Word, and liue idly at ease, but to fight.

Dott. 2 Seeing that we are bidden take this armour, and so resist, we learn, That without this armour it is in vaine to resist, we shall rush like horses vpon the pikes, we fight like naked men, against men armed.

Use. As before wee were taught to resist, so here we are shewed how to resist: not foolishly trusting in our owne strength, but armed with the power of God.

Dott. 3 That wee giue no place to the diuell: for such is his subtilty and cruelty, that hee knowes how to take euery aduantage, and being once entered, like a fierce lion will deuoure vs.

Use. It reproofes the folly of those that will yeeld a little, and hope well enough to recouer themselues, but sinne growes by degrees, and the diuell gets great aduantage, by perswading vs to yeeld a little: and if wee sinne a little, and so lose our ground, wee shall finde it a harder matter to recouer it, being lost, then to haue kept it at the first.

3 The Time is noted in these words (*In the euill day*) not euill in it selfe, but in regard of those occurrences that fall out vpon that day. Some take this to bee meant of the whole courſe of our life: others too strictly, for the houre of our death. I rather take it in a middle ſence, for a certaine time or day, namely, the day of tryall and temptation, wherein we are assaulted by the diuell, who would bring vs to the euill of sinne and of punishment; and therefore it is called euill.

Dott. Hence wee learne in generall, that there is an euill day that will come vpon vs, as *Reu. 6. 11.* And therefore the Scripture puts *a must* vpon it. Wee must through.

through many afflictions enter into the Kingdome of God. Herein also is the difference between the Church militant, and the Church triumphant. Yea, who in his owne experience doth not finde this to bee true?

Use. That wee bee not secure, thinking no euill will come vpon vs. A conceit not onely of the wicked, *Psal.* 10.6. but euen of those also that haue giuen vp their names to God: as *Dauid*, *Psal.* 30.6.

Quest. But when then is this day? *Ans.* God disposeth of it, as of the day of death: though it will certainly come, yet wee know not when, to the end that wee might alwaies watch and prepare our selues. So that wee learne,

Dott. 2 That wee must prepare, and be alwaies armed for an euill day. Thus *Iob* thought of his afflictions before they came, *Iob* 3.25. Thus *Paul* prepared for his afflictions, *Acts* 20.22, &c. And so doth hee warne *Timothy*, *1 Tim.* 1.18.

Use. For reproofe of those that liue securely, thinking that all peace and quietnesse shall still last: and so like the people of *Laiſh*, *Iudg.* 18. are easily surprized. So much for the first degree.

In the second obſerue 1 The Time. 2 The issue or benefit. The Time is expreſſed in theſe words, (*having finiſhed all things.*) Wherein we may note, 1 the Action. 2 the Obiect, (*all things.*)

Dott. The inſtruction from thence is, that the aſſaults made againſt vs are many: (*all,*) as *Pſal.* 34.19. The Commonwealth of *Iſrael* was a type of this, which was continually exerciſed with afflictions in *Egypt*, and afterwards till they came to be in quiet in the Land of *Canaan*. And this is alſo verified in the life of *Chriſt*, his Prophets and Apoſtles. So then, as there is an euill day certainly to be looked for; ſo likewiſe are there many to be vndergone of vs. Wherein,

1 God doth ſhew his goodneſſe in aſſiſting and deliuering vs, and the truth of his promiſes, in not forſaking vs. S f 3

2 Hereby

2 Heereby God would weane vs from the world, in which through eate and quiet, we too much delight.

3 And make vs the more to long after Heauen.

4 This commeth to passe, by reason of the vniuersall malice of the diuel, who will vie more meanes than one to foyle vs, if it may be: as he did to *Iob* and Christ.

Pse. 1 To teach vs to looke for one affliction after another, and therefore still to prepare our selues.

2 For comfort, that we doe not thinke our selues forsaken of God, because of multitude of afflictions and temptation, seeing that it is our condition whilest we live heere.

Doct. 2. (*First.*) It is not sufficient well to acquit our selues of some one of those assaults, that are brought against vs; but we must valiantly stand against all whatsoever. Hence is the constancy of the Martyrs commended, that endured all sorts of afflictions, *Hebr.* 11. 36. and 12. 4.

Reasons are, 1 Because all the promises of reward made vnto vs, be annexed with the condition of constancy and perseuerance to the end, *Reu.* 2. 7. and in all those 7 Epistles, *Math.* 10. 22.

2 Because without continuance, all our former courage and constancy is in vaine, *Gal.* 3. 4.

2 The benefit is in these words, (*to stand fast.*) *of vs.* Not in the Imperative moode, as implying a duty, but in the Infinitive, as noting a benefit; the issue and event of the fight: Impling, that at length wee shall be conquerours; and as victors, stand last in the field, when our aduersary is fled away.

Doct. They who doe well fight the battels of the Lord, shall be sure at length to haue the victory, *1 Cor.* 10. 13. Thus did Christ stand last in the field: and so did *Iob*, *Iames* 5. 11.

Pse. It serues for comfort and encouragement to fight valiantly: for heere is the blessed issue that will recompence all our labour and trauell.

VERS. 14. *Stand therefore, &c.*

IN this and the verses following, is laid downe a particular exemplification of that generall direction giuen vnto vs, how to keepe our selues safe from all the assaults of our spirituall enemies. In which we may observe, how the Apostle layes down. 1 Duties to be performed, which are twofold.

