

Father sent the Son to be the Saviour of the world.' Well, then, your first work is to see your necessity because of your sin and misery ; for it is an awakening sense of our misery that maketh us prize our remedy. The news of a saviour is welcome to the lost sinner that is in danger of being damned in soul and body for ever. It is with every one of us as it was with Lot in Sodom, fire and brimstone were ready to consume the city ; God sends an angel in mercy to him to pull him out, Gen. xix. 12, but he lingered and was loath to depart, ver. 16. Thus it is with every one of us ; we are all by nature children of wrath, Eph. ii. 3, deserving the eternal wrath of God, which in a little time will be poured out upon us. Oh, let us not refuse our remedy, and neglect the help tendered !

2. Let us believe the truth of this salvation, and how worthy it is of our deepest thoughts : 1 Tim. i. 15, ' This is a true and faithful saying, and worthy of all acceptation, that Jesus Christ came to save sinners.' It is not a cunning and well-devised fable ; nature will tell you there is a God, and scripture that Christ is the Son of God, and the Saviour of the world ; and you have no reason to doubt of it, but to receive the gospel as a true word, considering what was foretold, how Christ demonstrated and evidenced himself to be what he gave out himself to be : Acts v. 31, 32, ' Him hath God exalted to be prince and saviour, to give repentance and remission of sins ; and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.'

3. Embrace this salvation in Christ's own way and upon his own terms ; submit to his sanctifying work, that salvation may be begun in you ; submit to his healing methods and terms, and entirely consent to his obedience : Heb. v. 8, ' Though he were a son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation to all that obey him.'

4. Leave not this way till you have the evidence in yourselves : 1 John v. 8, 10, ' There are three that bear witness in earth, the Spirit, and the water, and the blood ; and these three agree in one. He that believeth on the Son of God hath the witness in himself.' Oh, then, give yourselves to Christ, that you may be saved by him ; and leave not waiting on Christ till your hearts can rejoice in him as your Lord and Saviour.

SERMON XXIX.

Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing.—EPI. v. 24.

HERE the apostle inferreth the conclusion from the foregoing argument.

In the proposal of this conclusion two things are considerable—

1. The manner how this subjection is to be performed, ' As the church is subject to Christ.'

2. The extent; unlimited, 'In everything;' that is, in everything that is lawful and belonging to her duty. Certainly those things which hinder our due subjection to God and Christ are excepted; as the apostle in another case, 1 Cor. xv. 29, 'When he hath put all things under him, it is manifest that he is excepted that hath put all things under him.' There are cases excepted by a superior law. In Luke xiv. 26, it is said, 'If a man hate not father and mother, wife and children, he cannot be my disciple.' We still go on with the pattern. The point is this—

Doct. That those that belong to Christ as his people do willingly and sincerely subject themselves to his government.

I speak of the regenerate and true members of the church. Others are subject to him outwardly; they sincerely.

1. Let us state the nature of the subjection of the church to Christ.

2. Give the reasons of it.

In stating the subjection to Christ, we must consider—(1.) The foundation; (2.) The nature; (3.) The properties of it.

First, The foundation is Christ's authority. The primitive sovereign is God; the sovereign by derivation is Christ the mediator, in his manhood united to the second person of the godhead. He is Lord, not as creator but redeemer, which kind of authority accrueth to him by his own merit and purchase: Rom. xiv. 9, 'For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.' It was the fruit and consequent of the humiliation of the Son of God. And also by God's grant: Acts ii. 36, 'Therefore let all the house of Israel know assuredly that God hath made this same Jesus both Lord and Christ;' made, that is, appointed or ordained. Concerning it observe two things—

1. It is superadded to the former sovereignty and dominion, which Father, Son, and Holy Ghost had as creator. This new dominion and sovereignty is not destructive of the former, but accumulative. It did not abolish God's right by the creation, for that continued still, and will continue whilst man receiveth his being from God, and the continuance of his being by providential preservation. This therefore is superadded to the former by the new title of a redeemer: Rev. v. 12, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' This authority is derivative, and cannot be supreme, but subordinate. Though Christ's office as head of the church be the greatest and highest that ever was, above all angels and creatures, next to God, therefore Christ's place upon his investiture and solemn inauguration was at the right hand of the eternal throne of God, yet it is derived from God, and referred to him. Derived from God; for this power was given to him: Mat. xxviii. 18, 'All power is given to me in heaven and earth.' A power to make new laws, which shall be the rule of man's duty and God's judgment. And it is referred and subordinated to God: Phil. ii. 11, 'That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The supreme right of governing is still in God, and subjection to him is not vacated, but reserved and established on more comfortable terms.

