

do it with joy, and not with grief: for that is unprofitable for you.' So in other relations God expecteth honour: Prov. xviii. 22, 'Whoso findeth a wife, findeth a good thing, and obtaineth favour from the Lord;' Prov. xix. 14, 'Houses and riches are the inheritance of our fathers, but a prudent wife is from the Lord.'

[3.] Your own peace, that your 'prayers may not be interrupted,' 1 Peter iii. 7.

[4.] Honour to God. (1.) It takes away the reproach of the gospel: Titus ii. 5, 'Obedient to their own husbands, that the word of God be not blasphemed;' that christian religion may not be thought to impose anything contrary to moral virtues. (2.) That gainsayers may be won to God: 1 Peter iii. 1, 'Ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives.'

SERMON XXVIII.

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.—EPH. v. 23.

THE words contain a reason of the foregoing precept, both of the matter and manner of the duty. Why subject to their 'own husbands?' Why, 'as unto the Lord?' The reason is taken from the resemblance which the husband carrieth in family government to Christ.

In them observe three things—(1.) What the husband is to the wife; (2.) What Christ is to the church; (3.) The resemblance between the one and the other, 'Even as Christ.' There is a similitude, though not an exact equality in the case.

In handling of this scripture, we must first speak of Christ's relation to his church, and then of the husband's relation to the wife; for first we must consider the pattern before we can state the resemblance.

In the pattern two relations are mentioned; 'Christ is the head of the church, and he is the saviour of the body.' These titles which are given to Christ I shall speak of—(1.) Conjunctly; (2.) Separately and apart.

1. Conjunctly. Christ is both head and saviour; he is a head to rule and govern his people, and a saviour to help, succour, and protect them. The word *head* showeth the power wherewith he is invested to command, direct, and order the church. And the other word, *saviour*, implieth our benefit, and the good that we have by his government. He is such a saviour that he is also a head; such a head that he is also a saviour. It is obvious and easy to observe, in Christ's style and title, a mixture of words that imply power and sovereignty and also goodness and mercy; some that intimate privilege to us, others that bespeak duty and obedience; as Acts ii. 36, 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both lord and Christ.' He is Lord, supreme

governor, as well as Christ, an anointed saviour; not only a saviour to bless, but a lord to rule and command. As he saveth his people from sin and misery, so he will also govern them. And on the other side, Christ's dominion over the church doth tend unto, and is exercised in bringing about, the church's salvation. So Acts v. 31, 'Whom God hath raised up to be prince and saviour.' Still the compound notion and mixed representation of Christ's offices is offered to our serious consideration; for these two must not be divided, head and saviour, prince and saviour, lord and Christ.

[1.] To prevent mistakes and dangerous errors incident to mankind. Some on the one side look upon Christ as a lawgiver only, and not as a saviour, and so do not evangelise, but legalise Jesus; as the Samaritans had a temple, but they had no ark or mercy-seat; they turn christianity into a mere legislation, while they cry up the rule of the gospel and the example of Christ, but depreciate his merit and satisfaction, do not represent Christ as a fountain of grace. On the other side, some catch at comforts, but neglect Christ as head and lord. Surely a libertine yokeless spirit is very natural to us: Ps. xii. 4, 'We have said with our tongue, We will prevail, our lips are our own; who is lord over us?' The carnal world sticketh at Christ's authority. *Nolumus hunc regnare*: Luke xix. 14, 'We will not have this man to rule over us.' If he will come as a saviour, he shall be welcome; he may have customers enough for his benefits, for pardon and glory; but men cannot endure to hear of his laws and restraints, that he will be sovereign and chief: Ps. ii. 3, *Disrumpamus lora*, 'Let us break his bonds, and cast away his cords, say they.' The far greatest part of the world is turned libertine, if not in opinion, yet in practice; they would not be under command, and checked in their licentious course of living. They would have Christ as a saviour to bless them, but not as a head to rule and govern them, to require repentance, mortification, and strict walking, and such duties as the world looketh upon as harsh and severe. He must join both together, for Christ is the 'author of eternal salvation to them only who obey him.'