1 *Stand*, in this verse.

2 *Pray*, verse 18.

2 The meanes whereby they are performed, 1 That wee may *stand*. The meanes are expresse'd in sixe branches. 1 The girdle of verity, &c.

2 That we may pray. The meanes are, verse 18. Before wee come to the particular handling of these points, obserue here the coherence, and ioyning together of these two duties, *Stand and pray*. Whereby we learne, that as on the one side wee should not be faint-hearted, timorous, and carelesse: so on the other wee be not proud, d. violent, trusting, and presuming on our owne strength. The first shewes that God will not helpe vs, vnlesse wee labour and endeavour to doe our best. The second shewes, that we can doe nothing without the helpe of God. We must pray, so trusting to God, to his promises and mighty power: that we also *stand*, that is. vse the meanes that hee hath prescribed. Again, we must so vse the meanes, alwaies hauing an eye vnto God: So neither tempting by neglect of the meanes, nor presuming on the meanes, to be carelesse in seeking helpe of God. This was notably represented vnto vs, in that first battell of the Israelites with the Amalekites. *Exod. 17.* where *Ioshua* was fighting, and *Moses* praying both together. See the like, 2 *Chron. 14. 10, 11.*

Use is for vs, that we doe not separate those things that God hath ioyned together.

1 The first duty to be performed, is in this word *Stand*, a warre-like word, taken from the manner of standing in warre. Wee heard it vsed before, verse 13. but not in the same Mood nor Tense; and so not in the same signification. There it was in the Infinitive: here it is in the Imperative: there is meant standing after the fight; heere, in the very fight. Now this word implies 4 things.

1 Courage in this Christian warre; for timorous and faint-hearted soldiers are ready to fly away, where a man of valour will stand it out.

2 An abiding in that place and ranke wherein our Captaine Christ Iesus hath set vs, and not to straggle from it.

3 Watchfulnesse. Not to be sluggish, to lye downe and sleepe, but to stand on our feet.

4 A kinde of continuance and constancy. Not to be still putting off and on of our armour, but to keepe it on still.

From whence accordingly wee are to obserue foure duties.

1 Christian soldiers must be of a valourous and courageous minde, to stand against, and to defie their enemies. Such courage as *Dauid* had against *Goliath*; which how needful it is in all things, appeares, in that the Lord doth so often vrge to *Ioshua*, euen three times together, *Ioshua* 1.6; 7; 9.

Reasons. 1 In regard of our enemies, who are daunted with nothing more, than with courage and valour, and insult ouer vs when wee are timorous: like the Wolfe that flies away if he be resisted, but if you runne away, hee sets vpon you eagerly.

2 In regard of other, vnto whom our valour may be a great encouragement: as 2 *Chron.* 11. 14.

Use. To be exhorted to the performance of this duty,
and

and for motives to stirre vs vp to consider,

1 How in our fight the Lord is with vs, and stands by vs. This motive was vsed to *Ioshua*, *Iosh. 1. 5. 9.*

2 That we fight in the name of the Lord, armed with his power, which is engaged in our fight: this gaue *Dauid* that inuincible courage.

3 The cause of our fight that is iust, for the saluation of our soules. Now the equity or the cause is a great encouragement to soldiers: as vnto *Iphthah*, *Iudges 11.* And contrarywise that the cause of our aduersaries is most vniust, who fight against God, to dissolve his workes, to diminish his Kingdome, &c.

4 That wee fight with enemies indeed, but enemies vanquished and spoiled, *Col. 2. 15. Heb. 2. 14.* Yea, whose weapons are all blunted, the sting of afflictions, of sin, and of death being taken away.

5 The promise of victory, and assurance of it. Then which there cannot be a greater encouragement.

2 That wee must be carefull to abide in that place wherein our Captaine hath placed vs, *1 Cor. 7. 20. Ephe. 4. 1.* But we are to know, that we haue a double place or calling. 1 General, as wee are Christians, members of Christ, professing his name.

2 Particular, as we haue severall places in the Church. The duties then are two.

1 That we remaine firme and stedfast in the Church, not forsaking our profession, and straggling out of it; for the Church is the field, in which wee must fight, and remaining in it, wee are vnder the protection of our Captaine: but stragglers from the armie haue neither protection of Captaine, nor helpe of fellow soldiers to defend, and to fall into their enemies hands: as the Separatists.

2 That wee bee carefull to abide in that particular place, wherein wee are set, be wee Captaines, Lieutenants or soldiers: that is, Magistrates, Ministers, Masters of families, or the like, *Rom. 13. 4* &c.

To be stirred vp hereunto, consider wee,

1 That it is the wise Lord that hath appointed vs our feuerall places and callings. *Heb. 3. 2.*

2 That this standing in our ranks, is the comelineſſe and beauty of the armie, yea, the very ſtrength of it; for confuſion breeds diſturbance, and giues aduantage to the enemies. Thus in the body all the members ſtanding in their due place, make vp the comelineſſe thereof, and are ready for the mutuall helpe one of another.

3 That thus wee ſhall beſt manifeſt the graces of God giuen vnto vs, whiſt we keepe euery one his own place: as a common Souldier, though hee may well mannaue a Pike or a Gun, yet cannot well diſcharge the place of a Captaine.

4 That the Lord will ſecke for vs, and reward vs in our places where hee ſet vs. If hee finde vs out of our ranks, he may haply giue vs a knocke, or caſtiere vs: as he did *Corah, Dathan* and *Abiram*.

