

a treatise by

JOHN BUNYAN

entitled

CHRISTIAN BEHAVIOR

**BEING THE FRUITS OF TRUE
CHRISTIANITY: TEACHING
HUSBANDS, WIVES, PARENTS,
CHILDREN, MASTERS, SERVANTS,
ETC., HOW TO WALK SO AS TO
PLEASE GOD**

**WITH A WORD OF DIRECTION
FOR ALL BACKSLIDERS**

“That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

— Titus 3:7-8

Compiled & Edited in Modern Language by

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PUBLISHED: April 2009

This treatise was written in 1663 during John Bunyan's incarceration in the Bedford prison. This work was published in 1674 after his release from prison. Noted in his own "Epistle to the Reader," Mr. Bunyan's desire for Christians to have a pocket reader of very practical Christianity is, perhaps, something quite needed for our day. Even among his contemporaries, and even among those following him, were very devout and pious men of God, who had written "Bodies" of practical divinity or practical Christianity that were hundreds, even thousands, of pages long. This splendid work is concise, yet full of practical, Biblical wisdom. Our edition of this work, as well as the editor's advertisement, come from a three volume collection edited by George Offor, Esq., and entitled, *The Whole Works of John Bunyan*. George Offor's edition of Bunyan's works was published in Glasgow in 1862.



John Bunyan was born in Elstow, England, near Bedford, on November 28, 1628. After squandering much of his life away in worldly wantonness, Bunyan was converted to the Christian faith and soon afterward, became an excellent expositor of the Holy Scriptures. He was imprisoned in November 1660 for the crime of preaching without a license from the state church. He remained incarcerated for twelve years, with only a few, and brief occasions of liberty. Though he may have begun writing his famous *The Pilgrim's Progress* while in prison, Bunyan finished the work a few years after his release in 1672. *The Pilgrim's Progress* was published in 1678. Bunyan also wrote many other excellent works such as *Grace Abounding to the Chief of Sinners*, *Some Gospel Truths Opened According to the Scriptures*, *A Vindication of Some Gospel Truths Opened* and *The Work of Jesus Christ as an Advocate Clearly Explained and Largely Improved For the Benefit of All Believers*. A contemporary with such men as John Owen, Thomas Goodwin, and Richard Baxter, John Bunyan is recognized as possibly one of the greatest of the Puritan writers. Bunyan died on August 31, 1688, after taking ill from traveling through inclement weather. He was buried at Bunhill Fields.

An audio reading in the original text of the treatise is being made available on the Internet. Mr. Offor's introduction will not be in the audio readings.

—J. CARDWELL

ADVERTISEMENT BY THE EDITOR

This valuable practical treatise, was first published as a pocket volume about the year 1674, soon after the author's final release from his long and dangerous imprisonment. It is evident from the concluding paragraph that he considered his liberty and even his life to be still in a very uncertain state; not from the

infirmities of age, for he was then in the prime of life; but from the tyranny of the government, and probably from the effects of his long incarceration in a damp, unhealthy jail. It is the best and most scriptural guide that has ever appeared to aid us in the performance of relative duties: written with originality of thought and that peculiar and pious earnestness which so distinguishes all his works.

No one can read this book, without finding in it his own portrait truly and correctly drawn to the life. Many have been the hearers of the word in its public ministration, who have been astonished that a faithful minister has not only opened their outward conduct, but the inward recesses of their hearts and have inquired with wonder, "Where could he get such a knowledge of my heart?" The usages and feelings of every part of the human family the rich and poor outward professors or openly profane God fearers or God defiers are displayed in the following pages as accurately as if the author had been present in every family upon earth, and had not only witnessed the conduct of the happy and of the miserable in every grade; but he goes within and unveils that mystery of iniquity the human heart, its secret springs, feelings, and machinations.

What mysterious power could this uneducated man have possessed, thus to dive into the most subtle of all secret repositories, the human heart! Could he have left his body at times and his invisible spirit have entered all chambers, as was said of an ancient philosopher,¹ still time would have been too short even to have transiently surveyed outward conduct; and then he could not have entered into the thoughts of others. Reader, the fountain of all hidden things was open to him. Shut up for many years in prison, with the key in his possession which unlocks all the mysteries of earth, and heaven, and hell he diligently used his time and all was revealed to him. He makes the source of his knowledge no secret, but invites you to search, as he did, this storehouse of things new and old. It was the Bible which unfolded to him all the great events of time and of eternity all the secret springs of states, and families, and individuals wonderful book! It made an uneducated artizan wiser than all the philosophers who have been contented with Plato, Aristotle, Pliny, Plutarch, and the most renowned of human writers. Not only is the real state of human nature revealed with unerring truth, as suffering under a cruel malady, strangely diverse in its operations, but all tending to the downward, dark, dreary road to misery temporal and eternal: but it also displays the antidote; an infallible remedy against all the subtillties of this tortuous disease. Reader, this treasure is in our hands. How great is the responsibility.

How blessed are those who with earnest prayer for divine illumination, read, ponder, and relying upon the aid of the Holy Spirit, understand and instantly obey the sacred precepts which its pages unfold. Weigh well their nature and tendency, as Bunyan opens them in this invaluable treatise. They lead step by step from darkness to light. It may be a tempestuous passage in the dim twilight, as it was with him, but it is safe and leads to the fountain of happiness the source of blessedness the presence and smiles of God and the being conformed to his image. In proportion as we are thus transformed in our minds, we shall be able to fulfil all our duties and behavior as becometh Christians. We dare not seek to avoid these duties because they are full of anxieties. Blessed are those who know and feel the ties of church fellowship or the nearer union of husband and wife,

¹ Hermotimus of Lucian. During one of these wanderings his wife thought him dead, and his body was burnt. Whether the poor soul, thus suddenly ejected, obtained another habitation is not narrated. [G. Offor's original footnote]

that type of the mystical union of Christ and his church. Happy are those who piously discharge parental and filial duties, that figure of the relationship which the Almighty, in infinite condescension, owns between him and his fallen but renewed creatures. We are bound, in the expectation of the divine approbation, not to shrink from duties, but to seek wisdom to fulfil them; and in this little work we have a scriptural guide to which we shall do well to take heed. It is a peculiarly solemn legacy the author's ardent desire is thus expressed; "Before I die [as the greatest of all the duties he had to perform] let me provoke you to faith and holiness." Be it our duty and privilege to examine our conduct faithfully by those portions of holy writ, with which this treatise is beautifully adorned. It was written in the prospect of sufferings and death, and yet how serene was his soul. No cloud, no doubts or fears are seen; his legacy to us as well as to those who survived him is, "Love one another when I am deceased." My labours of love to you are limited to this world. "Though there I shall rest from my labours, and be in paradise, as through grace, I comfortably believe; yet it is not there but here I must do you good." Consider what he has advanced, and the scriptures by which every sentence is confirmed, and may his concluding and fervent prayer be answered to our souls: "The Lord give us understanding in all things. Farewell."

—GEO. OFFOR.

THE EPISTLE TO THE READER.

COURTEOUS READER,

Having formerly written some small matter touching the doctrine of faith, as justification by grace through the faith of Christ's blood, &etc., here, as that which is secondary to that doctrine, I present you with a few lines touching good works, that I might, just as I first showed you the good and glory of the one, so now show you the beauty and excellence of the other: for although we are justified freely by grace through Christ before God (**Romans 3:24**, &etc.); yet we are justified before men by our works (**James 2:18**): in fact, a life of holiness flowing from faith in us that are saved by grace, actually justifies that grace before the world, that justifies us before God (**2 Corinthians 6:1-3; 9:12-13; 1 Peter 2:11-12**).

I have not only treated this doctrine of good works in general here, but distinctly and specifically, after considerable discussion about works flowing from faith, and what makes it truly and gospelly good, I speak of them as we stand under our various relationships in this world among men.

As, The duty of the master of a family: Of the husband to his wife; and of hers to him: Of the duty of parents to their children; and of children to their parents: Of masters also to their servants; and of the servant again to his master: with a brief touch upon good neighborhood; and a disclosure of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel behavior.

I know there are many that have treated this subject of good works in large and scholarly teachings; but I doubt all have not so gospelized their sermons suitably, and as the doctrine of the grace of God calls for. However, I thought it

my duty to add this discourse to all that have been written previously; and I do so for these reasons.

1. To take away those perceptions that the adversaries cast upon our doctrine as were also cast in the days of Paul because we preach justification without works of the law; therefore they claim that we support a life of looseness: “whose damnation is just” (**Romans 3:8**).

2. Because, though there is much talk about works in general, yet a particular teaching of them, as before mentioned, has been greatly neglected; and as a result, every one of those particular works were left with great doubts in our minds (as from them) of the various duties under their particular relationships; which I think is one reason that there exists disorder in families and places where God’s people live; to their shame, and the dishonor of God.

3. Because these few books that do particularly treat this topic of good works are, I think, now so scarce, or so big, that only a few people have them, and few buy them, if they are available, especially among our new converts, for their sakes primarily, this short teaching is intended; and indeed, this is one reason for my brevity, that the price might not be a burden, nor the reading long and tedious. Many of words drown the memory; and counsel in few words may actually be so full that the reader may find what he needs on one page, which some are forced to hunt for in a whole book. May the Lord teach us this wisdom.

4. I have written this book to show that I bear a similar testimony and witness with all that know God; of the operation that grace has, and will have, in the heart that has savingly received it.

Lastly, I have written all this because it is lovely and pleasing to God, when Christians keep their rank, relation, and station, doing all that becomes their quality and calling. When every Christian stands in his or her place, and do the work that is related to them, then they are like the flowers in the garden, that stand and grow where the gardener has planted them. Then they shall honor the garden in which they are planted, and also the Gardener that has arranged them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory.² Seeing the stock into which we are planted is the most fruitful stock, and the sap moving through us the most fruitful sap, and the Dresser of our souls the wisest husbandman (**John 15:1**), how contrary to nature, to example, and expectation should we be if we should not be rich in good works!

Why give so much attention to being painted fire, from which is no warmth; and painted flowers that has no smell; and of being painted trees that bears no fruit. “Whoso boasteth himself of a false gift is like clouds and wind without rain” (**Proverbs 25:14**). Farewell.

The Lord be with your spirit, that you may profit for time to come.

—J. BUNYAN.

² Also where the gardener hath set them, there they stand, and quarrel not one with another. —*Pilgrim, part 2. Interpreter’s House*, vol. iii 186 [G. Offor’s original footnote] (JC note: Mr. Offor also refers to the editor’s footnote, #19, of this treatise, found on p.38 of this edition)

CHRISTIAN BEHAVIOR

“That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

—TITUS 3:7-8

I will not tell of every detail at large included in these words at this time; but shall briefly address those things that I judge most necessary for the people of God. Neither will I need to make any great introduction in explaining the words; they are plain and without that vagueness that requires such a thing; the general scope being this, **THAT THEY WHICH HAVE BELIEVED IN GOD SHOULD BE CAREFUL TO MAINTAIN GOOD WORKS.**

But yet, to pursue what I intend, with whatever clarity I may, I will in a word or two make way for what is to be the main focus of this book.

“This is a faithful saying.” This; Which? Why, that which goes before, namely, “That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and it is my desire that you will constantly affirm these things.”

Why so?

Why, “That they which have believed in God, might be careful to maintain good works.” The meaning is, that the way to provoke others to good works, is constantly in the evidence and demonstration of the spirit to show them the certainty of their [these believers] being made heirs of eternal life by grace.

From this scripture, therefore, I do gather these things observable.

FIRST, That good works flow from faith. Yes,

SECOND, That every one that believes should be careful that their works are good.

THIRD, That every believer should not only be careful that their works are good, and for the present do them, but should also be careful to maintain them; that is, they should endeavor diligently to keep in a constant course of good works.

FOURTH, and lastly, That the best way to provoke both ourselves and others to this work, is to often affirm to others the doctrine of justification by grace, and to believe it ourselves: “This is a faithful saying, and these things I will,” says Paul, “that thou affirm constantly, that they which have believed in God might be careful to maintain good works.”

FIRST. I begin with the first point. *That good works do flow from faith.* This is evident in various ways.

First, From the impossibility of their flowing from any other thing; they must either flow from faith, or not at all: “For whatsoever is not of faith, is sin” (**Romans 14:23**). And again, “Without faith it is impossible to please Him” (**Hebrews 11:6**). Every man by nature, before faith, is an evil and a corrupt tree; and a corrupt tree cannot bring forth good fruit: “Do men gather grapes of thorns, or figs of thistles?” (**Matthew 7:16-17**). Now a man is made good by faith, and by that, brings forth the fruits that are acceptable to God (**Hebrews 11:4; Colossians 1:4-6**).

That is why sinners, before faith, are compared to the wilderness, whose

fruits are briars and thorns, and whose hearts are the habitation of dragons; that is, of devils³ (**Isaiah 35:6, 7; Hebrews 6:7-8**).

And again, it is for this reason that they are said to be Godless, Christ-less, Spirit-less, faithless, hopeless; without the covenant of grace, without strength; enemies in their minds by wicked works, and possessed by the spirit of wickedness, as a castle is held by a conqueror (**Ephesians 2:12; Jude 1:19; 2 Thessalonians 3:2; Colossians 1:21; Luke 11:21**).

Now, these things being as they are, it is impossible that all the unconverted men under heaven should be able to bring forth one work that is rightly good; even as impossible as it would be for all the briars and thorns under heaven to bring forth one cluster of grapes, or one bunch of figs; for indeed they lack the qualification. A thorn brings not forth figs, because it lacks the nature of the fig tree; and so does the bramble the nature of the vine. Good works must come from a good heart. Now, this the unbeliever lacks, because he lacks faith; for it is that faith which purifies the heart (**Luke 6:45; Acts 15:9**). Good works must come from love to the Lord Jesus; but the unbeliever lacks this also, because he lacks faith: For faith “worketh by love,” and by that means does good (**Galatians 5:6**).

And again, it is for this reason that although the carnal man does so many things which he calls good, yet it is rejected, slighted, and turned as dirt in his face again; his prayers are abominable (**Proverbs 15:8**), his plowing is sin (**Proverbs 21:4**), and all his righteousness as menstrual rags (**Isaiah 64:6**).