2. This authority and dominion which the Redeemer is possessed of

is comfortable and beneficial to us ; and the end and effect of it was our cure and recovery. God had a full right to govern us, which could not be disannulled by man's sin ; and it was so great that it cannot be greater : but it was not comfortable to us fallen and alienated from God ; for it was such a right as a prince hath over his rebels to punish them. We renounced God's service, and forfeited that interest which we had in his gracious government. Therefore was this new interest set on foot to save and recover us to God, that his right in us and over us might be comfortable to us ; therefore Christ's government and authority is spoken of in scriptures as medicinal and restorative, such as conduceth to make peace between God and man, that we may again enjoy his favour : Acts x. 36, 'The word which God sent to the children of Israel, preaching peace by Jesus Christ, who is Lord of all.' Also to reduce men to the obedience of God : Acts v. 31, 'Him hath God exalted with his right hand, to be a prince and saviour, to give repentance and remission of sins.' This new Lord hath made a new law of grace, which is propounded as a remedy for the recovering and restoring of the lapsed world of mankind to the grace and favour of God, and their duty and obedience to him, granting thereby free pardon and right to blessedness to all that sincerely repent and believe in him ; which consideration doth mightily enforce obedience, because it is a beneficial law we are under.

Secondly, The nature of this subjection. It consisteth of two things—
 (1.) Our willing and hearty consent to become subjects to Christ ;
 (2.) Our actual obedience to his commands.

1. Our willing and hearty consent to become subjects to Christ. This is the same with our being christians, when we yield up ourselves to Christ to become his people : 2 Cor. viii. 5, 'But first gave their own selves to the Lord, and unto us by the will of God ;' Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' When the will consenteth, they are christians. And it is solemnly done in baptism, when God is taken to be our God, and we give up ourselves to be his people ; and when Christ is taken to be our saviour, we give up ourselves to be his members and redeemed ones, and we take him as our chief governor, giving up ourselves to be his subjects. Mark the phrases : Exod. xx. 3, 'Thou shalt have no other gods before me.' John v. 12, 'He that hath the Son hath life.' It importeth accepting, receiving, owning Christ as our Lord and redeemer. What the having God for our God doth imply, that having Christ for our Lord and redeemer doth imply also ; that implieth subjection and dependence, so doth this ; so that this subjection is necessary to christianity itself, or our entering into the covenant of grace.

2. Actual obedience is the fruit of it ; and it implieth the strict and ready performance of all commanded duties, for therein we show the reality of our consent : Rom. vi. 16, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?' Mark, he doth say, His servants ye are whom ye obey ; not whom you consent to obey : certainly that is our lord and master upon

whom we bestow our service, time, and obedience. God's servants are so, not only by consent or open profession and express covenant, but it is verified and made good by a constant continual obedience. They do not only make covenant, but keep covenant with God. Besides consent, there is practice, or strict obedience to all the duties required of them.

Thirdly, The properties of this subjection and obedience.

1. It is a willing subjection and obedience: Ps. cx. 3, 'Thy people shall be a willing people in the day of thy power.' They voluntarily submit themselves to the Son of God as their prophet, lord, and sovereign. There is a passive subjection and a voluntary submission. A passive subjection; so all creatures at all times are under the power of the Son of God and our redeemer; and amongst the rest, the devils themselves, though revolvers and rebels, are not exempted from this dominion; he hath a ministry and service for them to do, as well as the good angels: Phil. ii. 10, 'That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.' But then, by voluntary submission, those only are subjects, and admitted into his kingdom, who wholly and willingly give up themselves to God their redeemer, that they may be saved on his own terms, and in the way that God hath appointed. The devil and wicked men are his subjects against their wills; whether they will or no they are subject to him; but all Christ's people are his by their own consent, to be guided and ordered by him. And as the subjection is voluntary, so is the obedience and service, which is the fruit thereof. It is not enough compulsorily to render Christ some unwilling services, but their obedience must be willing, ready, pleasant: 1 John v. 3, 'For this is the love of God, that we keep his commandments, and his commandments are not grievous.' It must be done not only out of a sense of his authority, but out of love to him. Many may do what he commandeth, but they had rather leave it undone; they have no delight in the work; this doth not become subjection to Christ. A beggar is glad of your alms whether you give it with a good or ill will, because he needeth it; but Christ hath no need of you and your service. We give it to him, not because he needeth it, but because he deserveth and requireth it; and so it must be voluntarily, not by constraint or fear, but love.