5 That wee be watchfull, and ſtand vpon our defence againſt theſe our enemies, *1 Pet. 5. 8.* For elſe we may be ſuddenly ſurprized. The diuell comes as a thiefe, hee ſends not an herald before him with defiance, hee fights not to ſhew valour, but his aime is at bloud and ſpoile; and ſo hee uſeth all treachery.

Uſe. Mic. 2. 4. 5.

6 We muſt ſtand alwaies armed and defended againſt our enemies, neuer putting off our armour; for here is the difference betweene this ſpirituall and carnall war-faring. The night, truce, ſeaſon of the yeere may cauſe a laying aſide of armes for a time in this earthly warre; but there is no intermiſſion in the ſpirituall fight.

Ob. But this ſeemes a very burdenſome and tedious matter.

Anſw. Not at all, but if we come once to haue this armour well fitted vnto vs; it is moſt eaſie and pleaſant for vs. *Matth. 11. 30.* and no whit comberſome, though otherwiſe in regard of defence it be called armour.

Uſe.

Use. To reprove those that are weary and fall away: Such never had this armour well fitted vnto them: as *Judas* and *Dennis*.

VER. 14. *And your loynes girded about with verity.*

NOW followes the manner and meanes of performing the former dutie; for which end the Apostle doth distinctly describe the armor of God, laying down the severall parts and pieces of it; which are in number sixe. The first is exprest in these words, (*And your loynes girded about with verity.*)

But before wee come to the handling of this, and the other particulars, there are three generall observations taken from all jointly considered, to be spoken of.

The first is this: that most of these pieces are defensive; but one offensive, viz. the sword of the Spirit, and that but in part, being also defensive.

2. That heere is armour for the forepart, but none at all for the hinder parts of a man.

3. That every part before is covered from top to toe. Hence wee learne three instructions.

1. That Christians must more seeke to defend themselves, and maintaine their owne, than to annoy their enemies. Thus did Christ, when hee made himselfe our example in his first conflict with Satan: we see Satan first sets vpon him, he onely defends himselfe: and thus haue the seruants of God dealt with the instruments of the diuell from time to time. This is an argument that our cause is iust.

2. That in this Christian warre and conflict, wee must neuer flie away; but stand vnto it face to face. There is no hope to get good by running away: it is dishonourable to God, and dangerous to our selues, because then wee lye all open to the weapons of the diuell: therefore let there be in vs the mind of *Nehemiah*, *Neh. 6. 11.* for the diuell fights not for glory, as men doe, who thinke it as great a glory to put their enemies

mies to flight, as to slay them: but it is blood that hee aimes at; wherefore let vs remember *Lets wife, Luk. 17.* and that hee that sets his hand to the plow, and lookes backe, is unfit for the Kingdome of Heaven; hee that shies, is unworthy to be a soldier of Christ; and therefore not to flie, hoping to come againe another time, being in the meane while naked to all the darts of the diuell, who may wound vs at his pleasure.

3 Heere is compleat armour for the forepart: a helmet, comprehending the beauer and gorget, to couer the head and face downe to the neck. A brestplate, containing vnder it the skirts or bales, to couer all vnto the knees. The Greaves or Bootes to couer the legges vnto the sole of the foot. For the right hand a sword, for the left a shield. Lastly, a Girdle or Belt to binde all together. Whence the instruction is, that the graces of Gods Spirit, that hee bestowes vpon vs, are sufficient to defend and keepe vs safe: So that this being compleat and sufficient armour, wee need not seeke further to adde any thing to it, to make vs bold and courageous. So much in generall.

Now wee come distinctly to handle the parts: wherein wee will obserue this order:

1 To declare what are those graces heere meant, by the parts of the armour.

2 To shew how fitly those graces are resembled vnto the metaphor.

3 To gather the vses and instructions arising therefrom. The first, in that order, that the Apostle hath set them downe, is the *Girdle of verity, or truth.* To omit other signification, there is a foure-fold truth heere meant. 1 Of Iudgement, and Opinion. 2 Of heart and affection. 3 Of words. 4 Of deeds and actions. All which are as linkes of one, and the same chaine, and must concurre, to make vp the strength and beauty of this *Girdle.*

1 Truth of opinion and iudgement, is that whereby

wee

wee doe maintaine and vphold the Word of God and true Religion grounded thereon. In a word, it is soundnesse in Religion, in Doctrine, soundnesse in faith and beliefe, as *2 Peter* 1. 12. *Ephes* 4. 15.

2 Truth of affection, is a kinde of inward honesty and sincerity, when we set God before our eyes alwaies, and our selues in his presence: and so, though we be alone, yet carry our selues that we may be accepted and approoued of him, *Psal.* 5. 6. This was in *Ioseph*, when hee was tempted, and in *Hezekiah*, *2 King.* 20. 2.

3 Truth in speech, is, when the words which wee vtter, be agreeable to our minde and intention, and also to the matter spoken of: for else wee tell a lye, or an vntruth. Wherefore wee must vtter that which wee know to be a truth, *Ephes.* 4. 25. *Rom.* 9. 1. *1 Tim.* 2. 7.

4 Truth in action, is, when wee deale plainly and faithfully, not hypocritically; whether we haue to doe with God in his worship, or otherwise with men: not pretending more than in truth we doe intend, *1 Iohn* 3. 18. *Ephes.* 4. 24. (*True holinesse.*) Thus is *Nathaniel* commended for a p'aine honest man, *Iohn* 1. 47.