Therefore, you see that without faith there are no good works. Now then, to show you that they flow from faith: and that, For that FAITH is a principle of life by which a Christian lives (**Galatians 2:19-20**), a principle of motion by which it walks towards heaven in the way of holiness (**Romans 4:12; 2 Corinthians 5:7**). It is also a principle of strength by which the soul opposes its lust, the devil, and this world, and overcomes them. “This is the victory... even our faith” (**1 John 5:4-5**). Faith, in the heart of a Christian, is like the salt that was thrown into the corrupt fountain, that made the bad waters good, and the barren land fruitful (**2 Kings 2:19-22**). Faith, when it is formed in the heart, is like leaven hid in the meal (**Matthew 13:33**), or like perfume that rests upon stinking leather, turning the smell of the leather into the savor of the perfume; faith then being planted in the heart, and having its natural inclination to holiness. Consequently, it is that there follows a change of the life and behavior, and so brings forth fruit accordingly. “A good man out of the good treasure of his heart bringeth forth that which is good” (**Luke 6:45**). Which treasure, I say, is this faith (**James 2:5; 1 Peter 1:7**). Therefore it is that faith which is called “the faith according to godliness” (**Titus 1:1**), and the “most holy faith” (**Jude 1:20**).

Second, Good works must flow from faith, or not at all; because that alone carries in it an argument sufficiently prevalent to win over our natures, to make our natures comply with holiness.

Faith shows us that God loves us, that He forgives us our sins, that He considers us His children, having freely justified us through the blood of His Son (**Romans 3:24-25; Romans 4; Hebrews 11:13; 1 Peter 1:8**).

Faith receives the promise, embraces it, and comforts the soul inexpressibly with it. Faith is so great an artist in arguing and reasoning with the soul, that it will win over the hardest heart that it has to deal with. Faith will bring to my remembrance at once, both my vileness against God, and His goodness towards

³ “When the great red dragon Satan had his seat” –*Dr. Gill’s Commentary*. See also Rev. xii. [G. Ofor’s original footnote]

me; it will show me, that though I do not deserve my next breath of air, yet God will have me to be an heir of glory.

Now, there is no argument greater than this. This will make a man run through ten thousand difficulties to answer God, though he never can, for the grace He has bestowed on him.

Further, FAITH will show me how distinguished and distinctive this love of God has set itself upon me; it will show me, that although Esau was Jacob's brother, yet God loved Jacob (**Malachi 1:2**). That though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvelous argument, and inexpressibly overcomes the sinner, as the apostle says: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all; that they which live," that is, by faith, "should not henceforth live unto themselves, but unto him which died for them, and rose again" (**2 Corinthians 5:14-15**). "Love," says the wise man, "is strong as death.... Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (**Song of Songs 8:6-7**). Oh! when the broken, dying, condemned soul could only see by faith the love of a tender-hearted Savior, and also see what He went through to deliver it from under that death, guilt, and hell that now it feels and fears; which also it knows it has most justly and highly deserved; "Then bless the Lord, O my soul" (**Psalms 103:1-3**); and "What shall I render unto the Lord for all His benefits?" (**Psalms 116:1-14**).

Therefore, faith is a prevailing argument to the sinner, by which he is brought out from what he was, and compelled to bend and yield to what he neither would nor could before (**1 Corinthians 2:14; Romans 8:7**).

And it is for that reason that gospel obedience is called "the obedience of faith," as well as obedience to the faith (**Romans 16:26**). For it must be by the faith of Christ in my heart that I submit to the word of faith in the Bible, otherwise all unprofitable: as the apostle says, "The word preached did not profit them, not being mixed with faith in them that heard it" (**Hebrews 4:2**). For faith alone can see the reality of what the gospel says; and so, I say, argue over the heart to the embracing of it.

Third, Faith is such a grace, as will represent to the soul all things in their proper colors. It does not, as does unbelief and ignorance, show us all things out of order; putting darkness for light, and bitter for sweet; but will set everything in its proper place before our eyes; God and Christ shall be with it, the highest good, the most lovely and agreeable; a heavenly life shall be of greater esteem, and more desirable, than all the treasures of Egypt! Righteousness and sanctification will be the thing after which it will most passionately pursue; because it does not only see death and damnation as the fruits of sin, but also sin itself for what it is, distinct from the punishment belonging to it, being a detestable, horrible, and revolting thing (**Hebrews 11:25-27; Philippians 3:7-12; Romans 12:9**).

By faith we see that this world has no abiding in it for us, nor any satisfaction, even if it were otherwise (**Proverbs 3:35; Hebrews 11:15, 16; 13:14; 1 Corinthians 7:9-31**). And it is for this reason that the people of God have groaned to be gone from here, into a state that is both sinless and free from temptation. And again, it is for this reason that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by showing them the worth and

eternalness of that which was good, and the irksomeness and evil of everything else (**2 Corinthians 5:1-8; Hebrews 11:33-39**).

Fourth, Faith lays hold of that which is able to help the soul to bring forth good works: it lays hold of and engages the strength of Christ, and by that overcomes that which oppresses; "I can do all things through Christ which strengtheneth me" (**Philippians 4:13**).

In a word, a life of holiness and godliness in this world does so inseparably follow a principle of faith that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that has life have motion! (**Galatians 2:20**). He that has received the spirit of holiness by faith, shall he not be holy? (**Galatians 3:2**); and he that is called to glory and virtue, shall he not add to his faith virtue? (**2 Peter 1:4-5**). We are by faith made good trees, and shall we not bring forth good fruit? (**Luke 6:43**). They that believe are created in Christ Jesus unto good works; and God has, before the world was, ordained that we should walk in them; and shall both our second creation, and God's fore-ordination be confounded? (**Ephesians 1:4; 2:10**). Besides, the children of faith are the children of light, and of the day (**1 Thessalonians 5:5**). They are lights upon a hill, and candles on a candlestick, and shall they not shine? They are the salt of the earth, shall they not be seasoning? (**Matthew 5:13-16**).

The believer is the man set apart, by whom God shows to the world the power of His grace, the operation of His people's faith, &etc. The unbelievers read indeed of the power of grace; of the faith, hope, love, joy, peace, and sanctification of the heart of the Christian; but they feel nothing of that sin-killing operation that is in these things; to them these are just like a story of Rome or Spain. For that reason, to show them in others, what they find not in themselves, God works faith, hope, love, &etc., in a generation that shall serve Him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced, that though sin and the pleasures of this life are sweet to them, yet there is a people otherwise minded; even such a people, that do indeed see the glory of that which others only read of, and from that sight take pleasure in those things which they are most opposed. To this, I say, are Christians called; herein is God glorified; hereby are sinners refuted; and by this the world condemned (**1 Thessalonians 4:7; 1 Peter 2:12; 3:1; Hebrews 11:7**).

Objection. But if faith so naturally causes good works, then what is the reason that God's people find it so difficult to be fruitful in good works?

I answer, 1. God's people are fruitful in good works according to the proportion of their faith; if they are thin in good works, it is because they are weak in faith. Little faith is like small candles, or weak fire, which though they shine and have heat; yet but dim shining and small heat, when compared with bigger candles and greater fire. The reason that some people in Sardis had works that were not perfect before God was because they did not hold fast by faith to the Word that they had formerly heard and received (**Revelation 3:1-3**).

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart, is taught by grace to judge itself, though fruitful, yet barren upon two accounts. (1.) When it compares its life to the mercy bestowed upon it: for when a soul indeed considers the greatness and riches of the mercy bestowed upon it, then it must cry out, "O wretched man that I am" (**Romans 7:24**), for it sees itself incredibly falling short of a behavior suitable to one who has received so great a benefit. (2.) It may also judge itself barren, because it falls so far short of that it would attain unto, "it cannot do the thing that it would" (**Galatians 5:17**).

3. The heart of a Christian is naturally very barren; upon which, though the seed of grace, that is, the most fruitful of all seeds, is sown, yet the heart is naturally subject to bring forth weeds (**Matthew 15:19**). Now, to have a good crop from such ground, argues the fruitfulness of the seed. For this reason I draw conclusions upon these three things: (1.) that the seed of faith is a very fruitful seed in that it will be fruitful in so barren a soil; (2.) that faith is not obligated to the heart, but the heart to it, for all its fruitfulness; (3.) that the way to be a more fruitful Christian therefore, is to be stronger in believing.

SECOND— Now for the second thing, to wit, *That every one that believes should be careful that their works are good.* This follows from what went just before: That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints: and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil. “For the flesh lusteth against the Spirit, and the Spirit against the flesh” (**Galatians 5:17**).

Now this considered is the reason why you find so often in the Scriptures so many items and cautions to the Christians to look to their lives and behavior. As, “Keep thy heart with all diligence” (**Proverbs 4:23**); “Watch ye, stand fast in the faith, quit you like men, be strong” (**1 Corinthians 16:13**); “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (**Galatians 6:7-8**).

All works are not good that seem to be so. It is one thing for a man’s ways to be right in his own eye, and another for them to be right in God’s. Often “that which is highly esteemed among men is abomination in the sight of God” (**Proverbs 30:12; Luke 16:15**).

Seeing corruption is not yet out of our natures, there is a proneness in us to build [even] upon the right foundation, wood, hay, and stubble, instead of gold and silver, and precious stones (**1 Corinthians 3:11-15**). How was both David the king, Nathan the prophet, and Uzza the priest, deceived, touching good works! (**1 Chronicles 17:1-4; 1 Chronicles 13:9-11**). Peter also, in both his defending his Master in the garden, and in advising the Lord of His sufferings, though both out of love and affection to his Master, was deceived touching good works (**Matthew 16:22-23; John 18:10-11**). Many have miscarried both as to *doctrine, worship,* and the *prosecution* of each.

First, For doctrine. Christ tells the Jews, that they taught for the doctrines of God the doctrines and traditions of men (**Matthew 15:9; Mark 7:7**). As also, the apostle says, They teach “things they ought not, for filthy lucre’s sake” (**Titus 1:11**).

Second, Also concerning *worship,* we find how frequently men have mistaken for time, place, and matter, with which they worshipped.

1. For *time.* It has been that which man has devised, not that which God has commanded (**1 Kings 12:32**). They “change the ordinance,” says **Isaiah 24:5**. They change God’s “judgments into wickedness,” says **Ezekiel 5:6**.

2. For *place.* When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms (**1 Kings 12:26-30; Hosea 4:13-15; Isaiah 65:2-5**).

3. For the *matter* with which they worshipped. Instead of bringing sacrifices according to the commandment, they brought the lame, the torn, and the sick; they would sanctify themselves in gardens, with swine’s flesh and mice, when they should have done it at Jerusalem, with bullocks and lambs (**Isaiah 66:17**).

Third, Again, concerning men's *pursuing* their zeal for their worship, &etc., that they do think right; how hot has it been, though with no reason at all? Nebuchadnezzar will have his fiery furnace and Darius his lions' den for Nonconformists (**Daniel 3:6; Daniel 6:7**, &etc.). Again, they have persecuted men even to strange cities; they have laid traps and snares in every corner to entrap and to entangle their words; and if at any time they could kill the persons that dissented from them, they would think they did God good service (**Acts 26:11; Luke 11:53-54; John 19:1-2**). But why do we need to look so far from home, were it not that I would seal my sayings with truth. We need look no further than to the Papists and their companions to affirm this position. How many have they hanged, burned, starved, drowned, racked, dismembered, and murdered in all ages, both openly and in secret? and all under a pretence of God, His worship, and good works.⁴ Thus you see how wise men and fools, saints and sinners, Christians and heathens, have erred in the business of good works. That is why everyone should be careful to see that their works BE good.⁵

Now, then, if God will, to prevent failure in this matter, I will submit to you what it is for a work to be rightly good. *First*, A good work must have the Word of God as its authority. *Second*, It must, as mentioned before, flow from faith. *Third*, It must be both rightly timed and rightly placed. *Fourth*, It must be done willingly, cheerfully, &etc.

First, It must have the Word for its authority. Zeal without knowledge is like a high-spirited horse without eyes, or like a sword in a madman's hand; and there is no knowledge where there is not the Word: for if they reject the Word of the Lord, and do not act according to it, "what wisdom is in them?" says the prophet (**Jeremiah 8:9; Isaiah 8:20**). Therefore, see that you have the Word for what you do.

Second, As there must be the Word of God in authorizing what you do, so there must be faith from which it must flow, as I explained before: "for whatsoever is not of faith is sin;" and "without faith it is impossible to please God." Now, I say, without the Word there is no faith (**Romans 10:17**), as without faith there is no good, regardless of men's pretenses.

Third, As it must have these two aforementioned, so also it must have, 1. Right time; and, 2. Right place.

1. It must be *rightly timed*. Not every work is done at the same time; every time not being convenient for such a work; There is a time for all things, and every thing is beautiful in its time (**Ecclesiastes 3:11**). There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we should suffer is not good. Christ was very cautious that both His doings and sufferings were rightly timed (**John 2:3-4; 13:1-2**). And in this we should follow His steps. To be plowing in

⁴ This manly, bold, and upright statement of truth, was published in 1674, only two years after the author's deliverance from twelve years and a half's incarceration in a damp, miserable jail for nonconformity! None but those, whose close communion with God inspires them with the confessor's courage can understand the spirit which dictated such language. Had all dissenters used such faithful words, the church would long ago have been emancipated from persecution in this country. [G. Ofor's original footnote]

⁵ Ministers that do not make a regular practice of reading Foxe's *Book of Martyrs* and who likewise do not remind their congregations of the price paid to bring us true spiritual worship through the Word in our own language, have done a disservice to themselves, the saints in their care, and the cause of Christ in general. [J. Cardwell's added footnote]

the field when I should be hearing the Word, is not good; and to be talking abroad when I should be instructing my family at home is as bad: “Whoso keepeth the commandment shall feel no evil thing; and a wise man’s heart discerneth both time and judgment” (**Ecclesiastes 8:5**). Good things mistimed, are fruitless, unprofitable, and vain.