2. It is a thankful subjection and obedience. The design of God in the work of redemption was to lay a foundation of the highest thankfulness; therefore the obedience to our redeemer must be a thankful obedience. A mere law, as a law, requireth obedience; but a benefit, as a benefit, requireth thankfulness. Therefore the gospel, which is called 'a law of faith,' Rom. iii. 27, requireth obedience; and as it is a benefit (1 Tim. vi. 2, 'Partakers of the benefit'), the greatest that can be given to mankind, requireth thankfulness. Join both notions together, and then you will see it is a thankful obedience we are called unto. Thankfulness doth not discharge us of obedience, but constrain us to it most powerfully and sweetly. The first subjection is an act of gratitude, as well as an acknowledgment of Christ's sovereignty and power: Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living

sacrifice, holy, acceptable to God, which is your reasonable service.' Christ was made a sin-offering and we a thank-offering. Our constant obedience is a thankful return of God's love: 1 John iv. 19, 'We love him, because he first loved us;' 2 Cor. v. 14, 15, '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 should not henceforth live unto themselves, but unto him which died for them, and rose again.' Love is at the bottom of all our duties. Duties are best sweetened by love.

3. This subjection must be constant unto the death: Rev. ii. 10, 'Be thou faithful unto the death, and I will give thee a crown of life.' Faithfulness relateth either to a trust committed, and so we are to use all the gifts given us by God to his glory. With respect to God's free giving, they are *donæ Dei*, gifts of God freely bestowed. With respect to our receiving or using, so they are *talenta nostra*, talents put into our hands faithfully to be employed by us for his use and service. As when money is given to a beggar, we expect nothing from him, but when money is delivered to a factor, we expect a faithful improvement of it; so, 'Be thou faithful to the death;' still employ your time and strength for God. Some are thankful for a gift, but unfaithful in a talent. Or else faithfulness relateth to a covenant made with Christ, or our troth plighted to him in baptism; so, 'Be faithful;' that is, stand to your baptismal vow and engagement. A breach of God's law, as a law, is disobedience; but a breach of his covenant is treachery, or a violation of our faith so solemnly engaged to him. Lastly, the word implieth trials; it is easy to be good in the absence of temptations; but we are not said to be faithful till we are thoroughly put to trial. When we cast off our fidelity to Christ, either for some great earthly hope, or shrink out of some great fear, we are not faithful to Christ. Now no other term is assigned but death; for then our trial is over, and till then we must keep up our subjection to him whatever it costs us; for we must not measure our obedience to him by temporal accidents. No; his will must be our constant law and rule, not our own interests; and we must deny ourselves to please Christ or else we may be said to be good for a while, but not faithful when we are put to it.

4. Our subjection must be dutiful, and with great reverence. We serve a lord that is not to be dallied withal, and therefore we must not serve him by the by, and with a little superficial service, or such as the flesh can well spare, but with all our soul, might, and strength: Heb. xii. 28, 29, 'Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.' Mark how he inferreth the duty from our receiving the kingdom; that is, our submitting to the power and laws of this new sovereign, God the redeemer. There are some that refuse the kingdom: Luke xix. 14, 'We will not have this man to reign over us.' Others receive the kingdom; that is, submit themselves to Christ as their king and lawgiver by a voluntary submission to him; which is either a duty: John i. 12, 'To as many as received him, to them gave he power to become the sons of God;' or a benefit: Col. i. 13, 14, 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of

his dear Son : in whom we have redemption through his blood, the forgiveness of sins.' Now these that have thus received the kingdom, what are they to be and do? To serve him with reverence and godly fear. Having submitted to his power, they must actually obey his laws, and that with great care and exactness. A boldness in sinning and a coldness in duty is a great depreciation of his majesty ; and the reason is, because no terror is comparable to his frowns, no comfort comparable to his smiles, or a sense of his love. The former the apostle meaneth, for our God is a 'consuming fire.' Some corruption remaineth in the faithful, and we need holy fear to guard our love ; and therefore there must be a constant care to please him ; such a walking as Christ may accept, and we may not lose the comfort of the grace of the new covenant.