All these must be linked together: and if you take away any one, the Girdle breakes, and loseth his strength and comelinesse. For, though the heart be sincere, the speech true, the Actions plaine and honest; yet if the iudgement be vsound, and we be carried away to error, superstition and Idolatry, all those faire shewes will prooue but stubble and drosse. *Paul* thought that hee had an honest heart, and was vnrebukable for his conuersation, *Acts* 26. 9. but being misse-led in iudgement, what did this auaille him? He afterwards esteemed it nothing.

Againe, though we hold the truth, if we haue a double heart, full of hypocrisie and dissimulation, wee are the more odious and abominable to God, and our knowledge shall serue as a witnesse to condemne vs.

Moreouer, if we will seem sound in heart & opinion,

yet lie in word, dissemble and deale double in our actions, what doe wee but disgrace the truth, and plainly professe our selues hypocrites?

Now these three last, truth in heart, speech and action, may be comprised vnder one name of Integrity or Sincerity, when our heart, word, and deede agree in one, and all inlightened and directed by the Word. So that truth in iudgement is the fountaine, these the streames.

For Application to the metaphor, how fitly this grace is resembled to the girding of the loynes with a girdle or belt, we are to know, that this phrased of girding the loynes, is vsed in a double respect.

1 As it is taken from traueliers; who in the Easterne hot parts vsed to goe in long side garments, and therefore when they journeyed, did tuffe them vp to their loynes with a girdle, as *Luk* 12.35. *Exod.* 12.11. This is not meant here.

2 As it is taken from soldiers, for the knitting and fast girding of their Armour close together about: as *Iob* 38.3. In this sence is it here taken. Now soldiers vse to haue a strong girdle called a belt to gird their harness about them, and it hath a double vse.

Use. 1 For Ornament: because the armour is ioyned together about the middle with ioyns; and therefore to couer those ioyns which are not so comely, they vse a broad girdle. 2 For strength. 1 For that it serues to keepe the armour close and fast together, that in the fight it fall not off, or comber him. 2 For that it doth much strengthen a man, to haue his loynes and middle fast girded about.

The fit resemblance then of this grace, appeareth in regard both of that grace, comeliness, and ornament, as also that strength, which truth giueth vnto those that haue it.

First, for truth of iudgement. What greater ornament of Religion, then the sound euidence of the truth
of

of that which wee profess? Antiquity, vniuersality, incession, great reuenues, &c. are nothing to this, yea, doe more disgrace it then adorne it; for superstition, the more ancient it is, the more approuers it hath, the more odious and abominable.

2 Againe, for strength. Truth in Religion is able to maintaine it selfe against all opposers; yea although a man come far behinde his aduersaries in reading and learning.

3 Furthermore, this truth maketh vs to stand constant and firme in our profession euen to the death: as it did the Martyres. For truth in heart, what maketh a man more amiable and gracious in the acceptance of God (for God onely beholdeth this) then truth in the inward parts, an honest, single, simple heart? For this cause was *Daniel* a man after Gods owne heart, *Acts* 13. 22. because hee had an vpright heart, *1 King* 15. 3. For this cause did *Noah* finde fauour with God, *Gen* 6. 9.

Againe, what Learning, Art, or Eloquence can more grace a mans speech, then truth?

Lastly no outward comelineffe, strength of body, or beauty of face can so much adorne vs, as faithfulnessse and plaine dealing in all our actions.

Now, (to ioyne all these three together) for strength: the confidence of our vprightnesse and integrity, is a great means to vphold vs in the day of tryall. This vpheld *Iob*, although his wife and his friends counted him an hypocrite, and although the hand of God was heavy vpon him, *Iob* 27. 5. and 31. 35. This made *Hezekiah* to call vpon God with that confidence, as *2 Kings* 20. 3.

Iste. It teacheth vs to be carefull to follow that precept of the wise man, *Prov* 23. 23. To buy the truth, and not to sell it. Where, although by truth be especially meant truth of Religion, yet may it be extended to the other also. It hath two branches,

1 Concerning those that haue it not, they must buy it.

3 Con.

2 Concerning those that haue it. They must not sell it. So that they that want this girdle, must get it, and they that haue it, must keepe it.

First therefore wee are to examine our selues, whether wee be in the truth or no, *3 Cor. 13. 5.* For that may well be applyed vnto this, seeing there is no one thing that makes so great and maine a difference betwene the Elect and the reprobate, as this truth, it being a speciall token of our effectual calling.

1 Truth of Iudgement. Whether we be assured that our profession be the true Religion of God or no? The principles whereof wee must trie by the Scriptures, which are the only touchstone to try this Gold, *1 Ioh. 5. 21. 1 Ioh. 4. 1. Ioh. 5. 39. Acts 17. 11.*

2 If vpon tryall wee finde our Iudgement resolu'd in the truth, then are wee to examine whether this knowledge do, like the oyntment of *Aaron, Psal. 133. 2.* season our heart and affections. Whether our hearts be sound or no; for this is deceitfull aboue all things, euen to a mans owne selfe, not only in grosse hypocrites, but in many others, who knowe not the weakenesse of their heart, because they neuer searched into the depth of it: as *Peter.*

To this end wee are to examine especially what is our disposition, when wee are alone in priuate and haue to doe with none but God: when wee may commit sin, and keepe it close from the eyes of men, then to marke what is our integrity and vprightnesse, whether like vnto that of *Ioseph*, or no.