2. As things must have their right time, so they must also be *rightly placed*; for the misplacing of any work is as bad as the mistiming of it. When I say things, if they are good, must be rightly placed, I mean that we should not give to any work more than the Word of God allows, neither should we give it less. Mint, anise, and cummin, are not the weighty matters that faith and the love of God are; as it is written in **Matthew 23:23**. For a pastor to exercise the office of a deacon instead of the office of a pastor is a misplacing of works (**Acts 6:2**). For Martha to make outward provision for Christ when she should have sat at His feet to hear His Word was the misplacing a work; and for her sister to have done it at her request, although the thing in itself was good— would have been her sin also (**Luke 10:39-42**).

Now, to prevent the misplacing of good works,

(1.) They misplace good works when those works are set in a place instead of Christ (**Romans 10:1-3**).

(2.) They also misplace good works when they make them co-partners with Him (**Romans 9:31-32; Acts 15:1**). This is setting up our post by God’s posts, and man’s righteousness by the righteousness of Christ (**Ezekiel 43:7-8**). These are said to be teachers of the law, not knowing what they say, nor what they affirm (**1 Timothy 1:7**).

(3.) They also misplace works when they attribute to a work of less importance with the kind of honor that belongs to a work that is more noble. And such are (a) Those who count the ceremonial part of an ordinance as good as the doctrine and significance of it.⁶ (b) Such who account the dictates and impulses of a mere natural conscience as being as good, as high, and as divine as the leadings and movings of the Spirit of Christ. (c) Those who also count it enough to do something of what God has commanded, and that something possibly the least instead of all, than the things more necessary and important. (d) They also much misplace good works, who count indifferent things as being as high as those that are absolutely necessary in the worship of God. (e) But the more vulgar are those who place men’s traditions above them. (f) And they worst transgressors of all are they who put bitter for sweet and darkness for light. All these things we must reject and avoid as things absolutely obstructive to good works.

For this reason, with regard to good works, obedience is better than sacrifice; that is, to do things according to the Word of God, is better than to do them according to my notion and opinion (**1 Samuel 15:22**). “Wherefore... Let all things be done decently and in order” (**1 Corinthians 14:39-40**).

Fourth, Again, as good works should be ordered and qualified, as before mentioned, so they should be done from the heart, willingly, cheerfully, with simplicity and love, according to what a man has (**1 John 5:3; 2 Corinthians 9:7; Romans 12:8; Colossians 3:12; 1 Corinthians 10:24; 2 Corinthians 8:12**).

⁶ This is a very extensive and awful delusion. To mistake the “outward and visible sign” for the “inward and spiritual grace” is a very general and fatal error. Of its sad effects all religious parties have warned their members. It has done infinite wisdom to the souls of men. [G. Ofor’s original footnote]

Furthermore, there are three things that a man should have in his eye in every work he does. 1. The honor of God (**1 Corinthians 6:20**). 2. The edification of his neighbor (**1 Corinthians 14:26**). 3. The profitability or unsuitableness of what I am to do (**1 Corinthians 6:12**). And always observe that the honor of God is wrapped up in the edification of your neighbor; and the edification of your neighbor in the suitability of what you do.

Again, if you would walk in order to edify your neighbor so that God is honored in the midst of those who observe you, beware,

1st. That you do not disgrace yourself with your words and behavior so that Christ, in His precious benefits, may be spoken of by you with clarity; and take heed that you do not enter into doubtful topics with them who are weak in the faith (**Romans 15:1**); but deal chiefly, lovingly, and wisely, with their consciences about those matters that tend toward establishing them in the faith of their justification and deliverance from death and hell. "Comfort the feeble-minded," confirm the weak (**1 Thessalonians 5:14**).

2ndly. If you are stronger than your brother, take heed that you do not do anything before him that may offend his weak conscience; I mean, things that, in themselves, may be lawful. All that is lawful is not expedient; all that is lawful does not edify (**1 Corinthians 6:12**). Therefore, here is your wisdom and love, that in some things you deny yourself for your brother's sake. "I will eat no flesh while the world standeth," says Paul, "lest I make my brother to offend" (**1 Corinthians 8:13**). Then for this reason you must have this faith in yourself before God (**Romans 14:22**). But if you walk otherwise, know that you do not walk with love, and therefore, are not edifying, and then the work is honoring to Christ, but is sin against Christ, and wounds your weak brother, for whom Christ died (**Romans 14:15**; **1 Corinthians 8:12**). But I say, all this while you are keeping your eye upon the Word; take heed of going contrary to that under any pretense whatsoever; for without the Word of God there is nothing to God's glory, nor your brother's edification. Therefore, walk "wisely in a perfect way" (**Psalms 101:2-3**).

Having thus, in few words, showed you what are works that are rightly good, I beg you in the name of the Lord Jesus Christ that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honor, and fit for the master's use, and prepared to every good work (**1 Timothy 6:18**). Be diligent to commend things that are excellent, "that you may be sincere, and without offence, until the day of Christ" (**Philippians 1:10**). Covet communion with God: "covet earnestly the best gifts" (**1 Corinthians 12:31**). Ah! we that are redeemed from among men (**Revelation 14:4**), and that rejoice in the hope of the glory of God (**Romans 5:2**), we that look, I say, for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ (**Titus 2:13**), "what manner of persons ought we to be in all holy conversation and godliness" (**2 Peter 3:11**).

To conclude, for your greater edification, take a simple account of your several general duties and works, to which God engages you in His word, according to your places, callings, and relations in this world;

DUTIES OF THE MASTER OF A FAMILY

If you have a family under your charge, then you are to consider the several relations you stand under; and are to know, that you in each of them have a work

to do for God, and that He expects your faithful behavior under every one of them. As, in general;

DUTIES OF THE FAMILY IN GENERAL

He that is the master of a family, as under that relation, has a work to do for God; to wit, the right governing of his own family. And his work is twofold. *First*, Concerning the *spiritual state thereof*. *Second*, Concerning the *outward state thereof*.

First, With regard to the *spiritual state of his family*; he should be very diligent and cautious, making his utmost effort to both increase faith where it has begun, and to start it where it has not yet begun. Therefore, to this end, he should diligently and frequently lay before his household the things of God from His Word suitable for each individual. And let no man question his rule in the Word of God for such a practice; for if the thing itself were of good report, and a thing tending toward civil honesty, it is within the compass and bounds even of nature itself, and should be done; much more things of a higher nature; besides, the apostle exhorts us to think of “whatsoever things are honest, whatsoever things are just... pure... lovely... and of good report,” that is, to be mindful to do them (**Philippians 4:8**). But to be well acquainted with this godly exercise in our family is very worthy of praise, and is very fitting for all Christians. This is one of the things for which God so highly commended His servant Abraham, and that with which His heart was so much affected. I know Abraham, God says, “I know him” to be a good man in very deed, for “he will command his children and his household after him, and they shall keep the way of the LORD” (**Genesis 18:19**). This also was a thing that good Joshua considered should be his practice as long as he had a breath in this world. “As for me,” he says, I “and my house, we will serve the LORD” (**Joshua 24:15**).

Furthermore, we also find in the New Testament that they who do not have a due regard for this duty are looked upon as Christians of an inferior rank; yes, so inferior that they are not considered fit to be chosen to any office in the church of God. A [bishop or] pastor must be one that rules his own house well, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? “The deacons” also, he says, must “be the husbands of one wife, ruling their children and their own houses well” (**1 Timothy 3**). Take note for a moment that the apostle seems to say as much that a man who governs his family well, has one qualification belonging to a pastor or deacon in the house of God, for he that knows not how to rule his own house, how shall he take care of the church of God? which, when this thing is considered, it illuminates the work of the master of a family, especially with regard to the oversight of his house.

1. A pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family (**Titus 1:9; Ephesians 6:4**).

2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family (**1 Timothy 3:2; Deuteronomy 6:7**).

3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family (**1 Timothy 3:2-4; 4:12**). “I,” says David, “will behave myself wisely in a perfect way... I will walk within,” or before, “my house with a perfect heart” (**Psalms 101:2**).

4. The pastor is for getting the church together; and when they are so come

together, then to pray among them, and to preach unto them. This is also commendable in Christian masters of families.

Objection. But my family is ungodly and unruly with regard to all that is good. What shall I do?

Answer. I answer,

1. Though this may be true, yet you must rule them and not they you! You are set over them by God, and you are to use the authority which God has given you, both to rebuke their vice, and to show them the evil of their rebelling against the Lord. This Eli did, albeit not sufficiently; and so did David (**1 Samuel 2:24-25; 1 Chronicles 28:9**). Additionally, you must tell them how sad your state was when you were in their condition, and so labor to recover them out of the snare of the devil (**Mark 5:19**).

2. You should also to labor to draw them forth to God's public worship, if perhaps God may convert their souls. Jacob says to his household, and to all that were around him, "Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress" (**Genesis 35:3**). Hannah would carry Samuel to Shiloh so that he might abide with God for ever (**1 Samuel 1:22**). Indeed a soul rightly touched will labor to draw, not only their families, but a whole city after Jesus Christ (**John 4:28-30**).

3. If they are obstinate, and will not go forth with you, then get godly and sound men to come to your house, and when you have gathered your family and friends together, as Cornelius did, let the Word of God be preached there (**Acts 10**).

You know that the jailor, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious by the word preached, and that some of them, if not all, by the word preached in their houses (**Acts 16:14-34; 18:7-8; 1 Corinthians 1:16**). And this, for ought I know, might be one reason among many, why the apostles taught in their day, not only publicly, but from house to house; I say, that they might, if possible, bring in those in some family, which yet remained unconverted, and in their sins (**Acts 10:24; Acts 20:20-21**). For some, you know how usual it was in the day of Christ, to invite Him to their houses, if they had any afflicted, that either would not or could not come unto Him (**Luke 7:2-3; 8:41**). If this is the way with those that have outward diseases in their families, how much more then where there are souls that have need of Christ, to save them from death and eternal damnation!

4. Take heed that you do not neglect family duties among them yourself; as, reading the Word and prayer; if you have one in your family that is gracious, take encouragement; no, in fact, if you are alone, you must still know that you have both liberty to go to God through Christ, and also are at that time in a capacity of having the universal church join with you for the whole number of those that shall be saved.

5. Take heed that you do not allow any ungodly, profane, or heretical books, or materials in your house: "Evil communications corrupt good manners" (**1 Corinthians 15:33**). I mean such profane or heretical books, &c., that are either liable to promote looseness of life, or such things that oppose the fundamentals of the gospel. I know that Christians must be allowed their liberty with regard to indifferent things; but for those things that strike either at faith or holiness, they should be abandoned by all Christians, and especially by the pastors of churches, and masters of families; this practice was figured out by Jacob's commanding his house, and all that was with him, to put away the strange gods from among them, and to change their garments (**Genesis 35:2**).

All those in the Acts set a good example for this, who took their magic books and burned them before all men, though they were worth fifty thousand pieces of silver (**Acts 19:18-19**). The neglect of this fourth point has caused the ruin of many families, both among children and servants. It is easier for vain talkers and their deceivable works to subvert whole households than many are aware of (**Titus 1:10-11**). This much is offered concerning the spiritual state of your household. And now with regard to its outward state.

Second, Concerning the outward state of your family, you are to consider these three things.

1. That it lies upon you to care for them that they have a convenient livelihood. "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (**1 Timothy 5:8**). But take note, when the Word says, you are to provide for your house, it gives you no license to distracting carefulness; neither does it allow you to strive to grasp the world in your heart, or treasury, nor to take care for years or days to come, but rather to provide for them, that they may have food and clothing; and if either they or you are not content with that, you launch out beyond the rule of God (**1 Timothy 6:8; Matthew 6:34**). This is to labor that you may have in order "to maintain good works for necessary uses" (**Titus 3:14**). And never object, that unless you reach farther, it will never do; for that is merely unbelief. The Word says that God feeds ravens, cares for sparrows, and clothes the grass; in which three, to feed, clothe, and care for, is as much as heart can wish (**Luke 12:6-28**).

2. Therefore though you should provide for your family; yet let all your labor be mixed with moderation; "Let your moderation be known unto all men" (**Philippians 4:5**). Take heed of driving so hard after this world that you hinder yourself and your family from those duties towards God that you are, by grace, obliged to: private prayer, reading the Scriptures, and Christian conversation. It is a vile thing for men to waste themselves and their families chasing after this world, like those that disengage their hearts to God's worship. Christians, "the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not... and they that use this world, as not abusing it: for the fashion of this world passeth away" (**1 Corinthians 7:29-31**). Many Christians live and do things in this world as if religion were merely a side-business, and that this world was the one thing necessary; when indeed all the things of this world are merely things by the by; and religion the one and only thing needful (**Luke 10:40-42**).

3. If you would be such a master of a family as is fitting of you, you must see to it that there is that Christian harmony among those under you, as suitable for that house where one rules who fears God.

(1.) You must look to see that your children and servants are under subjection to the Word of God; for though it is of God only to rule the heart, yet he expects that you should rule their outward man; which if you do not, he may in a short time cut off all your stock, [even every male] (**1 Samuel 3:11-14**). See therefore that you keep them temperate in all things, in apparel, in language; that they are not gluttons, nor drunkards; not allowing either your children vainly to domineer over your servants, nor they again to carry themselves foolishly towards each other.

(2.) Learn to distinguish between the injury that in your family is done to you, and that which is done to God; and though you should be very zealous for the Lord, and to bear nothing that is open transgression to Him; yet here will be

your wisdom, to let personal injuries pass, and to bury them in oblivion: “Love covereth a multitude of sins.” Therefore, do not be like those that will rage and stare like madmen when they are injured; so either laugh, or at least do not sternly rebuke and warn when God is dishonored.

Rule your own house well, having your children, with others in your family, “in subjection with all gravity” (1 Timothy 3:4). Solomon was so excellent sometimes this way that he dazzled the eyes of his beholders (2 Chronicles 9:3-4).⁷

But to break off from these general observations, and to come to particular and specific points.

[DUTY IN RELATION TO THE WIFE]

Do you have a wife? You must consider how you should behave yourself within that relationship: and to do this correctly, you must consider the condition of your wife, whether she is one that indeed believes or not.

First, If she believes, then,

1. It is your business to bless God for her: “...for her price is far above rubies,” and she is God’s gift to you, and is for your adorning and glory (Proverbs 12:4; 31:10; 1 Corinthians 11:7). “Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised” (Proverbs 31:30).