[2.] To make our faith more sincere and entire. It is not a sincere and entire faith, unless we receive Christ with thankfulness and love, as our dearest Lord and saviour, and with our dependence upon his merits, and there be gained a hearty consent of subjection to him as our sovereign Lord and head. We must take him to be what God hath appointed him to be, and accordingly be affected. Men love privileges, but disclaim duties; yet the consent of subjection is of the essence of faith. I remember the prophet saith, Hosea x. 11, 'And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I have passed over upon her fair neck: I will make Ephraim to ride; Judah shall plough, and Jacob shall break the clods.' It was their fashion to thresh their corn by treading it. Now the mouth of the ox that trod out the corn was not to be muzzled. Ephraim liked that work well enough, yet could not endure to harrow and break the clods. Now it is not a regular faith, unless you give Christ the pre-eminence in your hearts, as well as apply his benefits. Where Christ is a saviour he must be a head too. If he save you, neither sin nor Satan must lord it over you. He cureth the distempers of the heart as well as

healeth the wounds of the conscience; and must recover and possess the heart as chief lord, as well as redeem us from wrath. Would you so divide these two offices, that Christ must redeem you, and Satan govern you? No; Christ will do both or none. In short, these two notions do help one another; his being a saviour doth sweeten our obedience and subjection to him; and when we look upon him as a lord, requiring such things at our hands, we must not neglect him as a saviour and fountain of grace. To take the law out of the hand of a mediator is very comfortable.

[3.] To help us in the matter in hand, namely, to conceive of the husband's power over the wife. It is an authority mixed with love; not magisterial and imperious, but a loving government. It is *imperium benignum*, a governing in love; not tyrannical and rigorous, but loving, gentle, and amiable; such as a wife may look upon as a mercy to herself, as well as a dignity to her husband. The authority must not be so managed as that the love should disappear; nor the love so shown as to disown the authority; as in Christ there is a mixed relation of head and saviour, his government is to do good to the body.

2. I come now to handle these titles severally, and I begin with that of a head, and observe—

Doct. That Jesus Christ is the church's head.

I. So it is said, Eph. i. 21, 'He is head over all things to the church.' He is over all things, but head to the church; the sovereign of the world, but in special relation to his people, as the head to the body: Col. i. 10, 'He is the head of the body, the church.' It is a similitude, but let us see what it importeth.

1. Oneness of nature between him and the church; for head and members suit. It was a monstrous image that was represented to Nebuchadnezzar in a dream, where 'the head was gold, the breast and arms of silver, the belly and thighs of brass, and the legs and feet, part of iron and part of clay,' Dan. ii. 32, 33. In every regular body there is a proportion and conformity, and so it is in the mystical body of Christ; because the brethren took part of flesh and blood, he took part of the same, Heb. ii. 14. The church hath such a head as carrieth conformity with the rest of the members. He and we have one flesh; and so the godhead, that was at such a distance from us, is brought down in our nature that it might be nearer at hand, and within the reach of our commerce. The same godhead is a fountain of grace, but not a fountain sealed. In our natures it is a fountain opened, and ever-flowing and overflowing for our comfort and use.

2. It implieth an eminency; for the head is the most eminent part of the body. As it is the noblest, so nature hath placed it nearest heaven. The very situation doth in a manner oblige the other parts to show their reverence. So Christ is the head of the church, infinitely of much more worth than the church, as being the only-begotten Son of God. Not man only, to carry a conformity with us, but God also, that he might be a fountain of life and grace to us: Ps. xlv. 11, 'He is thy God; worship thou him.' Christ reigneth in heaven with his Father, and from thence vieweth all the necessities of the body, and sendeth forth those influences which are needful to every particular member.

3. The head is the most illustrious throne of the soul; not only the seat of nerves and senses, but of the memory and understanding; so there is in Christ a fulness of perfection, enabling him to do all the duties of a head to such a great and necessitous body as the church is: Col. ii. 3, 'In whom are hid all the treasures of wisdom and knowledge.' They are in our head for the use of the body.