3 Finding the fountaine to be pure, we are to obserue what cleare streames doe flow from thence in our words and actions, *Luk. 6. 45.* Whether there be a correspondency betwene them and our heart; as if wee worship God, whether we doe it with our heart; if we haue holy conference, whether our heart moue vs vnto it.

For our direction in this tryall, we are to consider,
1 The

1 The ground and motiue that stirres vs vp to doe any good thing, whether it be applause, as in the Pharisees, whether honour and credit, or the auoiding of disgrace, as in *Saul*, 1 *Sam.* 15. 30. or for company sake, or for respects to some particular men, as *Isaiah*, 2 *Chro.* 24. 2, 15, &c. or for profit and gaine: as the Shechemites, *Gen.* 34. 23. or to auoid trouble; as the Papists that come to Church rather then pay a fine, and be put in prison: In all these there is no truth, because no respect vnto God, to doe his will, because it is his will.

2 What is the sincerity of our hearts, whether it be in all things, *Hebr.* 13. 18. or onely in some few; for many will do some things vpon by-respects, or because they are agreeable to their humors and dispositions, as *Herod*; but this truth where it is, is like leauen that leaueneth the whole lump.

3 What are the things, in which we are most strict and secure, to keepe a good conscience in? Whether first and aboue all, in the chiefest things, or in trifles and smaller matters; which is hypocrisie, *Math.* 23. 23.

4 The order of our actions, whether we first begin with our selues, before we seek to vrge the same things vpon others; not as the Scribes, that lay heauy burdens vpon others, which themselves would not touch, *Mat.* 23. 4.

Now vpon this tryall, if we finde that in any of these respects wee want truth, then must wee buy it, that is, vse all meanes to attaine vnto it, although it be with the losse of those things which wee haue: as they that buy, must depart with some things: which is notably set forth in two parables, *Mat.* 13. 44, 45, 46.

Motives to stirre vs vp to get it are,

1 The excellency of this treasure. This notably commends the excellency of it, in that nothing makes vs more like vnto God than this, who is truth it selfe; and so nothing makes vs more amiable vnto him. Againe, it makes vs like vnto those that are like to God: as the Saints and Angels in heauen. Contrariwise, no-

thing makes vs like the diuell as vntruth, *Iohn 8.44.* The excellency of it appeares also heerein, that there is no grace (I dare say) in the Scripture so much vrged, as this of truth.

2 The need that wee haue of it; for all other graces without it, are in vaine: they are corrupt, and putrified, if they be not seasoned with truth; therefore are wee exhorted to loue vnfained, to faith vnfained, &c. So that this attribute of truth doth commend euery grace, *1 Iohn 3. 18.*

3 The benefit that comes by hauing of it; for the least measure of grace seasoned with it, is accepted of God, *Psal. 51. 6.* and *145. 18.* yea, blessednesse it selfe is promised vnto it, *Psal. 15. 2.*

It followes to shew the way, how to get this truth.

1 For truth in iudgement: wee must doe as men vse to do that would buy any thing, they will go to the place where it is to be had, and vse the meanes to get it. Now the contrary, where this pearle is to be had, is the Church, the mould wherein it is hid, is the Word of God; and the ministry thereof, is the meanes to discouer and make it knowne vnto vs: there needs then but our attention and diligence to resort vnto these meanes. Siluer & Gold there needs none to get it, though this also sometimes we must not spare for the obtaining of it.

2 For sincerity, let our care be to doe, as *Enoch* did to walke with God, to set our selues alwaies in his presence: the consideration whereof will make vs to be vp-right, as *Gen. 17. 1.*

Now, hauing once gotten this Girdle, let it be our care and endeauour to keepe it fast, and not to loose it. Not to sell it, that is, not to exchange it for any thing whatsoeuer. To take nothing for it, because nothing is worth it: be it ease, riches, or the like.

Which we are to note the more diligently, because if wee once haue this grace, the diuell will labour by all meanes to coozen vs of it: for this is that for which

onely he feareth vs; and therefore there is nothing that hee more opposeth against, by diuers subtleties and temptations, than against truth and sincerity.

VER. 14. *And having on the brestplate of righteousness, &c.*

In these words is layd downe the second peece of this spirituall Armour, namely, *the brestplate of righteousness*, which must be ioyned with the former: as the particule (*And*) sheweth. For *verity* is, as hath bene shewed, like salt. Now *righteousnesse* is that which it seasons. This is the substance vpon which that doth worke, that respects onely the manner of working. In handling whereof, wee will consider these poynts.

I What this *righteousnesse* is.

Righteousnesse is a holy quality wrought in vs by the Spirit of God, whereby we do conforme our selues to the whole Law of God. Sometime in Scripture, this word hath relation only to the duties of the second Table, but then it hath alwaies some other word ioyned vnto it, that hath reference to God: as (*holinesse*,) *Luk. 1. 75. Eph. 4. 24.* or it is restrained to that signification, by the circumstances of the place, as *Deut. 24. 13.* But when it is set alone, it doth respect the whole Law; both the duties to God, and also to men, *Mat. 5. 20.* This is that which we call Iustice, whereby we giue vnto euery man his due. Now the Law shewes what is due from vs to God, to others, and to our selues: So that it cannot be better defined, than a conformity to the whole Law of God.