2. You should love her under a double consideration: (1.) As she is your flesh and your bone: “For no man ever yet hated his own flesh” (Ephesians 5:29). (2.) As she is an heir together with you of the grace of life (1 Peter 3:7). This, I say, should engage you to love her with Christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with Him in eternal happiness.

3. You should also carry yourself to and before her, just as Christ does, both to and before His church; for the apostle says: So men should love their wives, “even as Christ also loved the church, and gave Himself for it” (Ephesians 5:25). When husbands behave themselves like husbands indeed, then they will not only be husbands, but such an ordinance of God to the wife, as that will preach to her the ways of Christ to His spouse. There is a sweet scent wrapped up in the relations of husbands and wives, that believe (Ephesians 4:32); the wife, I say, as a type of the church, and the husband the head and savior of her, “For the husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the body” (Ephesians 5:23).

This is one of God’s chief ends in instituting marriage, that Christ and His church, under that representation, might be wherever there is a couple that believe through grace. That is why a husband that carries it indiscreetly towards his wife, not only behaves himself contrary to the rule, but also makes his wife lose the benefit of such an ordinance, and contradicts the mystery of his relationship.

Therefore, I say, “So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church” (Ephesians 5:28-

⁷ The queen of Sheba was as much or more delighted with the order, harmony, and happiness of Solomon’s household than she was with all his splendour and magnificence. It is to this Bunyan refers in this quotation. [G. Offor’s original footnote]

29). Christ laid out His life for His church, covers her infirmities, communicates to her His wisdom, protects her, and helps her in her duties in this world; and so men should likewise do for their wives. Solomon and Pharaoh's daughter had the art of doing this, as you may see in the book of the Song of Solomon. Therefore, bear with their weaknesses, help their infirmities, and honor them as the weaker vessels, as being of a gentler frame (**1 Peter 3:7**).

In a word, be such a husband to your believing wife, that she may say, God has not only given me a husband, but such a husband that demonstrates to me every day the conduct of Christ to His church.

Second, If your wife is unbelieving or carnal, then you also have a duty before you, which you are committed to perform under a double commitment: 1. Because she is answerable every moment to eternal damnation. 2. That she is your wife that is in this evil circumstance.

Oh! how little sense of the worth of souls is there in the heart of some husbands; as is manifested by their unchristian attitude to and before their wives! Now, to equip you for suitable conduct,

1. Labor seriously after a sense of her miserable state so that your heart may yearn toward her soul.

2. Beware that any improper behavior of yours does not give her an opportunity to progress in evil. And here you have need to double your diligence, for she lies in your bosom, and therefore is capable of discovering the smallest misconduct in you.

3. If she behaves improperly and disorderly, as she is subject to do because she is Christ-less and graceless, then labor to overcome her evil with your goodness, and overcome her immodesty with your patience and meekness. It is a shame for you, who have another principle, to do as she does.

4. Take suitable and convenient opportunities to convince her of the doctrine of Christ. Observe her character, and when she is most likely to allow it, speak to her very heart.

5. When you speak, speak to reason. It does not matter how many words you use, as long as they are pertinent. Job answers his wife with few words and stops her from her foolish talking: "Thou speakest," he says, "as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" (**Job 2:10**).

6. Let all things be done without bitterness, or the least appearance of anger: "In meekness instructing those that oppose themselves," if perhaps "they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (**2 Timothy 2:25-26**). "...or how knowest thou, O man, whether thou shalt save thy wife" (**1 Corinthians 7:16**).

DUTY OF PARENTS TO CHILDREN

If you are a parent, a father, or a mother, then you are to consider your calling under this relationship.

Your children have souls, and they must be born of God as well as of you, or they will perish. And know this also, that unless you are very careful in your behavior to and before them, they may perish through you as the instrument of their destruction: the thought of which should provoke you, both *to instruct*, and also *to correct* them.

First, To *instruct* them as the Scripture says, and to "bring them up in the

nurture and admonition of the Lord;” and to do this diligently, “when thou sittest in thine house,... when thou liest down, and when thou risest up” (**Ephesians 6:4; Deuteronomy 6:7**).

Now to do this intentionally and with purpose:

1. Do it in terms and words that are easily understood: do not high expressions because they will drown your children. This is how God spoke to His children (**Hosea 12:10**), and Paul to his (**1 Corinthians 3:2**).

2. Take care not to fill their heads with silliness and unprofitable notions, for this will sooner teach them to be disrespectful and proud, rather than pleasant and humble. Therefore, reveal to them the state of man by nature; talk with them about sin, of death, and hell; of a crucified Savior, and the promise of life through faith: “Train up a child in the way he should go: and when he is old, he will not depart from it” (**Proverbs 22:6**).

3. There must be much gentleness and patience in all your instructions, “lest they be discouraged” (**Colossians 3:21**). And,

4. Labor to convince them by a accountable behavior, that the things of which you instruct them are not fables, but realities; yes, realities that are so far above what can be here enjoyed, that all things are not worthy to be compared with the glory and worthiness of these heavenly realities, were they a thousand times better than they are.⁸

Isaac was so holy before his children, that when Jacob remembered God, he remembered that he was “the Fear of his father Isaac” (**Genesis 31:53**).

Ah! when children can think of their parents, and bless God for that instruction and for the good they have received from them, this is not only profitable for children, but honorable and of great comfort to parents: “The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.” (**Proverbs 23:24-25**).

Second, The duty of correction.

1. See if fair words will win them from evil. This is God’s way with His children (**Jeremiah 25:4-5**).⁹

2. Let those words you speak to them in your reproof, be both serious, few, and pertinent, adding always some suitable sentence of the Scripture with it; for example, if they were to lie, then recite such verses as **Revelation 21:8, 27**; or if they refused to hear the Word, such a Scripture as **2 Chronicles 25:14-16**.

3. Look after them and see that they are not companions with those that are rude and ungodly; showing a calm, serious and continual dislike of their naughtiness; often crying out to them, as God did of old unto His, “Oh, do not this abominable thing that I hate” (**Jeremiah 44:4**).

4. Let all this be mixed with such love, pity, and sorrow of spirit, that if possible they may be convinced you dislike not their persons, but their sins. This is God’s way (**Psalms 99:8**).

5. Be often endeavoring to fasten on their consciences the day of their death,

⁸ “Though the words of the wise—are as nails fastened by the master of assemblies, Eccl. xii.1, yet sure their examples are the hammer to drive them in to take the deeper hold. A father that whipt his son for swearing, and swore himself while he whipt him, did more harm by his example than good by his correction.” —*Fuller’s Holy State*, p.11. [G. Offor’s original footnote]

⁹ Because of the reference cited by Mr. Bunyan (**Jer 25:4-5**), “fair words” may suggest both words that are pure, clear and reasonable, as well as words of truth and beauty, just as those words God sent by His prophets. [J. Cardwell’s added footnote]

and judgment to come. Likewise, does God also deal with those that are His (**Deuteronomy 32:29**).

6. If you are driven to use the rod, then strike advisedly in you have cooled down, and soberly show them, (1.) their fault; (2.) how much it is against your heart have to deal with them like this; (3.) and all that you do, do in conscience to God and love to their souls; (4.) and tell them that if fair means would have worked, this severe action would not have been necessary. This, as I have proved, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with His own, it is the most likely to accomplish its goal.

7. Follow all this with prayer to God for them and leave the issue to Him: “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (**Proverbs 22:15**).

Lastly, Observe these *cautions*,

1. Take heed that the offenses you correct your children for are not learned by them from you. Many children learn wickedness from their parents for which the parents beat and chastise them.

2. Take heed that you do not smile upon them to encourage them in small faults, for fear that your behavior before them is an encouragement to the children to commit even greater offenses.

3. Take heed that you do not use tasteless and improper words when you chastise them, as insulting, name-calling, and the like: this is devilish.

4. Take heed that you do not use many scolding words and threatenings with them, mixed with lightness and laughter; this will harden them. Do not speak much, nor often, but be pertinent to them with all gravity.¹⁰

DUTY OF MASTERS TO SERVANTS¹¹

Masters (Employers) also have a work to do as they stand related to their servants (employees). And,

First, If possible they can, to hire them that fear God: “He that worketh deceit,” says David, “shall not dwell within my house: he that telleth lies, shall not tarry in my sight” (**Psalms 101:7**).

Second, But if none but unbelievers are available to work for you, then,

1. Know that it is your duty to behave before your servant in such a way that your service may not only be for your good but also for the good of your servant, both in body and soul. Therefore, deal with him just as you would with your children when reprimanding; give him the same bread of God you give to your children; and who knows if perhaps you might bring up your servant with spiritual delights, and afterward may become your spiritual son in the end (**Proverbs 29:21**).

2. Take heed that you do not turn your servants into slaves by overcharging them in your work through your greediness. Making men serve with rigor is more like the behavior of Israel’s enemies than Christian masters (**Exodus 1:14**).¹²

¹⁰ How exceedingly admirable are all these scriptural directions, warnings, and cautions. Happy are those parents and their children where such wisdom is manifested in that painful duty of administering counsel and correction. [G. Offor’s original footnote]

¹¹ This section still carries with it appropriate practical truth for today with regard to the relationship between Employer to employee. [J. Cardwell’s added footnote]

¹² One of the Saxon laws was, that if a serf or villain work on Sunday by his lord’s command, he shall be a free man. –*Spelman’s Concilia*, An. 692. [G. Offor’s original footnote]

3. Take heed that you do not carry yourself before your servant as one of whom it is said, “He is such a man of Belial, that” his servants could “not speak to him.” (1 Samuel 25:14-17).

The apostle requests that you refrain from threatening them because you also have a Master in heaven (Ephesians 6:9); as you should acknowledge that your servants cannot be guilty of so many offenses against you as you are guilty of against Christ. Therefore, treat your servants as you would have your Master do with you.

4. Take heed that you neither take advantage of him when he is hired, nor at his departure. Servants, when employed to service, may be deceived two ways.

(1.) By their masters lying to them, saying that their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what they were led to believe it was. This deceives them.

(2.) The other way is, when masters greedily seek to wire-draw¹³ their servants to receive such wages as indeed are too little and inconsiderable for such work and labor. Both of these above, the apostle oppose, whereas he says, “Masters, give unto *your* servants that which is just,” just labor and just wages, “knowing that ye also have a Master in heaven” (Colossians 4:1).

As servants may be deceived or taken advantage of when hired, so also they may be at their discharge. This is done by masters that either change their wages, like heathenish Laban, (Genesis 31:7); or by withholding their wages, like those against whom God will be a swift witness (Malachi 3:5).

5. Take heed that you do not make gain of your place, because you are gracious, or live conveniently for the means of grace.¹⁴

Servants that are truly godly do not care how inexpensively they serve their masters, provided they may get into godly families, or where they may be convenient for the Word. But now, if a master or mistress should take this opportunity to prey upon their servants, this is abominable. This is making a gain of godliness, and merchandise of the things of God, and of the soul of your brother (1 Timothy 6:5).

I have heard some poor servants say that in some carnal families they have had more liberty to God’s things and were dealt with more fairly than among those who profess to be Christian. But that stinks. It is just as Jacob said concerning the cruelty of his two sons, so may I say of such masters, they make religion stink before the inhabitants of the land (Genesis 34:30).

In a word, learn of the Lord Jesus to carry yourselves well to your servants so that your servants may also learn something of the kindness of Christ by your behavior to them. Servants go out as well as come in; take heed that you do not give them an opportunity to scandal the gospel when they are gone, for what they observed you doing unrighteously when they were with you. Then masters carry it rightly toward their servants when they labor both in Word and life to convince them that the things of God are the one thing necessary. That which servants are commanded to do, touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the master is commanded to do the same things unto them (Ephesians 6:6-9).

¹³ “Wire-draw” was a verb to describe the act of forming a piece of metal into a wire by drawing it through a plate of steel. Because of the process to form a wire, the term “wire-draw” came to express a violent or lengthy argument, relentless persuasion, or a twisting of the facts for one’s benefit, i.e., tactics by lawyers in a court. [J. Cardwell’s added footnote]

¹⁴ The rust of money in the rich man’s purse, unjustly detained from the labourer, will poison and infect his whole estate. –Fuller’s *Holy State*, p.16. [G. Offor’s original footnote]

THE DUTY OF WIVES

But passing the master of the family, I shall speak a word or two to those that are under him.

And, first, to the wife: The wife is bound by the law to her husband, as long as her husband lives (**Romans 7:2**). Therefore she also has her work and place in the family, as well as the rest.

Now there are these things considerable in the behavior of a wife toward her husband, which she should conscientiously to observe.

First, That she look upon him as her head and lord. “The head of the woman is the man” (**1 Corinthians 11:3**); just as Sarah called Abraham lord (**1 Peter 3:6**).

Second, She should therefore be subject to him, as is suitable in the Lord. The apostle says that the wife should submit herself to her husband, as unto the Lord¹⁵ (**1 Peter 3:1**; **Colossians 3:18**; **Ephesians 5:22**). I told you before, that if the husband behaves toward his wife as becomes him, he will be a tremendous ordinance of God to her, not only showing her the relation of a husband, but will also preach to her the conduct of Christ to His church. And now I say also, that the wife, if she walks with her husband as becomes her, she shall preach the obedience of the church to her husband. “Therefore as the church is subject unto Christ, so *let* the wives be to their own husbands in every thing” (**Ephesians 5:24**). Now for your performing of this work, you must first reject these evils.

1. The evil of a wandering and a gossiping spirit; this is evil in the church, and is evil also in a wife, who is the representation of a church. Christ loves to have His spouse keep at home; that is, to be with Him in the faith and practice of His things, not meddling with and arranging the things of Satan; no more should wives be given to wander and gossip abroad. You know that **Proverbs 7:11** says, “She is loud and stubborn; her feet abide not in her house.” Wives should be about their own husbands’ business at home; as the apostle says, Let them “be discreet, chaste, keepers at home, good, obedient to their own husbands.” Why? Because “the Word of God” will otherwise be “blasphemed” (**Titus 2:5**).