4. It implies authority and power to govern. His excellency giveth him fitness, but authority, right to rule and govern the church; to appoint officers, and to make laws that shall universally bind all his people. Christ pleadeth this right when he sendeth abroad his officers and ambassadors to proselyte the world, and to require them in his name to repent and believe the gospel: Mat. xxviii. 18, 19, 'All power is given to me in heaven and earth; go therefore and teach all nations.' He giveth them a commission to make disciples among all nations. The power of disposing all things concerning the church is originally in Christ.

5. It implieth a strict union between him and the church, such as is between the head and members in the natural body; which union is brought about externally by confederation, or visible owning the covenant, and professing faith in Christ Jesus our Lord: Ps. l. 5, 'Gather my saints together unto me, those that have made a covenant with me by sacrifice;' and Acts viii. 37, 'See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' Internally by the Spirit of Christ converting us to God: Rom. viii. 9, 11, 'If any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.'

6. Thence there resulteth a communication of influences; either—
[1.] Of common gifts to the ministers of the visible church, according to that part which they sustain in the body: Eph. iv. 7, 'But to every one of us is given grace according to the measure of the gift of Christ.' A common christian is to be discerned by common grace; for there is a superficial christianity as well as a real christianity, disciples in name, as well as disciples in deed. All that profess the faith, and are by visible covenanting adopted into Christ's family, are under a visible administration of the covenant of grace; and he giveth to common christians these gifts of the Spirit which he giveth not to the heathen world; as knowledge of the mysteries of godliness, abilities of utterance and speech about heavenly things, yea, some affection to these heavenly and spiritual things: Heb. vi. 4, 5, 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come;' and the stony ground received the word with joy, Mat. xiii. 20. But either this vanisheth by impatience of the cross, or is overmastered by sensual inclinations. If it continueth, the affection is weakened by the cares, riches, and pleasures of this life, so that it bringeth nothing to perfection, Luke viii. 13, 14. This doth not prove us true christians, or really in God's special favour, but only visible and professing christians.

[2.] Saving grace or spiritual life, and all those saving benefits which are given to the regenerate or real believers by the Spirit: 1 John iii. 24, 'And hereby we know that he abideth in us by the Spirit given unto us.' They have life, and growth, and strength, and saving influence from him, or from the sanctifying Spirit, that produceth and worketh in them life: Gal. ii. 20, 'The life that I live in the flesh, I live by the faith of the Son of God.' Growth: Col. ii. 19, 'And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.' Strength: Eph. iii. 16, 'That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.' This is undeniable; without him we can do nothing, John xv. 5. 'Through him all things, Phil. iv. 12. Nothing savingly, but all things acceptably.

7. It implies sympathy with his members; there is none of them hurt but it redoundeth to him: Acts ix. 6, 'Saul, Saul, why persecutest thou me?' All the injuries done to the body affect the head; the tongue will cry out when the toe is trod upon, You hurt me. So such a near conjunction is there between Christ and his members, that the wrong done to them is done to him; as, on the other side, the wrong done to Christ is done to the members of the mystical body: Ps. lxxix. 9, 'The reproaches of them that reproached thee have fallen upon me.' As nature causeth all members to expose themselves for the preservation of the head, so the head is not unconcerned in the afflictions of his people; their afflictions are the afflictions of Christ: Heb. xi. 26, 'Esteeming the reproaches of Christ greater riches than the treasures of Egypt.' All that write maxims of policy acknowledge that the prince, being the head of the state, is united with his subjects, and their interests are common; he that offendeth the subjects wrongeth the prince. This was the reason that Seneca sometimes made use of to sweeten the cruel humour of the emperor Nero, and to instil clemency into the heart of that bloody prince, that he was head of the commonwealth, and that in pardoning others he was pitiful to himself, and in favouring his subjects he was kind to himself. And if we believe him, for a time Nero profited by his advice. If there came an offender before him in the flower of his youth, he pardoned him upon the account of the extravagancy of youth; if stricken in years, he pardoned his grey hairs, and left death the charge of execution; if he came of a good house, he respected his birth, and balanced the crime of the person with the services of his ancestors; if of an obscure family, he contemned the offenders, whose example could not prejudice the commonwealth; but if nothing else occurred, he pardoned him, and spared himself in the person of the delinquent, considering that he was head of all the people, and suffered by their loss. I have brought this to show you how reasonable it is to conceive that Jesus Christ, who is really united to all his members, and who liveth in them by his Spirit, and they in him by faith, should be sensible of the indignities and wrongs done unto them. Surely he that liveth in the faithful suffereth in all his members.

