

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

is thus inclined, their good is desired; and not only so, but there is an endeavour to the uttermost to procure it and bring it about; this is love, for love is seen by labour: Heb. vi. 10, 'God is not unrighteous to forget your labour of love.' This love must be operative, as Christ loved the church; not in word, but in deed; and therefore love must incline them to do all the good they can, both in soul and body. They must be as careful for their good, as Christ was of his church's benefit.

Secondly, The degree.

1. There is a common love which belongeth to believers of either sex, as brothers and sisters in Christ: John xiii. 34, 'A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another.' That love hath the same pattern, but differeth from this; for this is a special conjugal love, such as no other may share in. One ingredient in this love is our communion in the same faith, as they are all one in Christ whether male or female, Gal. iii. 28. Though christianity doth not abolish those distinctions which are between master and servant, and the distinction of the one sex above the other, yet they all have the same communion in the merits and grace of Christ. They make up one mystical spiritual body, whereof Christ is the head and husband, as being heirs of the same grace of life, 1 Peter iii. 7. Because of their equality in partaking in spiritual and eternal privileges, the wife is no less dear to God than themselves are. But this is another kind of love, because of their marriage covenant and bond, whereby they bind themselves to love one another with such a love that none else may share in it: Hosea iii. 3, 'Thou shalt not be for another man, so also will I be for thee.'

2. It is alone, which in some respects exceedeth that we owe to our parents and other near relations: Gen. ii. 24, 'Therefore shall a man leave his father and his mother, and shall cleave to his wife.' The bond of natural affection, which bindeth fast parents and children, is wonderful strong and near; it is an adamantine chain, more strong than iron. We see this love and natural affection is very great and forcible, even in dumb creatures, which are led thereunto by instinct of nature; and if it should not be in men endued with reason, they would be worse than beasts. Moses would have them stoned to death, Deut. xxi. 21; and Solomon saith of such unnatural children, that 'the ravens of the valleys shall pick out their eyes, and the young eagles shall eat it,' Prov. xxx. 17; that is, they shall lie unburied. But though this bond be so strong, yet God preferreth the bond of marriage before it. They may leave father and mother, that is, be divided from them in habitation and daily conversation, which is not permitted to man and wife. Dutiful affection to parents is never to cease, and upon all emergent occasions we must be helpful to them. But for cleaving to one another, not only by a firm and constant affection, but daily and pleasing converse, this is peculiar to this relation. Father and mother are nearest in respect of nature, of whom we came, and whom we ought to serve; but as to inseparable converse, father and mother must be left for the wife's sake. Not that it is lawful for us to forsake our parents who brought us forth and bred us up,

or to set light by them ; this is brutish disobedience. God's rule, *non extinguit affectum sed ordinat*, doth not free us from our duty, but dispose it aright. Rather forsake father and mother than forsake the wife. It is God's will that the bond of love between married folks should be perferred before all other bonds, that the knot of marriage might be more surely knit, and the delight of love thence resulting should be the greatest and most perfect.

3. It carrieth it higher yet. They ought to 'love their wives as their own bodies ; for he that loveth his wife, loveth himself,' ver. 28. There is an innocent self-love which is at the bottom of all our labours : Prov. xvi. 26, 'He that laboureth, laboureth for himself ; for his mouth craveth it of him ;' that is, bodily necessities being urgent upon us, require that we should be exercised in some honest function, calling, or course of living, that we may have for the sustentation of the body. A man loveth his children *tanquam aliquid sui*, as part of himself ; but he loveth his wife *tanquam semet ipsum*, as himself, for they twain are one flesh. How so? Not only *fictione juris*, in supposition or account of law, as a man and his wife are reputed one person ; nor only one flesh by matrimonial conjunction, as 1 Cor. vi. 16 ; nor only one flesh in their issue, in which the substance of both parents concurrerth to make up the body of the child ; but one flesh by inseparable union, which during the lives of the married persons cannot be dissolved but in case of adultery, and the malicious desertion of the unbelieving party ; therefore a man is bound to love her as himself.

4. As Christ loved the church. The husband for his pattern of conjugal love is referred to Christ, partly for the degree of his love, and partly for the kind of it.

[1.] The degree. Christ expresseth that love to the church than which greater cannot be expressed. The wonder of his condescending love is the great argument of the gospel, and the great means to reconcile the alienated and estranged world to God. Therefore if the husband would have the wife obedient unto him as to the Lord, he must love her as the Lord doth the church. It was a bold and blunt speech of Luther, *Nihil video in hoc Christo, nisi prodigalitatem quandam amoris*—I see nothing in Christ but a prodigality and excess of love. This is that which we christians admire, and for which we shall adore God and bless him to all eternity ; even for Christ, and the great love wherewith he loved us. All this is commended to the husband as his pattern of love and tenderness to the wife.