2. Beware of an idle, talking, or quarreling tongue. This is also offensive, either in maids or wives, to be like parrots, not bridling their tongue; on the contrary, as I said before, the wife should know that her husband is her lord and is over her as Christ is over the church. Do you think it is proper for the church to *parrot* itself against her husband? Shouldn’t she be silent before Him and look to His laws rather than her own imaginations? Why does the apostle say that the wife should behave herself in this way towards her husband? “Let the woman,” says Paul, “learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (**1 Timothy 2:11-12**). It is improper to see a woman so much as once in all her lifetime suggest rising above her husband; in everything she should be in subjection to him, and to do all she does as having her warrant, license, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ: Now “she openeth her mouth with wisdom; and in her tongue is the law of kindness” (**Proverbs 31:26**).

¹⁵ The apostle Peter, in his solemn injunctions to married persons, commences with the wife. Fuller observes upon this, “And sure it was fitting that women should first have their lesson given them, because it is harder to be learned, —and therefore they need have the more time to con it.” —*Holy State*, p.1. [G. Offor’s original footnote]

3. Beware of desiring immodest apparel, or a lewd gait; this will be evil both abroad and at home; abroad, it will not only give bad example, but it will also tend to tempt others toward lust and lasciviousness; and at home it will be offensive to a godly husband and add corruption to ungodly children, &c. Therefore, as the apostle says, Let women's apparel be modest, as appropriate to women professing godliness, with good works, "not with brodered hair, or gold, or pearls, or costly array" (**1 Timothy 2:9-10**). And as it is said again, "Whose *adorning*, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (**1 Peter 3:3-5**).

Yet, do not think that by the subjection I have mentioned here that I intend that women should be their husbands' slaves. Women are their husbands' yoke fellows, their flesh and their bones; and he is not a man that hates his own flesh, or that is bitter against it (**Ephesians 5:29**). Therefore, let every man "love his wife even as himself; and the wife see that she reverence her husband" (**Ephesians 5:33**). The wife is master next to her husband, and is to rule all in his absence;¹⁶ yes, in his presence she is to guide the house, to bring up the children, provided that she so do it so that the devil has no occasion to speak reproachfully (**1 Timothy 5:10-13**). "Who can find a virtuous woman? for her price is far above rubies... A gracious woman retaineth honour..." and guides her affairs with discretion (**Proverbs 31:10; 11:16; Psalm 112:5**).¹⁷

Objection. But my husband is an unbeliever; what shall I do?

Answer. If so, then what I have said before lies upon you with a commitment that much stronger. For, 1. As your husband is in this condition, he will be watchful to take your faults and weaknesses and throw them as dirt in the face of God and your Savior. 2. He will be likely to make the worst of every one of your words, behaviors, and gestures. 3. And all this tends to possessing his heart with more hardness, prejudice, and opposition to his own salvation; therefore, as Peter says, "ye wives, be in subjection to your husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation, *coupled with fear*" (**1 Peter 3:1-2**).

Your husband's salvation or damnation rests greatly in your conduct and behavior before him; for this reason, if there is any fear of God in you, or love to your husband, seek to win him to the love of his own salvation by conduct full of meekness, modesty, holiness, and a humble behavior before him; and by doing this, how "knowest thou, O wife, whether thou shalt save *thy* husband?" (**1 Corinthians 7:16**).

¹⁶ "In her husband's absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home when he was abroad." –*Fuller's Holy State*, p.2. [G. Offor's original footnote]

¹⁷ The 1861 edition of *The Works of John Bunyan*, edited by George Offor, contained the Scripture references, "Pr. xxxi.10; xi.16; xii.4," the last portion saying, "and guideth her affairs with discretion." The reference to **Proverbs 12:4** states, "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones," whereas the text in Mr. Bunyan's treatise appears to be a clear reference to **Psalm 112:5**, "A good man sheweth favour, and lendeth: he will guide his affairs with discretion." And though the Scripture reference is used of a man, the spiritual truth conveyed is likewise as appropriate for any child of God, male or female. [J. Cardwell's added footnote]

Objection. But my husband is not only an unbeliever, but one very perverse, hard to please, and easily irritated, yes, so perverse, &etc., that I do not know how to speak to him or behave myself before him.

Answer. Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied, and prayed for; so they should be so much the more watchful and cautious in all their ways.

1. Therefore be very faithful to him in all the things of this life.

2. Bear with patience his unruly and unconverted behavior; you are alive and he is dead; you are principled with grace, he with sin. Now, then, seeing grace is stronger than sin, and virtue stronger than vice, do not be overcome with his vileness, but overcome that with your virtues (**Romans 12:21**). It is a shame for those that are gracious to be as lavishing in their words, &etc., as those that are graceless: They that are “slow to wrath [*are*] of great understanding; but [*they that are*] hasty of spirit exalteth folly” (**Proverbs 14:29**).

3. Your wisdom, therefore, if at any time you have a desire to speak to your husband for his conviction, concerning anything, either good or evil, it is to observe convenient times and seasons: There is “a time to keep silence, and a time to speak” (**Ecclesiastes 3:7**). Now for the right timing of your intentions,

(1.) Consider his disposition and take him when he is farthest from those filthy passions that afflict you. Abigail would not speak a word to her bad-mannered husband until his wine was gone from him and was sober (**1 Samuel 25:36-37**). The lack of this observation is the reason so much is spoken, and so little effected.¹⁸

(2.) Take him at those times when he has his heart taken with you, and when he shows tokens of love and delight in you. Esther did this with her husband the king, and prevailed (**Esther 5:3-6; 7:1-2**).

(3.) Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Manohah’s wife dealt similarly with her husband (**Judges 13:22-23**). Yet then,

(a) Let your words be few.

(b) And not in a way that finds delight in lording it over him; but always speak to him as to your head and lord, by way of plea and petition.

(c) Do it in such a spirit of sympathy and with a heart of affection after his good that the manner of your speech and behavior in speaking to him may be a reason that you speak in love, as being sensible of his misery, and inflamed in your soul with desire after his conversion.

(d) Follow your words and behavior with prayers to God for his soul.

(e) Still maintaining a holy, chaste, and modest behavior before him.

Objection. But my husband is stupid, a fool, and one that does not have sense enough to follow his outward employment in the world.

Answer. 1. Though all this is true, yet you must know that he is your head, your lord, and your husband.

2. Therefore you must take care that you do not desire to usurp authority over him. He was not made for you; that is, for you to have dominion over him, but to be your husband, and to rule over you (**1 Timothy 2:12; 1 Corinthians 11:3-8**).

3. Therefore, though in truth you may have more discretion than he, you should know that you, with all that is yours, is to be used as under your husband;

¹⁸ “She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water.” –*Fuller’s Maxims*. [G. Offor’s original footnote]

even “every thing” (**Ephesians 5:24**).

Take heed therefore, that what you does not go in *your* name, but his; not to your exaltation, but his; carrying all things so, by your readiness of min and prudence, that not one of your husband's weaknesses are discovered by others because of you: “A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones” (**Proverbs 12:4**). For then, as the wise man says, “she will do him good and not evil all the days of her life” (**Proverbs 31:12**).

4. Therefore act, and continue to do as one being under the power and authority of your husband.

Now concerning your conduct before your children and servants: you are a parent, and a governess, and so you should humble yourself. Additionally, seeing the believing woman is a figure of the church, she should nourish and instruct her children and servants, just as the church does her children and servants, that she may answer in that specific duty also; and truly, the wife being at home, she has great advantage that way; therefore do it, and the Lord will prosper your proceeding.

DUTIES OF CHILDREN TO PARENTS

There also lies a duty upon children to their parents, which they are bound both by the law of God and nature to conscientiously observe: “Children, obey your parents in the Lord: for this is right” (**Ephesians 6:1**). And again, “Children, obey *your* parents in all things: for this is well pleasing unto the Lord” (**Colossians 3:20**).

There are these general things that children should display in the honor that is due to their parents from them.

First, They should always count their parents as better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents and to have disregarding and scornful thoughts concerning them. This is worse than heathenish; such a child has the heart of a dog or a beast, that will bite those that begot them and her that that gave birth to that child.

Objection. But my father, &c., is now poor, and I am rich, and it will belittle me, or at least a hindrance to me, to show respect to him as I might otherwise.

Answer. I tell you that you argue like an atheist and a beast, and stand in this full flat against the Son of God (**Mark 7:9-13**). Must a gift, and a little of the glory of the butterfly, make you that you will not do for, and honor to, your father and mother? “A wise son maketh a glad father: but a foolish man despiseth his mother” (**Proverbs 15:20**). Though your parents cannot go lower than they are now, and though you could never higher than you’ve already attained, yet he is still your father, and she your mother, and they must be esteemed great in your sight: “The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it” (**Proverbs 30:17**).

Second, You should honor your parents by a willingness to help them with such necessities and accommodations that they need. If any “have children or nephews, let them learn to shew piety¹⁹ at home, and to requite their parents:”

¹⁹ Bunyan’s words are “to show pity,” probably taken from the word “goodness” in the margin of the Bible; but lest it might be a typographical error, the usual rendering is given

says Paul, “for that is good and acceptable before God” (**1 Timothy 5:4**).

And this rule Joseph observed to his poor father, though he himself was next the king in Egypt (**Genesis 47:12; 41:39-44**).

But take note, let them “requite their parents.” There are three things for which, as long as you live, you will be a debtor to your parents.

1. For your being in this world. It is by them from whom, immediately under God, you even exist.

2. For their care to preserve you when thou were helpless and could neither care for, nor regard yourself.

3. For the pains they have taken with you to bring you up. Until you have children of your own, you will not be sensible of the pains, watchings, fears, sorrow, and affliction, that they have gone through to bring you up; and when you know it, you will not easily yield that you have repaid them for their favor extended to you. How often have they sustained you in your hunger and clothed your nakedness? What care have they taken that you might have a home to live in and do well when they were dead and gone? They possibly have spared it from their own belly and back for you, and have also impoverished themselves so that you might live like a man.²⁰ All these things, like a man, should be duly considered by you; and care should be taken on your part to repay them. The Scripture says so, reason says so, and there are none but dogs and beasts that deny it. It is the duty of parents to lay up for their children; and the duty of children to repay their parents.

Third, Therefore show, by all humble and son-like conduct, that you do to this day, with your heart, remember the love of your parents. This much is provided for obedience to parents in general.

Again, if your parents are godly, and you wicked, as you are, if you have not a second work or birth from God upon you, then you are to consider that you are more strongly engaged to respect and honor your parents, not now only as a father in the flesh, but as godly parents; your father and mother are now made by God your teachers and instructors in the way of righteousness. Therefore, to refer to Solomon’s words, “My son, keep thy father’s commandment, and forsake not the law of thy mother: bind them continually upon thine heart, *and* tie them about thy neck” (**Proverbs 6:20-21**).

Now, to provoke you to consider this,

1. That this has been the practice always of those that are and have been obedient children; yes, of Christ Himself to Joseph and Mary, though He Himself was God blessed for ever (**Luke 2:51**).

2. You have also the severe judgments of God upon those that have been disobedient to strike fear into you. As, (1.) Ishmael, because of mocking at one good action of his father and mother, was both thrust out of his father’s inheritance and the kingdom of heaven, and that with God’s approval (**Genesis 21:9-14; Galatians 4:30**). (2.) Hophni and Phinehas, for refusing the good counsel of their father, provoked the great God to be their enemy: “They hearkened not unto the voice of their father, because the LORD would slay them”

in this quotation. [G. Offor’s original footnote]

²⁰ “What is the child but a piece of the parents wrapped up in another skin.” –*Flavel*.

On seeing a Mother with her Infant asleep in her Arms. “Thine is the morn of life, All laughing, unconscious of the evening with her anxious cares, Thy mother filled with the purest happiness and bliss Which as indulgent Heaven bestows upon a lower world, Watches and protects her dearest life, now sleeping in her arms.” *German Poem*. [G. Offor’s original footnote]

(1 Samuel 2:23-25). (3.) Absalom was hanged, as I may say, by God himself, for rebelling against his father (2 Samuel 18:9).

What's more, little do you know how heart-aching a consideration it is to your parents, when they suppose that you may be damned! How many prayers, sighs, and tears are there wrung from their hearts upon this account? Every misdeed of yours goes to their heart for fear that God should take an occasion because of it to shut you up in hardness forever. How did Abraham groan for Ishmael? "O," he says to God, "that Ishmael might live before Thee!" (Genesis 17:18). How was Isaac and Rebecca grieved for the disobedience of Esau? (Genesis 26:34-35). And how bitterly did David mourn for his son, who died in his wickedness? (2 Samuel 18:32-33).

Lastly, Can any imagine that all these deeds of your godly parents will be to you the increase of your torments in hell, if you die in your sins notwithstanding?

Again, if your parents and you also, are godly, how happy a thing is this? How should you rejoice that the same faith should dwell both in your parents and you? Your conversion, possibly, is the fruits of your parents' groans and prayers for your soul; and they cannot choose but to rejoice; do you rejoice with them. It is true in the salvation of a natural son that is mentioned in the parable: "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luke 15:24). Consider this, that your parents have grace, as well as you; therefore, engage your heart so much the more to honor, reverence, and obey them.

You are now better able to consider the pains and care that your friends have been at, both for your body and soul; therefore, strive to repay them. You have strength to answer in some measure the command: therefore, do not neglect it. It is a double sin in a gracious son not to remember the commandment, yes, the first commandment with promise (Ephesians 6:1-2). Take heed of giving your sweet parents one short-tempered word or one improper action. Love them because they are your parents, because they are godly, and because you must be in glory with them.

Again, if you are godly, and your parents wicked, as often it sadly falls out; then,

1. Let your heart yearn towards them; it is your parents that are going to hell!
2. As I said before to the wife, concerning her unbelieving husband, so now I say to you, Beware a parroting tongue: speak to them wisely, meekly, and humbly; do for them faithfully without murmur or complaint; and bear, with all child-like modesty, their reproaches, their railing, and evil speaking. Watch for appropriate opportunities to present them with their lost condition. O! how happy a thing would it be, if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own loins has God converted my soul. The Lord, if it be His will, convert our poor parents, that they, with us, may be the children of God.²¹

CONCERNING SERVANTS²²

²¹ Bunyan's silence, in all his writings, concerning the state of his parents as to godliness, may lead us to fear that this fervent ejaculation had often been poured forth by his own soul on behalf of his father and mother. All that we know of them is, that they were poor, but gave their children the best education their means could afford; as to their piety he is silent. [G. Offor's original footnote]

²² As counsel to masters before, servants denote employees. [J. Cardwell's added footnote]

Servants (employees) also, they have a work to do for God, in their place and station among men.