Use 1. If Christ be head of the church—

1. Then there is no other that can usurp and take this honour upon

him. None can be the head of the church to whom the church is not a body. I ground this argument on the saying of the apostle, Eph. i. 22, 23, 'And gave him to be head over all things to the church, which is his body.' If the church cannot be said to be the pope's body, the pope cannot be said to be the church's head.

2. None can be a political governing head to the church universal but he who is a mediatorial head, of vital influence to them. I know the papists distinguish of these things, and ascribe one to the pope, and the other to Christ; but the scripture alloweth not this wall of partition. None can be the one but he must be the other. Whenever it speaketh of a political governing head, it speaketh also of a vital influential head: Eph. iv. 15, 16, 'May grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in love.' Of this, and no other kind of head, doth the scripture speak.

3. A ministerial, universal head, that shall give law to all other churches and christian societies; and if they depend not on him, shall be excluded from the privileges of a christian church. This is, as to matter of right, sacrilege; for this honour is too great for any man, and Christ hath appointed no such head, and therefore it is a manifest usurpation of his royal prerogatives to set up such a head to control his authority without him. And as to matter of fact, it is impossible, the church being scattered throughout all parts of the known world, which can have no commerce with such a head in matters essential to its government and edification.

Use 2. Let us make conscience of those duties which this relation bindeth us unto; for if Christ be our head, we must subject ourselves to him, and live by his laws. We preach him a lord: 2 Cor. iv. 5, 'For we preach not ourselves, but Christ Jesus the Lord.' And our business is to cry up Christ's lordship and sovereign dominion over souls: Col. ii. 6, 'As ye have received Christ Jesus the Lord, so walk ye in him.'

1. You must consent to his lordship. God hath appointed him, and the church hath appointed him, Hosea i. 11. God by authority, and the church by consent. We voluntarily acknowledge his dignity, and submit unto him.

2. This consent must be verified by our constant practice; for Christ is to be owned, not only in word, but in deed also: Luke vi. 46, 'Why call ye me Lord, Lord, and do not the things that I say?' It was a mockery when they cried, 'Hail, king of the Jews,' and spat upon him and buffeted him. Christ will not accept of empty and superficial compliments.

3. This practice and obedience must be such as will become so great a Lord: Col. i. 10, 'Walk worthy of the Lord unto all pleasing;' that is, the Lord Christ. We must love him, and serve him, and please him in all things; not in a few only, which are not so cross to our minds and wills, but give up an entire universal obedience to all his laws, which are equitable and good, and enforced by the highest motives, and that with the uttermost of our power and strength.

4. You must obey him, not only in his own proper remedial laws, such

as faith and repentance, which concern our recovery, Acts xx. 21, but grow complete in all the will of God. Without repentance our case is not compassionable; without faith we do not own our Redeemer, by whom we have so great a benefit; but also the whole moral law of God falleth with great authority on our consciences. Christ saith expressly, Mat. vii. 21, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' The reason is, because the kingdom of the Mediator is subordinate to the kingdom of God; and this new right of empire is cumulative, not privative; beneficial to us indeed, but not destructive of our duty to God.

5. We must not only mind the fundamental laws of entering into his kingdom, but all the rules and statutes which he appointed for the ordering of his house and family. Christ, that came to repeal the law of Moses, did set up ordinances whereby his church might be kept pure. All his laws concerning these must not be slighted; for his institutions do best preserve his honour in the world. Great charges are left: 1 Tim. v. 2, 'I charge thee, before God and the Lord Jesus Christ, and the elect angels, that thou observe these things;' 1 Tim. vi. 14, 'Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.'