5. Our subjection must be universal and unlimited, having respect to all his commandments, Ps. cxix. 6, and Col. iv. 12, 'Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you, that you may stand perfect and complete in all the will of God.' It is not enough to do some things required by Christ, but the church must be regulated by him in all things. It was a saying of Calvin, *Si dimidio Christi contenti essemus, facile transigeremus omnia*—If we would be contented with a little of Christ, we should soon despatch our business. The world will yield to a little of Christ ; they will prize his name when they neglect his office ; they will embrace the outward form of his religion when they hate the power ; they will value and esteem and desire his benefits, but they despise his laws ; they will attend upon external duties, but neglect private or inward acts of grace ; they will seem to acknowledge the general duties, but as to particulars questioned or assaulted in the age they live in, they desire to be excused ; but a gracious heart reverenceth everything that carrieth the stamp of Christ upon it, and in everything desires to submit to him. I confess, where men are not convinced of particular duties they may be accepted of God, where they are faithful in the general and unquestionable duties ; but we cannot say so of them who blind their eyes out of malice and prejudice.

II. I shall give the reasons of it ; though they be evident already in stating the nature of this subjection, yet I shall add more.

1. Because obedience is the best impression or stamp of our religion upon us. In the christian religion Christ is set forth, not only as our lord and ruler, of sovereign authority, but also a perfect pattern and example commended to our imitation. This reason is urged by the apostle : Heb. v. 8, 9, 'Though he were a son, yet learned he obedience by the things he suffered : and being made perfect, he became the author of eternal salvation unto all them that obey him.' Christ's submission to his Father in the hardest duties, and his obeying him at the dearest rates, is made one ground why obedience is required of us, that head and members may be all of a piece : Phil. ii. 8, 'He became obedient to the death, even the death of the cross.' Though he was God, equal with the Father, and so above all law given to man, yet did he take upon him the yoke of obedience, and submitted not only to the same laws that we are governed by, but also to the special law of a

mediator, to undergo a shameful, painful, and accursed death. That which was most remarkable in his sufferings, and in the whole course of his life, was obedience. Now this is true religion, to imitate what we worship, and to obey Christ as Christ obeyed God. What better expression of gratitude can we show to him who was consecrated through grievous afflictions, and unknown pains and sufferings, to the end that he might be our faithful and compassionate high priest? This doctrine laid to our hearts will bring forth the like obedience and affection towards him that he showed to the Father for our sakes.

2. This obedience is the qualification of those that shall have benefit by Christ. That is evident in the same chapter: ver. 9, 'He is the author of eternal salvation to those that obey him.' On the contrary, vengeance is threatened on those 'that obey not the gospel,' 2 Thes. i. 8.

But you will say, If this be so, then what is become of faith and repentance, which everywhere in scripture are said to give us title to the privileges of the gospel?

I answer—Obedience is sometimes taken largely, and sometimes strictly.

[1.] Largely, as comprehending both faith and repentance, and other duties required of us in the gospel; and so faith and repentance is a part of obedience, as well as those other duties that God by that name hath commanded; for God, that hath commanded us to live holily, hath required of us also to repent and believe in Christ; and so repentance is obedience and faith obedience. Faith is so called in many places: Rom. x. 16, 'But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?' So Rom. i. 5, 'We have received apostleship for the obedience of faith among all nations;' Rom. xvi. 26, 'The mysteries of the gospel are made manifest for the obedience of faith;' that is, that we may submit ourselves to God through Christ. So Acts vi. 7, 'Many of the priests were obedient to the faith;' that is, entertained the belief of the gospel. So repentance is obedience; for often impenitency is opposed to obedience: Isa. i. 19, 20, 'If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and be rebellious, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.' Thus it is taken largely.

[2.] Strictly, as it is distinct from faith and repentance; and so we say that our right to the privileges of the gospel is begun by faith and repentance, and continued by new obedience. Yea, we say further, that obedience may be taken either for the first consent and purpose of subjection to Christ; and so it is the same with faith and repentance, or entering into covenant with God; or it may be taken for our actual performance of the duties required by Christ, and so it is a fruit of faith and repentance.