[2.] The kind of it. The degree would be enough pressed if the apostle should say no more but 'He loved the church and gave himself for it ;' but the kind is also intended, for he amplifieth it in the 26th verse : 'He gave himself for it that he might sanctify and cleanse it, by the washing of water through the word.' Christ's love was a sanctifying love. Surely when he was upon the cross he wanted not wisdom, nor love, nor merit. Not wisdom to choose, nor love to intend, nor merit to purchase the greatest blessings for us. Not wisdom to choose ; for he that is the wisdom of the Father knoweth how to value things according to their order and proportion ; and he thought no blessing greater or fitter for us than holiness, which is the glory of

God, the beauty of God himself, for God is glorious in holiness, Exod. xv. 11. Nor did he want love, for then he was in the exercise of the highest act and fervency of it: John xiii. 1, 'Having loved his own which were in the world, he loved them unto the end;' Rom. v. 8, 'But God commended his love toward us, in that while we were sinners, Christ died for us.' And therefore surely he intended the highest benefits to us, and most necessary for our happiness. Now he intended not greatness and wealth, but conformity and likeness to God. Neither wanted he merit and worth enough to procure of his Father the choicest blessings, for it was the precious blood of him that was God: 1 Peter i. 18, 19, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' What could be too dear for the blood of God to purchase? Now that which Christ aimed at was to sanctify and cleanse his people from sin, which doth not only set forth the value of holiness, but doth teach husbands how to express their love to their wives, in being meet helps to them in the best things. Nothing was better and greater in the eye of Christ to procure for us; which is a check and reproof to them that seek to gratify the flesh by marriage, but not to improve this intimate converse and near friendship for the great uses of christianity.

5. Shall we go higher? Indeed higher we cannot go, all things considered; but yet there is one expression to be taken notice of, and that is in Prov. v. 19, 'Be thou ravished always with her love.' In the margin it is, 'Err thou always in her love.' The Septuagint renders it, *ἐν τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστός ἔση*, 'Being encompassed with her love, thou shalt be overmuch in it.' The law of God is holy, and alloweth not the least vitiosity, either by way of defect or excess. All love of the creature must be guarded and kept within rules. Yet I take notice that the expressions of scripture do countenance an excess rather than a defect; that is, as *minus malum*; and I understand it with two references—(1.) Rather than be defective, delight thyself with her, as a man useth to delight himself in a thing that is lawful, and forgets himself in it. (2.) Rather than to err in the love of a strange woman, ver. 20. I press it not beyond its bounds, but I show what weight the scripture puts upon the husband's love to the wife.

Thirdly, The effects of it.

1. Delight in her presence and company; not suffering himself to be separated from her for any long time, unless it be for necessary cause. Abroad he is out of his sphere; at home there is where he should be. Though the married ought to bear one another's absence for a while, yet it is not to be endured that a man should wilfully consort with others rather than his wife. Christ never deserts his church, but is always with her: Mat. xxviii. 20, 'And lo, I am with you always to the end of the world.' This is the husband's pattern. Cheerful converse or delight in her company as the necessary fruit of his love: Prov. v. 18, 19, 'Rejoice with the wife of thy youth. Let her be as the loving hind, and pleasant roe; let her breasts satisfy thee at all times.' By these expressions he showeth how husband and wife should take pleasure in each other, and take heed that there be

no occasion of loathing and disdain. Those that find more pleasure in converse abroad than at home certainly do not heartily love one another, though no filthy and prohibited act should ensue from this liberty which they take.

2. The second act or effect of love is, to direct and instruct in all things that belong to this life and a better, for therefore he is called 'a head;' and the office of the head is to guide the body. The light of nature taught heathens to instruct the wife in things concerning this life, that they might be a help to them in family government; but the light of scripture calleth for a higher duty, to instruct her in things of godliness and religion, that, worshipping God together in this life, they may together enjoy him in the life to come: 1 Cor. xiv. 35, 'If they will learn anything, let them ask their husbands at home;' 1 Peter iii. 7, 'Likewise, ye husbands, dwell with them according to knowledge;' knowledge of duty, according to which a christian's life and actions should be governed and ordered. A great deal of prudent care and spiritual wisdom is to be used in conversing with them, that they may instruct them in their duty toward God, which is the highest and truest love.