Use 3. Is comfort to those that are in so near a relation to Christ. He is not only a governing head, but a quickening head; giveth life, and strength, and growth: Eph. i. 22, 'He filleth all in all.' He is not only a commanding head, but a compassionate head; is very tender of the members of his mystical body, sensible of the wrong done to him: Zech. ii. 8, 'He that toucheth you, toucheth the apple of his eye.' Injuries or benefits done to them redound to him: Mat. xxv. 45, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me.' He not only requireth work, but giveth a recompense; we shall fare as he did, and enter into his glory: John xii. 26, 'If any man serve me, let him follow me; and where I am, there also shall my servant be: if any man serve me, him will my Father honour.'

II. I come now to handle the second title, 'He is the saviour of the body.' He must do the part of a saviour as well as a head; and his dominion over the church is exercised in procuring her good and salvation.

Here I shall show you—(1.) The nature of this salvation; (2.) The manner, or the several ways by which Christ doth accomplish it.

First, The nature of it will be known by several distinctions.

1. The notion of a saviour is doubly applied—First, to him that preserveth that which is already made, that it may not perish and return into nothing, or to him that recovereth a thing that is lost out of a state of perdition. In the first sense it is taken Ps. xxxvi. 6, 'Thou savest man and beast;' 1 Tim. iv. 10, 'God is the saviour of all men, especially of them that believe.' There it is taken for the protection of God's daily providence, which the beasts are capable of as well as men, though it extendeth also to the highest angels, who are still preserved in their first estate by the goodness of God. Thus would Adam have been saved if he had kept himself in a state of innocency. The second acceptation is for the recovery of a thing lost;

thus a physician saveth a man, not by preventing the disease, but by curing it, when otherwise it would be mortal ; or as a shepherd saveth a sheep that snatcheth it out of the mouth of the wolf or lion. As a prince that rescueth his captive subjects, and saveth them out of the hands of the enemy, so properly Jesus Christ is our Saviour ; for ' he seeketh and saveth that which is lost,' Luke xix. 10. Our salvation is a recovery and restoration ; we were by nature lost, and there is no way of recovery but by Christ.

2. That salvation is positive and privative. We generally take it in a privative sense and notion. If a person be delivered from an evil likely to befall him, we count him saved. So it is taken Luke i. 71, ' That we should be saved from our enemies, and from the hand of all that hate us.' There it importeth freedom from misery. But this would not content and satisfy Christ ; he would also make us everlastingly happy : John iii. 17, ' God sent not his Son into the world to condemn the world, but that the world through him might be saved ;' where it hath a positive sense. So 1 Peter i. 5, ' Ye are kept by the power of God, through faith unto salvation ;' meaning thereby not only our deliverance from sin and misery, but our introduction into glory ; as the Lord told Abraham, Gen. xv. 1, ' I am thy shield, and exceeding great reward.'

3. Salvation is either temporal or eternal.

[1.] Temporal salvation, when we are saved from the dangers incident to the present life. In this notion it is taken 1 Peter iii. 20, ' Wherein eight souls were saved by water ;' which can be meant of no other than temporal salvation, for cursed Ham was one of them ; therefore it is meant of safety from the outward judgment. I cannot say but that sometimes we have temporal preservation by the death of Christ. All our common mercies are the fruit of his mediatorial satisfaction. The world would not have stood so long as it doth, nor the wicked enjoy so many forfeited mercies, but in consideration of the death of Christ. But the great salvation which the gospel holdeth forth unto us is eternal salvation, Heb. v. 9, that body and soul may be eternally safe in those blessed mansions which he hath prepared for us. Freedom from the evils of the present life is ascribed to Christ. We need not build a temple, as the heathens did, *Dea salutis*, to the goddess of safety ; when they were saved and delivered from dangers in their temples, they did offer sacrifices called salvation-offerings. No ; ' Salvation belongeth unto the Lord,' Ps. iii. 8. Christians are taught to direct their praises and thanksgivings to a better object : Ps. lxxviii. 19, 20, ' Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation. He that is our God is the God of salvation, and unto God the Lord belong the issues of death.'

[2.] However, we have a better salvation to wait for besides the mercies of daily providence, even the enjoyment of God and Christ to all eternity ; this is salvation, and this is blessedness. This is the end of our faith, 1 Peter i. 5. Better we had never been born if we have not an interest in this salvation. Alas ! when the pageantry of this world is over, what will it benefit us to have had a little pleasure, honour, or greatness in this life ? to be preserved from temporal dangers, when we are reserved to wrath and judgment to come ? No ; the eternal salvation is that from whence our Saviour is chiefly denomi-

nated, and that we are to endeavour for and look after throughout our whole lives.