The apostles declare masters (employers) under a threefold consideration. *First*, The believing master. *Second*, The unbelieving master. *Third*, The unreasonable master.

For all that, servants are furnished with counsel and advice in the Word, in order to humble themselves under each of them.

But before I speak in particular to any of these, *I will in general show you the duty of servants.*

1. You are to look upon yourself as you are; that is, as a servant, not a child, nor a wife; you are inferior to these; therefore count yourself under them, and be content with that station. “For three *things* the earth is disquieted, and for four *which* it cannot bear.” One is “a servant when he reigneth” (**Proverbs 30:21-22**). It is out of your place, either to talk or do, as one that reigns.

2. Consider that you, being a servant, what is under your hand is not your own but your master’s. Now, because it is not your own you should not dispose of it; but because it is your master’s, you should be faithful. It was this way with Joseph (**Genesis 39:8-9**). But if you do otherwise, know that you will receive of God for the wrong that you have done; and there is with God “no respect of persons” (**Colossians 3:25**). Therefore,

3. Concerning your work and employment, you are to do it as unto the Lord, and not for man; and, indeed, then servants do their business as proper to them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Christ has put them, and in which he expects they should be faithful. “Servants,” says Paul, “be obedient to them that are your masters... with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart” (**Ephesians 6:5-6**).

Think for a moment about the Word of God to servants. 1. Servants must be obedient; yet, 2. Not with that obedience that will serve man only. Servants must have their eye on the Lord, in the work they do for their masters. 3. That their work in this service is the will and ordinance of God. From which I conclude, that your work in your place and station, as you are a servant, is as really God’s ordinance, and as acceptable to Him, in its kind, as is preaching, or any other work, for God; and that you are as sure to receive a reward for your labor, as he that hangs or is burnt for the gospel. Therefore, says the apostle to servants, “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (**Colossians 3:23-24**).

And now concerning the *three sorts of masters mentioned before.*

First, For the *believing* master; says Paul, “They that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers” with the servants, ‘of the’ heavenly ‘benefit’ (**1 Timothy 6:2**).

Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is between their masters and themselves, as brethren, that they will forget the relation that is between them as masters and servants. Now, though they should remember the one, yet let them take heed of forgetting the other. Know your place, as a servant, while you consider that your master and you are brethren, and do your work for him faithfully, humbly, and

with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit. “If any man teach otherwise,” says the apostle Paul, “and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (**1 Timothy 6:3-5**).

Second, For the *unbelieving* masters, because Paul speaks of them in the first verse of the **1 Timothy 6**, “Let as many servants,” says he, “as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed.”

Servants living with unbelieving masters, are greatly engaged to be both watchful, faithful, and trusty. Employed, I say, 1. From the consideration of the condition of their master; for he being unbelieving, will have an evil eye upon you, and upon your doings, and so much the more because you profess faith in Christ; as in the case of Saul and David (**1 Samuel 18:8-9**, &etc). 2. You are employed because of the profession you make of the Word of God; for by your profession you present both God and His Word before your master, and he has no other reason but to blaspheme them if you behave yourself unworthily. Therefore Paul tells Titus to “*exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;” not giving parroting answers, or such as are cross or provoking, “not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things” (**Titus 2:9-10**).

That servant, who does his work before God in an unbeliever’s family, as God’s ordinance, he shall adorn the doctrine of God, if not save his master by doing so; but if he does otherwise, he shall both stumble the unbeliever, dishonor God, offend the faithful, and bring guilt upon his own soul.

Third, For the *unreasonable* master, though I distinguish him from the unbeliever, yet it is not because he may not be such, but because not every unbeliever can properly be called by that name. Now with this unreasonable and perverse fellow, you are to serve as faithfully for the time you stand bound, as with the most pleasant and rational master in the world: “Servants,” Peter says, “be subject to *your* masters with all fear; not only to the good and gentle, but also to the forward” (**1 Peter 2:18**).

And if your perverse master will still be unreasonable, either out of spite to your religion, or because he is without reason concerning your labor— you must labor faithfully to the utmost of your power— God then reckons you a sufferer for well-doing, as truly as if you were called upon the stage of this world before men, for the matters of your faith. Therefore Peter adds this encouragement to servants, to the exhortation he gave them before: “This is thankworthy,” says he, “if a man for conscience toward God endure grief, suffering wrongfully. For what glory is *it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God” (**1 Peter 2:19-20**).

Therefore be comforted concerning your condition, considering that God looks upon you, as He did upon Jacob in the family of Laban; and will right all your wrongs, and reward you for your faithful, wise, and godly behavior, before, and in the service of your unreasonable master. Therefore, be patient, I say, and abound in faithfulness in your place and calling, until God make a way for your

escape from this place; and when you may be made free, use it rather (**1 Corinthians 7:21**).

DUTIES OF NEIGHBORS TO EACH OTHER

Having showed you in few words what duties there are under your various relationships, I will now at last speak, in a word or two, concerning good neighborhood, and then draw a conclusion. Concerning neighborhood, there are these things to be considered and practiced, if you will be found in the practical part of good neighborhood.

First, You must be of a good and sound conversation in your own family, place, and station, showing to all, the power that the gospel and the things of another world have in your heart, “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (**Philippians 2:15-16**).

Second, As persons must be of good behavior at home, that will be good neighbors, so they must be full of courtesy and charity to them that have need about them (**Luke 10:36-37**). Right good neighborhood is for men readily to communicate, as of their spiritual things, as well as of their temporal things, such as food, clothing, and help to those in need; to give to the poor as you see them go by you, or to inquire after their condition, and according to your capacity to send unto them (**Job 31:15-17**, &etc).

Third, You must always be humble and meek among them, as well as grave and gracious; not light and frothy, but by your words and conduct ministering “grace unto the hearers” (**Ephesians 4:29**). Job honored God in this way among his neighbors (**Job 29:6-12**).

Fourth, Your wisdom will be, rightly to discourage sin and to reprove your neighbor for the same (**Leviticus 19:17**), denying yourself in some things to keep from injuring your neighbor, that you may please him for his edification (**Romans 15:2**).

Fifth, If you would be a good neighbor, take heed of your tongue upon two accounts.

1. That with it you give no offensive language to your neighbor, so as to provoke him to anger. Bear much, take no account of wrongs, and say little: “*It is an honour for a man to cease from strife: but every fool will be meddling*” (**Proverbs 20:3**); and again, “He loveth transgression that loveth strife” (**Proverbs 17:19**).

2. And as you should take heed that you are not the origin of contention and anger, so also take heed that you are not an instrument to start it between others, by a tale-bearing and a gossiping spirit: “He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.... As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife” (**Proverbs 26:17, 21**). I do observe two things very offensive in many professing believers; the one is a head-strong and stiff-necked spirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and yet very little, if anything, of those Christian deeds that carry in them the cross of a Christian in the doing thereof, and profit to my neighbor.

(1.) When I say a head-strong and stiff-necked spirit, I mean, they are for pleasing themselves and their own inclinations, in things of no value, though their doing so is as the very slaughter-knife to the weak conscience of a brother or

neighbor. Now this is vile. A Christian, in all such things not established in the matters of faith and worship, should be full of self-denial and seek to please others rather than themselves; “Give none offence— to the Jews, nor to the Greeks,²³ nor to the church of God... not seeking mine own profit, but the *profit* of many, that they may be saved” (**1 Corinthians 10:32-33**).

(2.) And the second is as bad; that is to say, when professing believers are great prattlers and talkers, and disputers, but do little of anything that speaks love to the poor, or self-denial in outward things. Some people think religion is made up of words; a very great mistake! Words without deeds are only a half-faced religion: “Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (**James 1:27**). Again, “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled,” which are very fine words, yet if you “give them not those things which are needful to the body; what *doth it profit*?” (**James 2:15-16**).

[Sins which interfere with the duties of Christian Brotherhood and Civil Neighborhood.]

Now then, before I go any further, I will take the opportunity here to touch a little upon those sins that are so widespread in many professing believers today: and they are, covetousness, pride, and uncleanness. I would speak a word to them in this place, the rather because they are those things that spoil both Christian brotherhood, and civil neighborhood in too great a measure.

OF COVETOUSNESS

First, For Covetousness.

1. Covetousness; it is all one with desire; he that desires, covets, whether the thing he desires be evil or good. Therefore that which is called *coveting*, in **Exodus 20:17**, is called *desire*, in **Deuteronomy 5:21**. As the apostle also says, “I had not known lust, except the law had said, Thou shalt not covet” (**Romans 7:7**). That is, I would not have known lust to be a sin unless the law had forbid it. Therefore, though lawful desires are good (**1 Corinthians 12:31**), and to be commended, yet covetousness, as commonly understood, is to be fled from, and abhorred, as from the devil himself.

2. Covetousness, or evil desire, it is the first mover, and gives to every sin its call, as I may say, both to move and act; as was said before, the apostle had not known sin, except the law had said, Thou shalt not desire or covet; for where there is no desire to sin, there appears no sin.

3. Therefore covetousness carries in it every sin— we speak of sins against the second table— even as a serpent carries her young ones in her belly. This the Scripture affirms, where it says, “Thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s” (**Exodus 20:17**). Covetousness will meddle with anything.

Now, there is in my mind at present these eight notes of covetousness, which

²³ “To the Greeks.” Bunyan in this follows the Puritan translation. The word “Greeks” is in the margin of the authorized Bible. [G. Offor’s original footnote]

hinder good works and Christian behavior among men, wherever they are harbored.

(1.) When men, to whom God has given a comfortable livelihood, are not yet content therewith, this is against the apostle, where he says, “*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee*” (**Hebrews 13:5**).

(2.) It is covetousness in the seller, that causes him to say of his traffic that it is better than it is, that he may raise the price of it; and it is covetousness in the buyer that prompts him to say worse of a thing than he thinks in his conscience it is for a reduction of price less than reasonable. This is that which the apostle forbids under the name of *defraud*, **1 Corinthians 6:8**, and that which Solomon condemns in **Proverbs 20:14**.

(3.) It is through covetousness that men think much of that which goes beside their own mouth, though possibly it goes to those that have more need than themselves, and also that better deserve it than they.

(4.) It shows covetousness, when men will deprive themselves, and those under them, of the privileges of the gospel, for more of this world; and is condemned by Christ (**Luke 14:18-20**).

(5.) It shows covetousness, when men that have it, can go by, or hear of the poor, and shut up their hearts and compassions from them (**1 John 3:17**).

(6.) Also when men are convinced it is their duty to communicate to such and such that have need, yet they postpone it, and if not quite forget it, yet pass away the time, as being reluctant to distribute to the necessities of those in want. This is forbidden by the Holy Ghost: “*Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*” Now, it is due from you to the poor, by the commandment of God, if they want, and you have it; “*Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee*” (**Proverbs 3:27-28**).

(7.) It shows a greedy mind also, when, after men have cast in their minds what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghost says, “*Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver*” (**2 Corinthians 9:7**).

(8.) And lastly, It shows a filthy, greedy heart also, when a man, after he has done any good, then in his heart to regret, and secretly wish that he had not done so, or at least, that he had not done so much: this is being weary of well-doing; (I speak now of communicating,) and carries in it two evils. First, it spoils the work done; and, second, if entertained, it spoils the heart for doing any more so. “*The vile person shall be no more called liberal, nor the churl said to be bountiful,*” for “*the liberal deviseth liberal things; and by liberal things shall he stand*” (**Isaiah 32:5, 8**).

Now then, to discourage all from this poisonous sin, notice that, above all sins in the New Testament, this is called idolatry (**Ephesians 5:5; Colossians 3:5**). Therefore, God’s people should be so far from being taken with it that they should be very afraid of having it named among one another, for fear that it should infect the heart as adulterous thoughts by the talking about it (**Ephesians 5:3**).

Question. But why is covetousness called *idolatry*?

Answer. 1. Because it engages the very heart of man in it, to mind earthly things; it gets our love, which should be set on God; and sets it upon poor empty creatures; it takes our affections out of heaven, where they should be, and sets

them on earth, where they should not be (**Ezekiel 33:31; Philippians 3:18-19; Colossians 3:1-3**). It changes the object on which the heart should be set and sets it upon that which it should not. It makes a man forsake God, “the fountain of living waters,” and causes him to cut out for himself “cisterns, broken cisterns, that can hold no water” (**Jeremiah 2:11-13**). For,

2. It rejects the care, government, and providence of God towards us, and causes us to make of our concerns and industry a god, to whom we run after continually, instead of God, both for keeping what we have and for getting more. This was Israel’s idolatry of old, and the original of all her idolatrous practices. “For their mother hath played the harlot,” that is, committed idolatry: “she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink” (**Hosea 2:5**).

3. It rejects God’s way of governing His creatures, and would have them ordered and governed in way other than the manner His heavenly wisdom deems appropriate; therefore, all unhappiness arise about God’s dealing with us. Covetousness will never say, “It is the Lord, let him do what He pleases;” but, like a god, is always objecting against everything that goes against it; and it is that which, like a god, draws away the heart and soul from the true God, and His Son Jesus Christ: “And he went away sorrowful; for he had great possessions” (**Matthew 19:16-22**). Now then, that which engages the heart, that rejects the providence of God, that which is arranging and governing things contrary to God, and breaks with God upon these terms, is idolatry; and all these do covetousness. “The wicked boasteth of his heart’s desire, and blesseth the covetous, *whom* the LORD abhorreth” (**Psalms 10:3**). Now the way to cure this disease is to learn the lesson that Paul received by heart; to wit, “In whatsoever state [you are], therewith to be content” (**Philippians 4:11**).

OF PRIDE

Second, I come now to speak a word concerning pride and loftiness of heart and life.

1. Pride, in general, is that which causes a man to think of man and his things above what is written (**1 Corinthians 4:6**).