3. In providing all things necessary for them that conduce to health, food and raiment, and that according to the decency and decorum of their estate; for herein they imitate the care and providence of Christ, who hath provided all things for his spouse; food for their souls, garments of salvation to cover their nakedness, healing grace to cure their distempers. So must the husband do for his wife. Jacob said, Gen. xxx. 30, 'Now when shall I provide for mine own house also?' We must provide for our own house, otherwise we incur that censure, 1 Tim. v. 8, 'But if any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel.' Certainly the wife must be comforted, cherished, and encouraged; for among our own she is chief. Those beastly prodigals that never provide for their families, but consume what is provided by the wife's care, spending all they can come at in whoring, playing, eating, drinking, never caring what becometh of wife and children, they neither have the love of husbands, nor the faith of christians, nor the nature of men, and are worse than the brute beasts; they neither give their wives honour, 1 Peter iii. 7, nor decent maintenance, which they are obliged to, 1 Tim. v. 8.

4. In a care to preserve and defend her; as Abraham had a care of Sarah, Gen. xx., and David of his wives when they were taken captives, 1 Sam. xxx. 4, 5. But it is endless to run into particulars.

II. Let us now see by what reasons this is enforced.

1. The order of the creation. We pleaded that before for the woman's submission, that she was made out of man, after man, and for man. We plead the same argument now for the husband's duty of love to her; for the apostle urgeth this in the same chapter, 1 Cor. xi. 11, 12. The former arguments were urged 1 Cor. xi. 8, 9, 'For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man.' Now let us see what he saith for the woman: ver. 11, 12, 'Nevertheless, neither is the man without the woman, neither the woman without the man in

the Lord. For as the woman is of the man, even so is the man also by the woman, but all things of God.' The meaning is, though the woman was made out of man, or framed or formed out of Adam's rib, yet all the sons of Adam are born, conceived, and propagated by women, and by man and woman united by God, from whom all things are; and therefore she ought to have her honour and love as well as the man, being both created by God. Add hereunto, that Jesus Christ hath honoured them in taking flesh of a woman, and not of man, therefore the man must not wax proud and insolent, nor the woman be grieved; or the husband must not abuse that superiority which God hath given him over his wife by harsh domineering and bitter carriage, but sweeten the yoke of subjection laid upon the wife by love.

2. It is a relation of love, instituted by God for that very end and purpose.

[1.] Friendship is necessary for man, because he is ζῶον πολιτικόν, a sociable creature, not made to live alone, but in company with others. Solomon telleth us, Eccles. iv. 9-12, 'Two are better than one; for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.' The Egyptians in their hieroglyphics express the unprofitableness of a solitary man by a single millstone, which alone grindeth no corn, but with its fellow is very serviceable. Thus God appointed men to live in society, that they may be mutually helpful to one another.

[2.] Though man affects society, yet in our company we must use choice. The good will best converse and suit with the good; for love and friendship is very much founded in suitableness. The godly have special love to the godly: Ps. cxix. 63, 'I am a companion of them that fear thee and keep thy precepts.' Doves will not flock with the ravens, and it is unnatural when divers kinds are intermixed.

[3.] Though there be a love to all that fear God, yet some must be chosen for our intimacy. Our Lord Christ sanctified holy friendship: Mat. xvii. 1, 'Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain;' Mat. xxvi. 37, 'And he took with him Peter and the two sons of Zebedee.' And when he raised Jairus's daughter, Luke viii. 51, 'He suffered no man to go in save Peter, James, and John, and the father and mother of the maiden.' They were ἐκλεκτῶν ἐκλεκτότεροι, the most choice of those that he chose.

[4.] The truest friendship and love is *inter bonos*, between those that are good. So John is especially called the disciple whom Jesus loved, that is, above all the rest: John xiii. 23-25, 'Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast, saith unto him, Lord, who is it?'

[5.] Of all persons, the two that love most sincerely are husband and wife, who solemnly chose each other as a meet help in the Lord, that they may bear a part in each other's burdens, and by the laws of God and man do mutually give up themselves to each other to seek one

another's good, and are so fast linked to each other that they cannot part. Therefore surely there should be the highest love between them both; for they are brought together for this end.

[6.] Because women are ordinarily affectionate and passionate creatures, apt to love much where nature and grace bindeth them; and man is, or is presumed to be, more governed by reason, therefore God hath added the bond of conscience by his special law, that he should make this return of sincere strong affection to his wife, that so their converse may be more sweet, lives comfortable, burdens easy so long as they live together. So that from the whole may be gathered that this duty was instituted for the exercise of the highest and most sincere affection that possibly can be, and between two mortal creatures that have two distinct souls, but one common interest between them.