Obiect. But then this is such a peece of armour, as neuer any did attaine vnto it, vnlesse it were *Adam*, *Eccles. 7. 31. Gen. 1. 26.* the Saints in heauen, *Hebr. 22. 23.* and Christ Iesus himielfe, *Act. 22. 14. Esai. 59. 17.* But of others, that of the Apostle, *Rom. 10. 5.* is true. There is none righteous, no not one. How then are we

exhorted to put on this brestplate?

Anſw. There is a double righteouſneſſe mentioned in the Scripture. 1 A Legall righteouſneſſe performed according to the rule & rigor of the Law. 2 An Euangelicall righteouſneſſe, in a gracious acceptance according to the limitations of the Goſpell. The former is a full and perfect fulfilling of the Law, in all and euery point and degree thereof, by a mans owne ſelfe, *Rom. 10. 5. Gal. 3. 10, 12.*

But the righteouſneſſe of the Goſpell mitigates the ſeuerity therof, and ſets forth vnto vs a twofold righteouſneſſe: 1 Offaith, *Rom. 10. 6, &c.* which is meant here, but in the 6 verſe, where it is compared to a Shield.

2 Of a good conſcience, which is that powerfull worke of the Spirit, *Gal. 5. 22.* in the regenerate, when by the endeauor to appeare themſelues vnto God, by doing thoſe things that the Law requireth, *Act. 24. 16 Hebr. 13. 18.* This is heere meant, and it conſiſteth in two things. 1 The abſtaining from euill, all things offenſiue to God, and hurtfull to man. 2 The doing of good; for thoſe two muſt alwaies be ioyned together, to make vp this brestplate, *Pſal 119. 3.*

2 The ſecond point to be conſidered, is how fitly the grace is reſembled to the metaphor.

The word *ἡσυχία* heere vſed, ſignifieth that part of the body, wherein are contained the vitall parts, the heart, lungs, liuer, &c. which being wounded, there is no hope of life, from the necke to the miſt, or to the nauell. Hence is the word alſo vſed for that piece of the armour that couereth this part. The vſe then of of a brestplate, is to keepe the vitall parts from being mortally wounded, that a man be not ſtricken downe without recovery. The ſame vſe hath righteouſneſſe, to keepe the ſoule, from being deadly wounded with the darts of the diuill, that the poyſon thereof doe not pierce thorow the very heart and life of grace, and quite extinguish it. For ſinne, and nothing elſe is that
which

which mortally woundeth the soule, and puts Gods wrath vpon vs. Now from this, righteousnesse preserues vs, because by it we doe auoyd sinne.

3 The 3 point is, how we must put on this brestplate.

There is no better way, than by the right practice of true repentance; for repentance is a change and alteration of the minde, and such a change as brings forth a reformation in our liues. Whence is both an vtter detestation and abiuration of all euil, and a constant resolution to enter into a new course of life, forsaking all former wickednesse. Now where this is indeed, the diuell will not easily, or not at all preuaile against vs. Otherwise, if it be wanting, our twinish and doggish nature will still remaine; so that howsoeuer through some iudgement of God, or other occasion, we may for a time leaue sinne, yet shall we easily returne to it againe.

4 The fourth point is, What is the benefit and vse of this brestplate?

Surely great, and much euery manner of way. 1 In regard of the comparison of it to a brestplate, because it defends our soules from being mortally wounded, and thrust thorow with sinne: Because such as haue this righteousnesse, will endeaour to auoyde all things that wound the conscience, and to doe all things that preserue, cheere and comfort it.

Obiect. But doe we not see, that they who haue been most circumspect and carefull, haue fallen into sinne, as *Dauid*, and *Peter*, &c? How then doth this keepe vs from being wounded?

Ans. It doth not keepe a man from being wounded, but from being deadly wounded: for howsoeuer they may commit sinnes that are grosse in themselves, yet in them they are not grosse sinnes, being committed through infirmity, violence of temptation, want of watchfulnesse, not with full consent and desire, &c. So that although they be wounded, yet it is not incurable at the heart.

Yea, by these wounds they grow the more strong and sound, increasing hereby in greater feare and care to please God. It keepes them not altogether from sinne, but from giuing vp themselves to sinne, that it doe not so seaze vpon them, as to soake to the heart, and sucke vp the blood and life of grace.

2 It serueth to giue vnto vs an assured euidence of our spirituall vnion with Christ; from whom wee haue this power and this grace, and so is it a token of our effectuali calling, and of our eternall election, 2 *Pet.* 1. 10. 1 *Job.* 2. 29. And by consequent, of our euerlasting saluation. Which assurance makes vs bold & confident.

3 By this wee get a good name while wee liue, and when wee are gone. Also hereby are wee fenced against all that shall speake euill against vs, 1 *Pet.* 3. 16. Themselves and not wee shall be ashamed, whilst wee liue blamelesse, *Luk.* 1. 6. that is, giuing no iust occasion of blame.

4 This is a great honour and ornament vnto our Christian profession, really confirming the truth of it, when our practice is answerable to our profession.

It strengtheneth likewise our port, whilst by our good example wee confirme others that are our fellow-foldiers. And lastly, it allureth others to our profession.

5 Hereby wee shew our selues to be the Children of God: we imitate and honour our Captaine Iesus Christ, who went against the diuell persefly armed with this brestplate; and giue others cause to honour and glorifie him, 1 *Pet.* 2. 12.