4. Eternal salvation is either begun or consummate. Salvation begun is attributed to the grace vouchsafed to us in this life; as the grace of justification or sanctification.

[1.] Justification: Eph. ii. 8, 'By grace ye are saved through faith, not of yourselves, it is the gift of God.' He speaketh of justification, which is principally by faith, and that salvation which is obtained in this life as soon as we are accepted in Christ and freed from the guilt of sin. So 2 Tim. i. 9, 'Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which he hath given us in Christ Jesus before the world began.' Then we are put in the way of salvation when we are adopted and taken into God's family.

[2.] Sanctification is the other branch of this begun salvation, and indeed a principal branch: Mat. i. 21, 'His name shall be called Jesus, for he shall save his people from their sins.' He hath his name and his office for that use; he doth not only save his people from trouble and temporal misery; yea, not only from hell and damnation, but from their sins; not only from the evil after sin, or *malum naturale*, which is contrary to our interest and happiness, but from *malum morale*, the evil of sin, which is contrary to God's honour and the subjection we owe to him. Christ came to save us from this mainly; which is to be noted against one sort of men, who place our salvation only in privileges and freedom from wrath and obligation to punishment, and scarce allow sanctification the place of an evidence. Oh, no! The chief part of Christ's salvation, and the great work and blessing of the Mediator, is to save us from our sins: Acts iii. 26, 'God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquity.' On the other hand, many expect pardon and heaven from Christ, and that he doth procure our peace with God, but then think that we are left to work out all the rest ourselves, and so lessen his sanctifying influence, as if it were not so necessary. See Titus iii. 5, 'He saved us by the washing of regeneration, and the renewing of the Holy Ghost.' It is a great part of his work to accomplish in us the things he requireth of us. That is salvation, to save us from the power of sin as well as the guilt of sin.

Hitherto we have spoken of salvation begun; the consummate and complete salvation is that in heaven, which is the chief good of the creature, and the mark we are to aim at; that which is always in the eye and hope of the godly; yea, which convinced men do so anxiously inquire after: 'What shall I do to be saved?' Acts xvi. 30. It is a state of perfect holiness and perfect blessedness; and woe unto us if we should despise and neglect it: Heb. ii. 3, 'How shall we escape if we neglect so great salvation?' It is salvation, great salvation, and so great salvation. 'Those that delight in their lusts, and despise it, what do they do but choose hell for their lusts' sake, and cast off heaven because they will not walk in the way, nor take the pains to get thither, and so wilfully deprive themselves of that life and happiness offered to them?

5. There is a typical saviour and a real Saviour. The people of God of old were mostly acquainted with the typical salvation. Their

hell was Egypt, their heaven was Canaan; and therefore Moses was their saviour, because he brought them out of Egypt, and Joshua their saviour, because he led them into Canaan; and their judges were saviours, because they rescued them out of the hands of their temporal enemies: Neh. ix. 27, 'In the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies, thou gavest them saviours who saved them out of the hand of their enemies.' But now the Saviour of the new testament was another manner of saviour, Heb. ii. 10. Jesus doth not free us from Egypt, but from wrath to come: 1 Thes. i. 12, 'To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.' He doth not vanquish Anakims, but the devil; to deliver us from the hurt and fear of him: Heb. ii. 14, 'That through death he might destroy him that had the power of death, that is, the devil.' He doth not only lead us into Canaan, but into heaven, into a better land of promise.