3. Reason will tell us how much the husband is bound to love her that hath in a manner forsaken all the world, father, and mother, and all her relations, to cleave to her husband, and to share with him in all conditions until death, although she were free before the contract. Surely common gratitude will suggest that a recompense of true affection is due to her for this; otherwise men are unthankful, unholy, and without natural affection, which is the worst character can be given to them.

4. The interest and comfort of the married estate will also persuade it. While love is kept up, all things go on sweetly; but as soon as love faileth, presently everything is out of order and out of joint; for when once they begin to disaffect the persons of each other, all matrimonial duties are stabbed at the heart. Therefore they should take heed they do not slight, or loath, and wax weary of each other; for let anything of this prevail, and they will soon fail in other duties. Thence come hatreds, strifes, endless brawling, divorces, and other inconveniences, that make their lives burdensome, and their families miserable.

Use 1. To reprove that which is contrary to this love, bitterness and harshness of carriage: Col. iii. 19, 'Husbands, love your wives, and be not bitter to them.' The gall was taken out of the sacrifices offered to Juno, as Plutarch witnesseth. This is seen—

1. Partly in a froward disposition, when men are offended for light causes or small provocations, and, like fine glasses, broken as soon as touched. Husbands are to love their wives, and therefore not to be bitter to them because there may fall out some lesser fault; for 'love will cover a multitude of faults,' 1 Peter iv. 8. The wife is to obey her husband notwithstanding his manifold imperfections; the duty of subjection ceaseth not for all that. So the husband is to love his wife: both are full of infirmities. Christ loved the church notwithstanding her many faults.

2. In sharp words and contumelious language, which leaveth such a grudge and such averseness in the mind as is not easily forgiven. The psalmist compareth bitter words to drawn swords, Ps. lv. 21. Certainly such bitter speeches must needs destroy all love and breed an unquiet life.

3. Churlish deeds also show this bitterness.

[1.] When the husband taketh from her all command in the family,

handling her rather like a slave than a consort and companion. She, under her husband, is to look to the ways of her household, Prov. xxxi. 27, and hath a power over the children and servants together with him.

[2.] Denying necessaries is another part of this bitter carriage, or such things as belong to the decency of her estate; for she is to share with him in all good things, and her life is to be made comfortable to her; or else how can she know that he loveth her when he dealeth hardly and sparingly with her? He is bound to give her honour, 1 Peter iii. 7.

3. The height of this bitterness is, when passion and anger proceedeth to blows. The husband and wife, by the conjugal covenant, entered into the highest friendship, wherein disorders are not to be corrected by blows, but counsels; and blows are the fruits of furious wrath, rather than a rational dislike of the offence; fit for slaves, not the wife of the bosom.

Use 2. To persuade to this love. Directions—

1. Choose one that is amiable, evils are best prevented by a prudent choice, and errors in the first concoction are hardly mended in the second. Now the motive of our choice should not be only riches and beauty, for these are fading things, and what is fading cannot be the ground of a lasting love: Prov. xxxi. 30, 'Favour is deceitful, and beauty is vain; but a woman that feareth the Lord shall be praised.' Beauty is but skin-deep, but godliness is rooted and increased by continuance.

2. Marry not till you be sure you can love entirely, for otherwise you enter into a covenant with a mind disposed to break it. As in religion: James i. 8, 'A double-minded man is unstable in all his ways;' so by proportion in marriage, all your days you lie open to temptations.

3. Love will in time beget love, as fire kindleth fire: 1 John iv. 19, 'We love him, because he loved us first.'

4. Love not as bare husbands, but as christians; partly because this is to love as Christ. The love of Christ doth not only enforce the duty as an argument, but direct the manner as a pattern. Christ's love is holy as well as sincere and great. Partly because this will be most effectual to continue peace, both because of God's blessing; and partly because to the civil bond there is added the conscience of our duty to God; and besides, holy spiritual love is most exemplary.

5. All offences must be studiously avoided, for these strike at the fundamental duty, or cool your love; and when that is gone, you are chained to endless calamities. And then you must labour for a humble, meek, and quiet spirit; for when you open the floodgates to pride and passion, which let in the waters of strife, that will overwhelm all: Prov. xvii. 14, 'The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.'