2. It has its seat in the heart among these atrociousness, fornications, adulteries, lasciviousness, murders, deceit, &etc. (**Mark 7:21-23**) and shows itself in these particular ways:

(1.) When you disregard this or that person, though gracious; that is, look over them, and ignore them for their poverty in this world, choosing rather to converse with others that possibly are less gracious, because of their greatness in this world. The apostle James writes against this in **James 2:1-3** under the name of partiality; for indeed the fruits of a puffed-up heart is to deal in this manner with Christians (**1 Corinthians 4:6-7**). Now this branch of pride flows from ignorance of the vanity of the creature, as well as ignorance of the worth of a gracious heart; therefore get more of the knowledge of these two, and this sprig will be nipped in the head, and you will learn to humble yourself to men of low degree (**Romans 12:16**).

(2.) It shows pride of heart when men will not deny themselves in things that they may, for the good and profit of their neighbors. And it now shows that pride has gotten so deep into self-love and self-pleasing that they care little who they

grieve or offend as long as they may have their way (**Obadiah 1:12-15**).

(3.) It shows pride of heart when sober reproofs for sin and unbecoming conduct will not concern you, but instead you are resentful and give in to your spirit to be perverse, retaining prejudice against those that have reproved you. The prophet says, “Hear ye, and give ear; be not proud: for the LORD hath spoken.” That is, hear the reproofs of God for your sins and break them off by repentance; “but if ye will not hear it, My soul shall weep in secret for *your* pride,” &etc. (**Jeremiah 13:15-17**).

So also in Hosea, “They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD. And the pride of Israel doth testify to his face” &etc. (**Hosea 5:4-5**).

This shows great senselessness of God, and a heart greatly out of order.

(4.) It shows pride also when a reproof or admonition will not sit as well from the poorest saint, as from the greatest doctor; and it shows a glory in men, **1 Corinthians 3:21**, and that they would rather have their faith stand in their wisdom and not “in the power of God;” that is, of naked truth **1 Corinthians 2:5**.

(5.) It shows pride of heart when a man that has this or that in his heart to do, in reference to God, but yet will disregard sober asking counsel and direction of God in this matter: “The wicked, through the pride of his countenance, will not seek *after God*,” says David (**Psalms 10:4**).

(6.) It shows pride of heart, when persons are tickled with thoughts of their own praise and secretly lust after it; they think of themselves and others above what is written; which those do who do not acknowledge that man in his best circumstances is altogether vanity: but those kind of people have forgotten the exhortation, “Be not highminded, but fear” (**Romans 11:20**). Additionally, that there is a knowledge that puffs up, and does not edify themselves or others (**1 Corinthians 8:1-2**). Therefore, the apostle says to them, Be “not desirous of vain glory,” but rather “in lowliness of mind let each esteem other better than themselves” (**Galatians 5:26; Philipians 2:3**).

Pride also has an outward conduct, behavior, and manner, which is offensive for Christians to be tainted with; and this pride is revealed through mincing words, a false conduct, and a desire for the toys and baubles that Satan and every lightheaded fool brings into the world. As God speaks of the daughters of Zion, they “walk with stretched forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet” (**Isaiah 3:16**).

A very unattractive behavior for a people that profess godliness; and that used to come before God to confess their sins; to mourn for what they have done. How can a sense of your own depravity, of the vileness of your heart, and of the holiness of God, stand with such a manner of behavior? Do you see the vileness of your heart and the fruit of sin? Are you afflicted with that disagreement that is between God and your heart; that laid the reins on the neck of your lusts and lets them run wherever they want? Do not be deceived, pride arises from ignorance of these things (**1 Timothy 6:3-4**). A sense of my vileness, of what I have deserved, and of what continually opposes God in my heart, cannot stand with a foolish, light, and reckless manner of behavior: you will then see there are other things to mind than to imitate the butterfly. Alas, all these kinds of things are only painting the devil and putting a carnal gloss upon a castle of his; you are only making the spider happy: is your heart any better for your fine way of walking, your mincing words, and your lofty looks? No, doesn't this show that your heart is a rotten, corrupt, and stupified heart? Oh! that God would only let you see a little of your

own inside, as you have others to behold your outside: you painted sepulcher, you white-washed wall, will these things be found virtues in the day of God? Or, is this the way that you take in order to mortify sin? “An high look, *and* a proud heart, the plowing of the wicked, is sin” (**Proverbs 21:4**). Pride is the ringleader of the seven abominations that the wise man names, **Proverbs 6:16-17**, and is above all that causes one to fall into the condemnation of the devil (**1 Timothy 3:6**).

OF ADULTERY OR UNCLEANNESS

Now I come to the last place to say a word or two about adultery, and then to draw towards a conclusion. Adultery has its place in the heart among the rest of those filthinesses I mentioned before (**Mark 7:21-22**); of this sin I observe two things.

1. That almost in every place where the apostle lays down a list of wickedness, he places adultery, fornication, and uncleanness in the front; as is also the format in **Mark 7:21**, **Romans 1:29**, **1 Corinthians 6:9**, **Galatians 5:19**, **Ephesians 5:3**, **1 Thessalonians 4:3-5**, **Hebrews 12:16**, **James 2:11**, **1 Peter 2:11**, and **2 Peter 2:10**. From this I gather that the sin of uncleanness is a very predominant one and master sin; one that overtakes the sinner easily, as being one of the first that is ready to offer itself on all occasions to break the law of God.

2. I observe that this sin is committed by many unaware, even as soon as a man has merely looked upon a woman: “I say unto you,” says Christ, “that whosoever looketh on a woman to lust,” or desire, “after her hath committed adultery with her already in his heart” (**Matthew 5:28**).

This sin of uncleanness, I say, is a very captivating sin; it is natural above all sins to mankind; as it is most natural, it never misses an opportunity for temptation, having objects to look on in every corner: therefore, there is need of a double and triple watchfulness in the soul against it. It is better here to make a covenant with our eyes, like Job (**Job 31:1**), than to let them wander to God’s dishonor, and our own discomfort.

There are these three things which will show a man or woman many leanings toward the uncleanness of their own hearts.

(1.) The first is a wandering eye, or an eye that secretly concerns itself with such objects that tickle the heart with the thoughts of immodesty and uncleanness. Isaiah calls this a wanton eye: and Peter an eye full of adultery that cannot cease from sin (**2 Peter 2:14**; **Isaiah 3:16**). This is also that which Christ calls an evil eye, while John calls it the lust of the flesh and of the eyes that defiles those who are not very watchful over their own hearts (**Mark 7:22**; **1 John 2:16**). This wandering eye is that which the most holy saints should take heed of, because it is apt to grab hold of them also. When Paul instructs Timothy to request the young women to walk as becomes the gospel, he tells him do it with all purity (**1 Timothy 5:1-2**); as if to say, “Take heed that while you instruct them to holiness that you, yourself, are not corrupted with the lust of your eye.” O how many souls, in the day of God, will curse the day that they ever gave way to a wanton eye!

(2.) The second thing that shows one many tendencies toward the lusts of uncleanness is wanton and immodest talk; such as that brazen-faced whore of **Proverbs 7**, or as those in Peter’s epistle, who enticed “through the lusts of the

flesh, *through much* wantonness, those that were clean escaped from them who live in error” (**2 Peter 2:18**). “Out of the abundance of the heart the mouth speaketh” (**Matthew 12:34**), therefore, if we are saints, let us take heed, because of our eye, also of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us, “as becometh saints” (**Ephesians 5:3**). Make not of this, “Let it not be once named.” This implies that the lusts of uncleanness are devilishly captivating; that they will both take the heart with eyes and tongue: “Let it not be once named among you,” &etc.

(3.) Another thing that warns a man or woman inclining to wantonness and uncleanness is when they adorn themselves in light and extravagant apparel. The clothes of a prostitute are too frequently the clothing of professing believers these days; a vile thing that shows a great deal of lewdness and vileness of affections. If those that give way to a wandering eye, wanton words, and immodest apparel are not whores, &etc., in their hearts, I don’t even know what to say. Does a wandering eye show shamefacedness? Does wanton talk show chastity? Does immodest clothing with outstretched necks, naked breasts, false speech, and mincing gaits, &etc., show mortification of lusts? If anyone should say that these things may show pride as well as carnal lusts; that may well be, but why are they proud? Is it not to deceive the body? And why do they deceive the body with pride, if it is not to provoke both themselves and others to lusts? God knows their hearts without their outsides: and we know their hearts by their outsides.

My friends, I am here discussing at length about good works, and persuading you to flee from those things that are hindrances to them: therefore bear with my plain bluntness when I speak against sin. I would kill sin with every word if I could, because otherwise it will kill us with many sorrows (**1 Timothy 6:9-10**). I do not preach about good works as if doing them would save us, for we are justified by His grace according to the hope of eternal life; yet, our sins and evil works will present us disgraceful to the judgments both of God and man. He that does not walk uprightly according to the truth of the gospel is likely to have his peace assaulted often, by the devil, the law, death, and hell; yes, and is likely to have God hide His face from him also because of the iniquity of his covetousness (**Isaiah 57:17**).

How can he that carries himself vilely in the sight of men think that he behaves well in the sight of God? If such a dim light as the one in man can justly count you as a transgressor, how shall your sins be hidden from Him whose “eyelids try the children of men?” (**Psalms 11:4**).

It is true, faith without works justifies us before God (**Romans 3:28; 4:5**); yet, faith that is alone will be found to leave us sinners in the sight of both God and man (**James 2:18**). Although you can add nothing to that which saves you by what you can do, yet your righteousness may profit the son of man; as also says the text: but if you will be so careless as to say, “Why would I care to be righteous to profit others?” I tell you that the love of God is not in you (see **Job 35:8; 1 John 3:17; 1 Corinthians 13:1-3**).

Walk therefore in God’s ways and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, “This great nation is a wise and understanding people” (**Deuteronomy 4:6**).

THIRD. Observe. Every believer should not only take heed that his works are good, and so for the present time do them, *but should carefully study to maintain them; that is, to keep in a continual exercise of them.*

It is an easier matter to begin to do good, than it is to continue once you’ve

started; and the reason is that there is not as much of the Christian's cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore, Christians have a need to be encouraged to do good in order to continue the work. Man, by nature, is rather a hearer than a doer, Athenian like, continually listening after some new thing; seeing many things, but observing nothing (**Acts 17:20; Isaiah 42:20**). It is apparent that after Christ had divided his hearers into four parts, he condemned three of them as fruitless hearers (**Luke 8:5-8**). Oh, it is hard to continue believing, to continue loving, to continue resisting all that opposes; we are prone to be weary of well-doing (**Galatians 6:9**). To pluck out right eyes and to cut off right hands and feet is no pleasant thing to flesh and blood; and yet none but these shall have the promise of life; because none but these will be found to have the effectual work of God's grace in their souls (**Matthew 18:8-9**): "If ye continue in My Word, then are ye My disciples INDEED" (**Matthew 24:13; John 8:31**). That is the reason you find so many IFS in the Scripture about men's happiness; as, "if children, then heirs;" and "if ye continue in the faith;" and "if we hold the beginning of our confidence steadfast unto the end" (**Romans 8:17; Colossians 1:23; Hebrews 3:14**). Not that their continuing in the way of God is the cause of the work being right; but the work being right causes the continuance therein. As John says in another place, "They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us" (**1 John 2:19**). But I say, where the work of God has indeed savingly begun, even there is flesh, corruption, and the body of death to oppose it. Therefore, should Christians take heed, and look against these oppositions (flesh, corruption, body of death) so that they can maintain a continual course of good works among men.

Additionally, as there is that in our own beings that opposes goodness, so there is the tempter, the wicked one, both to animate these lusts, and to join with them in every assault against every appearance of God in our souls. Therefore, he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us (**1 Peter 5:8**), I need say no more but this: he that will walk like a Christian indeed, as he shall find it is essential that he continue in good works, so his continuing therein will be opposed; therefore, if he will continue in it, he must make it his business to study how to oppose those that oppose such a life, that he may continue in those good works.

FOURTH. Now then to help in this, here conveniently comes in the last observation is this: *That the best way both to provoke ourselves and others to good works is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves.* "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (**Titus 3:8**).

I told you before, that good works must flow from faith: and now I tell you, that the best way to be fruitful in them is to be greatly in the exercise of the doctrine of justification by grace; and they both agree; for as faith stimulates good works, so the doctrine of grace stimulates faith. Therefore, the way to be rich in good works is to be rich in faith; and the way to be rich in faith is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First, To be constantly affirming it to others. Paul tells Timothy that if he put the brethren in mind of the truths of the gospel, he would not only be a good minister of Christ, but he would also be nourished in the words of faith and of good doctrine (**1 Timothy 4:6**). It is the ordinance of God that Christians should

be asserting the things of God often to each other; and that by so doing they would edify one another (**Hebrews 10:24-25; 1 Thessalonians 5:11**).

The doctrine of the gospel is like the dew and the small rain that distills upon the tender grass, and by it flourishes and is kept green (**Deuteronomy 32:2**). Christians are like several flowers in a garden that have upon each of them the dew of heaven, which being shaken with the wind, they let their dew fall at each other's roots, by which they are jointly nourished and become nourishers of one another. For Christians to commune sweetly in God's matters with one another, it is as if they opened to each other's nostrils boxes of perfume.²⁴ Paul says to the church at Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me" (**Romans 1:11-12**). Christians should be often affirming the doctrine of grace, and justification by it, one to another.

Second, As they should be doing this, so they should live in the power of it themselves; they should by faith nurse upon and drink in this doctrine, as the good ground receives the rain; which being done, immediately there is proclaimed good works. Paul says this to the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel, which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you." But how long ago? Why, he says, "since the day ye heard of it, and knew the grace of God in truth" (**Colossians 1:3-6**).

Apples and flowers are not made by the gardener; but are an effect of the planting and watering. Plant in the saved sinner good doctrine, and let it be watered with the Word of grace; and as the effect of that, there is the fruits of holiness, and the end everlasting life (**Romans 6:22**).

Good doctrine is the doctrine of the gospel, which shows to men that God clothes them with the righteousness of His Son freely, and gives Him with all His benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of grace into the heart, by which it is both made alive, and bringing forth fruit (**Romans 3:21-26; 1 Corinthians 1:30; 2 Corinthians 5:21; John 1:16**).