5 The fitt point to bee considered, is, The wiles that the diuell useth to deprive vs of the most excellent piece of armour, knowing that so long as wee are therewith armed, hee cannot preuaile: and this he doth, 1 by laboring to make it of no vse vnto vs, & this by stretching and beating it out further then the metall will beare. Thus, by perswading vs to trust too much vnto it,

it, making our righteousness a meritorious cause of our saluation: as did the Pharises, and as doe the Papists, Conc. Trident. sess. 6. Can. 32.

To auoid this wile, obserue,

1 That our righteousness is in it selfe vnperfect, and in regard of the imperfections and pollutions of it comming from vs, no better then a filthy clout, *Esa* 64. 6. And therefore so farre from meriting saluation, that it rather deserues damnation; and therefore the Saints haue alwaies desired pardon for their best workes, *Psa* 143. 2.

2 That all the righteousness wee performe, is but our duty: and therefore *Adam* himselfe, in his integrity could not merit: Christ onely did, in regard of the personall vnion, *Luke* 17. 10.

3 This conceit of merit doth so putrifie righteousness, that it maketh it odious to God, being directly contrary to the free grace of God, and Allsufficient merit of Christ, *Rom.* 11. *Gal.* 2.

4 That it is only a way which the Lord hath appointed vs to walke, to testifie our obedience and thankfulness to God, that we might profit our brethren, and haue euidence and assurance of our faith, and effectuell calling.

5. In all workes of righteousness, let vs compare them with the rule thereof, *viz.* the Law, so shall wee see how imperfect they are, and how farre short they come of that which is required. This will humble vs.

2 By labouring to make vs lightly to regard this brestplate: and this the diuell doth diners waies.

1 By suggesting vnto vs that it is a needlesse piece of armour, because Christ hath satisfied all, and fulfilled the whole Law for vs, and hath left nothing for vs to doe; so that if we haue faith, it is sufficient for vs. Thus did hee deceiue the Christians in the Apostles time, taking occasion from that doctrine of iustification by faith alone; and so doth hee decieue many in these dayes.

To auoide this, consider, That though our righte-
ousnesse be no meritorious cause of saluation, yet it is a
way wherein wee are to walke; though wee are not sa-
ued by it, yet wee cannot be saued without it, *1 Cor. 6.*
9. Heb. 12. 14. Tit. 2. 12. Ioh. 3. 3. Luk. 1. 75. Ephes. 2.
10. 1 Thef. 4. 7. Tit. 3. 14. (Necessary.)

2 That God hath made nothing in vaine, and there-
fore if he haue made as well the brestplate of righteous-
nesse, as the shield of faith, wee are to vse both: Yea it
is certaine, that hee that hath not the brestplate
of righteousnesse, cannot hold forth the shield of faith,
because hee hath no ground of any right and title to
Christ, hauing not his Spirit, which manifesteth it by
the fruits of righteousnesse, *Iam. 2. 21.*

3 By perswading vs, that it is a combersome and
toyleosome matter, a great hinderance to our honour and
promotion, our gaine, our ease and pleasure, &c. Thus
did he deceiue *Esaü*, who is therefore called prophane,
not regarding to be of the Church: and *Demas*, *2 Tim.*
4. 10. Thus doth hee deceiue the most in these times.
To auoide this, wee must consider the fruits and issue,
rather then the present inconueniences. For no armour
islike vnto apparell to be worne for pleasure. But if we
haue an eye vnto the issue, all the troubles that we can
endure, are not worthy the blessed fruits that we shall
reape of it, *Rom. 8. 18. 2 Cor. 4. 17. Eft. 3. 10.*

3 If thus he cannot preuaile, hee will object vnto vs,
that it can be of no vse, and stand vs in no stead at all,
seeing that all our righteousnesse is but drosse and dung,
Esaü 64. 6. Phil. 3. 8. And by this meanes he bringeth
many to desperation.

For to auoid this wile, we are to know that howso-
euer our righteousnesse be so indeed, if either it be
compared to the Law of God and his iustice, or taken a-
lone by it selfe in opposition to Christ, yet notwithstan-
ding as it is a fruite of Gods Spirit, as comming from
a heart purified by faith, as done by the adopted Child

of God vnited to Christ; as it is a way wherein to walke to heauen; thus it is a matter whereby we may reape much comfort, giuing vs an euidence that we belong to Christ, although it be no matter of boasting.

4 Hee hath yet a further wile, he will grant that it is needfull and of vse: but yet wee need not be too strict and carefull. if we haue some euidences of our faith, it is enough; the Lord will pardon, his mercy is great, &c. A subtil wile, whereby many are deceiued.

For to auoyd this, wee must consider the nature of righteousness, that is, that chaine which holds vs vp from falling into hell. The linkes of this chaine are the duties of the Law: if one linke bee broken, downe wee fall into hell.

Obiection. But wee sinne all.

Answer. True: but the righteous sinne by reason of the frailty of the flesh, violence of temptation, &c. yet he takes no liberty to sinne, with full consent, to liue and lye in it wilfully and wittingly; and therefore, 1 *Iob.* 3.9 hee sinneth not, that is, giueth not himselfe ouer to any one sinne.

2 Again, we know not whether we shall euer turne to the Lord or no, or haue time and power to repent, if we refuse to doe it, when God calleth vs.