(1.) The consent of obedience is implied in the nature of faith and repentance; as in the marriage covenant we consent to the duties belonging to that relation. That it is implied in the nature of repentance is plain, because it is a turning from sin to God. Now none are turned to God in heart but those that are ready and willing to obey him. For faith, take it for assent to the doctrine of the gospel, it is the sum of things to be believed and done. We believe the command-

ments, as well as the mysteries of salvation: Ps. cxix. 66, 'Teach me good judgment and knowledge, for I have believed thy commandments;' that is, we believe that they are of God, and require our obedience. Now though laws are not presently obeyed because we believe them to be the king's laws, yet that belief is a sense of our obligation to obey. Consider the gospel in the form of a covenant: Acts ii. 41, 'They received the word gladly.' Now the word and covenant of God offereth privileges for our happiness, and requireth duty for our work; we assent both to the one and the other, and so subjection is implied. Take it for our acceptance of Christ; so we receive him as Lord as well as saviour: Col. ii. 6, 'As ye have received Christ Jesus the Lord, so walk in him.' With a hearty consent of subjection to him, as well as to enjoy the privileges and immunities of his kingdom. Take it for our dependence and reliance on God's merey; still they are joined: Ps. cxix. 166, 'Lord, I have hoped for thy salvation, and done thy commandments.' It is presumption to look for a thing in a way wherein God will never grant it. A man that sinneth away his peace can have no more confidence in Christ than one that goeth and woundeth himself can expect to be without pain.

(2.) Take it for actual obedience; without it naked faith is of little use to seal and confirm our great privileges to us. Therefore, saith the apostle, 'Can faith save him?' James ii. 14; that is, naked faith, destitute of obedience. Therefore when the scripture saith, 'Believe, and thou shalt be saved,' the meaning is, believe so as faith may produce its proper fruit; as he that is to entertain a king will make reckoning of his train. There is no getting rid of doubts and fears till faith produce this subjection to Christ.

Use. To persuade all to subject yourselves to Christ, if you would not be such members of the church as a wooden leg is of the body, but firm and living members.

1. Consider whom it is we call you to obey: Jesus Christ, who—

[1.] Hath sovereign authority to command, as he gave good evidence in the days of his flesh; for the whole course of nature obeyed him: Mat. viii. 27, 'What manner of man is this, that even the winds and seas obey him?' These are creatures that seem less liable to check and control, yet they retreat at his rebuke, and lay down their proud blasts and waves. The angels are all at his beck; the good angels ministered to him in his lowest estate. If we expect to be like them for privileges, we should be like them for duties also. The bad angels: Mark i. 27, 'For with authority commandeth he even the unclean spirits, and they obey him.' Now shall winds and seas, angels and devils, obey Christ, and shall man refuse his empire and sovereignty? Oh, yield up yourselves to the Lord, and stand out no longer.

[2.] This Jesus is your saviour, and shall he not be your Lord? He that obeyed even to the death for your sakes that you might be made righteous, Rom. v. 19, bore that wrath that was due to his people for their disobedience, let him command what he will, you should not grudge at it.

[3.] It is Christ who hath set us so perfect a copy, and first obeyed himself, and put his own neck under the yoke, that we might obey him the more patiently. Now would Christ come down from heaven to set us a

pattern, he that was God's equal would be his subject, and will you refuse the obedience to which Christ himself hath submitted? He became a living precept to us, religion exemplified, a visible commentary upon God's laws. Now the disciple is not above his lord, John xiii. 14. Christ hath performed all that was enjoined him to do and suffer; therefore let us imitate him in his humility, self-denial, cheerfulness, and delight to do the will of God.

2. Consider wherein we are to obey him; in things just and equal. He doth not burden us with needless laws, which have no respect to our good and safety. Besides the great remedial laws of faith and repentance, which are necessary to our recovery to God, what hath he required of us but 'to live soberly, righteously, and godly in this present world?' Titus ii. 12. Soberly with respect to ourselves. He that liveth holily hath much the sweeter life than he that liveth sensually, and walloweth in all uncleanness and excess. Righteously with respect to our neighbours, without which the world would be a den of thieves, or a public stage whereon to act all manner of villany, and we could have no security of anything we have. We would have others live justly and peaceably with us, and what more just and equal than to do so ourselves, to give every one his due, and supply them that need? So godly, loving God, trusting in God, delighting ourselves in God, and worshipping him according to his own order, and entertaining a constant communion with him by prayer and praise. These duties bring their own pleasure and sweetness along with them. Now, as Naaman's servant reasoned, 2 Kings v. 13, 'If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather when he saith to thee, Wash and be clean?' So in this case; when such necessary things are required of us, should not we seriously set about them?