Now then, seeing good works flow from faith, and seeing faith is nourished by affirming the doctrine of the gospel, &etc., take these few considerations from the doctrine of the gospel, for the support of your faith, that you may indeed be fruitful and rich in good works.

Consider 1. The whole Bible was given for this very reason, that you should both believe this doctrine, and live in the comfort and sweetness of it: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (**Romans 15:4; John 20:31**).

Consider 2. That every promise in the Bible therefore is yours, to strengthen,

²⁴ This is a most beautiful passage, unequalled by any ancient or modern author. Such a view of church fellowship does honour to the head and heart of the prince of allegorists. It is worthy to be printed in letters of gold, and presented to every candidate for church fellowship among all Christian societies of every denomination. [G. Offor's original footnote] (JC note: Mr. Offor also refers back to the editor's footnote, #3, of this treatise, found on pp.7-8 of this edition).

quicken, and encourage your heart in believing.

Consider 3. That there is nothing that you do that can please God as much as believing; “The Lord taketh pleasure in them that fear Him, in those that hope in His mercy” (**Psalm 147:11**). They please Him because they embrace His righteousness, &etc.

Consider 4. That whenever God withdraws from you, it is not for your weakening, but for the trial of your faith; and also, that whatever He allows Satan, or your own heart to do, it is not to weaken faith (**Job 23:8-10; 1 Peter 1:7**).

Consider 5. That believing is that which will keep in your view the things of heaven and glory; and through that view by which the devil will be discouraged, sin weakened, and your heart quickened and sweetened (**Hebrews 11:27; James 4:7; 1 Peter 5:9; Ephesians 6:16; Romans 15:13**).

Consider lastly, By believing, the lover of God is kept with warmth upon the heart, and that this will provoke you continually to bless God for Christ, for grace, for faith, hope, and all these things, either in God, or you, that accompanies salvation (**2 Corinthians 2:14; Psalm 103:1-3**).

Third, The doctrine of the forgiveness of sins, received by faith, will make notable work in the heart of a sinner in order to bring forth good works.

But, Forasmuch as there is a body of death and sin in every one that has the grace of God in this world; and because this body of death will be ever opposing that which is good, as the apostle says (**Romans 7:21**), therefore take these few points further, to suppress that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedness of your own heart, not to be discouraged at the sight of your vileness, but to prevent its wickedness; for that will labor either to hinder you from doing good works, or else will hinder you while you are engaged in good works; for evil is present with you for both these purposes. Take heed then, that you do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before your heart, that God’s eye is upon you and sees every secret turning of your heart, either to or from Him: “All things *are* naked and opened unto the eyes of Him with whom we have to do” (**Hebrews 4:13**).

3. If you deny to do the good that you should with what your God has given you, then consider, that though He love your soul, yet He can chastise; First, He will chastise your inward man with such troubles that your life will be restless and comfortless. Secondly, He can also blow upon your outward man so that all you get will be put into a bag with holes (**Psalm 89:31-33; Haggai 1:6**); and set the case He should license only one thief among your substance, or one spark of fire among your barns, how quickly might that be spent poorly, and against your will, which you should have spent upon God’s glory, and with your will; and I tell you further, that if you want a heart to do good when you *have* about you, you may want comfort in such things yourself from others, when yours is taken from you. See **Jude 1:6-7**.

4. Consider, that a life full of good works is the only way, on your part, to answer the mercy of God extended to you; God has had mercy on you, and has saved you from all your distresses; God is not stuck to give you His Son, His Spirit, and the kingdom of heaven. Paul says, “I beseech you therefore... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service” (**Romans 12:1; Matthew 18:32-33**).

5. Consider, that this is the way to convince all men that the power of God’s

things has taken hold of your heart. I speak to them that hold the head²⁵ and say what you will, if your faith is not accompanied with a holy life, you shall be judged a withered branch, a wording professor, salt without savor, and as lifeless as a sounding brass, and a tinkling cymbal (**John 15; Matthew 13:1, 1 Corinthians 13:1-2**). For, they say, show us your faith by your works, for we cannot see your hearts (**James 2:18**). But I say on the contrary, if you walk as suitable to you who are saved by grace, then you will witness in every man's conscience that you are a good tree; now you leave guilt on the heart of the wicked (**1 Samuel 24:16-17**). Now you take away any occasion from them that desire occasion; and now you are clear from the blood of all men (**2 Corinthians 11:12; Acts 20:26, 31-35**). This is the man that also provokes others to good works. The ear that hears such a man shall bless him; and the eye that sees him shall bear witness to him. "Surely," says David, "he shall not be moved for ever: the righteous shall be in everlasting remembrance" (**Hebrews 10:24; Job 29:11; Psalm 112:6**).

6. Again, The heart that is most full of good works has in it at least room for Satan's temptations. And this is what Peter means when he says, "Be sober, be vigilant;" that is, busy yourself in faith and holiness, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (**1 Peter 5:8**). "He that walketh uprightly, walketh surely;" and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity; and that abounds therein, he shall neither be barren nor unfruitful; he shall never fall; but so an entrance shall be ministered to him abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ (**2 Peter 1:5-10; Proverbs 10:9**).

7. The man who is most full of good works is most fit to live and most fit to die: "I am now," at any time, "ready to be offered," says fruitful Paul (**2 Timothy 4:6**). Whereas he that is barren is neither fit to live nor fit to die: to die, he is convinced that he is not fit; and to live, God Himself says that he is not fit; "cut [him] down; why cumbereth [he] the ground?" (**Luke 13:7**).

Lastly, Consider this: to provoke you to good works you will have of God when you come to glory, a reward for everything you have done for him on earth. Little do the people of God consider how richly God will reward what is done for Him here on earth from a right principle and to a right end; not a bit of bread to the poor, not a drink of water to the lowest of them that belong to Christ, or the loss of a hair from your head shall go without its reward in that day (**Luke 14:13-14; Matthew 10:42**).

"For our light affliction," and so all other pieces of self-denial, "which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory" (**2 Corinthians 4:17**). I tell you, Christian, be rich in good works and you will have more than salvation; your salvation you have freely by grace through Christ, without works (**Ephesians 2:8-10**), but now being justified and saved, and as the fruits hereof, renewed by the Holy Ghost; after this, I say, you will be rewarded for every work that proved good; "For God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister" (**Hebrews 6:10; 1 Corinthians 3:14**). Moses counted the reward that he was to have, for a short suffering with the people of God, of greater worth than the treasures of Egypt, the smiles of the

²⁵ To "hold the head" is to make a very prominent profession of religion. [G. Offer's original footnote]

king, or the honor of his kingdom (**Hebrews 11:25-27**). In a word, let the disappointments that do, and shall most surely befall the fruitless professors, provoke you to look with all diligence to your standing. For,

1. Such a person is deceived and disappointed concerning the work of grace as he supposes to be in his heart when he thinks he is a Christian, and has grace, as faith, hope, and the like in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipped with a talk and tattle of religion. Poor man, poor empty man! Faith without works is dead; your hope shall be as the giving up of the ghost; your gifts with which your soul is possessed are merely common to reprobates; you are therefore disappointed; God considers you wicked still, though you come and go to the place of the Holy (**James 2:19-20; Job 11:20; 1 Corinthians 13:1-3**).

2. Therefore all your joy and comfort must fall short of saving comfort, and will leave you in the suds notwithstanding; your joy is the joy of the Pharisees (**John 5:35**), and your gladness as that of Herod (**Mark 6:20**), and the longest time it can last is merely a Scripture-moment (**Job 20:5**). Alas! in all your gladness and contentment with your religion, you are like the boy that plays with brass instead of gold; and with counters instead of that which will go for current coin. Therefore, "if a man think himself to be something, when he is nothing, he deceiveth [or disappoints] himself" (**Galatians 6:3**).

3. This is not all, but certainly look for an eternal disappointment in the day of God; for it must be; your lamp will go out at the first sound the trump of God makes in your ears; you cannot hold up at the appearance of the Son of God in His glory; His very looks will be to your profession as a strong wind is to a blinking candle, and you will be left only to smoke.

Oh, the alteration that will befall a foolish virgin! She thought she was happy and that she should have received happiness with those that were right at the heart; but behold the contrary, her lamp is going out, she now has to seek saving grace, when the time of grace is over? Her heaven she thought of has proved to be a hell, and her god is proved a devil. God has cast her out of His presence and shuts the door upon her. She pleads her profession, and the like, and she has for her answer is denied from heaven. "So *are* the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust *shall* be a spider's web. He shall lean upon his house but it shall not stand; he shall hold it fast, but it shall not endure" (**Matthew 25:1-10; Luke 8:25-26; Job 8:13-15**).

Take heed therefore; your soul, heaven, and eternity, lies at stake; yes, they turn either to you or from you upon the hinge of your faith; if it is right, all is yours: if wrong, then all is lost; however, your hopes and expectations are to the contrary: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love;" "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of unbelief;"²⁶ "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is REJECTED, and is nigh unto cursing; whose end is to be burned" (**Galatians 5:6; Ephesians 5:3-**

²⁶ "Of unbelief." See margin of the Bible. [G. Offor's original footnote] (JC note: Mr. Offor may be referring to the margin note of the original Authorized Version of the Bible, also known as the King James Version of 1611, for "unbelief" is a margin note in the KJV; this margin note is not found in the 1599 Geneva Bible notes)

6; Hebrews 6:7-8).

Objection. But what shall I do, who am so cold, slothful, and heartless, that I cannot find any heart to do any work for God in this world? Indeed time was when His dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but, alas! now it is otherwise.

Answer. If this is true, your case is sad for you are to be pitied; the Lord pity you. And for your recovery out of this condition, I would give you no other counsel than was given to Ephesus when she had lost her first love.

1. "Remember," says Christ, "from whence thou art fallen, and repent, and do the first works," &etc. (**Revelation 2:5**).

Make not of this: Your first work is to enter into a serious considering and remembrance from when you have fallen. Remember that you have left your God, the stay of your soul, and Him without whom there is no stay, comfort, or strength, for you either to do or suffer anything in this world: "Without Me," He says, "ye can do nothing" (**John 15:5**). A sad condition; the remembrance of this, certainly, is the first step to recovering a backsliding heart; for the right remembrance of this brings to mind what loss that soul has sustained that is in this condition; of how it has lost its former visits, smiles, and consolations from God. When your conscience was softened with the blood of your Savior; when every step you took was, as it were, in honey and butter; and when your heart could meditate upon terror with comfort (**Job 29:2-6; Isaiah 33:14-19**). Instead, you feel darkness, hardness of heart, and the thoughts of God are terrible to you (**Psalms 77:3**). Now, God never visits you; or if he does, it is only as a traveler, who stays for just a night (**Jeremiah 14:8-9**).

This also brings to mind how the case is altered with you, concerning your confidence in God for your future happiness, how uncertain you now are of your hopes for heaven, how much this life hangs in doubt before you (**Deuteronomy 28:65-66**).

2. "Remember therefore from whence thou art fallen, and repent." These are words well put together; for a solid consideration of what I have lost in my declining will provoke a sorrow in my heart, and godly heaviness, by which I will be forced to mourn my condition and say, "I will go and return to my first husband; for then was it better with me than now" (**Hosea 2:7**); and believe it, the reason for God's standing off from giving the comfortable communion with Himself is that you might first see the difference between sticking close to God, and forsaking of Him; and next, that you might indeed acknowledge your offence, and seek His face (**Hosea 5:15**). He takes no pleasure in your forlorn condition; he would rather that you should have Him in your bosom, only He will have it in His own way. "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; [then] he will deliver his soul from going into the pit, and his life shall see the light" (**Job 33:27-28**).

3. "Remember from whence thou art fallen, and repent, and do the first works."

As there should be a remembering and a repenting, so there should also be a hearty doing of our first works; believing as it was before, a laying hold of the things of heaven and glory, as at the first; for now is God returned to you, as before (**Zechariah 1:16**). And though you may be weak at first through the loss of your locks, like Samson, yet, in short time your hair will grow again; that is, that your former experience will in not time be as long, large, and strong as it was in the former times. Indeed, at first you will find all the wheels of your soul rusty, and all the strings of your heart out of tune; as also when you first began to stir,

the dust and filth of your heart will, like smoke, trouble you from that clear beholding of the grace of your God and His love to your soul; but continue to wait, and go on, and though you find yourself as unable to do anything as you formerly could; yet I say, get up and get going, and the Lord will be with you; for He has not despised the day of your small things (**1 Chronicles 22:16; Zechariah 4:10**).

I know you will be afflicted with a thousand temptations to drive you to despair and that your faith may be faint, &etc. But against all of them set the Word of God, the promise of grace, the blood of Christ, and the examples of God's goodness to the great backsliders that are for your encouragement recorded in the Scriptures of truth; and remember that turning to God after backsliding is the greatest piece of service you can do for Him, and the greatest honor you can bring to the blood of Christ; and furthermore, know that God, to show His willing reception of so unworthy a creature, says, there shall be joy in heaven at your conversion to Him again (**Luke 15:7-10**).

TO CONCLUDE

If you, notwithstanding what has been said, still remain a backslider:

1. Then remember that you must die; and remember also, that when the terrors of God, of death, and a backslidden heart, meet together, there will be sad work in that soul; this is the man that hangs tilting over the mouth of hell, while death is cutting the thread of his life.

2. Remember, that though God sometimes, yes, often, receives backsliders, yet it is not always so. Some draw back into perdition; for, because they have discarded God, and would have nothing to do with Him, in justice He discards them and their souls for ever (**Proverbs 1:24-28**).

I have observed, that sometimes God, as it were in revenge for injury done Him, snatches away souls in the very nick of their backsliding, as He served Lot's wife, when He turned her into a pillar of salt, even while she was looking over her shoulder to Sodom (**Genesis 19:26**); an example that every backslider should remember with astonishment (**Luke 17:32**).

Thus have I written to you in few words, before I die, a word to provoke you to faith and holiness; because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus, and love one another, when I am deceased. Although I shall rest from my labors in paradise, as through grace I comfortably believe, yet it is not there, but here, I must do you good. Therefore, I not knowing the shortness of my life, nor the hindrance that I may have of serving my God and you in the future, I have taken this opportunity to present these few lines to you for your edification.

Consider what has been said; and the Lord give you understanding in all things. Farewell.