6. There are some inferior helps or subordinate instruments which are called saviours; but the Saviour, or the original author of all salvation, is Christ. In temporal deliverances there are instruments which God raiseth up to favour his people and manage their cause against their enemies; as Obad. ver. 21, 'Saviours shall come up on mount Sion to judge the mount of Esau.' But now, as to spiritual and eternal salvation, Christ hath his apostles and messengers, who instrumentally save the elect: 1 Tim. iv. 16, 'Thou shalt both save thyself, and those that hear thee.' They are the instituted means, the occasion: Phil. i. 19, 'I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.' But now as to the original author, or principal cause of salvation, to Christ only, he is *αἴτιος*, Heb. v. 9, the cause; we translate it 'the author of salvation.' So Acts iv. 12, 'Neither is there salvation in any other.' So there are no other saviours but Christ only, either total, partial, or collateral. Not total; for none is like Christ, who is both God and man, and so a fit mediator: 1 Tim. ii. 5, 'There is one God, and one Mediator between God and men, the man Christ Jesus.' Not partial; for Christ saveth to the uttermost: Heb. vii. 25, 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' We need not seek our salvation elsewhere; our salvation cannot be so divided that part should be sought of one and part of another, for then a man might be in part saved and in part damned, if one concur and the other doth not. Nor collateral; for in the work of reconciliation with God Christ stands alone; no other cause can be admitted to bear a part, or make his merit more full. As to the grace of impetration, it is clear there is no intercessor; his arm alone wrought salvation for us, Isa. lix. 16. But as to the grace of application, he employeth subordinate instruments; having laid the foundation by his death, by his word and Spirit he maketh us capable of salvation, and giveth us a right to it. But the institution is his, the blessing is from him; therefore, properly speaking, though ministers save, the word saveth, and baptism saveth, yet he is the Saviour.

Secondly, The manner, or the ways and means by which Christ doth

accomplish this salvation for us. Briefly three ways—*satisfactione, merito, et efficacia*.

1. By way of satisfaction, because he saveth us from the guilt of sin, the curse of the law, and the eternal wrath of God, which are the lets and hindrances of our salvation, and could not otherwise be removed by us. So we are said to be saved by his blood: Rom. v. 9, 'Much more then, being justified by his blood, we shall be saved from wrath through him.' His blood was given as a ransom and atonement to God's justice. He did not only suffer *in bonum nostrum*, for our good; but *loco et vice nostri*, in our stead. He was made sin, made a curse for us, and suffered what we should have suffered if we had been dealt with in our own persons. This being an act of perfect obedience, the Father was satisfied.

2. By his merit, because he procureth to us the favour of God, and a right to all those blessings which are bestowed on the children of God. Christ's death is to be considered not only as a satisfaction for the breach of the old covenant, but as a merit by which the blessings of the new are procured for us, Heb. ix. 15. He doth not only redeem us from the curse of the law, but also doth purchase for us the favour and image of God, and eternal happiness, which is consequent thereupon: 1 Thes. v. 9, 10, 'For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' Life was purchased, as well as death, and the curse disannulled.

3. By way of efficacy and power, because by his Spirit he doth effect and work in us all those things which belong to salvation. In scripture we are sometimes said to be saved by the death of Christ, and sometimes by the life of Christ; as Rom. v. 10, that is, by the satisfaction and merit of his humiliation, and by the power of his exaltation. He redeemed us before, and by his power he doth effectually apply it. This power is necessary with respect to the party to be saved, and the enemies of our salvation.

[1.] With respect to the party to be saved, which is man, who by a foolish obstinacy is apt to turn back upon his own mercy; and there needeth the power of God to gain his consent, as well as the merit and satisfaction of Christ to reconcile God unto us. There is a mighty power necessary to batter down our unbelief and obstinacy of heart, which is a wall of partition that divideth between God and us, as well as his righteous law which was broken by us; and therefore Christ is said to save us by a strong hand, Col. i. 13, and Rom. xi. 26, 'There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.'

[2.] In regard of the enemies of our salvation, the devil, the world, and the flesh, whose assaults are so daily and assiduous, and the baits presented so pleasing to our flesh, that the power of God is engaged for our salvation: 1 Peter i. 5, 'Who are kept by the power of God unto salvation.' To keep alive and maintain God's interest in our souls, nothing else, and nothing less can do it.

Use 1. Let us come to Christ for salvation if he be a saviour; for this is his office. All men would be saved, why then is there no more resort and recourse to Christ? This title is not a title of terror and dread, but of hope and comfort. The gospel was appointed to give us notice of it: 1 John. iv. 14, 'We have seen, and do testify, that the

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.'