3. Consider why this obedience is required. Christ doth not rule us for our hurt and ruin, but for our conduct.¹ His conduct and government is to lead us to eternal life, and when you disobey him, you forsake your own happiness. The pilot governeth the ship to bring it to its haven, the physician governeth his patient to procure his health, the father governeth the children for their better education, the husband governeth the wife for her benefit; so doth Christ govern the church, that he may make it a glorious church. It is for your happiness: Isa. i. 19, 'If ye be willing and obedient, ye shall eat the good of the land;' Exod. xix. 5, 'Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.' In short, obey him, and he will give you his Spirit: Acts v. 32, 'So also is the Holy Ghost whom God hath given to them that obey him.' Obey him, and he will give you peace of conscience: Mat. xi. 29, 'Learn of me, for I am meek and lowly, and you shall find rest to your souls.' Obey him, and he will give you glory and eternal salvation: Rom. ii. 7, 'To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life.'

Use 2. To persuade the people of God to live in a more perfect and exact obedience to his will.

1. It is more perfidious for you to disobey him, that have given up yourselves by a serious covenant made with God, renouncing sin, and

devoting yourselves to the will of God : 1 Peter i. 14, 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance ;' 1 Peter iv. 2, 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.' This covenant and promise of obedience you have often renewed at sacraments and at other times, and shall all these bonds and cords be too weak to hold you to your duty ?

2. You have received the sanctifying Spirit, and begun this work : 1 Peter i. 22, 'Seeing ye have purified your hearts to the obedience of the truth.' He is become a principle of life to you, and therefore it is more unnatural for you to sin : 1 John iii. 9, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.' Others offer violence to their duty, but you to your nature.

3. You make a profession of being in relation to Christ as your Lord, and therefore you should live in a strict obedience to his holy will : Luke vi. 46, 'Why call ye me Lord, Lord, and do not the things which I say ?'

4. You know what the will of God is more than others, and therefore, if you disobey it, you will be beaten with many stripes : Luke xii. 47, 48, 'And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes ; but he that did not know, shall be beaten with few stripes.'

5. You have found him a saviour ; and therefore you should not stick to obey him as a lord. You have tasted of his mercy, and how gracious he is, 1 Peter ii. 3, not only in your first conversion, when he called you and passed by others, but in his daily rewarding bounty, having found the comforts and benefits that attend a course of obedience : Ps. cxix. 165, 'Great peace have they that love thy law.' Therefore you should be more eminent in serving the Lord. Upon all these considerations you should more watch against sin, and be more exact in the service of Christ.

We have seen the pattern ; Christ the pattern of the husband's pre-eminence, the church the pattern of the wife's subjection. Now it is easy to accommodate these things.

First, The husband is the head of the wife.

1. As the head is more eminent than the rest of the members of the body, so there is an eminency and superiority in the husband because of his sex : 1 Cor. xi. 3, 'The head of the woman is the man, and the head of the man is Christ, and the head of Christ is God.' Man is superior in dignity and authority, as the head is above the body.

2. As the head hath power over the body to rule it and direct it, so it noteth his authority and power of government.

3. As the head is the seat of the senses and understanding, so the husband should be furnished with some complete measure of knowledge and prudence : 1 Peter iii. 7, 'Likewise ye husbands dwell with them according to knowledge,' as a man of knowledge, that they may not only be able to know their own duty, but instruct their wives : 'Let them ask their husbands at home,' 1 Cor. xiv. 35 ; and he is called 'the guide of her youth.'

4. The husband hath such a power over the wife as the head hath

over the members. We must not forget the near connection that is between head and members; that the wife is his own flesh; the authority is so mutual, that the wrong that is done to her is done to himself.

Use 3. Direction to husbands.