3 O! But be not ouer-iust, lest thou be desolate, *Eccle.* 7.18. Men will forsake thy company, &c.

But we must knowe that in true righteousness wee cannot be too strict in auoyding of those things that are seene indeed, and in doing of those duties that are duties indeed. But this is meant, when wee will make a righteousness of our owne, and make more sinnes than God euer made. No maruell then if wee be forsaken. Otherwise wee shall be sure to haue fellowship with Gods Spirit, with the good Angels, with the Saints in heauen hereafter.

6 The sixth and last point to be considered, is to giue you a view of those that want this part of spirituall armour.

mour, and so lie naked to the diuell, and are mortally wounded of him. These are,

1 Atheists, *Psal.* 14. 1.

2 Machiauellists, who lay this for a ground, that no man should bee of to tender conscience, as for Religion take to be hindred in any plot.

3 Epicures, who are wholly and onely for themselves, and so regard neither their duties to God nor to man: as the Iudge, *Luk.* 18.

But what? are there such amongst vs? Yea. 1 Atheists. Wee shall know them by those three notes set downe by *David*, *Psal.* 14. Which are: 1 They feare not God, ver. 1, 2. 2 They call not vpon the Lord, ver. 4. 3 They mocke at the righteous, ver 6. Which if we apply to these times, we shall find them true in multitudes.

2 Machiauellists, for are there not amongst vs State-protestants, that make piety but a matter of policy?

3 Epicures, the notes of them set downe, *Ecc.* 10. 49: are to be found amongst vs.

All these are openly and notoriously vnrighteous: there are others more priuily, as,

1 Such as liue honestly, and ciuilly, and deale truly, &c. but yet liue in ignorāce, regard not the Sabbath, in brief, make no conscience of the duties of the first table.

2 Such as will seeme pious and religious, but in their dealings are vnfaitful & vniust. If inferiours, rebellious, carelesse in their charge: if superiours, &c. How can any of these be said to haue on the brestplate of righteousness?

If of all is, to consider the danger we are in, and to be stirred vp to vse that helpe that God hath here provided for vs; and to this end,

1 To acquaint our selues with the word of God, out of which we may learn what is true righteousness, that we may be able to distinguish between it and counterfeit.

2 To acquaint our selues with the vse, end, beauty, benefit, excellency and necessity of this piece of armour.

3 Hereupon to examine our selues of the time past, that

that we may be humbled for our former failings, that so our former sinnes may not be in time to come a dart in the hand of the diuell to wound vs.

4 Vpon examination, to haue a holy resolution to enter into this way of righteoufnesse, and therein to walk.

VERS. 15. *And your feet shod with the preparation of the Gospel of peace.*

WHen the diuell can preuaile by none of the former waies, then he labours in the next place to overthrow vs by afflictions, troubles, and persecutions, which he raiseth against vs, to hinder vs in our proceeding. Wherefore the Apostle, to arme vs also against this, bids vs to looke for troubles and affliction, and to prepare our selues against them with this armour heere prescribed, *viz.* The shooes of the preparation of the Gospel of peace.

Some vnderstand this for the preaching of the Gospel, as if the Apostle did allude to *Esa. 52. 7. Rom. 10. 15.* And so they make the profession of the Gospel to be these shooes here meant, *Psalme. 119. 105.*

But the common and most vsuall exposition is, that heereby is vnderstood the knowledge of the Gospel of peace, that is, of our reconciliation with God. Which cometh neerer to the point, for hereby come we to be fenced & prepared against troubles. We are then to vnderstand by the preparation of the Gospel of peace, not the Gospel it self, but an effect which it works in vs. So that this preparation is that furniture, which the Gospel of peace doth prescribe vnto vs, and which it doth, it doth work in vs, namely, a heart settled, and resolved to goe boldly thorow all troubles, which is to be put on as a paire of shooes. [So the Siriack renders it fitly: Put on as shooes the preparation of the Gospel of peace.

In handling of this piece of armour, we will go on in

this order. First, to consider what is the spirituall grace that is meant heereby.

2 The fit comparison of it to this part of bodily armor.

3 The ground of this patience.

4 The benefit of it.

5 The wiles and subtilties the diuell vseth to deprive vs of this necessary piece of armour.

1 The grace here vnderstood, is patience: for it is the Apostles purpose to arme vs against troubles: now what so fit a grace for this, as patience, which in this regard among all other vertues of *Iob*, is only comended vnto vs, *Iames* 5? This is set down by this description, (*The preparation of the Gospel of peace.*) *Preparation*, or, because by it the heart of man is settled, fixed, and resolved to goe on in the way, what impediments soeuer are in it.

Of the Gospel.) Because it is the Gospel that doth settle the heart: this brings good tidings, *Luk.* 2. 10. Of what? That God hath giuen his Sonne for vs, ver. 11. that his wrath is pacified towards vs, that our sinnes are forgiven vs. This is that God, which when once we know, our hearts are fully resolved to beare all things, seeing that now nothing can make vs miserable.

Of peace) Both in regard of the subiect, and nature of it, in that it first made tender of peace to man, and still declareth and publisheth it.

2 And also of the effect, because the Spirit of God, by the preaching of the Gospell, pacifies the conscience tormented with sin: as was signified by the song of the Angels, *Luk.* 2. 14. This is added, to shew the ground of true patience, *viz.* That it must bee grounded vpon the word of reconciliation, for then onely can the heart go on with courage and comfort in enduring all things.