6. When God sends infirmities, then is a time to show love and patience; love to the diseased party, patience and submission to God, who hath laid this burden upon you; and in both your self-denial and sincerity for this your trial; and it will not want its reward. It is odious to be weary of our relations because God hath laid his hand upon them. True love is to be seen at all times, but especially in

adversity: Prov. xvii. 17, 'A friend loveth at all times, and a brother is born for adversity.' Make conscience of your duty, and God will give you strength.

Secondly, Now I come to Christ's love; in which we have—(1.) The person that loveth, viz., Christ. (2.) The persons loved, 'The church.' (3.) The fruit of his love, 'He gave himself for it,' to a painful and ignominious death. There are solemn notions by which Christ's death is set forth—a ransom and a sacrifice.

1. A ransom: Mat. xx. 28, 'And gave his life a ransom for many,' *λύτρον ἀντὶ πολλῶν, ἀντίλυτρον*: 1 Tim. ii. 6, 'Who gave himself a ransom for all.' This relateth to our misery, or captivity and bondage under sin and death, and belongeth to Christ under the notion of a surety.

2. As a sacrifice, a mediatorial sacrifice: Isa. liii. 10, 'When thou shalt make his soul an offering for sin;' Eph. v. 2, 'As Christ also hath loved us, and hath given himself for us a sacrifice to God for a sweet-smelling savour.' This relateth to the appeasing and propitiating of God, and is done by Christ under the notion of a priest. Now this giving himself for us is sometimes spoken of as an act of obedience, sometimes as an act of love.

[1.] Of obedience, with respect to his Father's command: Rom. v. 19, 'By the obedience of one shall many be made righteous;' and Phil. iii. 8, 'He humbled himself, and became obedient to death, even the death of the cross.'

[2.] It is an act of love: Gal. ii. 20, 'Who loved us, and gave himself for us;' Rom. v. 1, 'Because the love of God is shed abroad in our hearts.' And so it is spoken of here.

Doct. That the Lord Jesus did freely and willingly, out of his great love, give himself to die for his people.

Great love it was, if we consider—

1. The giver, Jesus Christ, God over all, blessed for ever, to whom nothing can accrue from us: Isa. liii. 11, 'It pleased the Lord to bruise him; he hath put him to grief. He shall see of the travail of his soul, and be satisfied.' When he foresaw what it would cost, and what he should give, he said, 'It is enough.'

2. The gift; he gave himself: 1 Peter i. 18, 'We are not redeemed with silver and gold, but with the precious blood of the Son of God.'

3. 'For us,' whom he after calleth into a church: Rom. v. 6-8, 'For when we were without strength, in due time Christ died for us. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But herein God commended his love to us, in that while we were sinners, Christ died for us.' Oh, let us be blessing God for this love, and show our thankfulness both in word and deed.

[1.] In word: Rev. v. 9, 'And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation.' The angels, who are the spectators, ever blessed God for it; and shall not we, who be the parties interested?

[2.] In deed, by giving up ourselves to him: Rom. xii. 1, 'I

beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;’ and Rev. xii. 11, ‘They overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives to the death.’ Let us not grudge at the loss of any of our interests, so we may promote his glory.

SERMON XXXI.

That he might sanctify and cleanse it by the washing of water through the word.—EPH. v. 26.

In the words we have—(1.) The end of Christ’s sacrifice; (2.) The means and instruments by which he doth accomplish his end, which are two, word and sacraments.

1. The end is expressed by two words, ‘That he might sanctify and cleanse it.’ To sanctify implieth dedication to God; to be cleansed, to be purified from sin. A thing is then said to be sanctified when it is separated from a common to a holy use: Heb. xiii. 12, ‘Jesus also, that he might sanctify the people with his own blood, suffered without the gate.’ And it is purified and cleansed when it is washed from filthiness. Now that filthiness that maketh us odious to God is either the guilt or the stain of sin; and so this cleansing noteth both the renovation of our natures and the justification of our persons: 1 Cor. vi. 11, ‘And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.’ We are renewed by his Spirit, and we have remission of sins through his blood. So Titus iii. 5–7, ‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life;’ Heb. x. 22, ‘Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.’

2. The means, ‘By the washing of water through the word;’ wherein the apostle showeth how the virtue of Christ’s death is applied to us, by the ordinary means of grace. He instanceth in two ordinances—baptism and the word. By the washing of water is meant baptism: Titus iii. 5, ‘By the washing of regeneration;’ John iii. 5, ‘Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God;’ Acts xxii. 16, ‘Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ By the word is not meant *verbum consecratorium*, but *concionale*; not the words of institution, or the sermon that may accompany baptism, but the whole doctrine of the new covenant revealed in the gospel, which