1. They ought to resemble Christ, whose image they bear—

[1.] In other things as well as in point of superiority; holiness, self-denial, love, and all sorts of duty. Look, as it aggravateth the faults of magistrates, *dixi, dii estis*, 'I have said ye are gods,' Ps. lxxxvi. 2. God hath put the image of his superiority upon them; but if those be not the image of his wisdom, purity, and holiness, they join together the image of God and a beast, a drunken god and a wanton god. So the husband is head of the wife; but if the husband be ignorant, furious, frothy, incontinent, intemperate, little of Christ will be seen in him.

[2.] In using and employing their dignity and power suitable to the ends of their relation. Christ, that is the head of the church, is also the saviour of the body. In some sense he treateth his mystical body with more kindness than the natural: Rom. xiv. 3, 'He pleased not himself;' Heb. x. 5, 6, 'Wherefore when he cometh into the world, he saith, Sacrifices and offerings thou wouldst not; but a body thou hast prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure.' Therefore he gave his own natural body as a sacrifice: ver. 10, 'We are sanctified through the body of Christ once offered for all.'

2. If the husband, by being the head of the wife, bear Christ's image, then this image must not be defaced nor despised.

[1.] Not be defaced by the husband by impertinent commands. If they would have that submission and respect from inferiors, they must carry their government prudently and lovingly. Then it is most a similitude of Christ's authority over the church; Christ doth not burden his church with needless laws.

[2.] Not despised by the woman. All superiors have a piece of the image of Christ put upon them, therefore they must not be contemned by their inferiors, lest thereby they despise and condemn the image of God. If Jacob could say, Gen. xxxiii. 10, 'I have seen thy face, as though I had seen the face of God, and thou wast pleased with me;' he saw God in his kindness and reconciliation; so here.

Secondly, The wife's subjection, 'As the church is subject to Christ.' Where observe the manner—(1.) Negatively, not merely for their own ease, peace, and credit, but in conscience of and respect to that dignity God hath put on her husband. He hath placed him above her. (2.) Positively.

1. It is a righteous subjection, not a slavish, but so as that her authority may be kept up over her children and servants.

2. It must be a willing subjection, not grudging; either obeying the harder commands, or avoiding them with humility and reverence.

3. It is a dutiful subjection, for so is the church to Christ out of gratitude, and this in a sweet loving way.

Now, for motives to stir you up to this duty, consider—(1.) It is necessary; the same obligation which is upon the church to obey

Christ lieth upon the woman to obey her husband. (2.) It is profitable; as for the church to be subject to Christ, so for wives to be subject to their husbands.

SERMON XXX.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—EPH. v. 25.

IN all exhortations the balances must be kept equal, that we may not too much depress one party and extol and lift up the other. Therefore in one scale the apostle puts the duty of the wife, in the other the duty of the husband. We are very inquisitive what others should be and do to us, but overlook what we ourselves should be and do to others. The apostle is more just and equal. The inferiority of the wife to the husband must not be so pressed and urged as if the man were under no relation to her, and owed her no duty and respect. No; religion provideth a recompense, that there may be an equality, and establishes the duty of the husband to the wife, as well as the duty of the wife to the husband, as a compensation of her submission. There is on his part required love: 'Husbands, love your wives,' &c.

In the words we have—

1. A precept, 'Husbands, love your wives.' As the woman is bound to obedience, so the man to love.

2. The reason, taken from Christ's example, 'Even as Christ also loved the church, and gave himself for it.' Where take notice of two things—

[1.] The inward affection, he 'loved the church.'

[2.] The outward effect and demonstration of it, he 'gave himself for it.'

The text will give us occasion to speak of two things—

(1.) The love of the husband to the wife.

(2.) The love of Christ to the church. For the first, let us fix this point—

Doct. That husbands must love their wives with a sincere and tender love.

1. Let us state this love which is due from the husband to the wife.

2. See by what reasons it may be enforced.

I. In stating and defining this love, I will take notice—(1.) Of the general nature of it; (2.) The degree; (3.) The effects.

First, The general nature of love is the delectation and complacency of the heart in the party loved, from whence followeth a desire of their good, and a seeking and promoting of it to the uttermost of our power. So the husband must love the wife, that his heart may cleave to her, and take delight in her; as it is said, Gen. xxxiv. 19, 'The young man had a delight in Jacob's daughter.' Then when the heart